

Creating the New World

Through Religion and the Church

The Church feels great concern at the course of events in our country, namely, at the way in which the three basic principles of our national life—justice, charity, and freedom of conscience and conviction, which are anchored in the Christian faith,—are being and have been violated. The Church has already given evidence of her attitude to lawlessness, to the merciless treatment of the Jewish section of the population, and to the imposition of the National-Socialist conception of life and the world order, which is directly contrary to the teachings of the Gospel.

There is once more a Church in Holland. It is by no means a perfect Church. . . . But it is a Church on the way towards being the *ecclesia militans*. What most of us in our unbelief had considered impossible has happened. God has sent His breath on the dry bones and we have once more a Mother Church which gives us guidance and consolation, and which holds up our hands in the struggle which is not against flesh and blood, but against the rulers of the darkness of this world.

—Opening statement of both Catholic and Protestant pastoral letters read in Dutch churches, April 19, 1942

We declare that it is our highest duty to God and to man to preach God's word entire and unchanged for our comfort, for guidance in life, and for our salvation after death without regard to those to whom it may be displeasing. Here we stand by God's command, servants of the Church, and we therefore cannot without the ruling of the Church receive instructions on how God's word should be preached in any particular circumstances. . . . No earthly power or authority can make conditions contrary to the order of the Church, or to our right to do the work of God, or to serve as preachers of the Gospel. We proclaim the freedom of the word of God and we declare that we are bound by that word. . . .

Our Lord and Savior has Himself founded His Church and it can never become a tool of any earthly authority. . . . The Church cannot tolerate that any authority should for political or worldly reasons deprive a duly ordained servant of the Church not only of his post but also of his vocation to serve by word and sacrament. . . . Every priest must be true to his priestly oath and thus obey God rather than man. . . .

If worldly powers break in and wish to destroy the vital foundations of the Christian school, the Christian home, or Christian social work, then their interference strikes simultaneously at the whole Church and at each of its limbs. If anyone without just cause is persecuted and arrested for the sake of his faith, then the Church is the guardian of the freedom of his conscience and stands at his side. . . . We testify to our solidarity with all the limbs of the Church. . . .

—Pastoral Letter of Norwegian Bishops, Easter, 1942

Being a lover of freedom, when the revolution came to Germany I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom, but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers who as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Churches stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly.

—Albert Einstein

This Is the Christian Church

We who have had the privilege of sharing in this National Student Christian Consultation have here experienced our unity in Christ. Because we are bound together in our common membership in the World Student Christian Federation, and because of the desperate needs of our time, we are impelled to assert our fundamental unity, and to make it manifest in common action. Representing Protestant student groups throughout the country, we desire to make a more united Christian impact in our work in the colleges and universities. We feel called by the spirit of God to a renewed dedication of ourselves to those high aims for which the groups which we represent have been created.

We are a movement within and of the church, and hence carry the responsibility for developing specific leadership for the local church and the church universal.

We all have felt anew the urgent need for a fuller understanding of the Christian faith, especially through the study of the Bible.

We are united in our conviction that our Christian faith must be applied in all realms of personal and campus life and in society. We are committed to a vigorous program of personal and social evangelism. We desire to assure a full place in our movement for the equal leadership and participation of men and women, and we recognize the distinctive contribution to the church and the campus of women working together as a group. We affirm our fundamental interracial character as a student Christian movement. As an essentially Protestant movement we encourage the promotion of interfaith understanding and cooperation.

—From the Statement of Unity of The National Student Consultation, Denison University, December, 1944

This Is the Christian Church

INTO the midst of man's history, God sent a perfect man to repair the damage man had done to man. This perfect man lived a life we count short, and died. Yet as he walked and talked, he drew to him men and women who felt the pull of his perfection, and surrendering all, gave themselves up to him and to his way of life. These were the Christians whom Jesus called his society. This was the fellowship which, starting in this meager way, was destined to change the world. This was the rock—this affirmation and this following of him—upon which Christ founded what we call the church.

For nineteen hundred years this fellowship has grown. The first men wrote their accounts of him who was to them the great artist of all life lived beautifully and effectively. Paul saw the man, felt his inspiration and spread the word, attracting to himself followers in a dozen different lands.

So has the church grown—this fellowship of believers who have discovered Jesus and have believed in him. Men in this long time have seen differently, and as they saw, have stamped their convictions on an eager world that always looks for light. And in these smaller groups together, the total but divided church is seen.

Through these long years men built systems of beliefs, defending them with dogmatic, final affirmations. Dissension grew because man could not see that in the plan of God each man must find his own best way to glorify God—the sole and absolute reason for his creation.

Nevertheless, the fellowship of believers called the church has survived. Too often it has lost the vision of its ultimate values, and too often it has compromised when drunk with power or when it has courted earthly glory. Too often it has sold its birthright and betrayed its founder.

Yet within its fellowship, whatever may be the individual way, man still finds his way to live. Within its society man is bound by ties that supercede family, nation, race. Here he rejoices that he is human being made in the image of divinity. Here he seeks again the perfect man in Christ, and with the aid of other men is on the way to achievement. Here he joins with men to build a society that will embrace all men to give them government and order for the decent living of their lives.

This is the church—the Christian church—the fellowship of believers in Jesus Christ.

This is the church today. It is the ultimate alliance and relationship in social forms.

This is the church—the ancient church and modern, too, the church that calls you now to give your strength and total dedication that you may find salvation for yourself and relationship to strength in the fellowship of those who dedicate their little lives to Jesus and find greatness in their act.

This is the church—the fellowship of the redeemed from selfishness and sin, who in their penitence, seek renewal of their strength, live for the moment and find glory in it—live for eternity and find ultimate meaning and purpose in their actions.

This is the church—your church—the church you must join now in the midnight hour when dawn seems swallowed in the blackness of the night. This is the unity of light that will yet light the world. This is the church!

The drawings from The Christian Centuries are the end pieces in THE CHURCH OF OUR FATHERS by Roland H. Bainton. These are used by special permission of the author and the publishers, Charles Scribner's Sons.

The Church and the War

John C. Bennett

(The following article is an explanation of the pamphlet, THE RELATION OF THE CHURCH TO THE WAR IN THE LIGHT OF THE CHRISTIAN FAITH, the report of a Commission of American scholars appointed by the Federal Council of the Churches of Christ in America. Dr. Bennett of Union Theological Seminary was the secretary of the Commission, and was responsible, along with Professor Robert Calhoun and Professor John Knox, for its final editorial revision. Copies of the report which Dr. Samuel McCrea Cavert said would be "the most important American contribution in our generation to the Christian thinking on the relation of the Church to the war in the light of the Christian Faith," can be secured for twenty-five cents from the Federal Council, 297 Fourth Avenue, New York 10, New York.)

THIS war has raised more problems for Christians than the last war and perhaps more than any previous war. We are all familiar with the extent to which the Church has been torn by the pacifist controversy. What has been even more important, the minds of individual Christians have been in serious conflict within themselves. This war has also raised problems for our faith. What does the war mean for faith that this world is not a chaos but

the creation of God and the scene of his activity, that God is the Lord of human history?

This profound unsettlement of mind and spirit caused the Federal Council of Churches to appoint a commission consisting chiefly of Christian theologians and philosophers to bring the best guidance they could to the Christian mind on these problems. This commission contained a wide range of opinions. Almost a third of its members were pacifists in their own interpretation of the war. The rest were supporters of the war effort of the United Nations. The chairman of the commission was Professor Robert L. Calhoun of Yale University who is one of the two or three ablest and most constructive minds among contemporary American religious thinkers.

After two years of work this commission was able to present a unanimous report concerning most of the issues discussed. It spoke with one mind about the nature of Christian faith and especially about the relation of God to the war. It was divided, quite naturally, concerning methods of resistance to the Axis. There was a very large area of agreement, however, concerning the functions of the Church in the midst of war.

MY advice to anyone reading this rather formidable document is that he give special attention to the section on "God's relation to the war" (pp. 29-43). There

THE CHRISTIAN CENTURIES

FIRST

Jesus and Apostles in Palestine.
Peter gathers the Church.
Paul takes the Good News to Rome.
Rome persecutes.

SECOND

Emperors Trajan and Marcus Aurelius persecute.
Polycarp put to death.
Gnostics.
Mystery religions.
Apostles' Creed.
Canon of New Testament.
Church at Dura.

THIRD

Emperor Decius persecutes.
Those who failed in the persecution received back into the Church.
Growth of the Church in the Empire.





FOURTH

Diocletian persecutes.
Constantine first Christian Emperor.
Disputes in the Church:
Donatist, Arian.
Leaders: Arius, Athanasius, Ambrose, Chrysostom, Jerome, Martin, Augustine.



FIFTH

In the East:
Church Divisions:
Armenians, Syrians,
Ethiopians separate
from Greek Church.
In the West:
Barbarian invasions.
Patrick in Ireland.



SIXTH

In the East:
Justinian Emperor.
In the West:
Benedict and his monks.
Clovis, King of the Franks,
becomes Christian.
Pope Gregory I sends Augustine to England.

he will find an outline of a whole system of thought about how God works in the world which has behind it an impressive consensus. There were disagreements within the commission, but on this very difficult subject there was surprising unanimity when one remembers how the issues have been fought over in the past. For example, it was generally agreed that God does not will everything that happens or do everything that is done. We cannot attribute this war to God's activity. As the report says: "the truth as it seems to us is that the war is not simply a natural fact or an act of God or a sinful choice of man. It is a complex event in which all of these factors are present, and need to be duly recognized." God does act in the war in the sense that he keeps the warring world in existence. He is the creator on which the nations depend. God acts in judgment through the war. That means that this world is a moral order in which our deeds have their consequences. The choices that men have made for a generation have brought this war upon them. God did not will those choices, but he does will that this be a moral order and also that this world be the kind of interdependent community that makes it impossible for us to act without affecting the lives of others for good or ill. The suffering of the innocent, which at this time is almost unbearable, is the by-product of this human solidarity on which also the finest human community depends. This terrible judgment of God which men bring upon themselves through their false choices constitutes the only kind of divine pressure to which most of us respond. For this reason the report says: "divine judgment is redemptive in purpose, and becomes so in effect, as far as men are brought by its unceasing pressures to respond in repentance and faith."

God is also at work in the war in ways which are creative and redemptive. Several forms of this positive side of God's activity are emphasized in the report. The experience of common suffering and danger have created in some nations a greater concern for justice. People have an experience of solidarity across the lines of class especially. Individuals gain new insight into the meaning of

life. The report says that "undisciplined wastrels may find new responsibility, snobbish aristocrats or proletarians new respect for their fellows, complacent worldlings a new humility in the presence of engulfing tragedy." Also, there are fresh experiences of God that come to men who reach the end of their own resources. The report has very important things to say about the kind of religion that has become associated with fox-holes and rafts. It recognizes that there is reality in the experience of all men who are driven to call upon God, but it warns against the self-centered use of religion that is the temptation in such circumstances. The report says: "Of two men confronted by the same event, one may be moved to self-searching, humility, and new devotion, the other to self-satisfaction and arrogance. It seems not too rash to say that one has heard in rescue from peril the voice of God, the other only a magnified echo of his own."

THE report sees this war against a very mixed background of sins and errors to which all nations, including our own, have contributed. It makes no simple black and white judgments. Yet it does say that whatever the underlying causes of the trends within the Axis nations, "in the actual course of events, dominance by the Axis powers would have fastened upon their own peoples and upon conquered lands a reign of terror full of danger to human living everywhere." It goes on to say that "resistance to such rule, whether by armed force or by more peaceful means, became imperative." The essential difference between the pacifists and the non-pacifists on the commission was not in their judgment concerning the two sides in this war. Neither group sought to white-

John Coleman Bennett is a graduate of Williams College, with an M.A. from Oxford and a B.D. and S.T.M. from Union Theological Seminary. Before coming to Union as professor of Christian theology and ethics in 1943, he was on the faculties of Auburn Theological Seminary and the Pacific School of Religion at Berkeley, California. *Christian Faith and the Common Life*, *Christianity and Our World*, *The Church Faces the World* and *Liberal Theology* are some of his better known books.

As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. . . . Almost incidentally, the great world-fellowship has arisen from that enterprise. But it has arisen; it is the great new fact of our time. . . .

Here is one great ground of hope for the coming days—this world-wide Christian fellowship, this ecumenical movement. . . .

—The Archbishop of Canterbury

wash the United Nations. Neither group denied the enormity of the objective evil represented by the Axis powers. They differed on the question: is there "a more peaceful means" of resistance to the Axis?

The last section of the report gives a view of the functions of the Church in wartime on which there was general agreement. It was recognized that the Church could not separate itself from the war. Its members in belligerent countries are at war, and at war against one another, but membership in the Church should make a great difference in their attitudes toward the war. They should be made aware of the fact that they and the Christians in Germany and Japan belong to the same Church. They should accept the fact that the Church in America includes both pacifists and non-pacifists who fully respect one another's conscientious decision. They should avoid all prayers before God that glorify any one nation. Worship should "bring men face to face with the one God of heaven and earth." They should avoid the concept of "total war," for they know that military necessity cannot even in war be the supreme principle of human conduct. They will differ in their convictions as to where the line is to be drawn, but all will draw the line somewhere, for example at the killing of prisoners or hostages. They will also refuse to accept what the report calls "a Carthaginian peace," and they will oppose any "plan to deprive the peoples of Germany and Japan of the basis for a normal, peaceable livelihood or of reasonable opportunity for peaceable intercourse with other peoples." They will see in the universal Church to which they be-

long "in principle and to some extent in fact, a present nucleus for the world community that must come to birth." This report may have come too late to influence the attitudes of American Christians in this war, but it will stand as a record of how the Christian mind in this war has tried to avoid a tribal view of God, of how it has refused to make this a "holy war," of how it has sought to keep the Church from being divided by the pacifist controversy in America or by the lines of battle that separate Christians in the world. This may sound like straddling, but do not call it that until after you have read the report.

(The members of the Commission were: Edwin E. Aubrey, Roland H. Bainton, John C. Bennett, Conrad J. I. Bergendoff, B. Harvie Branscomb, Frank H. Caldwell, Robert Lowry Calhoun, Angus Dun, Nels F. S. Ferre, Robert E. Fitch, Theodore M. Greene, Georgia E. Harkness, Walter M. Horton, John Knox, Umphrey Lee, John A. Mackay, Benjamin E. Mays, John T. McNeill, H. Richard Niebuhr, Reinhold Niebuhr, William Pauck, Douglas V. Steere, Ernest Fremont Tittle, Henry P. Van Dusen, Theodore O. Wedel, and Alexander C. Zabriskie.)

For a more thorough-going study of the Church and War, we should like to suggest the January 15th number of SOCIAL ACTION. It consists of a survey of the historical attitudes of the churches from Biblical times to the present day, the work of Professor Roland H. Bainton of Yale Divinity School. It is a "must" for anyone who wishes to understand the document of the theologians on the Church and War in its proper historical setting. SOCIAL ACTION, January 15, 1945. 289 Fourth Avenue, New York 10, N. Y. Twenty-five cents.

When the history of this new Reign of Terror is written, it will appear that the strongest centers of opposition to the claims of the God-State were not universities, trade unions, political parties, courts or organized business. In Germany and in the occupied countries the institution that stands up most stoutly against the pretensions of the Nazi New Order is the church. . . .

At a moment of history when the power of religion was supposed to be at its weakest, religious leaders, Protestant and Catholic . . . suddenly rise up as the strongest force opposing the Nazi system. . . .

The churches of all denominations attract larger congregations than in the past. . . . All we know for certain is that religion plays a vital part in this war.

—Anne O'Hare McCormick in *The New York Times*

SEVENTH

England converted.
Mohammedan invasion
through Palestine, Egypt,
northern Africa into Spain.



EIGHTH

In the East: Iconoclastic
controversy.
Leo the Isaurian.
In the West: Kingdom of
the Franks.
The Pope becomes a ruler.
Boniface missionary to the
Germans.



NINTH

Charlemagne Holy Roman
Emperor.
Quarrels begin between
Kings and Popes.
In England King Alfred
helps the Church.
Ansgar missionary to the
Danes.



That They May Be One Through the World Church

Henry Smith Leiper

THERE is an old couplet which, while very poor poetry, is worthy of serious thought, "I wonder what the Church would be if everyone in it were just like me?" As a matter of fact, the Church is made up of persons just like you who read this article. Its strength lies in that fact and so does its weakness. All over the world the tendency is to think that the ministers or bishops or priests *are* the Church whereas, as a matter of fact, while they constitute its leadership, they can usually move no more rapidly than its solid membership. Some of them are like the man who said: "There go the people and I must follow them, for am I not their leader?" But far more are like the prophet who lifts up his voice to proclaim the will of God only to hear his people murmur: "That is too hard and difficult for me. Saints live that way but I can't."

One of the real difficulties which confronts anyone who tries to grasp the meaning of the Church as a world institution is the fact that it cannot be understood from its local manifestations—certainly not in any complete and thoroughgoing way. Let me illustrate what I mean. If you live in a town where they have an oil refinery and possibly a number of filling stations, as well as stores selling the by-products of oil distillations, it is not possible for you from even the most minute examination of these local embodiments of the oil industry to come to any real understanding of what that industry means in the life of the world. Yet, as a matter of fact, that industry is as universal as any business can be at the present time. It has transformed the transportation habits of the world; it has transformed agricultural pro-

cedure; it has made possible flight in all its forms; its financial implications cause international misunderstandings; its ramifications reach into almost every part of the human family. To know all this, however, takes a good deal more than even a perfect working knowledge of the local refinery or the local filling station!

The same sort of illustration lies ready to our hand in the case of education, for even the finest example of the public school or college will hardly suffice to give the observer an understanding of the power of education as a factor in the life of the whole world.

Just the same sort of reasoning applies to the Church which, because it is first of all a local institution, is often thought of simply in terms of its local character. Nevertheless, the following things are just as true of it and they are very important:

The Church is the only institution that has ever become world-wide in all human history. It has only become world-wide in this century. It is the only institution which possesses literature that is translated into well over a thousand different vernaculars. It is the only institution on earth whose members can say something together immediately after they meet for the first time though they come from the ends of the earth. That something is the Lord's Prayer.

The Church is the only institution that has survived the terrific upheavals of the present world storm and stands, as Life Magazine recently pointed out, "un-amended and uncompromised" in the European scene as the basic hope of any restoration of order. It has

TENTH

A dark period for the Church.
More quarrels of Kings and Popes.
Conversion of Russia.

ELEVENTH

Conflict of Henry IV of Germany and Gregory VII.
Crusades begin.
Complete separation of Western and Eastern Churches.

TWELFTH

Cathedrals.
More Crusades.
Heresies:
Cathari.
Waldenses.
Quarrel of Henry II of England and Thomas a Becket.





been everywhere in our time the center of resistance to oppression and the champion of human rights.

When we read about the Church in the Bible, it is interesting to discover that in every single instance where the word is used, the meaning is either the local church in a given place, such as Jerusalem or Ephesus, or the Church Universal. There is nothing in the Bible about denominations or national churches.

THE present church movement known as "ecumenical" is an attempt to recapture this understanding of the Church and its basic spiritual oneness. The differences between churches must be seen as similar to the differences between islands. If the water were to evaporate it would be apparent that they are all part of the same basic structure. All the churches there are came from the same original source. They all have certain things in common despite their tremendous differences. The Ecumenical Movement seems to emphasize the fact that the things they have in common are more important than the things over which they disagree; and that their greatest obligation is to manifest their unity in order to try to realize world community.

Next to the basic task of winning individuals to an understanding of the will of God and the Lordship of Jesus Christ, the Church's major responsibility at the present time is that of trying to make a world community out of what has become through modern transportation

(incidentally through the use of oil) and swift electric communication a world neighborhood.

Now it happens that community is not created by mere geographical nearness. Community rests back on common interests, common attitudes, common convictions about what is right and what is wrong, and upon common loyalties. The only group of people on earth that even approximate these conditions throughout the whole world today are the Christians. Therefore, if they could only learn to hold themselves together they would have a decent chance for providing a kind of warp and woof of world unity transcending the differences between races and nations.

The magnitude of this hope is staggering. It is the only realistic hope of an ordered world. The chances of its ever being realized rest upon the individual Christian. If *you* who read these words become a conscious member of world community you set that goal nearer by at least that much. Isn't it inspiring to realize that the Lord Jesus, thinking of his future Church, thought of you and me when he said: "I pray not for these alone but for them that shall believe on me through their word that they may be one, that the world may believe."

Henry Smith Leiper came through Amherst to Union Theological Seminary. He was once a traveling secretary for the S. V. M. He served with the Army YMCA in Siberia in 1918, and from 1918-1922 he was a missionary to China. He has been a participant in most of the important world church meetings of the last twenty-five years, and he has been an official of many of the boards, committees and commissions that have shaped the policy of the ecumenical church. He is at present Executive Secretary of the American Committee for the World Council of Churches.

FIFTEENTH

Councils try to improve the Church, but fail.
 Revolt in Bohemia: Hus.
 Renaissance: Savonarola.
 Reforms of Friends of God; Erasmus; Ximenes in Spain.
 America discovered.

SIXTEENTH

Luther revolts.
 Other reformers: Zwingli, Menno Simons, Calvin, Beza, Knox, Latimer, Cranmer.
 Rulers:
 Empire, Charles V.
 Germany, Frederick the Wise.
 England, Henry VIII, Edward VI, Mary, Elizabeth.
 France, Henry IV (of Navarre).



THIRTEENTH
 The Great Age of the Papacy.
 Innocent III. King John of England becomes a vassal of the Pope.
 More Crusades.
 Inquisition.
 New Orders:
 Dominican.
 Franciscan.

FOURTEENTH
 The Deadly Sins invade the Church.
 The Exile of the Papacy at Avignon.
 Pope John XXII raises money.
 The Faith kept by men like Tomas a Kempis, Wyclif, Chaucer.

One Arctic Night

EMMETT D. STEELE

A caravan of dreams stretched deep into the night
Of black infinity, a stage of divers forms,
And each form stood in clear outline,
A dream among dream's evanescent throng:

Childhood years,
A dog named Tim,
A fairground's painted swings,
Copy books,
A fishing rod,
And deep green whispering woods.

New long pants,
Fur on the chin,
And a mother's anxious eye.
A love note,
A promise too,
And a field where clovers bloom.

College years,
Keats and Kant,
And sweat for entrance fees.
A springtime prom,
Magnolia scent,
And a tinkling piano tune.

Frantic draft boards,
Marching feet,
And a bloody war is born.
Silent convoys,
Sudden gunfire,
Young heart in chest beats strong.

* * * * *

The surf breaks on the beach below,
Where cold wind spits its might;
I gather my blankets about me
And settle with sleep for the night.

(Emmett D. Steele graduated from Paine College in Augusta, Georgia, in 1942. He has had a story in *Highroad* and his post paper has used a number of his things. In the dreary monotony of the *Aleutians* he has written this poem.)

The Church Has Distinctive Functions in the Achievement of Permanent Peace

To maintain the universality of the Gospel of The Prince of Peace, of God as the Father of all men and the Judge of all nations.

To release a tidal wave of good will in the world to overcome bitterness and hatred.

To sustain man's hope in a better world, his faith in love as the nature of ultimate reality—of God.

To persuade men that peace is possible, that war is not inevitable.

To enlighten men on the universal working of God's moral law, interpreting

how disaster follows its violation, and good, its observance.

To provide a program of mercy, abundant with healing and reconciliation for men, irrespective of nation, race or class.

To proclaim and practice the Christian life as a world fellowship in everyday relations, transcending the divisions of nation, race, class, and color. "The world is our parish."

—World Peace Newsletter

The one injurious and fatal fact of our present church work is the barrier between the churches and the poorest classes. The first thing for us to do is to abolish this.

—Washington Gladden

The Church Can Influence the Making of the Peace

First, out of the deep desire for peace it can create a popular demand for measures which make for peace.

Second, it can promote the expression of an enlightened public opinion by letters to members of Congress, the State Department, and the President—"at points where decisions are made before they are made."

Third, it can seek hearings for representative Church leaders with public officials—local, state and national.

Fourth, it can acquaint leaders in business, labor, education—and in the political state—with Church pronouncements upon the bases of a just and lasting peace.

Fifth, it can cooperate with the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America.

Sixth, it can cooperate with the World Council of Churches which is the organized expression of the world fellowship of Christians.

Seventh, it can provide means for the widespread distribution of the messages of such Conferences as Malvern, Delaware and Princeton.

Eighth, it can promote continued correspondence with families, friends, and Church leaders in other lands.

Ninth, it can seek to bring into the daily life of Christians, experiences in the practice of justice, interracial fellowship, and cooperation for the common welfare.

Tenth, it can endeavor through world conferences of Christians, called immediately upon the close of the war and thereafter, to promote a new world order of justice and permanent peace.

Eleventh, it can encourage prayer by Christians all over the world for a speedy and lasting peace.

—World Peace Newsletter

Trends in Church Membership

Between 1926 and 1941-42 the total church membership reported in the Continental United States increased 25.5 per cent, the number of religious bodies reporting increased 20.7 per cent, and the estimated population increased 14.3 per cent. Numerous small religious bodies made spectacular gains, but more than one-third of the small bodies reported decreases. The main growth in church membership is accounted for by fifty bodies having over 50,000 members. The forty-three Protestant bodies having over 50,000 members gained at the rate of 23.8 per cent, almost exactly the same as the Roman Catholic gain in the same period—23.3 per cent.

—Benson Y. Landis

The Essence of Protestantism

Albert C. Knudson

THE most significant cleavage in the history of the Christian Church has been that between Protestantism and Roman Catholicism. The cleavage took place over four hundred years ago, and is still apparently as deep and firmly established as ever. The earlier hostility of the two groups to each other, it is true, has to a large extent abated. But in certain fundamental matters there are still sharply defined differences between them. And the probability is that these differences with the resulting rivalry between the two communions will continue for an indefinite time to come.

In view of this situation it is vitally important that Protestants understand better than many of them do the essential differences between their own professed beliefs and those of the Roman Church. The name Protestantism is in one respect unfortunate. It suggests a negative rather than a positive mission. And this as a matter of fact is one of the most common criticisms passed upon the movement as a whole by its opponents. It is said that Protestantism has "no fixed and permanent character except hatred of Catholicism" and that "it has no principles, doctrines or forms which, in order to be itself, it must always and everywhere maintain." But this is obviously a caricature. Despite its name Protestantism is no more protest against the abuses of Catholicism, any more than Methodism is an insistence on a methodical mode of life. Both names were more or less accidental in their origin and were first applied to the two movements by outsiders. So far as Protestantism is concerned it would more correctly be called Evangelical Christianity by way of contrast with the sacramentarian and sacerdotal types of Christianity represented by Catholicism. In any case the movement is what it is, regardless of its name. And in the light of its history there can be no reasonable

doubt as to its positive and definite character and as to its own consciousness of an independent world mission.

If the average Protestant were asked what he considered the basic and distinctive teaching of Protestantism, he would probably say *the authority of the Bible*. Or if he had read a little in theology, he might say *the doctrine of justification by faith* on the ground that this is the fundamental teaching of Scripture. In each of these answers there would be a measure of truth. But in neither nor both of them together do we get at the root of the matter. *What distinguishes Protestantism radically from Roman Catholicism is its insistence on the right of private judgment*. Protestants believe in the inspiration of the individual, while Romanists believe in the inspiration of the church. They both believe in the inspiration and authority of the Bible, but they differ on the question as to who is its true interpreter. Romanists say the inspired church, while Protestants say the inspired and enlightened individual. This fundamental difference of viewpoint applies not only to the interpretation of the Scripture but to the whole field of Christian belief. In one case the emphasis falls on submission to the authority of the church and in the other on the right and duty of private judgment. This has always been the basic difference between Romanism and Protestantism and the rock on which all attempts at reunion have thus far foundered.

IN addition to the right of private judgment there are four other principles that may be said to be characteristic of and essential to Protestantism. Reference has already been made to the authority of Scripture and the doctrine of justification by faith. The other two are the self-verification of faith and the sanctity of the common

SEVENTEENTH

In England: Puritanism.
Rulers: James I, Charles I,
Cromwell, Charles II, William and Mary.

Churches in conflict: Episcopal, Presbyterian, Congregational, Baptist, Quaker, Unitarian.

Leaders: Robert Brown, Helwys, Bunyan, George Fox, William Penn, Laud.
In America: Colonies founded.



EIGHTEENTH

Age of Reason.
Truth of religion examined.
Leaders: Gibbon, Paine.
Social Reform: witchcraft abolished, prisons improved, asylums for the insane.
Religious revival: Sunday Schools, Hymns of Watts.
Methodism. Leaders: Wesley, Whitefield.
America fills up.

March, 1945

life. None of these four principles stands in as sharp a contrast to Roman Catholic teaching as does the right of private judgment. But they all received from Protestants a new emphasis or a new interpretation so that they may be regarded as distinctive principles of the Protestant movement.

What Protestants affirm with regard to Scripture is not simply its authority but its *supreme* authority. In other words, they put the Bible above the church. In this way they guard themselves against the tyranny of the priesthood. They also protect themselves at this point by their insistence on the right and duty of every Christian to interpret Scripture in such a way as commends itself to his own enlightened heart and conscience.

With respect to justification or salvation, Protestants not only declare that it is dependent on faith but that it is dependent on faith *alone*. In other words, divine grace and the blessings of redemption are granted to men on the sole basis of their personal relation to God. Arbitrary ecclesiastical rites or practices have nothing to do with it. The one and only essential thing is faith in God. There is, therefore, in Protestantism no place for ecclesiastical tyranny. Every individual stands in a free and direct relation to God; and so profound is the act of will in Christian faith that God takes the will for the deed. No priest can intervene. That is what justification by faith means.

Faith, however, from the Protestant standpoint is not simply a justifying or saving faith. It is a *self-justifying* faith. At least, it is such when Protestantism understands itself. Faith in Protestant thought does not derive its validity from an infallible objective standard, whether it be that of a Church or a Book. It recognizes no external or coercive authority. The only authority it recognizes is inner and spiritual. And such an authority is one with faith itself. This is what we mean when we say that the Bible no longer has the authority of force but it does have the force of authority. Authority in the latter sense takes the form of an inner faith. And so understood, faith is self-verifying. It stands in its own right. It needs

no such objective authority as the Roman Church claims for itself in order to be validated. It justifies itself.

The Protestant emphasis on the sanctity of the common life was a reaction against the monastic asceticism of the Roman Church and the sharp distinction drawn between the sacred and the secular. It lifted the everyday work and life of men to a new level of sacredness and dignity and thus rendered a service of incalculable value both to religion and to civilization. It is this fact that to a large degree accounts for the political, economic, and cultural prestige of the great Protestant nations as compared with the Roman Catholic.

Looking back over the foregoing principles which constitute the essence of Protestantism, we may note certain important ideas of a practical character involved in them. Five may be mentioned. They are religious freedom, toleration, democracy, moral earnestness, intellectual and social progress. Of these, freedom or toleration is probably the most important from a social or political point of view. The official theory of the Roman Church is that the only true religious liberty is the liberty of true religion, namely Roman Catholicism, to propagate its faith. This obviously implies an intolerant attitude toward Protestantism and precludes the possibility of union between the two bodies. No such union can take place without the recognition of each by the other as a constituent and coordinate part of the true church of God. Until that time comes Protestantism will continue to affirm its own fundamental principles in the profound conviction that they are essential to a complete and truly spiritual proclamation of the gospel, and that without them Christianity cannot hope to keep pace with the free and advancing thought of mankind.

Albert Cornelius Knudson started his academic career at the University of Minnesota. After receiving his S.T.B. from Boston University, he studied in Germany. He has a Theol. D. from the University of Berlin. He joined the faculty of the Boston University School of Theology in 1906, and became dean in 1926. He has been dean emeritus since 1938. He is the author of numerous books.

NINETEENTH

In England: Anglo-Catholicism.

Salvation Army. Leaders: Newman and Booth.

In America: Spread of Catholics, Methodists, Lutherans.

New groups: Mormons, Christian Scientists, Disciples.

Movements against duelling,

slavery, alcohol; schools founded.

Missions to all the world.

TWENTIETH

Churches in Mission lands become more independent.

The world is torn apart by two great wars.

The Churches draw closer together throughout the world.



I Believe in the Role of the Church and Its Members

Thomas S. Kepler

THE setting is Ephesus in Asia Minor; the year is A.D. 57; a converted rabbi, Paul, described as one who looked sometimes "like a man and sometimes like an angel," is writing to his friends at Corinth. In a high moment he speaks of the Church as "the body of Christ," "a body of believers," an organism in which the members have various functions to perform as do various members of the human body; and then in the height of his inspired Christian perspective he merges into his *Hymn to Agape* [Love] (I Corinthians 13), saying that the final test of a church member's status is dependent upon the degree of redemptive love (*agape*) he possesses. Nineteen centuries later in the summer of 1937, 550 delegates from forty countries meet at Oxford, England, and Edinburgh, Scotland; in their ecumenical meetings Paul's idea of the Church sets the general basis for their concept of the Church. The basic idea of the Church held by the First Century apostle had not been outmoded by the changing centuries!

The most encouraging note in the chaos of the present historical moment is that the Church is organized on a world-community basis at a time when hatred and warfare ride rampantly across civilization. Fortunately when the distressing conference at Munich ended in 1939, it had been preceded in 1937 by the ecumenical conferences of the Church at Oxford and Edinburgh. If there is any world institution able to direct the hopes of men to some ideal for civilization at this moment of international catastrophe, it is the Christian Church. Many individuals, earlier indifferent toward the Church, see the Church now as the one world institution in which to place faith for tomorrow's world. Albert Einstein's words represent the feelings of many people today:

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. . . . Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly."

The role of the Church as the world's guide will be difficult because at a time when we do think of a unified world church, national barriers are terrifically severe; as we do hope for world concord and amity, the note of divisiveness and world strife is internationally ingrained; as we in the Church do try to put spiritual things first, it happens to be a time in history when materialism is woven intricately into the fabric of the contemporary world. Yet like Augustine in the Fifth Century, who saw "the city of man" in the throes of destruction but was able to envision "the city of God" for the future, we today see the Church as the custodian of ultimate values which keeps pointing us to a better world on the morrow!

1. *The Church Is a Body of Believers*. What does that phrase mean?

March, 1945

SOURCE

Professor John C. Bennett of Union Theological Seminary reported the result of a study which has been carried on by the Study Department of the World Council of Churches. The group reached agreement on the following points:

1. A high conception of the Church as a God-given community of faith and love. . . .

2. That the Church should not be regarded as an exclusive community of the righteous but rather as a community of sinners. . . .

3. That the Church should never be identified with the Kingdom of God but be kept under the judgment of the Kingdom. . . .

4. That the *Corpus Christianum* . . . has in fact been broken. . . .

5. That . . . it did often involve the disastrous mistake of using Christian sanctions to support highly ambiguous forms of civilization. Most of the Americans in the group consider, however, that this temptation was no worse than that to "social irresponsibility" which comes from too great concentration on the inner life of the Church.

6. That the Church does have responsibility for the evangelization of mankind as a whole, and . . . to give guidance to its members in regard to the decisions they must make in the world as citizens or as participants in the economic process. . . .

7. That this responsibility includes at least negative criticism of institutions and political and economic programs and the promulgation of "middle axioms." The latter refers to immediate goals which . . . lie somewhere between general principles and specific programs.

8. That the Church should not identify itself or its gospel with particular political or economic programs or systems. . . .

9. That the Church should come to realize the life of *agape* in its own fellowship.

—Information Service of the FCCCA

It (Christianity) was, as it is, a spontaneous growth which, though nourished by the classical traditions and Scriptures of its past, continues to catch its full life from the common fellowship, the mutual enterprise, the interchange of ideas, and the humble self-sacrifice which throbs within the vital intercourse of contemporary life. A church, like a people, absorbs what is most vital to its constitution along many a channel, new and old. It is indeed one service of authentic tradition to maintain the identity of the church by upholding its cardinal principles, so that it never becomes a syncretism or a loose conglomerate of notions and usages floating in its environment at any stage. The distinctive testimony of Jesus, at the heart of this living tradition, guarantees it against any such distortion or transformation, as the records of the New Testament already indicate.

—James Moffatt in *The Thrill of Tradition*

W. H. Auden is a Christian not (as yet) affiliated with any church, but more Protestant than Catholic. The path that led him to conviction and conversion was unusual; perhaps he was the first to follow it. He began years ago with an interest in "depth" psychology and with the question how any self-centered individual could become a psychologically normal man, a member of society. Communism seemed to answer the question for a time, but did not answer it completely, since—to mention one reason among others—the Communists he knew did not impress him as being well adjusted or psychologically healthy. Slowly Auden turned to Christian theology, but in doing so he drew up a whole new set of correlations between Christian doctrines and the psychological theories that had engaged his attention since early youth. Thus, in Auden's later poems, Original Sin is always equivalent to self-pride or narcissism, the vice with which we are born. Hell is not so much a future condition as the daily life of self-centered men, in their isolation and their hunger for the womb or the tomb. Salvation, on the other hand, is the escape from tyrannical selfhood and the assurance that "Now and forever, we are not alone." This escape is a sort of miracle; it is like stepping through a mirror into a new world behind it. Eternity is not a temporal but a psychological concept; it is, as Boethius said, "the complete and perfect possession of unlimited life all at once"; it is, in short, the mystical experience that T. S. Eliot described in "Four Quartets."

—From a review by Malcolm Cowley in *Poetry* magazine, January, 1945

A believer is one who has faith: and if a person has faith he believes something about God and Christ (*the intellectual aspect*); he trusts God completely by letting himself become an instrument of God's will (*the Psychological aspect*); he becomes something and does something in the world where he lives (*the ethical aspect*).

As the Christian works out his intellectual beliefs about God and Christ, he realizes that the ethical standards of Christianity do not vary greatly from those of other great religions. Christianity, however, is unique among world religions in its stressing of redemptive love (*agape*) as one of God's prime qualities, a type of love which *gives* itself to the unattractive, the undeserving, the unlovely, the lonely, the lost. It is a love which God gives to men in order that he may remedy and supplement the weakness and frailty of human beings: and the believer initially makes himself open to this love through his intellectual receptivity. This *agape* is not something passive in the universe: the Christian believes that God is a Being of majesty and power; He is the Creative Energy, the Vibrant Life of the Universe, a God of tremendous greatness! This the Christian believes about God; and he also believes that Jesus Christ became the complete embodiment of God's *agape*—he was full of mercy (*agape*) and truth!

As a Christian believer holds these intellectual concepts about God, he then says, "I shall surrender my spirit to God's Spirit; I shall be absolutely obedient to God's will; I want myself to become a perfect instrument of God's *agape*!" Through these intellectual and psychological aspects of faith, the believer adjusts his life to the Life of God; and the tests of his adjustment to God's *agape* are seen in the ways by which he adjusts himself via *agape* to his fellowmen. He sees the ethical code of Christianity, *The Sermon on the Mount* (Matthew 5, 6, 7), not as a set of moral rules to be kept, but as a series of "guideposts" by which he can direct himself as an instrument of God's redemptive love in relation to his fellowmen. These guideposts portray one who has *agape* as poor in spirit, meek, merciful, humble; he overcomes evil with good, goes the second mile, is free of anxiety, loves his enemies and prays for his persecutors, is not censorious, is concerned with character rather than reputation, builds his life upon the solid reality of God!

Paul spoke of the various members of "the body of Christ" with diverse tasks to do—some were apostles, some were prophets, some were teachers, some were miracle workers; but all were to be instruments of God's *agape*, else they were as a "tinkling cymbal" or "sounding brass." And so the pattern for membership in this "body" today is the same: we are people differently composed of reason, feeling, biological heritages, environmental influences. Some of us are called to be musicians, some to be scientists, some to be political leaders, some to be business executives, some to be ministers, some to be teachers: yet all of us as "the body of Christ" are emissaries of God's *agape* in our communities. The way in which men spread redemptive love into the lives of their fellowmen portrays their *adjustment* to society: this adjustment to society is really the test of their *adjustment* to God!

2. *How Are Members of the Church Related to the Community?* Today we Christians speak of the desire for *world* fellowship and *world* peace; yet in our *smaller* communities we must *live* this fellowship and *promote* this peace if we are sincerely practising *agape*. It is sometimes easier to speak theoretically about world brotherhood than to practice that theory in our smaller areas of experience. Several years ago when the Nazis were terribly persecuting the Jews in Germany, the members of a ministerial conference sent a cablegram to Adolf Hitler in protest of the maltreatment of Jews. The minister who reported this incident to *The Christian Century* said that he was thoroughly in favor of sending the cablegram to Hitler, but he did feel that perhaps some of the men who signed the cablegram were a bit more concerned with the way Hitler was treating the Jews in Germany than they were as to how some of their parishioners were treating Negroes in America. This dilemma between theory and practice the Christian believer tries to avoid!

If the Church be effective in the smaller community, it must first aid the

motive

The free peoples of the world gather this week to proclaim again the gospel of peace on earth. In a log hut deep in the forest north of Oslo, Norway, a man who has done as much as any other to keep Christian hope alight in the darkness of occupied Europe will celebrate Christmas, as he has for the two years past, a solitary prisoner. . . . Yet Ewind Berggrav, alone with his keepers on Christmas Day, may have much to comfort him. The Christian faith, renewed by his fervent words and unyielding courage, is on the march in Norway, and his occupied but unconquered country echoes the ringing words of Sweden's Bishop Aulen: "Berggrav's spirit has gone free through closed doors and has witnessed that God's words bear no chains."
—Time, December 25, 1944

In 1933 Adolf Hitler had said: "I promise you. . . . I could destroy the Church in a few years. It is hollow and false and rotten through and through." In the years between wars the churches did less than they might to disprove this slander. Like many of Europe's churches (and ours) the Lutheran Church of Norway was a state establishment. Pastors living comfortably on state-provided farms and holdings were often held suspect by their poorer neighbors. Many of the common people thought them complacent and bourgeois; young intellectuals scoffed at both the Church and its God. . . . Born of oppression, grown to greatness in suffering, the Christian Church found new strength and new unity in its new ordeal. In Holland, where Catholics and Protestants had been at odds since the Reformation, old differences were forgotten in a common defiance of the Nazis, a common defense of the Jews. The Church in occupied Europe has taken a new lease on life because it has fought not only for its own preservation but for all freedom. Churches grown listless and smug under state support turned suddenly about in the state's default and themselves assumed the responsibility of leadership.
—Time, December 25, 1944

Used through the courtesy of Time, Inc.



individual (who is a "cell" in the organism called the Church) to become integrated to himself. The Church through worship service and pastoral care can minister to the mental-spiritual health of the devotee. Many people today are living in mental-spiritual torment: 50% of our hospital beds are used by people who are *mentally* (not physically) ill; 50%-75% of the patients who come into doctors' offices are *mentally* sick (not organically sick), and need a pastor more than a medical doctor; one out of fourteen people in a metropolitan state like New York visits a mental hospital or clinic at some time. Facts like these arouse us to the Church's problem in helping these people become adjusted to themselves.

If worship and pastoral care can direct man's center of reference to God and show how man can become a *believer* (intellectually and psychologically), then the Church has done its first task in helping the devotee become adjusted to God and to himself. Furthermore the believer will have found that Christianity as a religion brings energy, joy, and unselfishness to him: that it is something which supports and defends him in each life situation.

The test of the worship service and the pastoral aid of the Church does not end when it has brought mental health to the individual. Mental health cannot be retained by an individual unless he serves others. If the Church plays its role for the individual, it stimulates the worshiper to practice *agape* in his community. He leaves the sanctuary filled with *agape*, hoping that he can spread redemptive love to the unfortunate, the lost, the unredeemed, the lonely in his community. The areas where he may extend *agape* in any community in the United States are many; several areas will suffice for illustration: (i) The Negro problem is one of the most turbulent in American life today: it is a virgin field for many believers to practice *agape*. The tragic fact of being a Negro in America was shown recently by a Negro girl who won a prize in an essay contest: "How Should We Punish Adolf Hitler?" She said that the worst punishment would be to give him a black skin and force him to live in the United States the rest of his life! In a country which sees all men as equal in privilege we need deep repentance for our treatment of the Negroes. In eleven southern states we spend an average of \$44 per white student in the public schools, only \$12½

March, 1945

source

At its best, in its most representative leaders, the Church was conscious of living and moving in the Spirit, with the Word of God as its norm for truth and belief but also with a continuous, creative power of development in the expression and application of the gospel, as that inspired fresh forms of service—service being taken in the widest range of the term, from worship to duty.

—James Moffatt in *The Thrill of Tradition*

My church is the whole blooming universe. . . . We are alive with all the things alive, from the mite to the whale. . . . It's not enough to make a record of the world—it's necessary to change it. The image of the good must first be real to the mind before it can inhabit substance and occupy space.

—William Saroyan in *The Beautiful People*

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

—Constitution of The United States

Let all our churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us.

—The Doctrines and Discipline of the Methodist Episcopal Church, South

on each Negro student; we have one hospital bed for each 150 white people, but one hospital bed for each 2,000 Negroes (where sickness status and death rate are worse than among white people).

Booker T. Washington has set us an example of *agape*. One day when he arrived at a town for an address, the white cab driver refused to drive Mr. Washington to the auditorium. Mr. Washington said to driver, "All right, then. You get in the rider's seat and I'll drive you to the auditorium!" Do not many of us so-called believers need to mimic the humility and *agape* of Booker T. Washington as we try to relieve the misery of the Negroes?

(ii) Another area where believers can show redemptive love in the smaller communities is in the realm of juvenile delinquency.

A modern poet saw that privileged people do not always show *agape* toward youth who come from less fortunate homes. He wrote these lines:

"The golf links lie so near the mill,
That almost any day,
The little children there at work
Can see the men at play."

Christian believers see responsibility going hand in hand with privilege; thus they try to make *Christian settings* for youth; but they also try to make *Christian youth* for those settings.

(iii) Both employers and employees of the Church will try to settle their problems with one another with redemptive love. And what a problem this realm offers to believers in America! In 1929 (the last year of "prosperity"!) 85% of the people in the United States had too low a standard of living, according to government statistics. The Heller budget now asks for a \$2,900 a year minimum family income for health and decency: yet today amidst our economic boom 70% of the citizens of this country receive less than \$2,000 a year!

Christian employers and employees need imagination to put themselves in each other's positions, and then with *agape* go out as servants to alleviate the difficulties that keep them divided. Sir William Beveridge of the London School of Economics has given this suggestion: "Strikes and lockouts and other industrial stoppages could be put to an end pretty quickly if employers and employees would try to put themselves in thought and imagination in each other's places, and see the various questions at issue from each other's point of view." Especially if they would see the issues involved through Christian eyes!

The Malvern Conference, meeting in January, 1941, in England, expressed the necessity of the Christian community possessing proper economic standards. Its statement concluded: "We believe that the most vital demands to be made by the church with a view to social reconstruction are two: The restoration of man's economic activity to its proper place as the servant of his whole personal life; and the expression of his status in the natural world as a child of God for whom Christ died."

(iv) The Christian believer realizes that the Church will never be a body of people possessing *agape* so long as there are frictions between Jews, Catholics, and Protestants. He will try to heal difficulties between these groups with redemptive love.

A Christian symbol of interfaith and interracial unity was beautifully portrayed at a Good Friday service, 1939, in Washington, D. C., as Marian Anderson sang *Ave Maria* standing by the Lincoln monument. There stood a Negro Protestant woman, singing a Roman Catholic aria, *Ave Maria*, in praise of a Jewish woman, Mary, the mother of Jesus. That is a memorable portrait of *agape* being practiced in America!

(Continued on page 36)

Thomas Samuel Kepler is professor of religion at Lawrence College in Appleton, Wisconsin. He started his academic work at Cornell College in Iowa, went to Boston University School of Theology and studied later at Cambridge and at Marburg University in Germany. His Ph.D. is from Boston. The series of articles on a *Credo: Fundamental Christian Beliefs*, which have appeared in *motive*, are to be put in a study book for the quadrennial student conference to be held at the University of Illinois in December, 1945.

source

Nothing stood out more clearly in the thought and work of the Oxford Conference than the recognition that the church in its essential nature is a universal society united in its one Lord in whom there can be neither Jew nor Greek, barbarian nor Scythian, bond nor free.

—Henry Smith Leiper

... When fighting ceases and Christians of the World Church meet again, there is some doubt as to whether those from Germany and from other lands will be able to discover a common language for conference and fellowship, not primarily because they have thought and prayed on opposed sides of the conflict through the bitter years, but because Christians of Germany will speak in accents hewn from depths of travail and testing unknown to fellow-Christians beyond the borders of Axis domination.

—Henry P. Van Dusen in
What Is the Church Doing?

By watching chaplains live and preach Christianity, soldiers are sometimes led to establish themselves spiritually. The ten million men serving in the armed forces fear two things—that they will be propagandized in the name of religion and that they will be asked to accept a nonvirile faith.

When soldiers are again civilians they will demand a message as rugged as the gospel they wanted in camp and on battlefield.

Men and women in uniform who are interested in religion are thinking in world terms, and they insist that if a Christian world is developed the security of peoples and nations will be assured.

—Pasadena Star-News

We in the West know a Christianity indebted to the Jew but not enslaved to him. Similarly, the Christianity of the East must not be enslaved by the Western mind. Each must find enrichment from the other. The proud West must realize that the Christianity which is the final religion has not yet appeared and cannot do so until all nations bring the treasure of their thought and devotion to it. It is as though a portrait of Christ were being painted. The practical West can paint his hands, tireless China his feet, burdened Africa his shoulders, mystical India his eyes, and so on. But the whole picture cannot be painted until every nation has made its contribution. Life is a family affair and God's family includes all nations. Life breaks down at every point at which its universal nature is denied.

—Leslie D. Weatherhead in *Current Religious Thought*

Church and Labor

O. Walter Wagner

THE American churches are writing one more chapter in the long biography of the disappointed Christ. The carpenter of Nazareth, the sturdy fishermen, tent makers and toilers, the common people whom Jesus trusted to build his church, are virtually aliens in the house of God. Theology and materialism have routed the church of its original spirit and body. We have been saying to the comfortable, luxury-loving middle class, "Sit ye here in our fine cushioned pews," and to the workers of the world, "Stick to your jobs"—or at best, "Hit the sawdust trail." Exceptions to the pattern do exist, but they serve only to prove the rule. The number of labor temples in all America can be counted on the fingers of one hand, while the comfortable middle class churches cover the land.

It was not always so. Christianity began as a mass movement among the common folk of Palestine. It was part of the genius of Jesus that he trusted the building of his Kingdom to the multitudes of the oppressed. There was no toning down of his warning to men of wealth, no softening of the requirements of discipleship; he was accused by the "best people" for his open association with the commoners. The early Christian Church rapidly made converts among the masses but only slowly won the intellectuals of the Hellenic world.

A thumbnail history of the church's relation to labor will show its final capitulation to the "best people" and its betrayal of the very group that Jesus trusted.

The masses made the church great, but the minority made it mighty, and might defeated the carpenter and his people. From Constantine to Luther, the church established the brotherhood of beauty, but failed to keep the brotherhood of bread. Beautiful cathedrals were built, but the laborers who were conscripted to build them were starved both physically and spiritually.

Hopes for new economic security and spiritual enlightenment ran high among the peasants of middle Europe in the Sixteenth Century when the men of the Reformation proclaimed anew the imperatives of the Gospel, but again the minority defeated the masses. In 1525, Luther met the simple demand of the peasants' "Twelve Articles," based upon the Bible, with an infamous attack in two pamphlets, one entitled "Against the Murderous and Thieving Mobs of Peasants," and thousands of supporters of the new reformation fell away. The feudal lords won the chief seats in the new Protestant churches, and the masses were again beaten down to the status of economic slavery and spiritual bondage.

In the colonization of America the churches were made up of the common people, and a healthy philosophy of

the dignity of work served to build a brotherhood of bread. Again hopes ran high, but not for long. With the advent of the machine age and the control of business and finance in the hands of a few, the church adopted the prevailing culture and accommodated herself to capitalism. Calvin's endorsement of capitalism and Nietzsche's philosophy of the glorification of supermen were ideal for the period of rapid industrialization. Religion and philosophy joined hands to endorse competition and rugged individualism. The Gospel of Christ, with its emphasis on cooperation, mutual interdependence and the supreme worth of man, was again in eclipse.

Later, when an effort was being made on the part of the American working class to assert its rights, violence broke out in connection with a Brooklyn street car strike. An eminent minister pounded his pulpit in an invective strangely like Luther's of three hundred years before: "If clubs will not do, then bayonets." He was willing to see the churches turned into hospitals for the victims of his invective as long as labor was kept in its place. Writing of the famous Haymarket riot, Art Young in *His Life and Times* has shown that not ten clergymen could be found in the whole land who would courageously stand by the condemned men. When public opinion later reversed the judgment and acquitted these heroes of the labor struggle, the church was in the sorry position of having stoned the prophets. In the recent coal strike a survey of one city's Sunday sermon topics heralded: "John L. Lewis Public Enemy No. 1," "Miners, Marauders, Murderers," "Labor Hinders the War." The church still takes sides on the labor question, but to her shame, she still takes the wrong side.

IS it any wonder that a leader of organized labor recently addressed a convention of workers, saying: "In this gigantic task of creating economic democracy, you must realize that you stand alone. The 'kept' press maligns you. The powerful radio blasts you. The misguided public distrusts you. The Christian Church discards you."

In all fairness, the Christian Church can answer that it has had its Gladden, Rauschenbush, Taylor, Mullenbach and Holt. It has its social creeds and denominational pronouncements, and almost every church has at least a fraction of organized labor on its rolls. Both the church and labor realize, however, that overt opposition and cold indifference characterize their relations in this year of our Lord.

Governments may proclaim the century of the common man, but a re-conversion to the First Century concept must first take place in the citadels of Christ to

bring it about. Herein lies the utter shame of the churches. Nowhere is the comfortable, luxury-loving middle class so powerful and secure as in the churches. Professional leaders, business men and noon-day clubmen sit in the seats of authority on church councils throughout the land. They determine the budgets, dictate the policies and decide on the pastors they want. Large amounts of money for Christian social action, sympathy with organized labor and the calling of prophetic pastors are not of the mind nor mood of the modern church. Indeed, it is a disqualifying factor for a pastor to have pronounced views on the social imperatives of the day. Wealth frequently prefers courtiers to saints.

Is it any wonder that when the working people find their cause opposed and repudiated by their churches they turn away, chilled and angry? There is an alarming alienation between the working class and organized religion. Highly industrialized centers have a low percentage of the representatives of labor on the membership rolls of the churches. The commercial and professional classes dominate the spiritual atmosphere in all our city churches.

The Christian Church cannot be neutral in this tremendous struggle between capital and labor. If it tries to remain quiet it thereby throws its influence on the side of things as they are, and the workers will rightfully feel that the church has betrayed her true mission. If the church loses the love and loyalty of the working class it loses the very group that Jesus trusted; again, if the church openly espouses the cause of the comfortable, she will herself come to a slow and comfortable death.

SINCE the church cannot be neutral it must be informed. It should know what Labor expects of the church.

Labor expects that the church will have the perspective of history and be familiar with the hard-won rights of the workers of the world. The modern industrial worker is bereft of all but his labor—individually he is lost. Only by standing with his brothers can he carve out a career for himself and security for his family. Labor expects the church to see that in its long, bitter, heart-breaking, soul-stunting struggle from chattel slavery, from the fourteen-hour day, from low wages, from filthy factories, it was making a sustained effort to break the bonds of economic slavery for the vast majority of the people. Labor expects the church to see that the ten million members of bona fide unions and their forty million dependents are a bulwark for democracy, a threat to fascism. Labor still hopes that the Christian Church will align herself with these forces for a better world.

Labor expects the church to sense its communion in the kingdom of bread. Wherever there are conveniences, commodities, comforts, there is back of them a long line of laborers who by the sweat of their brow make our daily bread possible. Shame upon the church that bites the hand that feeds it.

Labor expects the church to be sympathetic toward its mistakes. Mistakes there have been in policy, pressure and program. Labor has only one weapon to gain its ends—it's labor. Strikes are relatively few, and they would have been fewer had labor the advantage of trained social engineers, adequate resources for the formation of public opinion, and a voice in management. Mistakes arise out

of these limitations, but should we not forgive them?

Labor realizes that on occasions it has been betrayed from within the family of labor. There have been charges of racketeering and corruption when an unscrupulous leader has reached for a sudden supply for himself. But to expect the emerging organization of labor to be Simon-pure is to exact from the workers a standard of ethics noticeably lacking in capitalistic corporations and not always practiced by the Christian Church. While labor expects the church to be sympathetic towards its mistakes, it has not demanded that the church wink its eye at her shortcomings. Labor does expect the church to realize that all the average churchman knows of the labor movement is what he reads in the paper—papers that are owned and controlled by the very group most hostile to labor. Both church and labor need the perspective of history and a knowledge of facts for the advent of better relations.

Labor expects the church to understand the nature of her Cause. Labor still faces a hazardous world. Annually hundreds of thousands of casualties occur; daily the maddening monotony of the conveyor system takes its toll in mental casualties; industrial fatigue is slowly but surely enervating millions of workers; hundreds of thousands are harassed by part-time employment. Unsanitary, unsure and unsafe working conditions still prevail. Low standards of health, education and living are the lot of millions of sharecroppers. Migrants go unhoused, uneducated, uncared for. All these problems labor seeks to solve by an adequate, intelligent organization, wise legislation and united action. Labor expects the church to understand the unfinished nature of its cause. Certainly labor can expect the church to be swiftest to awaken to the validity of its cause, bravest to speak out against those forces that continually seek to defeat its gains, strongest in demands for justice, righteousness and fraternity.

TO her shame, the church is on the defensive in regard to labor, defending things as they are in place of converting an age of materialism, secularism and mammonism to the kingdom of spiritual values. Paul's warning to the church is again timely: "Be not conformed to this world, but be ye transformed by the renewing of your mind." Translated into present terms the challenge is clear: "If the church cannot Christianize commerce, commerce will commercialize the church."

Salvation for church and labor lies in the prophetic souls who through the ages have been a remnant for the Master's true cause. From Francis of Assisi to Harry Ward the church has had its practical saints who saved the church from a complete commercialization. Millions of honest workers await the church's social awakening.

It is time that the church writes a new chapter in the biography of the carpenter Christ. She must emancipate herself from one class and become a true community.

And prerequisite to her appeal to the multitudes of unskilled workers to return to the church must be the conversion of her present constituency. A single convert from the comfortable class, raising his voice at a board of directors' meeting in behalf of the brotherhood of bread, will do more for the Cause of Labor than all the pronouncements of the church at her stated conventions.

Fringe to Function

A Call to the Church

Thomas Roy Pendell

A GREAT many people are growing increasingly apprehensive as to the effectiveness of the church in moulding our national character and shaping our social and cultural patterns of life. I do not mean merely that they are worried over the die-hards and reactionaries. It is something far deeper than that. It is the impression one receives that the church, even with all its fine work and splendid contributions to society, is more and more coming to sit on the side-lines of life as far as the vast bulk of our population is concerned, while its place is being preempted by secular agencies with selfish ambitions and no ultimate standard of values.

The other evening I attended one of the big downtown theaters. It was a "good" program. With all the skills and techniques of modern art and science, the motion picture industry had produced a picture that at one moment had the audience "rolling in the aisles" and the next, the tears rolling down their faces. Here was entertainment, life, music, excitement. But one scene stands out in my mind. A worldly-wise young sophisticate gets the heroine tipsy and she arrives home completely drunk. It is supposed to be an hilariously funny scene. The audience roars. But an inner fear gripped me. What lasting impressions were being made on all this multitude of young life crowding these theaters night after night? Is it but a joke for a young man to send a girl home drunk?

As we left the theater that night, going out by the brilliantly lighted marquee, I thought of the pitiful forces and equipment with which the church was attempting to face and counteract such influences. A half-hour sermon once a week, perhaps good and perhaps not so good. Possibly a brief church school class but more probably not. District superintendents, flitting here and there, asking the same questions of quarterly conferences that have been asked the past fifty years. Churchmen doing a splendid job at their appointed tasks, but unable to gear the church in to meet the demands of modern life, unable to cope even with the growing transiency problem of their own members. In the meantime other forces are shaping the ideals, the attitudes, and motivation of America—the radio, the motion picture, the daily newspaper, the national periodical. All of these are largely outside the influence of the church, and for the most part, the church fails to take advantage of what use it could make of these vehicles of communication.

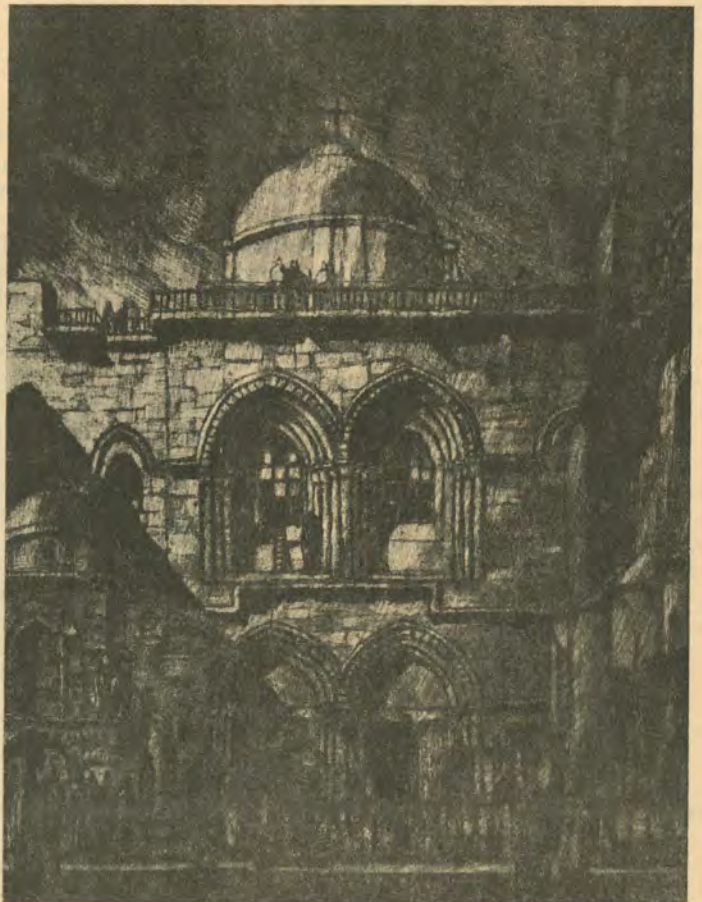
The great danger to the future is apparent. Mankind needs the revelation of God's will as found in Jesus Christ as an ultimate standard by which our human tendencies and actions might be judged, otherwise there is no prediction as to the roads we may find ourselves taking. The church today, however, rather than directing the trend of our national life, finds itself on the fringe. What ought to be the fountainhead of our national ideals and conscience is often merely an agency to affix its stamp of approval to a *fait accompli* waiting to hear what secular authorities of one nature or another have to say before venturing to speak in the name of the Lord. The courageous voice in the pulpit is often "the voice of one crying in the wilderness."

The problem of adapting our program to meet the modern temper through the use of the techniques that God has made

available to us is too big to be solved adequately by the local church alone. The very fact that certain ministers of outstanding abilities have through their genius and special talents done remarkable pieces of work in relating the gospel to the total life of their community oftentimes obscures the real problem. It is assumed that what one remarkable individual can do any minister can do. Furthermore, these successes are frequently in large cities where there are thousands to draw from. Two thousand people in church each Sunday morning give the appearance of spiritual vitality, but no one thinks of the tens of thousands in the same city who are untouched.

Furthermore, all the pressures of established methods, church custom, and ecclesiastical authority force even the most daring innovator into the common mould, or at least a reasonable facsimile thereof, even when we have seen the tremendous educational power of these new techniques seriously applied as in Germany and Russia. Any minister who did not believe that the traditional "preaching service" was central in the life of the church would *ipso facto* be deemed unfit for the ministry. We judge the success of churches and ministers by the numbers of

Church of the Holy Sepulchre, Jerusalem



people who let themselves be talked at. Usually it ends there. Outside of teaching a church school class or contributing to missions we have few commonly accepted paths open to our people who are ready to translate "much talking" into "much doing." The result is disillusionment and a sense of futility. The church will have to do extensive exploratory work in new methods, approaches, and functions.

To face these problems intelligently will demand a streamlining of the organization of our denomination. It will demand a central agency with power and funds to act. No present board is so equipped. Rather, we have a lot of independent boards so scattered around the country that they could never build a platform. They are specialized tacticians created for special functions. But while a tactician can win battles, he can lose a war. We need a centralized commission of master strategists who can afford to lose a battle but will win the war with secularism. At present we have no master strategy, except as from time to time a ponderous General Conference meets to revise slightly the church Discipline. Nor does a Council of Bishops, elected for life, hold promise. What is needed is a commission with the vigor of youth, the daring of a revolutionist, the conservatism of one who treasures the values of the past, and the courage of a martyr. That the church can rally when it is given an opportunity is testified to by the thrilling response to the Crusade for Christ.

New methods alone, however, will be inadequate. Another approach must be made through our seminaries. Our training for the ministry is largely obsolete and archaic, ill preparing its men either to pioneer new techniques or to face the rough and

tumble of reaching the man in the street with a significant and workable faith. Witness, for example, the struggle religious education is still having to maintain a central place in the curriculum. The schools, concerned chiefly with artificial academic standards, while giving splendid philosophical background to Christian faith, fail to equip men to know and understand, to say nothing of meeting life as it is being lived today. That they do is more a tribute to their own ability than to their training. If the church leadership is to prove adequate, its training schools must become spiritual laboratories where men seek the voice of God as he speaks in our own day and age, and where consecrated men, armed with all the techniques that science has given us, go out to proclaim that message in a way that will be attuned to its own world.

Yet with all we have suggested regarding the necessity of adapting our organization, program, and training to meet the day in which we live, the church will still fail unless it goes one step further. The church may find ways to use the radio effectively in its ministry, but other forces will do likewise. The church may adapt motion pictures for high spiritual ends, but other forces will use them for other ends. The church may learn to use the printed page more effectively, but others can do the same. But the church has something inherent in itself that will give it the "plus" it needs for victory. That is the fact that it is a living, vital fellowship of men and women united in a common loyalty to God, worshipping, studying, and serving together in the name of Jesus Christ. No other agency has that.

The Church as Community

Owen M. Geer

THE late Archbishop of Canterbury once said that every church should call its members out at least once a week to work together with their hands at some needed service. The Malvern Conference said: "The Church, as we know it, does not manifest the life of true community."

The loss of the sense of community is undoubtedly great in the average church, and is its deepest loss. For in essence the church is a community. It was so during the early centuries, the most significant period of its life.

The church which sets out to achieve any real sense of community has a job on its hands in a city situation. Factory towns do not make for community. Especially when 80,000 persons work in one factory! What chance have men to come to know and love each other in such a setting?

And yet, there is some real hope, even in the most difficult circumstances, for deeper than most anything in their lives people do have a hunger for community, for fellowship that is, real and genuine.

We have found it, in a measure, yet only partially. It has come in the facing

of hard jobs together, such as raising a debt of \$60,000 in a church of factory workers and modest middle-class families. It has come in the thrill of helping to form a credit union which has helped many of our people to get out of the hands of loan sharks, and to place their finances once more on sound footing. It has come in the work of organizing and guiding two cooperative stores, in different parts of town, in which our people have shared. It has come to many of our men who are active in labor union work, and who find in it a chance to give expression to their social idealism in quietly seeking to bring Christian principles into union practices.

It has come in the experience of facing together the problems of conscientious objectors who find it impossible to go to war. Our church has helped them and prayed for them.

It has come in the thrill of helping to win a political battle for civic reform, when a new charter was adopted for the city, and in which our church had a real part. (Over 4,000 personal calls were made on neighbors by members of our church, to talk with them about the

moral issues involved in the adoption of the new charter.)

Such community has developed because the members have found something deeper than the particular social issue on which they are working. They do not always agree. But they have found a foundation of understanding and goodwill which unites them, even when their social action may find expression in different directions. So, the communion offerings go for all men in service, whether the Navy flyer in the Pacific, or the C.O. in a camp.

Disciplined prayer groups have helped to achieve some of this sense of fellowship. But as yet our church, or any church we have known, has not truly achieved organic unity, a sense literally of each belonging to the others, and spiritually members one of another. We are on the way to that.

I CAN envision a church which relates each member to some inner fellowship group, which meets regularly for fellowship and prayer, much as the "classes" of early Methodism. But these groups
(Continued on page 31)

Spiritual Gibraltar or Empty Tomb

Soldiers and Sailors Look at the Church

From Pvt. Nick H. Topik who is somewhere in Italy:

Men and women in the armed forces at present will regain faith in religious principles and look forward to the Church as the chief central agency, literally speaking, to promote a better international understanding and heal previous disputes.

My suggestion for a stronger Church would be to unite the various denominations, thus have a strong Protestant, Catholic and Jewish Church.

The Church in the future should be broad-minded and accompany other social or scientific progress made during the century. This also would include a contributing influence to combat race or national prejudice which should distinguish us as an example to the other countries.

Youth of student age in the service will depend on the Church especially to direct personal adjustment for the change to civilian life. Many veteran organizations will be created, but they will not be as influential as the Church.

From Y. 2/c R. E. Fakkema who is on the USS Tweedy, somewhere on the Atlantic:

The Church should get out into the community and not wait for the community to find for itself the value of the Church. The Church should know the needs of the community and should strive by study and action to present the opportunity for better living to the people within its influence.

The Church should be firm in its convictions. It must not go just halfway with its beliefs or be willing to compromise with opposing beliefs. With this, it must be able to grow in understanding with the times. We must not become stagnant. People need what the Church has; the Church must be able to give its best.

From John Cobb who is in the Research Section at Camp Ritchie, Md.:

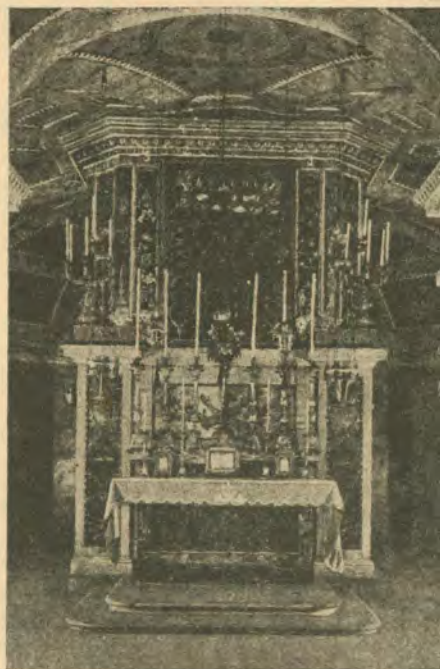
We must present to the world a more nearly united front in our basic theology. In this age when the Fatherhood of God, the Saviorship of Jesus, and the efficacy of prayer are doubted and denied, we must not allow ourselves to be divided by less vital differences. We must not permit dogma to limit our thinking, but we

WHAT do men in the armed forces of student age expect of the Church now and in the future? This was the question the editor sent to men in the Pacific and European war theaters and to a few men in camps in this country. Some suggestions from the letters of these men are given here. They are typical of the men who will come back to make up the Church of the future or to ignore it because it will not meet their needs. What these men say is not new or unusually significant. It is a sampling of thinking that is fairly general. Its value lies in what it shows of obvious needs and of the uncovered, intelligent thinking and planning that must be done if the Church is to become the instrument it can be for these returning men and women.

must recognize the necessity of faith to any constructive thinking and appreciate the glory of faith in its transforming power.

Mystic communion with God through prayer and worship has an important place in Christianity, but it must not displace the ethical teachings of the church. Nor are these two great phases of Christian

The tomb of St. Francis, Assisi



living complete until they express themselves in group action for human welfare. Then if the spirit of evangelism, the desire to share with all the world all that our religion means to us, permeates our lives, we will be ready to face our challenge.

Having clarified and unified the fundamental bases of our faith and our approach to its expression, we must purify and invigorate the Church. We must rid her of complacency, of inconsistency, and of lukewarmness, and imbue her, beginning with ourselves, with selfless devotion and with spiritual awareness. The Church may free herself of superficialities, but she must stand uncompromisingly for God's eternal truths.

We must realize the vastness both of the task before us and of the potential power which God will make available to us if we will fully accept our responsibility. Too often in the past the Church has been satisfied with the spare time and the loose change of her members. Instead she must demand consecrated lives and sacrificial giving. She must challenge the finest and ablest of her youth to enter her full-time service. As long as our objectives are humanly reasonable, our achievements will be humanly limited. Only if we fully accept our responsibility for helping God save the world will the Church really move forward guided by his hand.

Finally, implicit in all other needs, is the need for action. For faith without works is as dead now as it was nineteen centuries ago. And noble beliefs un-lived and unexpressed may be more damning than no beliefs at all.

From Cpl. William H. Wall, Jr., in a Bomber Command in the Pacific:

The role of the Comforter of a people burdened with the impositions of a predatory and sensate society has been a necessary one in the past, but somehow the Church must find the time and means to reform the society which loads needless travail upon its members. It must educate its members, it must enlist their intelligent aid in influencing political action, not to gain power and prestige for itself, but to extirpate conditions under which we cannot expect people to form a just society. The repudiation of war as an accepted method of attaining national

aims, the eradication of racial animosities, and the removal of economic injustices among individuals and nations are specific aims toward which the Church will struggle if it interprets properly the needs of the postwar world.

In order to sustain its effort the spirit of crusade and belief in its mission must again be found within the phalanxes of laity and the ministry. Only through wholehearted devotion can we hope to surmount the obstacles and gain the ends we have. Glory and joy must be found in the work itself.

To begin its task the Church will have to attract to itself and avail itself of the best talent amid the rank and file of the people for its workers. To undertake so tremendous a harvest with mediocre harvesters is to anticipate only partial success at the outset. To the men who rise to the call of a revitalized and forward looking Church must be given the best tools that can be afforded the mind through education on the undergraduate and graduate levels. Upon them ultimately will devolve the task of directing the efforts of the Church and the people who comprise it. Theirs must be the ability to match all the opposition has to offer.

Men and women around the world have given much to hold back forces which would dispose of the Christian Church. Once the tide is stemmed, the Church must not fail to place on the stage thus set its finest actors cast in the plot imposed by a world in need.

From Sgt. Curtis Youngblood, Jr., of Camp Shelby, Mississippi:

The Church has a big job ahead of it when the men come home from forts, camps and battlefields all over the world. Those guys are a pretty rough lot, but they've done more serious thinking than they are willing, usually, to admit. So preaching will have to have some depth of thought and religious experience behind it to hit them.

But let me cite a case in point. Last Sunday I was at my home in ————. One of my boyhood buddies, an anti-aircraft artilleryman just back from twenty-five months in Australia and New Guinea was there on furlough. Now Dick quit school in the ninth grade and was never too much of a church goer, but Sunday night we went to the ———— Church where they were starting a protracted meeting.

In the approved old time evangelistic style the young minister preached. Here is a rough outline. 1. The lost condition of man is a serious thing. 2. Man was born in sin and must be saved or suffer the wrath of God. 3. The angels do not want to see men lost—nor do the church people, nor do the people in hell, nor does

the devil himself. 4. So come up and be saved, come up and join the church, come up and give your letter.

After we'd finished the after-church handshaking and were driving home, we began talking about the sermon. Dick said, "That guy may be a good preacher, but he didn't say a thing about how God can help you live here when the going is tough." And he was right. Preaching a "ticket to heaven" religion just won't work on veterans of this war who've taken a lot of baloney in the army.

Tell your preacher friends to tell us about Christ's way of doing things—loving folks and helping them, and that it works. They won't be able to paint a more vivid hell than many of us have seen. Besides you'll find we aren't the sort to be scared with anything. The Church needs real Christians lots more than mass induction, anyhow. It's summed up in the old saying: *Preach the hell out of men rather than men out of hell.*

It is going to take a lot of real Christian love to patch up the wounds of this war. There will have been many lives lost, many homes destroyed, many nations ruined, but the most tragic result of this thing is hate. No matter when fighting stops, peace won't come until we replace hate with love. That's where we have got to have Christ with us.

From Cpl. Troy L. Stewart in the European War Theater:

Being a soldier, my first suggestion would be to encourage a movement to investigate the foes of religion, because this is the first step toward eliminating hatred. Secondly, to avoid confusion, a plan for religion broad enough to ignore sects, race, creed or color should be practiced more widespread. . . . So let us practice day by day the concepts of spiritual life which we preach.

From Bruce Willett who is at Camp Crowder, Missouri:

The greatest challenge in all times is now before the Church. We, the Church, must play the leading role in the drama of life ahead of us. In seeking for the leader, the people will consider many possibilities. It is up to us to prove that the Church can and must play the part in order for us to have the kind of a world in which we can really live.

It is up to us to see that, in as much as is possible, every Hottentot has his bottle of milk. In order to do this our high standard of living will drop. Is it not better to have a lower standard of living than none at all, which would be the cost of another war? The missionary field has its greatest need and most trying times ahead. We cannot afford to fail to educate the Bushmen of Africa or to reeducate

the Japanese and the German. The missionary problem is the Church's greatest and therein lies its strength and power.

From Douglas N. MacInnis who is in ASTP at the Boston University School of Medicine:

I would like to hear sermons with more economic, social, and political significance. It seems to me that there is no sin in applying Christian thinking to these subjects in church. The guidance for personal and community living is much needed in these days.

The congregation is too often made up of a specific segment of the population, rather sharply defined socially, economically, and racially. I would like to see a serious effort to break down these barriers, including that of denominations, to make the Church a non-selective, active community force.

From Cpl. Franklin R. Buchanan of Fort Lewis, Washington:

There is an all-out offensive on the Church again. To use a figure of speech in keeping with today's newspaper columns, a steady barrage ranging from innocuous verbal popguns and dummy grenades to devastating howitzers and robot bombs has been sustained for months in secular and religious journals. But when the smoke lifts and the debris is cleared away, the Church Eternal will, like the fabled phoenix, rise again from her own ashes.

In every time of crisis a critical re-examination of prevailing institutions inevitably occurs. That the Church has endured through centuries of crises may be due not so much to the fact that it is an institution, but rather that it embodies an imperishable inspiration for man's striving. That this inspiration has been able to survive the institution is considered by some a modern miracle.

But what about the Church in the postwar world when Jack and Jill come marching home? What have they experienced and what will they expect? Will the Church challenge their deepest loyalties and inspire consecrated lives?

It has been firmly established by now that war makes a man more intensely what he was before. The cynic, the profane, the sloven and immoral become more so. The faithful, the pure in heart and mind, the morally and socially courageous are strengthened. That there are exceptions does not alter the general tendency. If this be true, then, what is the urgent role of the Church of the future? Certainly one aspect of it is to offer guidance and direction to undisciplined, disorganized, and spiritually-goalless men and women.

(Continued at bottom of next page)

A Campus Church Reaches Out

John M. Cline

AT one-fifteen each afternoon the first graders come dashing across the street and from then until five o'clock or after, the Center is a bee-hive of activity inside and on the play area outside," thus reports the Director of the Edgemont Community Center. Every afternoon finds the Durham Hosiery Mill lawn dotted with groups of children from three to fifteen or sixteen years playing with equipment from the Center under the supervision of students.

The Edgemont Community Center, backed by the Duke University Church, has successfully launched a program of leisure time and character development activities in an area where all other agencies have met defeat.

Edgemont is a mill section of Durham, North Carolina, located about three-fourths of a mile from the center of town. This area, which houses approximately 5,500 people or about nine per cent of the total population of Durham,

has a white juvenile delinquency rate over three times as high as the rest of the city. It has more unemployment, bad housing, deserted mothers, illegitimacy, prostitution, and general crime than any other comparable area of Durham.

A walk through the section adjacent to the Center on the north and east takes one through narrow, dirt streets which cut through an urban wilderness of dull, unattractive houses overcrowded with large families and lodgers. It is with the children growing up in this depressing residential area that the Edgemont Community Center is working.

After a thorough search for some project which would offer the Duke University Church an opportunity for social service activity, a committee, composed of both students and faculty members, chose the Edgemont community as the most challenging. The Community Center, decided upon by this committee, was begun in February, 1942, on the second

floor of a store building. On July 26, 1943, fire left the second story of this building useless. The Center was then moved to an abandoned gasoline filling station which was repaired and decorated by the children under the supervision of the university students and the Director of the Center. The filling station is now no longer available, but the Center is continuing an outdoor program until new quarters can be provided. The Governing Board has purchased a lot and has approved plans for an \$8,500 building, the ground plan of which covers an area of forty feet by fifty feet.

The project is financed by the regular Sunday morning offerings of the Duke University Church, an interdenominational church composed of members of the university community, and offerings from various student groups. The budget has increased annually, the present budget being \$3,925.00.

(Continued on next page)

To do this, those who will emerge from the war deepened in their Christian experience, fortified in their faith, and imbued with a new zeal for their religious convictions will require genuine encouragement and assistance from their respective churches. Because it is this group that must revitalize the Church. It is this group that is "hep" to the needs of today and tomorrow. It is this group that can speak and act with the authority born of experience—this group combined with that valiant minority of conscientious objectors.

Naturally, they are looking forward to a welcoming embrace by the Church. But they do not intend to be smothered into inactivity by this initial demonstration. The enervating complacency of the Church which results in maintaining the status quo will have no appeal for them.

In the first place, the worshipping together of Protestants of all denominations in the same chapel, unmindful of creed or color, is doing much to eliminate divisive denominational groups and to promote effective unity. Let Protestantism unite!

Another by-product of military life is that intimate groups of men are learning to live together in small units. This sense of brotherhood can be refined and raised to higher, nobler levels through fellowship cells fostered by the Church. In such groups real religious living can

be developed and nurtured which in turn will seek and find expression in every phase of personal and community life. Let the Church rethink its religion.

A further possibility from this conditioning may very well be an impetus to "brotherhood economics," consumer and producer cooperatives. A way of social and economic life based on production for use and not for profit is the Christian way. Let the Church drive out the money changers.

Continued timidity and aloofness on the vast part of the Church in approaching and combating other social and economic injustices will not elicit allegiance from men who daily faced death and are no longer timid and aloof. This is the Twentieth Century. Let the Church awake!

BUT—how to reach the unchurched? unite Protestantism? rethink religion? develop an equitable economic life? successfully grapple with political, social, and moral issues in the light of the Christian ethic? There is one practical suggestion applicable to every church. Of course it is not the whole answer, but it will do much toward opening the way. It is this: Granting by official boards equal voice and representation to young men and women (18 to 35 years of age)—both service people and men who for conscientious reasons, physical disabilities, or es-

sential war work, are not veterans. Will the Church meet the challenge?

From SF 3/c R. Allen Graham, USNR, somewhere on the Atlantic:

If this war is to end wars, if we are to have anything of a lasting peace, both internationally and in our communities, and the attainment of rightful living in the future, surely, these must be attained by rightful thinking. Halfway measures will not serve the purpose. What better method is there to attain rightful thinking and living than by Church and religion?

From Richard Gieser who is in the Naval Academy at Annapolis:

As we all know, the only influence for right which exists now or will exist in the postwar world is the Christian Church. Consequently, it will be the duty of us who are greatly concerned with the establishment and maintenance of a lasting peace to live dynamic Christian lives in the Church.

This will mean that we must found and maintain Christian homes from which will go forth tomorrow's Christian youth. It will mean that we must be loyal to our Church in all respects, by our attendance, service, and support. It will mean that we not only profess Christianity on Sundays but live Christianity every day in all our activities.



A Duke University student supervising a table-game with the children.



Drawing appeals to the younger children at the Edgemont Community Center.

THE Center provides after-school activities for children with leadership furnished by the students of Duke University under the supervision of the Director, who is a trained social-group worker. The children themselves are used in such employment as painting games on the concrete, making repairs to the property, cleaning and sweeping, washing windows, and caring for equipment. A student leader and one or more of the children keep the office desk and check out the play equipment of balls, shuffle board, jumping ropes, ping-pong paddles, table games, blocks, and drawing and craft materials. The child on duty at the desk is given the privilege of answering the telephone. For most of the children this is a new and thrilling experience.

During the year from October, 1943, to October, 1944, the Center had 325 registered members. Thirty-eight children of this group have moved from the Edgemont community, but already this year there have been seventy-three unsolicited new members, bringing the current membership to 363 children. The average attendance for an afternoon is approximately 100 children.

Twenty-three club groups, twelve for girls and eleven for boys, are carrying on active programs of cooking, sewing, playing new games, craft projects, and picnics. The girls' clubs have made curtains for the Center, knitted, crocheted, cooked on a single burner electric plate, set the table, served and eaten the food they prepared. These clubs are groups of friends who meet weekly in the former washroom of the gasoline filling station which they have remodeled and decorated for this purpose. This room is used by three different clubs each afternoon.

THE success of these clubs depends upon the leadership of the university students. A continuous program of training and counseling for the students is carried on under the leadership of the Director of the Center. An accumulative, loose-leaf handbook, containing resource materials as well as instructions for the workers, has been prepared by the student committee, and men and women meet monthly in joint session to study the work and the best methods of procedure. There are at present ninety-eight students registered as leaders at the Center, seventy-seven women and twenty-one men. Volunteering through the Y. W. C. A. and the Y. M. C. A., they work for periods of one to three hours a week. Some of the leaders have definite club assignments, an art or craft group, and the other students help on the playground and in the game room.

A membership card is kept for each child with complete information about him and his family, his Sunday school affiliation, and his school progress. The attendance and activity of each child are recorded, and this record is used in planning for his best development.

The families of the children have accepted the Center and have been friendly and cooperative with the leaders. Since most of the mothers work, they realize that some provision for the welfare of their children after school hours is necessary. Many mothers visit the Center to talk with the Director and to see what their children are doing.

Results of the work being carried on by the Edgemont Community Center are difficult to measure statistically. The greatest achievement has been in the development of the personalities of the children. They are growing more coopera-

tive with the leaders and with each other in their play, and they are taking more pride in their homes, in their community, and in the Community Center. Property owners say that damage to their property by gangs of boys has greatly decreased, and the Juvenile Court Judge reports that juvenile delinquency has shown a marked decline. The efforts of the Edgemont Community Center are progressively showing results.

Church and Peace

The results of a survey of a typical national cross-section indicate that 63 per cent, or two out of every three Americans, believe that planning for peace is a legitimate function of the church. One-third of those taking part in the survey felt that planning for peace was not the function of the church in America and a small percentage was undecided. The survey's results tend to show that the majority of the people favor the making of plans by the church for the kind of peace that should be established after the war.

This trend would seem to indicate that the people are already conscious of the fact that the terms of the coming peace settlement will be the concern of every one and should not, therefore, be left to the whims or prejudices of military and political minds. The value and prestige of the church, as a powerful moral factor which ought to have a voice in the peace, is thus recognized and encouraged. In other words, a cross-section of the nation has recorded its belief that moral justice should be a prerequisite for the lasting peace that the world desires at the conclusion of this war.

—Indianapolis Star
motive

The Christians

A Story of the Netherlands East Indies

Wyat Helsabeck

WHILE stationed at F-harbor in New Guinea, I developed an intimate friendship with two natives, Magawata and Takana, a pair of the finest Christians I ever knew. Our acquaintance began quite by accident. It was while I was laboriously following a native trail up a hillside that I came upon them, fussing about the trunk of a large tree, in the topmost branches of which sat a flock of screaming birds. I could not imagine at first what the two were about, but when one of them opened a crude basket and showed the dead bodies of three large food birds, I knew they were plotting a way to get at those fowls in the treetop. Fortunately, I had my carbine with me; and though I never relished the dubious sport of killing birds, here was an opportunity to win the confidence of the natives and find out a great many things which had puzzled me. So I fired at the flock, and a large fowl fell to the ground. Obviously delighted at such a simple means of hunting birds, Magawata and Takana thanked me most eagerly and knew as well as I that more birds would go into that basket. I had demonstrated a device that pleased them. So straightway they told me their names. The amazing part of the story is this: neither of the natives ever spoke his name to me without suffixing "Christan" to it. It was good to know that they were proud of their "Christianity." Each time it was, "You come, Magawata Christan, get birds," or "Takana Christan come see you Sunday." I was glad I had found them, and I meant to keep that friendship if I had to dodge K.P. to do so.

Every Sunday, without fail, Magawata and Takana came to my tent. They were shaking my mosquito net at five o'clock in the morning. "You come, Makawata Takana Christan, get more birds—Kiki." Now, how could I put a few hours sleep before the wishes of two such people as these? I realized they were not profiteering at the expense of my weapon, but were merely, with every good intention, soliciting something essential to them; they are not extravagant people. So I crawled out every Sunday morning at five, and we three were off to the jungle, no one as sleepy as I. The procedure developed such a punctual regularity that I induced the duty officer to keep my Sundays free so that I might not have the unpleasant task of disappointing the "Christans."

FOR three months my Sundays were spent with the two natives; always they brought me bananas, papya melons, and mangoes, so that my tent was never without fruit. And I supplied their birds.

One day Magawata said to me, "You tell Magawata Christan story Jesu." He had heard the story many times, but I must tell it to him again. There was no refusing. So Magawata and I sat down on a hillside underneath a coconut tree, and I proceeded to narrate what I had learned of the life of Christ from my school days. He listened attentively, a smile fixed upon his black face that told me he believed in the story with all his heart. When I had come to the incident of the crucifixion, Magawata stopped me, frowning. "Nip kill good man Magawata school; Nip kill Jesu, too?" I was surprised at that thought. "No," I said. "Nips not kill Jesu, but bad people like Nips. All wicked people help kill Jesu." I smiled as he retorted excitedly, "Nip not kill Jesu more. He dead already and in sky.

Nip not reach sky." How futile for a people to attempt to destroy peace and order, which is Christ! How costly to the defenders of the faith, but how futile for the aggressors! Magawata and Takana and their land of the strange sky mountains symbolized to me perfect peace and order; and they and their missions and freedom shall again take over the valleys of New Guinea, because that is the way it was charted, and no people can come in and destroy completely what has been so perfectly planned. He has provided forces among us to defend his way, and they must triumph. For "He in sky. Nip not reach sky." No, the aggressors of the world have one obstacle—they cannot get at the root of our faith, and so cannot destroy it. Magawata brought me to realize that. He expressed it so simply that it could not be put aside.

I ate my fruit and Magawata and Takana ate their birds, and we enjoyed many Sundays of story telling and wonderful brotherhood, quite beyond all race, color, or creed.

I SHALL never forget the day when Magawata's wife died. He came to me that Sunday as usual, but there was a quietness about the usually gay manner. Then he told me about the death and took me back over the trail to his hut, where we found a group of natives performing the last rites for the woman. I attended the burial with Magawata and read a few passages from a Bible he possessed. After the funeral was over, Magawata came back to my tent with me. Perceiving his usual manner return once more, I was moved to inquire if he were not distressed over the loss of his wife. "Yes," he said. "But not worry. She Christan too." I was convinced that the missionary who worked here had done his job well.

The last Sunday came, and I informed Magawata that I had to pack up and leave for a new island. He was morose about it all day long, took no interest in the birds. I had to tell him the story of "Jesu" again, and then I must go to his hut for some kiki. When I was packing next day, Magawata came into my tent, fully equipped with everything a native needs for a journey, and bearing a large basket of fruit for me. He was prepared to go with me on the movement, expected it as a natural consequence to our friendship. I did not know how to go about explaining that I could not take him, but I did it as pleasantly as I could do it. He persisted, however, and supplied a reason for his going that was hard to refute. He beamed and said proudly, with great emphasis, "You, Magawata, Christians; Christians stay gether." That was all. I had to leave him behind. But I went away happy. I was thinking about what he had last said, "Christans stay gether." And I knew that he was right. For that is the only way to get results in this age of ours. Magawata and the Christians of our own lands must stay together and work with one another toward an ultimate religious understanding among all people.

I will never see Magawata and Takana again, but it is my prayer that the missions and schools laid to waste by war will be soon restored and that good people will go into the valleys of New Guinea again and take back to the "Christans" the friendship which I was forced to relinquish to the duties of warfare.

March, 1945

A dialogue between Harry Holworthy, Junior in College and his professor of psychology, Andrew Allen. The scene is the professor's office; the occasion, a conference to discuss Harry's term paper—a psychological autobiography, written for Allen's course, *The Development of the Normal Personality*.

PART II

(Continued from last month)

RELIGION: THE QUEST FOR UNITY

HARRY: Could you say, in terms of certain of the German philosophers and psychologists, that one is religious when one's mind intends complete unity?

ALLEN: Yes, I like the theory of intention. It plays a big part in historical religions and it is sound psychology. The mind is always intending something; it is characteristically stretching to include more than it can. When it stretches vigorously to include all that lies within personal experience and all that lies beyond, we have a true religious attitude.

HARRY: *Re-ligio* means to bind, doesn't it? Are people religious because they want to be whole, and not so scattered? Would you say then that religion is always a "quest for unity in a disordered life"?

ALLEN: That, I think, is the kernel of the matter.

HARRY: But in actual religious activity we do not always find this "intention of unity" uppermost, do we?

ALLEN: No. It is usually present as an undercurrent, however, and in the more mystical forms of worship it predominates. But, you are right, the conscious longing for unity is only one form that religious experience takes. Sometimes it is more related to specific needs of the moment. In prayer, for example, intention usually arises from some one aspect of a person's sense of incompleteness. For example, no human being can ever love or be loved enough. He always wants more love, and so prayer and worship often stress love. At other times, fear has the upper hand, and one prays to understand or be relieved from this fear. His mind intends a solution of a particular problem, even if it cannot readily produce one. Prayers, we may say, give vent to aspiration or longing in terms of the need that is uppermost at the time.

DIFFERENCES IN RELIGION

HARRY: That would explain why religious practice takes so many forms, and why different people, having different

needs, go at the matter from different points of view.

ALLEN: Yes, and here is where tolerance and understanding are needed. Before condemning a religious practice we must weigh the intention behind it. The poor juggler of Notre Dame who practiced his art before the shrine of the Virgin was symbolizing in the best way he could his purely religious intention. Even the oddest of heathen practices often makes sense if one takes pains to appreciate the intention behind them.

HARRY: From this point of view could we ever criticize any religious practice at all?

ALLEN: Only I think if the intention is somehow perverted or absent or hypocritical. When a symbol loses its finalistic intent, and for example, takes on a merely social or prestigious intent, it is no longer religious and should be exposed. Some years ago a reporter on a Boston paper wrote that a certain clergyman gave "the most eloquent prayer ever addressed to a Boston audience." Here is a typical and frequent perversion of the religious attitude. Or, if music is taken merely for its aesthetic effect rather than as a device to facilitate the outward reaching of the mind, it is not a religious symbol. In principle, it seems to me that Protestantism often suffers a displacement of the religious attitude by the social, aesthetic, or economic attitude.

HARRY: Don't people who belong to the same Church have different conceptions of the nature of God?

ALLEN: They do, and what is more each may change his conception from moment to moment. On one occasion or in one context, God is considered omnipotent, in another, omniscient; or the loving Father, or the Giver of good gifts, or the Beautiful, the Harmonious, or the *Actus Purus*. These varied conceptions are natural enough. They come to light according to the direction of our intention at the moment. Sometimes when we stretch our minds religiously it is for the purpose of supplementing our limited strength, sometimes to supplement our limited love, sometimes to obtain more understanding, or to escape our feelings of guilt, or to find more beauty, or more peace of mind. One might say that religious practice is the flowering of all our various desires and their intended fulfillment.

RELIGION: A NORMAL ACTIVITY

HARRY: You've given me two ideas I want to think about. One is that religion somehow has more to do with the fruits

The Roots

Gordon

[This article is published by the Editorial Board of the *Academy of Art*, 100 Brimmer Streets, Boston, at ten cents the copy through the courts of the Editorial Board.

of mental life than with its roots, and somehow has more to do with the intent of the mind than with its content. These two points seem to make religion a respectable and normal activity of the human mind. You'd say, I suppose, that every man, from your way of looking at it, is to some degree inescapably religious.

ALLEN: Yes, I would. Every man at least at moments intends a perfection of his own nature, a completion of his own limited being. He imagines a kind of future where a harmony is achieved and the riddles he encounters are explained. It sometimes seems that the only really clean aspect of human nature is this ability it has to intend its own perfection.

HARRY: But if religion is a clean and normal part of life, why is it that psychopaths have so many mixed-up religious thoughts?

ALLEN: Paranoid religious states, or what we sometimes call theopathic conditions, are really the necessary corollary of what we have been saying. A person who has had a bad breakdown is naturally disoriented: he feels strange and mysterious. What is more natural than that he should resort to religious language to explain to himself his mysterious feelings? We cannot argue from this fact that pre-occupation with religion is the cause of breakdowns; rather, just the reverse, that a disintegrating life grasps wildly at some support, and that this support becomes an odd mixture of religious ideas and personal delusions.

HARRY: Don't Jung and Freud make opposite interpretations of the relation of religion to mental breakdowns?

ALLEN: Yes, Jung's approach is closely in line with what I have been saying. He

of Religion

Allport

ished as a pamphlet for Advent Papers, at, Mt. Vernon and ton, Massachusetts. It is printed here of the author and or Advent Papers.]

claims that side by side with the decline of the religious life comes an increase in the neuroses. His famous remark is that of thousands of patients over thirty-five years of age, "all have been people whose problem in the last resort was that of finding a religious outlook on life." To put the point in our terms, Jung argues that an adequately comprehensive "intention" is needed for normal maturity in the personality.

HARRY: And Freud?

ALLEN: Freud is one of those writers who sits down in a puddle before he has gone far enough down the road of naturalism. He calls religion a "great illusion" which is a remark on the same level as statements to the effect that it is "the opiate of the people," or a sublimation of sex, or an expression of fear. The fallacy lies in fixing attention only on certain selected roots and never considering the fruits, and in confusing the content that sometimes gets into religious consciousness with the intent that is the essence of religion.

CHRISTIANITY'S FULLNESS AND ADEQUACY

HARRY: Up to now, I assume, we've been talking about the essence of religion, without special reference to Christianity.

ALLEN: Yes, first one has to prepare a psychological groundwork for a sympathetic approach to all religion. Unless one has respect for the religious impulse wherever it is found, I don't think one can appreciate the extraordinary fullness and adequacy of historic Christianity.

HARRY: You seem to regard it as the best of all possible religions? Why is that?

ALLEN: Briefly, because it has everything. For the theoretical mind it can accom-

modate all that science can discover and still challenge science to dig deeper and deeper. For the social mind, it contains the highroad to all successful and just social relations, even the solution to the problems of war. For the aesthetic mind, it gives the absolutely satisfying conception of harmony and beauty. For economic and political minds, it gives a meaning to production and to power, and a guide to conduct. Its goals and ideals are always miles ahead of what any human being can fully achieve. Christianity can never cloy, because even for the most saintly Christian perfection lies ahead. The saint pursues his goal all his life long, but never attains it. Christian objectives are too high to make complete achievement possible.

HARRY: Why do you put so much stress on the unattainability of Christian ideals?

ALLEN: For the very good reason that unending, single-minded striving is in this life the one and only condition of normality in personal development. Striving is what creates unity and health in the individual. Did you ever stop to think how completely you would go to pieces if you ever obtained everything you wanted?

HARRY: Isn't that idea the theme of Goethe's *Faust*?

ALLEN: Yes, you remember what the choir of angels sings:

*He who striving ceaselessly bestirs himself,
Him can we save.*

According to his pact with the Devil, Faust would have been damned if he had said, *Hold, thou art so fair*, that is, if he had ever thought his goals were attained. To be a complete man is what Faust wanted, and to be a complete man he had to aspire and plan and work and reach forever toward something that lay always ahead.

HARRY: Your point is that Christianity contains all the worth-while goals that men ever strive for?

ALLEN: That is my view. The Christian philosophy of life is conducive to mental health because as a religion of striving, it has adequate comprehensiveness of goals. It catches up and focuses all the human intentions that experience convinces us are worthy of preservation.

CHRISTIANITY: SOLUTION TO THE PROBLEM OF GOOD

HARRY: And what about human intentions that are evil? Why doesn't Christianity act as a magnet for the hateful and greedy intentions that men have?

ALLEN: Because its standards are rigidly selective. It tells what sin is and the remedy for it. If it does not clearly solve the problem of evil, it at least makes it possible for mankind to live with it. No other religion seems to do so with anything like a similar measure of success. I might add that perhaps the reason Christianity helps us to get around the problem of evil so well is that it completely solves the problem of Good.

HARRY: How do you mean?

ALLEN: Its central doctrine is that of the Incarnation. Men can see in the person of Christ in concrete terms what absolute Goodness is like. His way of life and of thinking provides a tangible model for men to follow.

HARRY: But now, when you bring up the Incarnation aren't you jumping out of the natural or psychological frame of discourse into the realm of blind faith?

ALLEN: I'm not sure that I am. Of course there are other types of arguments to support the doctrine, but even ordinary operations of the human mind carry us a long way toward its acceptance. The elementary logic of sufficient cause compels us to accept the Incarnation, for what else could Christ, the perfect Model, be, excepting God, or as our symbolism has it, the Son of God? We know that ordinary men, even the best of them, only approximate in slight degree such perfection.

HARRY: I certainly never thought of the dogma of the Incarnation as a matter of simple logic. You say that the mind stretches toward Something, and then, lo and behold, that Something is right there in the midst of men. So that in the human realm, so to speak, we find a perfect fulfillment of all that men desire.

ALLEN: The Model does exist in the human realm, but it exists also in the divine realm. For in the person of Christ everything in humanity that is good is fulfilled and everything that is evil, that disintegrates and limits our natures, is overcome. Christ Himself said, "He that hath seen me hath seen the Father." What other conception of the Divine is possible than just this?

HARRY: You make it seem that psychology and logical thinking taken together carry us inevitably into historic Christianity. But earlier you said this road converges somewhere with the supernatural approach. I suppose you mean that psychology doesn't have anything to say about the Realities that the religious attitude implies. Does mere intention by

itself guarantee that there is anything beyond?

ALLEN: Of course psychological analysis stops somewhere and faith begins. But the break is not violent, nor does it imply any serious contradictions. Let's take just one example, asking ourselves this question: Does man aspire all by himself, unaided and undirected by what theologians call the Holy Spirit? Or, as man reaches out his hand, does God reach out His, and thus intervene in the psychological series of events?

HARRY: That certainly is the question. I doubt that the average man will be satisfied to be told that he is "directionally intended" toward God. He wants to feel that God is there.

ALLEN: And there is no reason why he shouldn't. Doesn't the very fact of his striving imply a sufficient cause for the striving? Royce in his *World and the Individual* makes the case for supposing that self-consistent fragments of religious experience of necessity imply a befitting context. Now we see as through a glass darkly, and we prophesy in part. Because this partialness seems fulfilled in the course of religious striving, men are convinced that clarity and completeness exist somewhere beyond their immediate vision. . . . You see this additional step in faith is not very great. Many philosophers regard it as a necessary step. An act of faith merely completes our natural intention. Astronomers seeking a new planet have a similar faith, so do chemists seeking a new element; just so does the religious man seeking what seems to him the inevitable implication of his experiences to date. Of all the available hypotheses he finds the Christian view of life best subsumes all his observations and experiences.

THE COMPLETION OF PARTIAL EXPERIENCES

HARRY: Would you approach all the so-called mysteries of the Christian faith by saying that they are a necessary complement to our own partial experience?

ALLEN: Yes, they are the reciprocal of our own limited natures. Without baptism and absolution our desire to improve our lives would not be adequately focused. Without holy matrimony the desire to make the most of our conjugal love would be unfulfilled. Without the Holy Communion we would find it difficult to acknowledge or remember adequately the Model and Master we have chosen in our lives.

HARRY: I begin to see what you mean. Beyond our powers, we accept what more

we need in order to improve our vision and complete our natures.

ALLEN: You put it well. . . . But remember, our conversation has taken the naturalistic road. We must not forget that there are all kinds of men. Some prefer to surrender their intellectual efforts early and to take more on faith. Some would find our line of reasoning cold and even presumptuous. But millions of mortals taking many paths have come to essentially the same conclusion. Even though no two perhaps have exactly the same conception of individual points in the Gospel or in the sacraments, still the attention of all is riveted to the picture of God taking human nature, and on the Cross exemplifying manhood perfected through the triumph of love over suffering. No model in the history of the human race compares with this. It is the central image toward which Christians address themselves, finding it always meaningful and always satisfying. Some, I admit, see the Crucifixion as a one-time distant event, and fail to realize its significance for men's struggles today. But the more discerning find the event of present importance, seeing how day by day men crucify the good within them, and day by day the good within rebukes, forgives, and restores.

HARRY: Can you tell me why it is that some people are more religious than others? From what you say I should think that everyone would have about the same needs, the same intentions, and would reach the same satisfying conclusions.

ALLEN: I'm not going to attempt to answer that question. The problem, I admit, puzzles me too. Before I can make up my own mind I'd like to investigate further. If we had adequate religious autobiographies from people who are religious, and from people who are irreligious, we'd know better why human minds differ in this respect.

HARRY: Well, I'd be glad, now that we've had our talk, to write you the full story of my own religious life, such as it is. . . . But you haven't yet told me whether you think I need some kind of psychotherapy. Don't forget I have my personal problems.

ALLEN: I predict that your religious autobiography, when it is completed, will be therapy enough. But don't hurry with it. Live it before you write it.

THE PATTERN OF A RELIGIOUS AUTOBIOGRAPHY

HARRY: What do you suppose it will look like?

ALLEN: You've already told me enough about yourself to permit me some guesses. I suppose it will start with an account of how, as a child, you accepted unquestioningly the religious content taught by your parents and by the Sunday school you attended. Then will come the story of juvenile doubts about the literal adequacy of this content. When you began to study elementary psychology you felt that what remained of the imagery, symbols, and dogma were blown sky high. Then came, as in every life, frustations, inferiority, new fears, and suffering. These emotions you found almost too much to bear. At the same time you had a longing to find some explanation for the maladies and a remedy. Your mind hopped ahead, imagining this solution or that, always bent on saving itself from disintegration. Half-consciously your childhood teachings lingered on, but you knew they would have to be entirely overhauled, changed, expanded so that they might be, not second-hand, but first-hand fittings to your personality. Only by degrees did it dawn on you that historic Christianity held the complement to your nature and a fulfillment of your needs. Like some people you may find as the first stage a growing conviction that Christianity holds the only solution to social questions. Nowadays, we read this statement more and more frequently, because momentarily human needs are greatest in this direction. Or you may find in historic Christian practice that your restlessness is stilled, or your craving for beauty is supplied, or your feelings of guilt allayed. I cannot tell what steps it may take. No two histories are alike. But the quest once begun never ends, even though the goal you seek becomes more and more certain. Having once experienced the blessedness of certainty, even though but for a moment, you will never be satisfied, but will be impelled to seek to regain and extend this experience all your life long.

HARRY: You size me up pretty boldly—but maybe correctly too; I cannot yet say. Will you tell me where the therapy comes in? You see I'm still worried about myself.

ALLEN: You will find therapy as a by-product of your religious quest. Anyone who sets out in a self-indulgent manner to find a cure for his inner ailments is likely to fail in finding it. The person who directs his attention to his religious quest usually finds therapy along the way—unexpectedly.

HARRY: In a vague sort of way I've known all along that what you've just
(Continued on page 46)

The Lisle Fellowship as a Way of Life

DeWitt C. Baldwin

IN 1943 a prominent church leader said of the Lisle Fellowship, "There was a time when Lisle was just an experiment in Christian world-mindedness; today it is an accepted part of our program." In these days of transition it has become evident that the Lisle Fellowship is a living movement of students who believe in a way of life. Not only for the six hundred who have been through one of the six-weeks units, but also for hundreds of other students who have followed with increasing interest the development of this pattern of living in world community. The present time is a time of concern to establish the sponsorship of the Lisle Fellowship on permanent interdenominational lines.

To be a Lisle is to be one who is growing in the understanding of world living. It includes many who have never been at any of the conferences, but who have discovered a way of living in society with deep roots in religious values and with inclusive attitudes toward other races, the peoples of other religions, all nationalities. Such a philosophy becomes at

once the basic meeting point for religion, education, and social responsibility. It is the real problem of students in our day, that of religion in higher education. This group method provides a milieu for the individual to discover himself in relation to others and to find an integrity which is the basis for becoming aware of the true nature of religion, freedom of thought, and a spirit of cooperation and unity in the midst of a multiple cultural world pattern.

Lisle gives students the opportunity to participate in a demonstrated laboratory experience of world community. One may believe in and support the church's mission program without either the warmth of fellowship or the understanding of world-mindedness. But it is not possible to experience fellowship and comprehend world-mindedness without becoming the interested friend-and-critic of such work, and ultimately living responsibly in one's world home. Lisle students have described the experience as follows: "We lived together like a big family but we were more than a family. We were temporarily

The Way of Life which is Lisle. Below, a deputation team consisting of students born in Chile, America, China, Burma and Uruguay. At the right from top to bottom are Uncle Si and Aunt Edna Baldwin, a picture of community recreation, a discussion circle, and the group busy on a work project.



a world community, realizing for the first time that the struggles of students from Japan, Mexico, Korea, China, and America are different specifically, but much the same in general, and for both reasons we need each other." . . . "This concept of the Christian attitude toward people makes me think of mission work now as simply living and working as a Christian in a land where Christianity is not generally practiced, which includes America."

LISLE is person-centered rather than program-centered. Social and economic problems, race relations, religious disciplines, world fellowship—these are experienced by Lislers through creative relationships with other people, rather than treated as subjects to be discussed. One finds at Lisle an atmosphere of personal freedom and security which enables students to break down barriers of defense or aggression, and thus exchange ideas and share experiences on a deeply meaningful level.

A new pattern of human relationships is often created among members of the communities which Lisle students visit. A Chinese girl was assigned to spend four days in a home where she discovered the man of the house had said, "No foreigner is going to stay here!" In a few days the quality of her personality had permeated the home, through such simple ways as helping the mother with dishes and the care of the two children. On Sunday morning the man astonished his wife by announcing that he was going to church that morning—the first time in twenty years—to hear his Chinese guest, because she had made clear to him the meaning of Christianity.

Lisle provides a method of developing these new patterns of human relationship, a "group work" method which students may proceed upon in every social situation in which they are leaders or participants. This method aims at the development of persons through the interplay of personalities in group situations, and at the creation of such situa-

tions as provide for integrated cooperative action for common ends.

These creative group processes emerge first among the students by sharing cooperative work responsibilities, gaining confidence in themselves and each other. Then as a mixed group, the students themselves approach other groups in communities. Then reaching out, seeing the implications of these relationships, they see the whole world in terms of groups of people seeking to make a life. Thus Lisle students are prepared in understanding and attitudes to enter into the group life of those among whom they are to live, anywhere, in Reconstruction Center or Main Street, in Home Mission or Foreign Mission. A Lisle student of 1940 writes: "As an examiner for the President's Committee on Fair Employment Practice, my entire job consists of attempting to reconcile differences peaceably by persuading parties who are discriminating against minority groups to cease doing so, by attempting to show persons who have been discriminated against, why this has happened and what the most constructive way is to effect a change. Whatever success I may have in doing these things, is in great measure attributable to my experience at Lisle."

STUDENTS at Lisle are given the opportunity to do community work through the churches in the various hamlets and cities which they visit on four consecutive week-ends. With a minimum of planning before starting out on these deputation trips, the teams work out their "program" with the sponsoring pastors and the people of the community as they see or can create opportunities. This process develops an adaptability and an awareness of the needs of a given situation, which are especially valuable to students who plan to enter community work.

A Lisler of 1938, who is now pastor of a Methodist Church of two hundred members, led his people through the following experience: "Slightly more than a year ago this congregation celebrated

the burning of their mortgage. After years of work they were debt free. On December tenth, they planned to take the pledges to cover their quota for the Crusade for Christ. The literature was out, the program had been explained, the solicitors were organized, and everything was in readiness. On Saturday night their church burned to the ground. Undismayed, under the leadership of their pastor, they proceeded with their canvass as if nothing had happened. 'We have only lost our church,' they said. 'We are raising this money, in part at least, for people who have lost everything. We have our homes left, intact and comfortable. Those other folks have lost their churches, their homes, and their all. We can still share with them.' And by the time of the evening service their quota of \$878 was over-subscribed!"

A by-product of all the facets of the Lisle experience is the sense of community, which is the essence of the concept of the ecumenical church. The practice of community which Lisle provides, prepares students for assuming responsibility in meeting reconstruction needs during and after the war. Every effort is being made by church, government and social agencies to give an opportunity for those with ability to train for leadership to meet these needs.

At home and abroad the postwar years demand that we stretch out to meet the reconstruction needs of our own community and of every enlarging area of life up to and including the world community, which is our home.

Religion is man's yearning to establish right relationships with himself, with his fellowmen, with the universe, and with God.

—Dilworth Lupton in *Religion Says You Can*

How much sign do we modern Christians show of toughness of mind and character? How many of us give as much thought or care to discipline, the *ars spiritualis*, as we will give to the art of keeping fit or making money? How many are ready really to incur the insecurity, the hardship, the peril (there are perils to spare along the way of the Spirit) which those men incur for the kingdom of this world for the sake of the Kingdom of God?

One bit of realistic Christian thinking at least stands out a mile. It is this. When we can match the toughness and realism of the scientist and the soldier with that sterner toughness and more ruthless realism of the Spirit which a real Christianity requires we shall have an answer to give to their scorn which they can respect. Not until then. Christian realism means Christian renaissance.

—Melville Channing-Pearce

ESSENTIALS OF LISLE

Each group is limited to 30-50 graduate and upperclass men and women.

Groups are in session six weeks only.

Graduate or undergraduate credit.

Groups are housed in central headquarters where work is cooperative. Guest leaders share thought in their own fields of achievement. Tools and skills for group and community participation are learned.

After the first week of orientation the time is divided into alternating periods of four days out and three days in home center. On-going cooperative work, pooled individual and group deputation experiences, keep discussions practical.

The plan of finance is an integral part of the group experience. The cost to each student is just what he is able to contribute to the common fund.

Action Now!

A Report from the Field

Lola Mayer

THE title of this article might seem to some of us somewhat trite and overused, and yet it springs up from within, inspired by an impatience produced by too many beautiful but only too often meaningless phrases thrown around loosely and often put together senselessly.

After having had the somewhat unusual privilege of seeing nearly one hundred American colleges and universities in action, after having graduated myself from "an institution of higher learning," and after having attended more than a dozen college conferences—I am tired. I am tired of beautiful phrases; I am tired of social creeds; I am tired of a magnificent social consciousness—on paper.

Too many times members of a faculty or students have told me proudly that they have colored, or perhaps Nisei, students on their campuses, only to find out a little later that neither of them were living in any of the college dormitories or houses or were able to participate in any of the campus extra-curricular activities; too many times have I found that charitable, paternalistic attitude toward the so-called "race-problem" which to me is not any better than downright race prejudice. I do not think I have ever attended one "Christian" conference in which the race problem was not discussed, and I have frequently felt tempted to go around and ask some of my fellow students who seemed so shocked and perturbed about the "Negro problem" (which actually should be called the "White problem") how much they believed in putting their high ideas into practice. I am sure that most of us would be rather amazed at the huge difference between the fact that all of us believe in "complete equality," although 95% of us would refuse to share a room with a colored fellow-student. I am tired of statements which say that "we stand for the right of racial groups," when we have only a very few who live up to this principle in its practical everyday aspects.

I am tired also of the new consciousness about economic equality and security which makes us repeat trite statements such as that we must have full employment, that Roosevelt killed small businesses, that our national debt is our ruin, that labor should not be allowed to strike during war, or that we "stand for the abatement and prevention of poverty." I am tired of having students repeat such

statements when 98% of them are not familiar with the very fundamental A B C's of economics. Too many times have I seen progressive labor leaders at conferences share their knowledge with the students, only to follow them back to their campuses—and the old status quo.

I have been thrilled to find as magnificent a religious leadership as we have today in our colleges aware of our needs, of our strengths and weaknesses. But I am tired of finding beautiful Christian spirit in our religious organizations, only to find students in their classes, in their organizational houses ashamed to admit the fact that they are active participants in such religious groups. I am shocked to think back now to the realization that I too have participated and dealt in the age-old argument and criticism of the Church, that institutionalized religion has not kept up with modern times. I am ashamed to think back now and realize that I too have refused to accept the failure of my working religion but have blamed the Church instead of it.

Traveling all over the country, I have been amazed at the progressive social consciousness present in our college religious groups, but I tend to pretty well disregard that social awareness as long as it is practiced (as it is more often than not) only in our Y.M. and Y.W.C.A.'s, in our Wesley Foundations, etc.—instead of in all of our everyday life. I am tired of good thoughts and deeds if they are limited to the sheltered environment of our religious institutions, but are unable to stand on the strength of their conviction to be carried into life itself.

And finally I am tired of the new political consciousness which has sprung up during the war in the minds of students, a political consciousness which is not powerful enough to carry most of us beyond the two pages of the funnies into the editorial of our daily newspaper. And I have been appalled to find so little originality in regard to the pros and cons of the last election. Most of us only repeated the trite statements of our fathers, completely lacking in the power of our imagination to see that we are young and that because of our youth we have the right to think independently and freely, that because we are young we do not have to fall back already into the realm of the status quo. And I am tired of our pride of living in a democracy

when we do not care to take the responsibilities which go with it.

Do not misunderstand me. I am not against social creeds or beautifully sounding resolutions. But I am tired of having them just on paper; I am tired of just talking about them; I want means and ways of putting them into action—now.

(Lola Mayer is a travelling secretary for the WSSF.)

THE CHURCH AS COMMUNITY

(Continued from page 20)

go far beyond this. They relate the members to projects in the life of the church and the community which are aimed at the conversion and reconstruction of society.

Social and economic projects of such a church would be considered a natural outcome of the deep commitment of each to the revolutionary gospel of Christian love. The heart of such a church's activity would be evangelism. The social action which it carried out would be primarily concerned with realizing the will of God in all human relations. Thus no man would regard politics, or economics, as extraneous interests of the Christian. These would be fields in which the Christians are sent as evangelists to proclaim the necessity first of all for repentance, and for the surrender of self-will to the will of God.

But all such efforts would stem directly from the bond of love which unites Christians to God, and therefore to each other. Such a church fellowship must of necessity be interracial and inter-class. There could be no place for the raising of racial or class barriers, if the sense of Christian community were supreme.

It is perfectly clear that such a fellowship would place the interests and needs of persons above those of property. Therefore, much of our present property system, which subordinates man to money, must either perish or be converted. It may be that the great cities must be decentralized. A power age, with an abundance of cheap and easily transported power, would make this possible. People would need to live close to the soil, for the soul of man is strangled when denied the purifying experience of intimate contact with nature.

Our church has established a bond between city and country in having a farm of eighty-six acres, where children, youth and adults can go for quiet, relaxation and fellowship. These bonds between the city and the country must be multiplied, and explored to the full.

What is needed is experimentation and adventure. The opportunities are manifold. Precedents are few. The fields are white unto the harvest.

Shouts AND Murmurs

By the editor

Prayer

Nothing more stirring and yet more disquieting has come our way than the comments on Christmas in the front lines. One commentator says what we firmly believe: "But the front line Joes will understand if the Chaplains stress what they have stressed before in their Christmas sermons—that peace and goodwill are something that the soldiers themselves must help to build on a permanent basis in this new world after the war is over. . . . As far as prayer goes, the American soldier is like the American civilian. . . . The majority will do some kind of praying. Most of it will be simple—'Please, God, let this war end soon . . . let me get back safe to those who are waiting . . . let this be the last war.'"

Patience in war

War, without virtue in itself, breeds virtue. It breeds patience in the impatient and heroism in the cowardly. But mostly it breeds patience. For war is a dull business, the dullest business on earth. War is a period of waiting. Each day of it crammed with the little hesitations of men uncertain of themselves and awed by the ghastly responsibilities—responsibilities of life and death, the responsibilities of gods—that have been thrust into their hands. The soldier waits for food, for clothing, for a letter, for a battle to begin. And often the food is never served, the clothing is never issued, the letter never arrives, and the battle never begins. The soldier learns to wait meekly, hoping that something will happen. And when the period of waiting is at an end the something that does happen isn't what he expected. So in the end he learns to wait and expect nothing.

—Harry Brown, in *A Walk in the Sun* (Knopf)

It is for us, the living

As we think of the men returning home, we find ourselves hoping that they will themselves know how much they must give to us who have not been through the experience they have had. Our talk about demobilization has been all wrong. Rather than "do something for" the soldier, we shall probably be more nearly right if we allow the soldier to do something for us. We must listen to him as he tells us that war must never occur on this scale again; it may be he who will give us a new concept of brotherhood; and after his soul-killing experi-

ences it may be that he will direct us to a new birth of reality. We must be sure that our schools, churches and communities are ready for this, and that we help him find his place by putting him to work just as soon as he is ready to work. The men and women of the armed forces and those who for conscience' sake did not fight, are returning—not to their old world, but to a new world. It will be the world of *their* making.

Permanent Reconstruction

Methodist students who are thinking of work in reconstruction and who are serious in their desire to do something of long-term value—those, in short, who are not merely looking for a thrilling experience at the expense of a suffering world—will do well to correspond with the Secretaries of Missionary Personnel of the Board of Missions and Church Extension of The Methodist Church at 150 Fifth Avenue, New York 11, New York. Not long ago we paid a visit to the office where we found M. O. Williams, Jr., Miss Marian Conrow and Miss Alice Murdock ready and eager to discuss with us the thrilling possibilities for work that now demand our best personnel. There are jobs to be done. What is needed is sincere desire to serve and complete commitment.

Church bribes

What seems to us the most healthy rebuke to be handed the church in a long time came from young people in a panel discussion at the Institute of Family Relations in Philadelphia. A minister had made the proposal that the churches hold Sunday night dances to provide wholesome recreation for young people. To this, Pat Sevrunghaus, a freshman at Swarthmore College, replied: "The church has its own proper function, and the young people expect it to live up to that, without offering recreational facilities as a bribe."

What about the church?

At the last meeting of the American Federation of Labor a resolution was adopted calling for an investigation of racial discrimination in the U. S. armed forces. At the same time the body rejected a proposal to end the principle of dual unionism with Jim-crow auxiliaries with the AFL. . . . The Jackson, Mississippi, Chamber of Commerce has

formed an advisory committee on inter-racial problems to work with a similar group of the Jackson Negro Chamber of Commerce in studying methods to improve race relations in that city. . . . The first Negro ever elected to either Chamber of the Vermont General Assembly is William J. Anderson who is a large apple grower and former president of the Vermont Horticultural Society.

West Coast Antics

We have been reading accounts of the attitudes on the West Coast over the return of its American citizens who happen to have Japanese background. We do not need to worry over most of the student attitudes. But the Los Angeles *Times* and the pronouncements of Legion groups and other so-called super-patriotic societies make us sick at heart. Our next number is on Democracy, and we hope to take a look at this situation in a country where our young men are dying for the principle while the real traitors sit at home refusing to put it into practice.

Progress

We note with real satisfaction that the newest and largest destroyer to be launched is named the U. S. S. *Volgelgesang*. We can't imagine launching a destroyer with such a name in the last war. Now we hope that we shall have a friend on this new boat just to see what the boys call it. They will undoubtedly find some piquant version for the polysyllabic. Any suggestions? We'd like to help out the Navy!

Its name is legion!

The American Legion has just announced that a three man committee has been appointed to study the plan for an American Legion University at Indianapolis. A \$15,000,000 endowment fund for postwar purposes has just been established by the national body. This is a proposition that needs real study and a good deal of investigation. We're not one to cry "wolf, wolf!" but education for Fascism is in this picture and Roman Catholic domination has a lot to do with it. This is the most serious and far-reaching proposal yet made by the Legion.

Autocracy with democracy

The layman little suspects the power of a college administration; but perhaps you will recall the story of the American who went to the University of Berlin as exchange professor before the last war and was eventually introduced to the Kaiser in substantially these words: "Your Excellency, I wish to present a representative of an autocracy within a democracy, who has come to visit a democracy within an autocracy."
—C. A. Robinson, Jr., in *The Saturday Review of Literature*

Commissioned from the Industry

Which Is Berea

Maurine Faulkner

BEREA College as a geographic unit is more extensive than its 1245 students (in normal times, 1800) and 213 adult workers might seem to merit. If one thinks of physical environs, the college is a community of approximately 100 buildings on 740 acres. The Founding Fathers were good to Berea; they gave it blue grass and mountains. Through the eighty-nine years of its existence, the community has been affected by this semi-accidental choice of site. Campus life has been influenced by proximity to blue grass husbandry, by the unpredictability of rainfalls, by the "leafiness" of the campus itself, and by the mountains toward which (and on which) we stretch.

Not the least of nature's community forces is beauty. On our campus "the view" has always been a mildly dictatorial force. Happily, our architects are increasingly unable to escape its dictates, so that one of these days in this part of Kentucky man's building in a community may more completely recognize his surroundings.

A community is conditioned by its resources and the resulting industries. In a college community *THE* industry is education. In the case of our particular college there are many other industries, even utilities, but they have been developed from a double necessity. Berea College early projected the scheme whereby its students could pay their expenses through work. Manual labor is exchanged for board and room. In this community, power plant, water supply, plumbing department, sewage disposal system are college owned utilities; but they service the town proper as well as the campus, and, not at all incidentally, are the means of putting hundreds of boys through school.

Mutual business interests often are responsible for the development of a community. The college community here is highly commercialized, in the sense that *everyone* works, *everyone* receives wages. There are the many college-sponsored student industries in which hand-made articles are produced for sale. There are the dairy, the creamery, the bakery, the candy kitchen, the farm, the garden, the college store, the laundry. There are the many executive offices staffed with stu-

dent secretarial help. There is the campus hotel with college bell boys and co-ed waitresses. Everyone works in this particular college community; he works to test out his vocational abilities, and he works to earn his way. At Berea, thankfully, there is a minimum of distinction between white collars and blue overalls!

Every community has its mores; every college has its traditions. At Berea there has grown up what is frankly called the "Berea Way." Every faculty member subscribes to it; every student is prepared for it before he enters. It is an emphasis on simplicity and genuineness to the exclusion of the ornate, the extravagant, and the shoddy.

A college community, like all other communities, relies upon the o'erlapping of generations for the perpetuation of its ideas; it relies upon indoctrination, persuasion, and administrative policy to maintain its individuality. Berea preserves its uniqueness partly through regulations. Yet it is infrequent that persons exposed to the relative simplicity of Berea find it anything but *good!*

IN these respects this college in Kentucky is a community and a distinctive one. It has, however, greater claims to community existence. The strongest community is that of like-minds. Berea is highly endowed with convictions—strong ideals that have stood the test of war and martyrdom. "That God hath made of one blood all nations of men" is the basic truth on which this community of the spirit, Berea, is founded. Community bonds are forged when people mutually champion an ideal!

On the other hand there is at Berea a community deliberately built of unlike souls. Over a period of ninety years, the theory that all faiths can worship together has been tested, and on our campus we have a church, the 800 members of which profess twenty-four different beliefs. Union Church experiences no more friction than that exhibited by the same number of people devoted to one religious doctrine. Union Church demonstrates that a community can learn to respect each man's conscience.

This campus community is "unlike" also in the unusual range of minds and

ages it serves. On one campus Berea has four cooperating schools. It is not only possible to go normally from pre-school through college degree in this one institution, but it is also possible to come as an underprivileged adult for basic training in sub-college work. Living in this school, then, gives practice in dealing and cooperating with all ability and accomplishment levels.

Any boarding school in an artificially created community. Offsetting its unavoidable artificial aspects, however, are the great advantages of concentrated experience in living with and adjusting to people, advantages of mutual educational goals and shared intellectual and cultural ambitions.

What are the human reactions to the Berea College community? What are the social and psychological relationships on the campus? There is friendliness in this community. (Friendliness is the characteristic most often mentioned by visitors.) Much time is given to fellowship, to active and wholesome fun. There are vigor and purpose evident on every hand. One witnesses mental health and a sturdy poise that put nonchalance and sophistication to shame. At Berea there is happiness derived from the finding of oneself and from the seeing a vision beyond oneself.

ODDLY enough this community does not think of itself as a community in the present. Berea's eye is always trained on the future. "Today" at Berea is a potential "tomorrow"; each student is not so much an individual in the "now" as a leader-in-the-making. Berea as a community is far from existing for itself. The school trains young folk in techniques of student government not so much for pleasant living in our midst but for participation in town management later. Persons are educated at Berea in hope that their knowledge will be translated, at some later date, into service in some other community.

Perhaps this institution is somewhat conservative in thinking of education in terms of preparation for life rather than as life *itself*. But conscious as it is that its graduates may go back to communities lacking in leadership, it gears itself to training for such leadership. Aside from various traditional and somewhat professional courses that will benefit a potential leader in any situation, the school offers courses in rural sociology, rural family life, recreational leadership, and religious education. Further to help the future worker in a rural community, Berea offers folk-dance clubs, a rural-community-life club, and various open-discussion groups. Berea believes that its system of labor will make her graduates not only resourceful and adaptable, but respon-

sible. Its student government policies place the duties of democratic citizenship squarely before the individual. For even more specific training Berea offers experience in church and related work in nearby districts. Union Church employs a full-time rural community worker; college students may assist this worker on various projects of community welfare.

Berea's faculty set an example for their students by participating in the typically Berean form of adult education, "Opportunity Schools." "On campus" and "off campus" adult schools are frequently held in which faculty services are given free of charge to any community in this territory requesting such service.

Berea tries definitely to be a model

community, but it would be the very first to disclaim success. It knows well that the measure of success lies in the improvement (attributable to its influence) of the communities which it touches. There is much yet to be done. Somehow the inescapable fact that community improvement is the responsibility of every resident of a community must be more forcefully instilled. Somehow Berea must make democracy function more thoroughly on its campus, developing democratic over-all planning and cooperative thought in which the student mind participates. There must be developed a more thorough cadetship in actual community situations. Perhaps the college should offer less training toward the old idea of leadership abil-

ity, and more training and practice in the techniques of working with the citizenry. Somehow the campus must manage to draw an "Edwin Markham" circle around the portions of the town with no college affiliations.

The community known as Berea is ever striving for improved means of inspiring its students to high and worthy endeavor, of dedicating its students to the cause of Christ. The college is ever seeking means of instilling in the hearts of its students an active concern for the welfare of this mountain territory.

Berea "commissions" its graduates to "write better constitutions for new Bereas," to "build a better America for better Americans."

Training for Compulsory Patriotism

John M. Swomley, Jr.

PATRIOTISM which is a sense of duty to serve the community should be developed in every citizen. Practically everyone is agreed about the desirability of real patriotism. Where people differ is at the point of how it can be achieved. It is being suggested at present that the best method for its development is through compulsory military training as discipline for every American youth.

One need not search for evidence that American youth today needs discipline and the spirit of community service. It is well-known that during the present war crime and juvenile delinquency are on the increase. Clergymen, educators and other citizens have admitted that the church, the school, and the home have not fully measured up to their responsibility. They realize how difficult this is when parents are away from home working in war industry; when older brothers receive and demonstrate commando training, when underpaid teachers seek work elsewhere and leave schools under-staffed.

In spite of this apparent relationship of crime and delinquency to war and military training, advocates of peacetime conscription are trying to convince the American public that compulsory military training in peacetime will teach American youth the meaning of discipline.

Therefore it is important to examine the nature of military discipline and conscription and inquire whether it will build true citizenship. What is military discipline? In the High School Victory Corps pamphlet number 1 there is a

discussion of the goals of military discipline. Among other things it says:

"Properly conducted military drills and parades offer certain definite advantages. Among these are the development of . . . the habit of immediate and unquestioned obedience to proper authority. . . ."

Another indication of the meaning of military discipline is found in the words of ex-Congressman John M. Costello, an advocate of peacetime conscription:

"In each young man will be emphasized the respect for authority, attention to duty, obedience to superiors, and faithful execution of orders."

But perhaps the best statement of army discipline is found in the words of Major-General John F. O'Ryan:

"The first thing that must be done is to destroy all initiative and that, with the training, fits men to be soldiers. The recruit does not know how to carry out orders. His mental state differs from that of the trained soldier who obeys mechanically. We must get our men so that they are machines."

Military discipline is therefore rigid control and the student soldier is trained to submit to that control. This control has nothing to do with building citizenship. In the words of Willard Waller,

professor of sociology at Columbia University, writing in *Veteran Comes Back*:

"An army is not a seminary for young ladies and it can afford to limit its demands to the business of war; in fact, it cannot afford to make any demands irrelevant to war. . . ."

ONE of the benefits which the American Legion lists as stemming from compulsory military training is that national discipline will reduce the commission of crime. That such a statement should be made at all is amazing. That it should be believed by any considerable section of the public is even more amazing. We have only to pick up the daily paper to see headlines about American officers and soldiers being involved in a smuggling ring in India and China, or an account about stealing, raping, killing, which involves courts-martial or criminal investigations. The United Press, under a Paris, December 29, 1944, dateline, carried the following story:

"Two hundred enlisted men and two officers, who were arrested by the Army's criminal investigation department in late November and early December, have confessed receiving more than \$200,000 from the sale of stolen American cigarettes in the black market, the Army disclosed today.

"Major Gen. Milton A. Reckord, Provost Marshal for the European theater, termed the violations the

worst kind of sabotage and disloyalty. The offenders, he said, would receive the stiffest possible sentences in line with the Army policy which had brought the earlier flourishing black market traffic under control in Paris.

"General Reckord said the investigation was organized last Nov. 6 with more than 100 undercover agents assigned to specific areas throughout France. The first arrests were made simultaneously at sixteen places between Cherbourg and Paris on November 27.

"Among those arrested, General Reckord revealed, were a few 'small-time Chicago racketeers,' but the majority were ordinary American youths 'who succumbed to the temptation for easy money.'"

Another story appearing in *The New York Times* related the following:

"In Italy, English-speaking racketeers, well-supplied with United States currency, would pay Army truck drivers \$30,000 a month 'spending money' if they would divert a truckload of commodities a day. . . . General Dillon said he regretted to report that a fairly substantial number of drivers succumbed to temptation."

In France, Brigadier General Joseph Dillon said that a large number of soldiers were caught in pilfering operations by watching for sums of money in excess of pay sent home by the soldier, and "trailing" him.

"All those apprehended, and there have been many, he added, were court-martialed. The maximum penalty is ten years in prison. Most of those convicted, General Dillon said, received the limit."

Numerous other news reports not only indicate that military training does not prevent crime, but indicate that the Army through its large force of police and undercover agents and its large penal system, actually expects a great deal of crime.

The New York State Commission on Military Training, in discussing military discipline, stated:

"The kind of obedience that is fostered in military training is not the kind that lasts. It is a temporary subjection of the will which often leads to greater disobedience when military pressure is removed."

But the most important statement concerning the relation of crime and military education comes from E. E.

Conroy, chief of the New York office of the Federal Bureau of Investigation. In discussing the crime potentialities of millions of soldiers taught to kill who are to be discharged after the war, he said, "The picture is not a pretty one." Referring especially to those who received commando training, he added, "They are going to be post-graduates in crime."

Conscription not only breeds crime, it breeds violence. Charles Ellwood, professor of sociology at Duke University, writes that:

"A population habituated to the use of arms and to military methods seldom has scruples against the use of armed force. Moreover, it is fatuous to think that the little patriotic civic instruction which might be sandwiched in with compulsory military training would suffice to stop the tendency of groups to achieve their ends by the use of the methods of armed force in which they had been instructed."

UNIVERSAL military training, according to the American Legion and other supporters, is quite democratic. By this they mean that if everyone is drafted equally, boys from all social strata will rub shoulders. The same argument might be advanced in favor of establishing slavery for all people between the ages of twenty and forty, yet we would not consider that democratic. On the contrary, a system that forces everyone into the same mold is not democratic. Willard Waller, in *Veteran Comes Back*, writes that in the army:

"Orders come from the top down and they can never go up. Everybody is *under* orders. . . . Unhappily, it is impossible to subordinate a human being to a machine to such an extent without at the same time damaging and partially paralyzing his intelligence. The strict regimentation of an army, with its concomitant of army politics, often crushes initiative and in the end makes it impossible for the underling to think of new things."

Captain B. H. Liddell Hart, well-known British writer on military affairs, indicates that the more he has studied war and Nineteenth Century history, the more he is convinced that "the development of conscription has damaged the growth of the idea of freedom in the continental countries," and thereby weakened their efficiencies also, by undermining the sense of responsibility. He adds, "It is easier to adopt the compulsory principle of national life than to shake it off."

ANOTHER claim frequently made for conscription is that it builds character and citizenship. Educators and clergymen almost universally deny this, though military men seldom do. It is therefore important when an army man critically examines what military training does. When General Robert E. Lee accepted the presidency of what is now Washington and Lee University, he was asked why he did not introduce military training. He replied without hesitation:

"Because that is not the best way to train the citizenship of a country."

Senator Edwin C. Johnson, member of the Senate Military Affairs Committee, states that:

"Compulsory military training has another frightful weakness. In the formative period of their development, young men are delicate pieces of machinery. It is so easy to upset their lives and get them off the beam. Military discipline is an imposed discipline and is not, therefore, character building. It works well in war while rigid restrictions are necessary. Remove them and its victims flounder. Discipline that is really worth while is self-imposed discipline. Wise parents understand this. Democracy thrives when its people are accustomed to independent thinking and not to heel-clicking."

If compulsory military training will not solve the problems of citizenship we must nevertheless find a solution. Dr. Jay B. Nash, head of the Department of Physical Education at New York University, suggests that there are more effective ways to improve the national discipline:

"The type of discipline we want is not acquired under mass instructional conditions or through impersonal teacher-pupil contact. The home, the school, and the church have responsibilities far beyond those of the Federal Government."

Still another suggestion appeared in *The Forerunner* for September, 1944:

"The type of citizenship training that Americans need most is training in the efficient conduct of democratic processes of government, first in their local communities and then in state and national affairs. And such training, obviously, should be given over a period of years in our schools and colleges rather than in a single year under army officers who themselves are

unskilled in and even ignorant of the techniques of popular government."

I BELIEVE IN THE ROLE OF THE CHURCH

(Continued from page 16)

IT has been estimated that military training costs the taxpayers between \$2,000 and \$3,000 per trainee each year. The training of 2,000,000 men, which would include men for their first year and those called back each year as reservists for refresher training, would cost about \$4,000,000,000. The total annual cost of all elementary, secondary and college education in the entire United States is about \$3,181,364,876 (1942 figures).

In view of the tremendous cost and the inability of a year of military training to produce real patriotism and good discipline, it would seem only reasonable to spend the annual four billion dollars in increasing the appropriation for education so that better-paid, better-trained teachers may teach boys and girls during their normal school life; in establishing better school and community recreational centers; and in conducting community institutes and printing literature for parents which would aid them in the training of children.

In addition to this, of course, additional appropriations and legislation would have to be provided sooner or later, whether there is conscription or not, for such items as increasing the wages and shortening the work hours so that parents may have more leisure time to spend with their children, and abolishing slums and decentralization of cities so that there is more incentive for children to spend some evenings at home.

The church, too, has a tremendous obligation in its Sunday and week-day religious education. It needs also to examine such agencies as church-supported colleges to see whether the church has anything unique to offer in the field of higher education.

No one will deny the need for better citizenship in America today. If the church, the school, and the home will seriously tackle the problem, much can be accomplished. Nevertheless, the attitude of government officials is important. If they are defeatist and believe that America can no longer solve its problems on a voluntary basis, we are in for serious days ahead. The people must continue to remind them that sometimes virtue practiced under compulsion ceases to be virtue. When an irate alumnus told Dr. Jowett of Balliol College, that compulsory attendance at chapel must be continued because the choice lay between compulsory religion and no religion, Dr. Jowett replied, "The distinction, sir, is too subtle for my mind to appreciate." It may be asked whether compulsory patriotism would not break down into unpatriotism.

3. *How Are Members of the Church Related to the State?* Our national hymn, *America*, ends with the suggestion that we as American Christians have a double devotion to Church and State: "Protect us by Thy might, Great God our King." A Christian needs to have a bi-focal vision when it comes to his loyalties to the Church and the State. The Church is an institution which uses *agape* (redemptive love) as the ultimate way to solve problems: the State is an institution which may resort to *force* to solve her difficulties. As citizens of both the Church and the State, church members often find themselves in a dilemma. War illustrates this dilemma: Some today become conscientious objectors in order that they might be *absolutely true* to the way of redemptive love. Others follow the dictate of the Oxford Conference: "It is our (the Christians') duty to do what is relatively best." Hence they feel that the "relatively best" in this age of Nazi and Japanese terrorism is that of fighting a foe: they believe that it is better to use the sword and remain free men than to be conquered by the enemy and become slaves of so-called "super races": for they feel that with the conquest of this country by the enemy all good institutions—including the Church—would be destroyed. Thus they envision force as a momentary expedient to save the Church and the State: yet they continue to believe that the Church as the custodian of *agape* points to the final way by which men and women must live together!

Aldous Huxley has reminded us that unless we are careful we may lose the tone of love in our civilization: we become so calloused to love as we see at the movies, hear on the radio, and read in the magazines the continuous note of hate and killing! It is a danger that modern man confronts: and it is the task of the Church and its members to keep reminding civilization that "*agape* never passes away," because God is *agape*. And because God is *agape* and is not to be defeated, those who are believers have faith that redemptive love must finally be the way by which all people live together on this planet. This ideal of *agape* which the Church keeps alive is like a star—it is something which we cannot presently touch, even though we reach for it, but it guides us to our destiny even though the path at our feet seems dark!

4. *How Are Members of the Church Related to the World?* I remember as a small boy, when told about the Russian-Japanese war, hearing my elders say, "Such a war is so far away; it has no concern for us in the United States, especially in midwest Iowa." That was 1904! Today in 1945 the world has vastly changed! What happens *now* in the Russian-Nazi conflict affects the entire populace on this planet. In such an age, when most great secular problems are world problems, there is a tremendous necessity that some *ideal* way or institution be big enough to influence the solution of such problems. The Ecumenical Church with her world-consciousness assumes that role!

Paul said, "The Church is the body of Christ . . . a body of believers." The ecumenical movement has made that "body" a world organism. Each believer is a "cell" in the organism of a local church; each local church is a "cell" in a Community Council of Churches; each Community Council is a "cell" in the Federal Council of Churches in a particular state; each Federal Council of Churches in a state is a "cell" in the Federal Council of Churches in America; and finally the Federal Council of Churches in America is a "cell" in the total organism—the Body of Christ—the World Church!

Today there are 650,000,000 Christians in the world! May those members attempt to save civilization by living lives of redemptive love! On these members as the Body of Christ civilization depends!

(This is the sixth in the series of fundamental Christian beliefs which Dr. Kepler has written for us under the title of Credo.)

That Troublesome Matter of Wages

HARVEY SEIFERT

THE domestic tranquility has repeatedly been disturbed recently by the clamor about wages. For a long time labor has wanted them up and management has wanted them down, but now the tug of war is complicated by other contestants, among them inflation, patriotic duty, and executive orders.

The issue is important. Inflation is dangerous. Should wages go up so much that prices must be raised, so that wages must jump again to keep up with the cost of living, then we are beginning a ride on a vicious inflationary merry-go-round that scrambles economic life, speeds toward postwar depression, and severely jolts fixed-income people, such as endowed college professors and bond-holding widows.

On the other hand, wages can be kept so low that rising living costs will wreck the little homes on the side streets while, at the same time, marble mansions of war millionaires arise on the hills of America. Whatever of Amos there is in us cries out at such a combination; and social scientists side with Amos, pointing out the peril to democracy of increasing concentration of wealth, accumulation of idle surpluses, and deepening class cleavages.

In an attempt to avoid these twin disasters, President Roosevelt, on April 8, 1943, issued his well-known "hold-the-line" order, applying the Little Steel formula to all wages by limiting increases to 15% above the level of January 1, 1941. In recent months, this policy has been vigorously challenged by labor. Both the A.F. of L. and the C.I.O. have trained their guns upon it in an attempt to secure modification. Industry has as assiduously cast up the bulwarks to defend present wage levels. Which is right?

That question involves complex problems and confusing statistics. One needs to hear all, see all,—and smell out an occasional scandal. Statistics used to support special interests are suspect. Some time ago, for example, the manufacturer of X Corn Flakes publicized a nation-wide taste test for crispness. Critical housewives had been given two bowls, one containing X brand and the other any one of eight competing brands. Over 70% of about 1000 housewives chose X Corn Flakes as the one of the two tasted, which stayed crisp longer. The figures as stated, of course, prove nothing at all. It would have been possible for seven out of the eight competing brands to have

been chosen as crisper than X by every housewife to whom they were served. All that would have been necessary would have been to offer the seven superior brands for comparison to only 30% of the testers, while the single soggy brand was offered with X Flakes to 70% of the housewives! Statistics are reliable; those using them are not necessarily so. Can we come to a more objective conclusion on the matter of wages?

The first issue to be faced is the rise in the cost of living. How high is up, in this case? The index of the Bureau of Labor Statistics of the U. S. Department of Labor shows a rise in the cost of living of 25.1% between January 1, 1941—the base date of the Little Steel formula—and July, 1944. The unions claim that this figure is low. The labor members of the President's five-man Committee on the Cost of Living held that by the beginning of 1944 living costs had gone up at least 43.5%.

To quiet the controversy, a committee of experts, headed by Professor Wesley C. Mitchell of Columbia University, was asked to evaluate the Bureau of Labor Statistics index. This committee concluded that while the index measures changes in retail prices of selected goods and services in certain large cities, it did not show the complete picture. The Bureau of Labor Statistics has now begun to carry with its reports this statement, "The index does not show the full wartime effect on the cost of living of such factors as lowered quality, disappearance of low-priced goods and forced changes in housing and eating away from home. It does not measure changes in *total living costs*—that is, *in the total amount families spend for living*." Taking these very real, but omitted, increases into account, independent consumer experts, such as Consumers Union, maintain that *the cost of living has risen at least twice as high as the wage increase allowed by the Little Steel formula.*

But, counters management, the allowable increase in wage rate is not the entire picture. Also to be taken into account is the increase in total earnings. The average weekly earnings ("take home" pay) in all manufacturing industries increased in the same period under discussion (January, 1941, to July, 1944) approximately 70%, which is considerably more than either Little Steel

formula or rise in cost of living (although it is to be remembered that higher taxes come out of earnings). This increase is largely due to such factors as increased overtime, incentive payments, promotions, shift in employment to higher paying industries or regions. To argue that there should not be higher payment for such increased production is, of course, to argue that *wage rates be reduced*. The *wage rate* is the real safeguard of living standards. It is the wage rate, rather than present weekly earnings, which labor is coming back to after the war—and if management is preparing surpluses (and possible tax rebates) to meet the costs of reconversion and postwar depression, labor can scarcely be blamed for preparing for its own reconversion and possible unemployment.

This issue, between wage rates and earnings as a criterion, the War Labor Board has repeatedly settled in favor of wage rates. It is this which government agencies have in mind when they speak of "stabilization of wages." In terms of this definition, the Little Steel formula does not allow a wage increase equal to the rise in cost of living.

It must also be remembered that averages may cover wide extremes. Labor includes the Negro janitor as well as the highly skilled technician. Also the figures for manufacturing industries by no means include all workers. In June, 1944, the average weekly wage in year-round hotels was only \$22.54 and in power laundries \$27.20. It has been estimated that one-third of American wage earners have a wage rate under sixty cents an hour—which is still below any wartime minimum budget of health and decency which I have yet seen. There is considerable room for raising the lower brackets of American labor.

A third issue over which you can stir up an argument in any management-labor conclave, is the size of wartime profits. Have they increased more rapidly than wages? Could higher wages be paid out of profits without raising prices? Here again the barrage of seemingly contradictory figures is so heavy as to make the rookie in statistics retreat in confusion.

The chief disagreement is whether profits should be calculated before or after taxes are deducted. Business prefers to consider as profits only what is left after stiff excess profits taxes are paid. Labor insists that the "before taxes" figure be used. While it is true that the only amount to go into the pockets of industrialists is that remaining after the levy of the U. S. Treasury, it is also true that for wage increases, the "before taxes" figure is the significant one, for it is out of it that any increases would be paid. The W.L.B. panel in the Little Steel case concluded that "in considering ability

to pay wage increases, the profits of the companies *before* income taxes is the proper test, because wages, like any other business expenses, come out of gross receipts."

The wartime profits of American industry vary considerably. Some manufacturers are losing money; others of them are making it exceedingly rapidly. Some of the returns are fantastic. The Truman Committee reported that in 1943 only seventeen of the hundred American corporations doing the largest volume of war business were wholly free of excessive profits, that fifteen companies which had shown a deficit in the base period of 1936-39 were now comfortably in the

profit class, that thirty-four companies before taxes were making more than ten times their pre-war profits, and that five companies were making over one hundred times this figure!

Another matter which irks labor is the fact that executive salaries are not limited by a 15% formula. When between 1940 and 1943, according to the American Investors Union, an official at Savage Arms received a salary increase of 168.8%, at Wesson Oil of 188%, and at Aviation Corporation of 293.2%, workers may well ask what relationship that has to the cost of living!

Without questioning labor's wartime obligation nor management's right to a

fair return, one can still thunder at discriminations in the division of the national income. As the military is now guaranteeing that fascist nations will *not* win this war, civilians must still make sure that the cause of the people *will* win it. Is it not just that the income of workers shall have the same relationship to increased living costs as do the returns of any other group? The specific situation differs considerably from industry to industry, but as a general principle, either excessive profits must be rolled back so that all of us are losing economically by the war, or lagging wages, beginning with the substandard groups, must be allowed to go up.

National Student Christian Consultation

JOHN DESCHNER

STUDENTS are the pioneers of the American church. Whenever the church seriously tries to put religion into life, it finds students in its front ranks. The place for students is out in front, for their idealism demands elbow-room.

But while the church sorely needs the prophetic insights of its students in these days, there is no student voice in our country large enough to command universal hearing. Denominational movements and Christian Associations speak vigorously from their vanguard position. But cooperation, at present, consists of local campus religious councils, by no means widespread, and the United Student Christian Council, a sort of inter-staff clearing-house among national super-structures. In a nation broken at the joints by total war, Christian students weaken their voice with division and are faintly heard.

It was to talk about this situation that students called an historic consultation last Christmas at Denison University, Granville, Ohio. For the first time in history, students, representing eight national groups, spent three days frankly discussing federation. The meeting was a rich forecast of what sort of cooperation systematic student thinking might produce.

The most important outcome was the proof that students are determined to have unity. If the sixty-six students at the consultation were representative—and they came from every section of the country—American students know that unity in devotion to the way of Jesus Christ is far more than a cliché. The

pervasiveness of this goal stimulated true religious fervor at Denison. In these drastic times, students will not tolerate inefficiency and lack of incisiveness in their demand that secularism cease to be.

But beyond this will to unity was the candid recognition that serious differences now separate us. Credal differences, relations with other races and faiths, movements jealous of their own strength, differences in organization, widely varied emphases—these were problems which had to be faced. And students wisely faced them with this philosophy: we want no unity which will destroy our diversity; let us find the spaces of common ground and cooperate there; let our differences take the form of distinctive contributions.

The concrete work of the consultation was in recommendations to the various movements and to the USCC. A unified student movement must grow in two ways: by democratic ferment working from the bottom up, and by more and more structural cooperation percolating down from the national level. Preliminary plans were suggested for the calling of regional "Denisons" in the near future. In these and in campus "Little Denisons" the real grass roots discussion of issues must take place, for a national meeting like Denison necessarily speaks generally. On the national level, the USCC was urged to broaden its student representation. Projects upon which we could cooperate were also suggested in the belief that where we act together we will organize. Most important of all was a statement of unity drawn up to empha-

size our agreement within the Christian faith. Social and personal evangelism, equal participation and leadership of men and women, our fundamental interracial character, our interest in interfaith understanding—these bases unite us for common action.

"It's not so much a matter of convincing students as of getting them into one room," one student summed it up. Denison proved him right. It was a broad step toward the unity we urgently need. But the work of Denison lies in the future. When recommendations have been considered and when regional consultations have done their work we shall be able to see if our hold on the future is firm. Time and you are in our favor. In unity, we can give the Spirit of God a commanding new voice in our nation.

Church and State

"Separation of Church and State does not mean that religion and politics have nothing to do with each other; but simply that they work on each other most naturally when they are not tied up in the same organization. It is useless . . . for the statesman to pretend, as too often he does, that he is animated solely by motives of benevolence and good neighborliness; the piercing of that pretense would leave his emotional relations with his neighbor worse than if he avowed the cold truth. The point is that Christianity, if it were actually there in spirit, would not wreck foreign policy; and further it might actually create the substance called goodwill. If Christianity can inject into statesmanship some of this precious substance, it will make the greatest and most practical contribution to the world's peace."

—W. E. Hocking in the *Pasadena Star News*

It is the office of the true teacher to show us that God is, not was; that he speaketh, not spake.

—Ralph Waldo Emerson

motive

Shall We Prepare for World War III?

ACCORDING to a circular which the Army recently distributed to its officers, "Universal military training (in peacetime) will be our preparation for the next war." Many thoughtful people agree with Army authorities that peacetime conscription truly would be preparation for another war, and they therefore firmly oppose its adoption. These people believe, with President Hutchins of the University of Chicago, that America should lead the world in constructing the foundations of peace, rather than in preparation for a third world war, which if it came would complete the ruin of civilization.

This is the one really basic issue in the whole problem of whether we are to have peacetime conscription. For several months, the proponents of conscription said much about the alleged health benefits of such a program, and about the reduction of unemployment, training for citizenship, and a variety of other matters. These arguments have not withstood critical examination, and a War Department spokesman has finally admitted that the sole reason why the Army and Navy want universal military training is that it is "based upon a military need." In fact, J. J. McCloy, Assistant Secretary of War, states unequivocally that the War Department does not favor conscription out of any consideration of "social or physical benefits to the nation."

It has become clear to all thinking people that the unhealthy cannot be benefited by training the healthy. We have also come to see that democratic citizenship is not best promoted by a program which, according to one of its advocates, instills discipline by "the peril of an uncompromising military system, often backed up by a pistol in the hands of an officer." Most thinking Americans now know why General Robert E. Lee declared: "Discipline fitted to make soldiers is not best suited to qualify young men for the duties of the citizen." Furthermore, a few months of discussion and reflection have revealed that unemployment must be cured by more constructive means than training for war. In like fashion, other arguments for conscription have been publicly discredited to such an extent that President Dodds of Princeton University recently referred to them as being "naive."

Thus the question of whether we are to have universal military training will be decided solely on the basis of military necessity. This fact is admitted by both friends and foes of conscription.

It is true, also, that the question of military necessity will be answered when the solution is given to the problem of how the world's peace is to be preserved. Hence, the question of whether America should adopt peacetime conscription may be stated in these words: By what means will world peace be maintained?

Two methods for achieving this end have been proposed. One plan provides for an international organization endowed with sufficient cooperative authority to deal effectively with the causes of war and thereby prevent its occurrence. The second plan is, simply, that some nation shall be so strong that it can, by sheer might, frighten other nations into being peaceful.

Christian Action TOWARD A NEW WORLD ORDER

The second plan has three major weaknesses, among others. First, it presupposes that the nation which possesses this preponderance of power shall, itself, scrupulously refrain from aggression! History has yet to provide a single example of such a difficult feat being accomplished, for great power is a great temptation. Second, the maintenance of such a mass of military might would sap the nation's creative energy. Third, it so happens that there would never be agreement among the nations of the world as to *which one* of the great powers should be the greatest! The attempt to settle that question would lead us into an armament race so fantastic in dimensions as to dwarf anything the world has yet known.

If the United States chooses to build up her military power through conscription, other nations will be suspicious of her motives. Even Winston Churchill, whose friendly gestures toward America have been more numerous than those of other foreign statesmen, chided us in his recent address to the House of Commons because of our "having a Navy twice as big as anybody else's in the world . . . (and) having the largest air force in the world with bases in every part of the world." If, in addition to this, we adopt peacetime universal military training, we will greatly undermine foreign confidence in our peaceful intentions.

We will in this way contribute greatly to the growth of international suspicion and discord, at a time when international confidence and harmony are so desperately needed. We further will give the cue for the beginning of a vast armament race among the present Allied Nations, at a moment when the peoples of the world need to be liberated from the "crushing burden of armaments."

It is therefore inescapable that we shall choose between those two plans. Both cannot be operated at once. Even as in America we have decreed that no single state may heavily arm, lest the peace of the nation be broken, so it is impossible to have a workable world federation while any one (or more) of the nations maintains huge armaments.

The line is thus sharply drawn. Will we have conscription in America, and consequently in all the world, or will we have a world organization? If America adopts conscription now, we will be declaring our lack of faith in world order.

One of America's outstanding newspaper editors says that those who now advocate peacetime conscription evidence "a lack of faith in the possibilities of working out a formula by which the peace of the future can be assured."

Indeed, spokesmen of the War Department do not hesitate to affirm their belief that another war is coming "twenty, thirty, forty, or fifty years hence." General Marshall appeared before the American Association of Colleges, in January, and asked their support for the immediate adoption of peacetime conscription, on the ground that we must be prepared for the next war. The Association responded to this plea by voting overwhelmingly against such legislation. They did so, not out of disrespect for General Marshall, but because they are not prepared to admit the inevitability of another war, and because of their faith in the potentialities of international cooperation.

John Dewey, one of America's foremost educational philosophers, has recently summarized the dangers of enacting a program of peacetime conscription dur-

A Department
Conducted by
HOWARD WILKINSON

ing this war: "There could not be a worse time to form and pass an Act providing for postwar universal service. . . . It gives the lie to professions of hope for a peaceful and reasonably cooperative postwar world. Whom are we getting ready to fight? Since it cannot be the foes whom we are going to defeat thoroughly, it must be some of our present allies. I know of no move better calculated to arouse suspicion of us on the part of other nations."

These are some of the reasons why a serviceman wrote the editors of *Time*

Magazine: "If peacetime conscription is effected and I am unfortunate enough to be killed in the war against militarism yet to be finished, I can't help but feel I shall have died in vain."

These are some of the reasons why *Christian students who share this view must immediately write their Congressmen and Senators to postpone the decision on the May Bill until after the war*, thus providing the nation with a fuller opportunity to discuss the implications of this legislation.

membership both adults and youth. Indeed, the present executive secretary, Jack R. McMichael, is a young minister who until recently has been Chaplain to the U. S. Maritime Service Officers' School, at Alameda, California. Students should contact the Federation, with a view to forming cell groups of members on each campus.

Organized in 1907, the Federation has often provided leadership and inspiration for progressive movements within the Church and society. During the past thirty-seven years, it has served as an unofficial conscience for the Church on social problems. It is responsible for the adoption of the Social Creed by The Methodist Church (printed in the November, 1944, issue of *motive*), and later prompted the adoption of a similar creed by the Federal Council of Churches.

Article II of the Federation's Constitution as originally adopted declared: "The objects of the Federation shall be to deepen within the Church the sense of social obligation and opportunity, to study social problems from the Christian point of view, and to promote social service in the spirit of Jesus." Says Bishop G. Bromley Oxnam: "The Methodist Federation for Social Service is everlastingly at the task of transforming the prophet's messages into the daily practice of men."

Through its monthly Bulletin, *Social Questions*, it offers news and analyses of a wide variety of matters such as labor, economics, war, racial problems, etc. This Bulletin may be secured for one dollar a year. Youth memberships in the Federation are open to Methodist students for two dollars. Address letters to the Methodist Federation for Social Service, 150 Fifth Ave., New York City (11).

Guidance in Social Action

PERHAPS the greatest religious leader Denmark has thus far produced is Soren Kierkegaard. His writings have had an influence greatly out of proportion to the limited fame which he achieved during his lifetime. A sincere friend of the Church, Kierkegaard nevertheless was a critic with penetrating insight.

Said he, the Church often is like a certain business establishment in Copenhagen which displayed in the front window a prominent sign: LAUNDRY. A housewife took a bundle of dirty clothes in there and placed them on the counter, only to have them pushed back, with this comment: "We don't wash clothes here; we sell laundry signs."

The Church constantly is tempted merely to "sell signs" as a subtle substitute for the actual cleansing of a filthy society. That our social order is, in many respects, basically unchristian is clearly

apparent. That the Church, above every other group, has the responsibility to initiate constructive change, also is clear. The redemptive ministry of the Church is needed not only by the individual, but also by society as a whole.

Therefore Christian students must constantly apply Christian intelligence to the solving of the complex problems of our social order. Christian action and Christian intelligence must go hand in hand.

There is an unofficial Methodist organization, known as the Methodist Federation for Social Service, which can be of immense assistance to students who wish to participate creatively in the kind of Christian action which will lift the Church above mere "sign selling."

Composed of a representative group of leading bishops, scholars, ministers and laymen, the Federation includes in its

source

A survey of five hundred students on the campus of Purdue University relative to church and religious concepts revealed the following information:

The majority of the students were indefinite in giving their conception of God and of religion. Some conceptions of God are: Maker and Creator; The Trinity of Father, Son and Holy Spirit; conscience; a spirit of goodness. Religion is improvement of conscience; an effort to live like Christ did; a working philosophy of life.

Some criticisms of the church today are: Too many of the sermons go over one's head; failure to meet the world crisis today; church is too tolerant of existing evils; far too little music and singing; churches are uninteresting.

Several ways were listed in which the church makes personal contributions: A source of inspiration; makes one mentally more stable; gives one greater understanding of the worth of people and founda-

tion for one's religious beliefs; gives one strength to go on in life and face the problems; provides a knowledge of the life of Christ and therefore a stimulus to live like him; a chance to meet good people provides social satisfaction; slows down one's usually fast way of living so that one is more calm.

—Allan A. Smith in *Christian Education Magazine*

Gone are the days of individualism in religion, the self-sufficiency in the life of particular churches. There is ever before the mind of the conferences the conception of the church as one body in ideal, if not yet in actual fact . . . with one life, one faith, one mission to the world.

—The Archbishop of Canterbury

Religious Bodies, 1936, a publication of the U. S. Census Bureau, is a valuable source-book for students of contemporary American church history. The three volumes of this work contain summary

statements of the history, organization, doctrine and work of all religious bodies in the United States, as well as detailed statistical tables, graphs, and maps.

Important Announcement
about

THE LITTLE CHAP-BOOK

We are sorry we had to disappoint so many readers who had ordered the *Chap-Book* for Christmas. Our first printing of one thousand copies was exhausted before we got the books. A second printing has now been delivered, and is half gone. If you wish copies, order at once.

Twenty-five cents
Five for one dollar

motive

810 Broadway

Nashville 2, Tennessee

Will G.I. Joe Come Back a Christian?

ROBERT H. HAMILL

Dear Skeptic:

REGARDING the article you wrote in January *motive*. As one of your "victims of war's foolishness" perhaps my views are worth something to you. I had one of those "miracles" you allude to (rather contemptuously, perhaps) happen to me. Two hand grenades exploded on my back, and I still am here to tell about it. It is true that the foxhole religion does wear thin back of the lines. But this is the only kind you read or hear a great deal about. I'm convinced that there is another, much finer religion, developing out of bitter experiences and that IT IS UP TO THE CHURCH TO CAPITALIZE ON IT. Let me explain . . .

Hundreds of times I have heard combat soldiers express it this way: "If you didn't believe in God before, there is not much use in praying to him now that you are about to go into battle. When your time to die comes, there is nothing you can do about it and no foxhole, armor plate OR RELIGION is going to save you."

Too many of these soldiers have had pals and buddies killed beside them to believe in any sort of God that only saves, as you seem to think they do. Gulls lighting on rafts and snow-filled ravines merely strengthen this belief in a God that both destroys and saves.

Of course, we all pray for physical safety. No one wants to die. The will to live is one of mankind's strongest, yet when the order comes to advance on a pillbox, there are no slackers. There is nothing wrong in praying for safety while you are doing the most dangerous job there is. I wonder to what god you would pray during an artillery barrage?

As far as I've been able to see (not very far, perhaps), the church has done little beside criticize a soldier for praying for his safety. What about it? What has the church done to convert these so-called "foxhole religion" believers?

What has The Methodist Church done to face this spark of a belief in an all-powerful God who both destroys and performs miracles, into the flame of Christianity?

Sincerely,

Walt Navin

CORNELL COLLEGE

March, 1945

Dear Walt:

YOU raise questions too vast to answer, yet too urgent to neglect. You and Betty Stuntz (February *Skeptics' Corner*) are both concerned to develop this half-god religion into the full stature of Christianity. That is the hot problem, all right. I don't know the answer, so let me ask some more questions. God save us, though, if we waste too much time in getting the answers.

Foxhole Religion Is Not Enough

Listen to Chaplain Chester A. Pennington, stationed with combat forces:

"I find it distressing that so many people put reliance on 'foxhole religion.' Many pious people evidently expect a rebirth of religion to come out of the critical experiences of this war. They believe that men facing danger automatically turn to God; that this reaction is a permanent and deep-rooted conversion; and that there will be a great resurgence of interest in the Church when the veterans come marching home.

"I am firmly convinced that this is a false hope. I have been in an area where men are readying for the fight and returning from it; and I find little evidence of a rebirth of religious concern among the servicemen. This does not at all imply that there have not been many glorious instances of genuine conversion. However, these are the exceptions rather than the rule. The vast majority of men who confront dangers of the foxhole variety never undergo any lasting life-changing conversion." (*Religion in Life*, Winter, 1945.)

Rather sobering, from a man who ought to know. Something happens, religiously, to men in foxholes. But what happens is not always the life-changing impact of Christ. Religion of a sort—it is not always full sized Christianity. Foxhole religion is not enough.

Reform, Not Rescue, Is the Test

Lt. Tom Harmon, that galloping ghost of the Michigan gridiron, now more famous for his amazing rescues and escapes, begins to get at the size of the matter. He wrote a book, you know, *Pilots Also Pray*. I had to read the whole book before I found what they pray for, and at the very end, he tells. (I suspect the publisher of choosing the title for its sales appeal.) He prayed that God would watch over and help him get back home

safe and sound; that the other boys would also get back, and that God would comfort the parents of those who didn't get back. Thus far, that is the usual foxhole prayer to half-a-God. Then Lt. Harmon adds a new, distinctive note which heads his prayer toward fuller Christianity: "Lord, make me worthy of those boys who don't get back." That doesn't take us very far toward the God of justice, nor the Father of Jesus Christ, but it does begin. Miss Stuntz wisely recognizes that everyone must begin, somewhere.

Foxholers are tempted to believe that rescue from danger means God's special protection. However, Christian faith insists that "no marvel of force or of physical guidance (that is, snow-filled ravines, and sea gulls), not even a rescue from impending bodily death, is in itself a sufficient evidence of a special working of the Holy Spirit. The crucial test is still the old one: *Is the spirit of man, in the presence of these marvels, brought closer to the pattern of the spirit of Jesus Christ?*" (From the recent report of twenty-six theologians, "The Relation of the Church to the War in the Light of Christian Faith.") One fellow, rescued from danger by what appears a miracle, may be moved to self-searching, humility, and new devotion; this is what Tom Harmon began to feel in the closing words of his prayer. Another man, so rescued, may feel a little proud of himself, satisfied that it was only what he deserved, really, and walk thereafter "as a solemn parade of one"; his foxhole religion really leads him farther away from God. Unless a man comes out of his foxhole morally better than he went in, his religious feelings are false stuff. If he merely feels that "there was Someone out there looking after me," and is no more devoted to the spirit of Christ, his foxhole religion is a fake.

What Kind of Christianity Is This?

Beyond these dramatic foxhole experiences, some very peculiar things are happening to the religion of the serviceman.

To begin with, if he has any religion at all, it is urgent to his life, not marginal: a necessity, not a luxury. Praying all night in a foxhole grows out of a desperate need; it differs infinitely from that casual matter of getting out of bed Sunday morning to go hear Aunt Suzzie tell about Jonah. And here is the point: there is likely to be very little carry-over

from the foxhole to Aunt Suzzie's Sunday school class back home.

His religion has been free. Look out for the church budget, preachers!

Religion has shaped up as counseling, not preaching. The chaplain has been a help in time of trouble; and for some chiselers, he has been a stooge to help a fellow get special passes, softer assignments and sick leave. He has not been the divine oracle expounding the Awful Truth on the Sabbath morning, but the

friend and companion of hard days and terror-filled nights. What means this for the future of church work?

His religion has been non-denominational, and frequently interfaith. Now, when Joe understands the Baptists, learns to tolerate the Catholics, and discovers that even the Jew is a good fellow, he may thin out his old loyalty to the Methodists as Methodists.

And, praise God from whom all blessings flow! it has been a masculine re-

ligion. No women in church—the WAC's hardly count—and surely no women in the combat zone. No soldier will relish a women's church back home, nor stay in one a second Sunday.

So, Walt, I merely add to your questions, some others.

Hopeful, but doubtful that we shall do anything about it,

Skeptic

Among Current Films

Belle of the Yukon (RKO) tries to satirize westerns with its tale of a burlesque troupe outsmarting the villain in a gold rush town, but it does it so clumsily, the whole is so heavily presented, often in poor taste, that the film *has no claim on attention*. (Bob Burns, Gypsy Rose Lee, Randolph Scott, Dinah Shore.)

Can't Help Singing (Univ.) gives you Deanna Durbin in technicolor, which is supposed to be all you need. The story is very silly, lacking the unaffected charm the films in which this young star formerly appeared possessed, but some of the musical portions are diverting. *Fairly entertaining*.

The Doughgirls (War.) is a farce, filled with wisecracking, excessive drinking, *hectic dialogue and action*. It's all about some ex-chorus girls in their attempts to get their marriages declared legal and their bills paid, with the stage play on which it is based altered to make the marital arrangements acceptable for movie showing. Jane Wyman is good as a dumbbell; otherwise the characters and dialogue become rather wearying. (Eve Arden, Jack Carson, Ann Sheridan, Jane Wyman.)

The Great Mr. Handel (British film) is a leisurely-paced account of the composer's life in London just before his discouragements and distressed mental and physical states were replaced by the emotional release following the successful completion of "The Messiah." It is sensitively done, simply played, while the music, recorded by the London Symphony Orchestra, would in itself make the film very much *worth seeing*. (Elizabeth Allen, Wilfred Lawson.)

Hail the Conquering Hero (Par.) is delightful farce, with underneath just enough of the pathetic to make this one of the really rewarding films on the current screen. Directed by Preston Sturges, than whom there is no surer master of comedy, the film tells of a marine who is so crushed at being discharged for having hay fever that he keeps up a fiction of South Sea service for a year, only to have some real marines take him home to see his mother. The town turns out in royal welcome, and plans to run him for mayor. It is *superior farce* throughout. (Eddie Bracken, Wm. Demarest, Ella Raines.)

Hollywood Canteen (War.) has some *diverting* acts as presented by motion picture stars as entertainment for visiting service men in the Hollywood entertainment center, but the effect is lost for most of us because this is just Hollywood again patting itself vociferously on the back for sacrificing so nobly for "the boys" and being so democratic as to fraternize with the dazed little stargazers who are so awed by attention. (Various motion picture stars, mostly from Warner studios.)

The Keys of the Kingdom (Fox) is a *moving, thoughtful* filming of the A. J. Cronin novel. It is less a picture, as was the novel, of the difference in good and evil created by setting forth by simple dedication and tolerance and love of all humanity in contrast with ecclesiastical striving and arrogance—and more just the picture of one priest's goodness. But the contrast is there in the picture of one other priest who *is* successful, who follows all the rules joyfully and becomes a bishop. And as in the novel, you can identify the difference as it may be noted in people and in organization of other churches than the Roman Catholic. The film is less dramatic than the book, because more time is given, in proportion, to speeches. But it has had excellent care expended in its production, and performances by an unusually skilled cast are sympathetic and convincing. (Edmund Gwenn, Thos. Mitchell, Gregory Peck, Vincent Price, Rose Stradner.)

New Americans (RKO "This Is America" series) is an excellent example of the use of the documentary method to present an impressive picture of real-life situations. It gives, by specific case histories, some idea of the success a num-

ber of refugee immigrants have had during the past few years—some in humble, some in influential positions. The film will probably soon be available in 16 mm. form for programs of interracial and interfaith tolerance.

Our Hearts Were Young and Gay (Par.) is a filming of the comic adventures of Cornelia Otis Skinner and Emily Kimbrough on an unchaperoned trip to Europe as college girls in the early 20's, as related by themselves in a recent book of the same name. *Good fun*. (Diana Lynn, Gail Russell.)

Together Again (Col.) gives you a *diverting* comic picture of what happens when the lady mayor of the small Vermont town invites the handsome sculptor to come home with her and create a sculptured memorial to her stuffy but honored late husband, the former mayor. (Chas. Boyer, Chas. Coburn, Irene Dunne.)

Fighting Lady is a *superb* account of the career of one typical aircraft carrier, her crew, her pilots and her planes, through a year's service in the Pacific. The camera has caught the "something" beyond the mere surface appearances of men's living from day to day, the whole is a stirring, memorable example of documentary excellence.

Francis Chisholm as a seminary student in "The Keys of the Kingdom," is brought by his instructor to the headmaster for a reprimand after he has disagreed with an orthodox point of creed.

—Photo courtesy Twentieth Century-Fox.



Know Them By What They Say

MARGARET FRAKES

IN the past few issues we have discussed standards of excellence in the different phases of motion picture presentation—plot and theme, acting, direction, settings, costumes, etc. There remains one area that in a way includes all these, an area to which all the other fields contribute. For want of a better name, we shall call it "purpose," although to cover what we mean perhaps the word "message" should be added.

What is the movie saying through its story, its characterizations? What impression about life and living do we carry away after seeing it?

If it is a farce or a musical, perhaps the answer is simply, "nothing." But if we look more closely we may see that even here an impression is being made, an attitude about people or events is conveyed. Perhaps certain racial types are being made cardboard patterns in farces, held up as the butt of all jokes. Perhaps sex is treated slyly, with smirks or subtly hidden wisecracks. Perhaps there are situations in bad taste. Do all events suit the farcical theme? or is there a sudden plunge into heavy melodrama or trite preachment, so that the harmless purpose suddenly becomes something else? Is the purpose to be simply funny lost in a subtle "message" which is objectionable? (For example, *I Love a Soldier*, which is good fun while it keeps at it, but is little more than disgusting when it subtly goes to work to prove that the truly patriotic girl is she who gives her all to her soldier friend casually met before he leaves for years at the front.)

Does a musical present us with such elaborate, expensive sets and costumes that we are surfeited with them, rather than being charmed by the lightness and delicacy which should be the function of all musicals worthy of the name? Is there an effort to introduce heavy melodrama or political propaganda into the theme, so that the purpose of the entertaining musical is lost entirely—as in the most recent filming of *The Desert Song*? Is there a blind worship at the feet of royalty or wealth, and a callous attitude toward all less fortunate members of society—which easily can slip into a fantastic musical which may often depend too much on color and luxurious setting for its appeal?

If the purpose is melodrama, is interest centered on adventure, or the chase, or on the suspense involved? Or does the film forget its true function to become merely an overdone medium of propaganda—like *Hitler's Children*, which exploits rumors of Nazi corruption of childhood to make a lurid, sensational impression that by its very luridness and sensationalism fails to convince?

Is this domestic comedy or that romance saying to us that love invariably cures all ills? That the greatest good is the marriage based on the most sudden and violent acquaintance? That love is something that strikes one down without warning, and that both parties are forgiven any crudity or cruelty to others if only they remain true to each other? That everything is solved when the action culminates in a "clinch" at the end? That the imminent approach of an infant will solve every problem and cure every wanderer tempted to stray from the straight and narrow path? That the only true function of woman is to fall helplessly and glamorously into her lover's arms in the end, confessing that really she is nothing but weakness and indecision, incapable of acceptance on the basis of her own personality? That any profession is only a pose with any woman—a mere excuse for romance which will eventually find her and bear her away to a heaven of self-centered existence?

What, in other words, is the film saying through its characterizations and its choice of situations? By its use of types, rather than persons, by its insinuations that all Negroes are comic buffoons or kow-towing, faithful, loving but witless servants? That every single enemy soldier is brutal, sadistic, while every one on "our" side is lily white, naive, in all ways perfectly honorable? That the enemy is stupid, easily overcome; that one of "ours" can invariably wipe out whole regiments without batting an eye and with never a scratch?

That anyone who opposes ruthlessness is only pretending an aversion, is in the end to be proved in enemy pay? That there are only two shades of behavior—black and white—and that one is always violently one or the other?

Do these settings, these costumes say to the rest of the world: "Here is America, a fabulous place where the ordinary

working couple live in self-centered luxury, where there are no casual coiffures or rain-drenched tresses; no shabby kitchens; no dooryards or streets that look ordinary, as if people lived there and had their being, but only chromium-plated fixtures and streets and dooryards from the latest Sunset Subdivision"? Are the leisure-time activities of the Americans confined, according to the film, to going from one night club to another, consuming quantities of gay colored cocktails, with nary an ill effect?

What of the spiritual, the religious implications of the film that sets itself up as a portrayal of that phase of life? Is evil only something personified by the gangster, the mortgage holder, the bandit—never the ordinary solid citizen, the intolerant patriot, the waster of the precious gifts of life? Is a true picture of religion considered to be the portrait of a preacher who, although a good fellow, is of the earth earthy enough to outwit his parishioners and to wangle money from them for a new pipe organ in spite of themselves? Is there a true delineation of what is worth our wonder and what we worship in life, a sense of appreciation for the good and fine, however simple it may appear?

As you see the mill run of movies, you will discover examples of both negative and positive answers to these questions. You will find them often where least expected: a negative "message" for instance in the confusion of goodness with clever manipulation in *One Foot in Heaven*, and to a lesser degree in *Going My Way*; a positive one in the wide-eyed worship of the wonders of life in the eyes of the small boy in *The Human Comedy*; a delineation of the contrast between good and evil unforgettably etched in the characterizations and action of *The Ox-Bow Incident* (how often we seem to have occasion to hark back to that film when "meaning" or "message" or "conviction" becomes the topic!).

Perhaps the word we should have chosen in this search for a standard of judgment is *motive*. What is the motive behind the production of this film? Is it worthy of our attention, the approbation of us who search always for a motive that will stand the best tests of which we know? Yes? Then let us tell about it. No? That should be told of also. Perhaps the reason we so seldom find a film whose apparent motive we are tempted to shout about is that the motive behind the making of most movies is not itself one conducive to the production of worthy results. Perhaps we are wasting our time hoping for excellence of motive in pictures when the behind-the-scene motive must perforce be "box office" rather than truth and beauty.

Do You Rate--Recreationally Speaking?

WITH the beginning of the new year many of us, perhaps, took stock of ourselves and solemnly resolved to mend our ways. Did we think to weigh in the balance along with our other activities our techniques of recreation? Perhaps not. But recreation is too important for us to leave unconsidered. Below is a test that might serve as a play-thermometer—we advise equally against running a temperature and being a cold turkey.

To find your score, give yourself five points for every YES. If you score 30 or more on the odd numbers—1, 3, 5, etc.—you need to take stock of yourself. If you score 30 or more on the even numbers you can come to our party any time. Your date book is full, and your life is fuller. You're nice to have around.

1. Do you forget birthdays and anniversaries?

or

2. Have you the gift of making holidays out of every day?

3. Does a picnic mean a car, a fitted lunch basket, a linen cloth and a portable radio?

or

4. Can you get there by "picking them up and laying them down" and take your hot dogs and ants in your stride?

5. Are you always a wall flower or a wet blanket?

or

6. Can you sit right down on the floor and play the game?

7. Would you rather have a yard of lawns and flowers?

or

8. Is part of your yard so "playable" that all the young sprouts of the neighborhood make it their play center?

9. Do you hibernate all winter?

or

10. Are your slaloms and figure eights the envy of your family, your snowballs well aimed and your snow men the pride of the block?

11. Is your card life bounded on one side by gin rummy and on the other by contract?

or

12. Can you still hold your own against the youngsters in hearts, old maid, pig, and I doubt it?

13. Does jazz give you a pain?

or

14. Do you roll up the parlor rugs and let the younger generation go to it?

15. Does your family scatter to the four winds after supper?

or

16. Do you still share favorite books, and play and sing together?

17. Is square dancing as old-fashioned to you as Aunt Mary's dog collar or Uncle Joe's mustache cup?

or

18. Can you "do-si-do" and "allemand left" with the best of them?

19. Is your idea of a summer vacation a porch knee deep in rocking chairs?

or

20. Can you cast a fly, paddle a canoe and make sour dough biscuits like an old-timer?

21. Are you a grunter, snorter, splash-er, and grabber when you take a so-called swim?

or

22. Can you swim well enough not to be a public menace—or responsibility?

23. Does your musical life consist of singing in the bath or turning on the radio while taking your evening nap?

or

24. Do you lend your baritone to the

home town glee club and your soprano to the church choir?

25. Do you get your exercise by reading the sporting page or discussing your neighbors' shortcomings?

or

26. Do you get your weekly dose of bowling, duck pins, badminton, or tennis?

27. Do you let Helen Hayes and Gary Cooper do all of your acting?

or

28. Can you carry the part of heroine or villain in the local play or carry a spear in the annual pageant?

29. Are you an armchair naturalist who studies the flowers in the wall paper and the ashes on the rug?

or

30. Do you climb fences and crawl through foliage to find a new specimen of *cereus speciosissimus*?

This test has been reprinted through the kind permission of the National Recreation Association, 315 Fourth Avenue, New York 10, New York.

These hep chicks and jivin' Joes are cutting a wide swathe at a Saturday night jam session. The place of action is their community recreation hall.

Photo Courtesy National Recreation Association



Sherlock Among the Stanzas, Or Deciphering Modern Poetry

FRED CLOUD

THE chief argument that many of us have with modern poetry is that it seems overly obscure, even to the point sometimes of making no apparent sense at all. We must indeed have strong faith in the race of poets if we are not to throw up our hands in despair over much modern poetry—faith that there is really some significant meaning behind the puzzles that the poets pose for us. A further quality demanded of the reader is Job-like patience in digging out the meaning contained in myriad esoteric allusions.

We may feel amply rewarded for our sweat and near-tears if after careful study of a given poem we discover rich meanings which could not have been expressed so well in any other words or figures of speech. Such is the case, I think, in many of T. S. Eliot's poems—"The Waste Land" or "The Love Song of J. Alfred Prufrock," for example.

What is more often true, regrettably, is that lesser poets adopt the greater obscurantists' *technique* but have no comparable message to convey to us. They merely add to the already deafening din their brassy sounds and cymbals' tinkles. You and I agree that we should raise our voices against this literary hypocrisy. The classic example in support of this point is a hoax which two soldiers perpetrated only a few months ago: they chopped up into short lines sections of seed catalog descriptions, public health pamphlets, religious tracts and the like, made up a title for the book and a pseudonym for themselves, and had the book of "poetry" published. A prominent poetry critic hailed the book as the work of a great genius! The hoaxers had their laugh at the critic's expense—their whole point was that even the self-styled intelligentsia pay little attention to what a poem says!

At this point I feel a metaphor descending upon me. A good criterion for use in separating the sheep from the goats is in the way they let their lights shine before men (I guess *this* metaphor is good and scrambled!): a *true* poet focuses his light on a *problem*, so that both he and those who have no light of their own can see clearly; while a *false* poet directs his light *into the eyes* of those about him, so that they are dazzled by the brilliance of his light but are entirely unable to see the problem.

We beginners tend to fall into the latter group of poets. We feel the urge to write before we have anything significant to say, so we concentrate on saying the banal in clever ways. Perhaps it's necessary for us to pass through this stage; however, we must be careful not to stay there too long. We must remember that a carpenter is not prided on the fineness of his tools, but on the beauty and utility of the cabinets and tables which he makes with those tools.

What does all this juggling of abstractions mean? Well, let us examine a poem and see if what has been said will help us to evaluate it. This poem is from Charles R. Porter, a senior at Vanderbilt University who is at present serving in the Army.

We Were an Amoeba¹

We were England and Europe, one continent,
then in that time. The paleolithic streams
baked our joined land,
heedless we grew our forests. But aluminum
lightning rumbled, soldiers of water
marched, a tugboat of wind
towed me out and left me England,
floating in the ocean,
floating in the tears from my river tear-
sacs,
sending out peninsulas to grasp for you
and never reach your shore.

We were an amoeba,
sucking life into our protoplasm
through our wall that could not see or
smell,
whirring like a propeller
through the slime of the green ink,
conscious only of ourself. And then an
elemental
force arose, to which we were insensible.
Powerless our nucleus became
two nuclei; we ate our life apart.

We were a starfish blinded to our ugliness
till a rock
fell and cut our body.
You grew my parts which were not my
parts,
I grew your parts which were not your
parts.

¹ Reprinted from *A Vanderbilt Miscellany*, by permission of the Vanderbilt University Press, publishers.

Now go back and read the poem a second time if you are about to ask, "But what does it *mean*?" We can't criticize the poet on how *well* he has said something unless we know *what* he has said.

The first thing I notice about this poem is the three-metaphor development of one idea. Each metaphor comprises a stanza and expresses a somewhat different phase of the same fact. What is the idea? Well, as I understand it, the poem is a *love* poem, and it says this: Two persons (a boy and a girl, I think) were closely connected in sympathies; so close in spirit that they felt themselves to be *one*. Then a great, external force separated them. This is the barest statement of the idea and doesn't do justice to the poem because it doesn't express the more subtle shades of meaning. So, before we pass judgment on the poem, let's examine each stanza.

The metaphor of the first stanza is striking, isn't it? That is, it's striking if you realize that here "England" means "boy" and "Europe" means "girl." The separation is effected by the boy being "towed" away from the girl by the "wind"—suggesting, perhaps, such a separation as that of a soldier and his girl-friend, a separation caused by the "draft." Another clause which might support this view is, "soldiers of water marched"—and by their marching destroyed the connecting ground between England (boy) and Europe (girl).

This stanza is unusual—and mentally rousing—in its juxtaposition of terms referring to the prehistoric period ("paleolithic streams") with those suggesting the modern period ("aluminum lightning," "tugboat").

In the second stanza, the poet proves himself a member of a scientific age: he presupposes some knowledge of biology on our part and also presumes that we will accept scientific terms in poetry. This second consideration is important: it challenges the contention that there is a distinctive "poetic diction" and that scientific terms lie beyond the pale of that diction. Do you agree with the poet in this matter of diction?

Again, in the second stanza, an external force is responsible for the separation of boy from girl, but with this difference: instead of the boy being "towed" away from the girl, they mutually draw

apart. The process of separation seems rather painful: "we ate our life apart" suggests, perhaps, a situation similar to that of an animal that chews off its trapped leg to get free. It's not a clear figure; perhaps that is intentional—to suggest the lack of understanding as to why the separation must be made.

The most powerful stanza is the third one. Read alone, it's not nearly so effective as when read after the first two. The severance of the starfish is caused by an insensate, hard, impersonal event (the falling of a rock). But the last two lines give a strange impression of *victory* over separation, for instead of there being only two half-lives, there are two complete

lives that somehow have something of each other contained in themselves. This is the poet's dénouement of the problem of separation.

In this particular poem, is the poet justified in using this rather difficult expression of his idea? That's for *you* to decide. However, it might be well to have this in mind when you pass judgment: parting has been written about for hundreds of years, and by the admittedly great poets. To present the situation in such a way as to make us see it with new eyes and feel it with other than conventional pain is a hard job. Now, it may be that the unordinary expression

calls attention to itself rather than to the idea. If such is the case, the poem (for you, at least) is not a good one. But if you experience a new feeling and get a new idea about the meaning of separation by reading the poem, then it is successful.

Being free verse, this poem has neither rime nor metre. However, it is well cadenced and it is economical with words (a real virtue in any poetry).

I rather doubt that the average girl would fully appreciate this love poem if it were sent to her—it requires too much effort to understand it. What do you think?

THE ROOTS OF RELIGION

Part II

(Continued from page 28)

been saying is probably right. But it's not too easy to follow this road.

ALLEN: I know: it's much easier to sit down in the puddle and howl for help. But you're not the type that does it.

HARRY: Thanks for thinking so. There are a lot of people I admire and a lot that I don't admire, and you've given me a clue to the difference between them. Some squawk for assistance when they run into personal trouble; the others have some sort of inner poise that I never before quite understood. I think I do now begin to understand it. They've made some progress in their religious quest.

ALLEN: I hope you see why I did not regard your autobiography as complete. Write me another chapter in five years, will you?

HARRY: I certainly will. I've got more thinking to do first, and maybe some more suffering. . . . I wonder if anyone's religious ideas can be mature before he is twenty-five or thirty years old. . . . Then if they aren't mature by thirty-five, maybe he'll suffer the consequences as did Jung's patients. . . . Well, I've got a few more years to go. . . . Anyway, you've given me something to mull over. . . . Thanks a lot.

ALLEN: Goodbye, Harry. Keep your mind on that chapter.

There ought to be such an atmosphere in every Christian Church that a man going there and sitting two hours should take the contagion of heaven, and carry home a fire to kindle the altar whence he came.

—Beecher

NEW RECORDS

- BACH-GOUNOD: Ave Maria Col. 7416-M
 SCHUBERT: Ave Maria (Arr. Wilhelmj)
 Andre Kostelanetz and Orchestra
Comment: Good, if you like Kostelanetz!
- BEETHOVEN: Quartet No. 4 in C Minor, Op. 18, No. 4 Col. Set
M-MM-556
 Budapest Quartet
Comment: An earlier Beethoven work, for connoisseurs.
- BEETHOVEN: Symphony No. 7 in A Major, Op. 92 Col. Set
M-MM-557
 Ormandy and Philadelphia Orchestra
Comment: A top-notch symphony and fine first purchase for a collection.
- BOCCHERINI: School of Dancing (Arr. Françaix) Col. Set
X-MX-157
 Antal Dorati and London Philharmonic
Comment: A sparkling performance of a captivating ballet.
- BRAHMS: Sonata No. 1 in G, Op. 78 Vic. DM 987
 BACH: Praeludium from Partita No. 3 for Violin
 Yehudi Menuhin, Violinist
Comment: Both for the seasoned listener. The latter is a violin display piece.
- GRIEG: Concerto in A Minor for Piano and Orchestra Col. Set
M-MM-313
 Gieseking and Berlin Opera Orchestra
Comment: Where did this come from? A wonderfully clear recording.
- OKLAHOMA MEDLEY Col.
7417-M
 Andre Kostelanetz
Comment: Music is about tops in its field. Kostelanetz' manner is inimitable.
- SONGS AND SPIRITUALS Victor
M 986
 Marian Anderson
Comment: An enchanting variety of songs fitting a variety of moods sung by best available voice.
- TSCHAIKOWSKY: Symphony No. 6 in B Minor, Op. 74 Col. Set
M-MM-558
 Rodzinski and New York Philharmonic
Comment: Should rank high compared with other available recordings.
- WIENIAWSKI: Capriccio—Valse, Op. 7 Victor
11-8731
 Romance (From Concerto No. 2)
 Erica Morini, Violinist
Comment: Not great music by any means but well performed.

Music and the Church

WARREN STEINKRAUS

A good way to acquire and develop a taste for the best in music is through the church. Much of the finest quality music composed was influenced by this institution. Much more was written directly for it.

There are only rare instances in the history of the church when music was not used in some form or another to enhance the beauty of a service. Our earliest reference to such music in the Christian tradition is in Mark's Gospel (14:26): "And when they had sung a hymn, they went out unto the Mount of Olives." It would be interesting to know what Jesus and his disciples sang. At least we can be sure that it was rather primitive and compared favorably with Hebrew modes.

Early church music was vocal and participated in by all. But in the Fifth Century, Papal choirs were organized to provide uniform worship services. Congregational singing disappeared.

During the time of Pope Gregory (590-614), liturgical music was revised and standardized. Certain scales were sanctioned and others rejected. Standards were established which remain to this day.

These rigid standards find their best illustration in the singularly beautiful Gregorian chants. These chants are continuous melodies with no regular rhythm, but with a decidedly unearthly quality. They have no harmony or instrumentation, yet are appealing. Much training is required in order to sing them properly. The Monks' Choir of the Saint Pierre de Solesmes Abbey has made a superb album of recordings for Victor (Alb. M-87). More tangible are the excerpts from certain Gregorian chants occurring on pages 572 and 643 in *The Methodist Hymnal*.

Church music got its next biggest boost from Giovanni Pierluigi Sante da Palestrina. His significance is represented by the title of a recent book by Charles Angoff, *Palestrina, Savior of Church Music*. He saved it because he brought it from a chaotic position to one of order, by ridding it of street ballads and the like. In the dedication of one of his books of Motets published in 1523, he said, "The function of music in the church is the seasoning of devotion by the added delight of sweetness of song and variety

of harmony." His Marcellus Mass (Col. M-231) is the realization of this ideal. It is mediaeval church music at its best. Turn to pages 156 and 587 in *The Methodist Hymnal* again for samples of his style.

But Palestrina's music as well as the Gregorian chants were not for congregational singing. From the Eleventh Century on, vernacular religious songs gained in popularity and were sung at informal gatherings. Not until the Reformation did congregational singing become a part of the church service. This was the period in which chorales first appeared. Martin Luther wrote several, including, "A Mighty Fortress Is Our God." Men such as Ahle and Crüger contributed many more which are used even today (pages 310 and 7 in the *Hymnal*).

The unsurpassed figure in all church music, and perhaps in *all* music, is Johann Sebastian Bach. Inspired by the moving chorales his predecessors had written, he composed over two hundred and fifty church cantatas, using the chorale as a point of departure. Here is some of the greatest music extant, but because they are difficult they are performed only by Bach enthusiasts. To be commended is the Canadian Broadcasting Company for recently broadcasting a series of ten such cantatas. Several cantata excerpts have been recorded, but only two complete cantatas, and these in Spanish! They are Numbers 4 and 140, "Christ Lay in Death's Dark Prison" and "Sleepers Awake," both included in Victor Album M-120.

Other choral works by Bach are the famous "St. Matthew Passion" (Vic. M-411-413), the "St. John Passion," the "Christmas Oratorio," the "Magnificat," and the great "B Minor Mass" (Vic. M-104), which has been recognized by high authorities as the greatest musical composition ever. The seasoned listener enjoys these most.

Bach made further use of chorale tunes in his magnificent chorale preludes for organ. The great Bach devotee, Dr. Albert Schweitzer (Cf. *motive*, October, 1944), has recorded many of these for Columbia, Set M-310. Some have lent themselves to orchestration and are frequently concert pieces. Ormandy and the Philadelphia Orchestra have recorded a

very popular one, "Jesu, Joy of Man's Desiring" (Vic. 14973).

Georg F. Handel, of course, contributed much to church music through his oratorios. Besides the ever-popular "Messiah," he wrote several others with such titles as "Judas Macabees" and "Samson." Haydn's "Creation" was the next such work of significance. There is an excerpt from this also in *The Methodist Hymnal* on page 66. It was followed in the succeeding century by Mendelssohn's elegant "Elijah," broadcast only last January.

Mozart's Masses are sometimes heard, but do not equal Beethoven's powerful "Missa Solemnis" (Vic. M-29). Of the three Requiems, by Verdi (Vic. M-96), Fauré (Col. M-354), and Brahms, the last is easily the best. Fortunately, we hear choir excerpts from it throughout the year.

Besides music composed specifically for the church, there is much music which makes use of church tradition, and shows the church's influence. Mendelssohn's "Reformation Symphony" (Col. M-391), was prompted by Luther's great chorale, "A Mighty Fortress Is Our God," which melody occurs in its last movement. Even Wagner shows the results of Christian tradition in his "Good Friday Spell" from "Parsifal" and in "Tannhäuser." Saint-Saens wrote a celebrated opera, "Samson and Delilah," while Igor Stravinsky has an impressive work for chorus and orchestra called the "Symphony of the Psalms."

Several present-day composers have been inspired by religious subjects and have tried to express themselves in the modern idiom. Eugene Zador has written a "Biblical Triptych" on Joseph, David, and Paul; Ernst Bloch, an "Israel Symphony," and most recent is the brilliant Leonard Bernstein's "Jeremiah Symphony," played for the first time last May.

A large portion of the noteworthy music written for the church is no longer performed in it, and has been replaced by compositions often of a lower quality. The fact that music composed originally for the church can last without the church's support, illustrates its greatness.



RIGHT THIS WAY

ROBERT S. STEELE

LADIES AND GENTLEMEN! Take seats toward the front, please. Right this way, sir. There are plenty of seats. This side, sir. Here are two more seats on the front row . . . everybody here? All right, I can now begin my little welcome speech to you! Because of the interests of this conference group, we are especially happy to have you make this tour of the Public Service Division of the World Broadcasting System. Because of your very special interests we've arranged for something rather special. Arnold K. Loftain, our president, the "Big Three" and several of our directors are going to talk to you. Until Mr. Loftain comes, I'd like to tell you a bit of the history of our department. Our public service division, as it is today, didn't arrive full-blown. It came as a consequence of years of experiment, experience, and hard work! Until after the World War, World War II that is, our departments of education, religion, and public service were like those of other networks. Oh, here comes Mr. Loftain now. He'll tell you more about how and why our division was revamped as it now is. . . . I am now very happy to present the president of our Department of Public Service, Arnold K. Loftain!

LOFTAIN: Thank you, Charles Gregory, and next let me thank this conference for your giving us this opportunity to tell you about our work. To tee off, perhaps I'd better try to say why I'm here, why Charles is here, why the whole department is here. We're here trying to inject courage, inspiration, and intelligence into this business of living. We're trying to have our listeners understand, face, and act upon the responsibilities our world confronts us with. We're making it our business twenty-four hours a day and seven days a week through the medium of radio to construct a cure for our world's sickness. I might as well be frank about it and say, too, that we're here to comply with the Federal Communications Commission ruling that: "radio shall operate in the public convenience, interest, and necessity." We're required to serve the public but we would do it anyway, even if we weren't required. Our survival, our very existence, depends upon our having the good will

of the public. Lincoln was speaking to radio when he said, "Public sentiment is everything. With public sentiment nothing can fail. Without it, nothing can succeed." We serve the public because we must have that public *for our network*. We serve the public because we believe that the nature of radio puts a tremendous responsibility for the public's welfare upon us.

The foundation of our organizational set-up is our board of ten directors. These men are selected with great care in order that there may be broad representation on the board. The major faiths, the leading philosophies of education, labor, medicine, sociology, theology, economics—all have a voice on the board. The Board of Directors does the hiring and the firing around here. They formulate policies and solve our problems. The Board hired me and painted "President" on my door. In reality, I'm the "Inter-Communicating Messenger boy." I sit in on the Board meetings and act as a go-between *to* them and *for* them. But there *are* three full-time men around here who really put out the work. They're called the "Big Three." They are all experts in the fields of education, religion, and radio. They are responsible to the Board of Directors for the whole of our public service programming. They possess the "editorial say" for our department, and it's needless to say our success or failure is dependent upon them. Since I believe in letting the men who *do* the work, tell you about their work, I'll turn our meeting over to the "Big Three"; they in turn will have some of our directors talk with you. These three men have arbitrarily divided their work into "three talking-points" for your benefit. All three have common and equal responsibilities. First, George Hendrix. . . .

HENDRIX: Our being presented to you today as the *Division of Public Service* sounds as if we were a limited and specific department. That's the very thing we don't want. Instead we want our department to be flexible in organization and adaptable in programming. We prefer that our department be looked to as a fountain head of assistance to every other department—that it be at the very center of the network. We hope that

the purposes for which the Public Service Division were founded may permeate the programming of the whole network. Many of you will remember when we had departments of education and religion. Those days are over. Our new division incorporates both of those departments—who can say where the line is that separates good education and good religion? The educational, religious, and public service tags also have been removed from all program introductions. We don't want our programs marked off in that way as "different" from the other network programs. This of course does not apply to our educational series beamed to classrooms; they are obviously "different" because they depend upon a teacher's assistance.

Along with religious and educational programs, our department has an especially close check on agricultural, health, women's and children's programs. Our "especially close check" is for all programs which do more than entertain the listener. The scope of our work is tremendous but it is somewhat simplified by the cooperation we get from radio committees of the following organizations: Office of Peace Education, American Medical Association, Congress of Industrial Organization, American Federation of Labor, International Council of Religious Education, Federal Council of Churches of Christ in America, the National Association of Broadcasters, National Catholic Welfare Service, National Conference of Christians and Jews, Union of American Hebrew Congregations, American Civil Liberties Union, National Council of Catholic Men, and the Parents-Teachers Association. There are of course others which help us when the need arises. Because of the common objectives of many of these organizations, we find that our present set-up is in a position to prevent the dissipation of those objectives. . . . Our next speaker is James Hopkins Tilson. Now, Mr. Tilson.

TILSON: Because of the interests of this conference, I shall concentrate on the more formal religious aspects of our public service broadcasting. You know how successfully the Axis used their radios

to divide and conquer. A policy of ours has been to avoid, as much as possible, terminology and concepts which could divide. We try to use the terms most people use most. We believe that our using terms which have the largest common usage, can be a unifying factor. When our age is looked back upon, it may be this characteristic of radio—the attempt to serve all the people possible all the time possible—which will make the industry religiously memorable. That characteristic can dim the divisions of sect and faith. It can throw light upon those needs we all have in common. There are more than plenty of areas where radio can serve without danger of division; we believe this to be radio's area of concentration. Radio must build understanding and convey truth. It must fight greed, intolerance, hatred, prejudice, and ignorance. Radio's objective can be to unite and strengthen those spiritual resources of the great faiths common to differing communions. We can't chop away at such goals by having time or concern for creeds, doctrines, competition, or proselytizing. Browning gave us a religious radio content formula when he wrote:

Religion's all or nothing; it's no mere smile

O' contentment, sigh of aspiration, sir—
No quality o' the finelier-tempered clay
Like its whiteness or its lightness; rather,
stuff

O' the very stuff, life of life, and self of self.

Let me say one more thing and then I'll sit down: We in radio have no interest or no right in ever being the "voice of church" or the "voice of synagogue." Radio can never supplant either. Instead we would broaden, supplement, and intensify the work of those organizations. We would try to build church attendance and membership. There are jobs for individual churches which radio could never do! It is those jobs which give rootage to our work. It's also true that there are jobs for radio which churches could never touch. It's taken a long time, but now it looks as if we're finally going to get straightened out on the matter. Well, I've had more than my say. Charley Rosen, you carry on now.

ROSEN: I wondered why George Hendrix and James Tilson were so eager to speak first. Now I know. They've left me holding the bag containing headache number one for the Public Service Division. Our big job, which Hendrix and Tilson skirted so deftly, is the concocting of program ideas to get our objectives across. Radio is still new

compared to the bulk of our arts and other mediums. It has taken time and work to get our feet on the ground—to conceive the peculiar potentialities of radio. It has demanded every ounce of imagination and creativity we could muster. We believe that radio can make way for intelligent, creative, and peaceful living by producing understanding—understanding of the peoples and the ways of our world. So our job comes down to devising programs which will effectively achieve this understanding. We, best of all, know how much is yet to be desired in our work. We haven't stopped working by any means. Let me tell you a bit about some of the programs we carry now and some of the ideas we are working on for future production.

I suppose most of you know of the dramatic serial, "Lambarene." You may not have known that this serial about the mission hospital and station of Dr. Albert Schweitzer has more listeners than any other serial. We attribute this audience to our excellent scripting, acting, and production. A personnel member from one of the Boards of Foreign Missions told me they appreciate the deluge of would-be missionaries, but they wished some of them would consider some place other than Lambarene. We feel that our "Religion in the News" directly contributes to our peace education program. We're no longer interested in news of religious bodies. We've discovered that commentators from a religious point of view give an interpretation of daily news which truly makes for understanding. Our dramatic series, "World History," has outdated the bulk of school history text books. Our constant endeavor is to present history from a truly unbiased point of view. We use the history of every nation and we've been amazed at the confusion we've cleared for *ourselves*. Someone's said we have a reason for whatever we do, and regardless of how crazy it is, we think it's the right thing to do in that situation. Our history series has given us understanding of the cultures, problems, and values of many people who used to be enigmas to us. "Doctors at War" has had a tremendous mail response. It may sound dull, having our four doctors bull session among themselves, but this program rates a regular deep bow from Hooper; Andrew Fletcher's saying, "Let me make the songs of a people and you can make its laws," gave us the idea for "Songs of People." We believe Mr. Fletcher had something because this program seems to "open up" nations which we never felt anything in common with before. "Roots of Religion," a dramatic presentation of religions from all over the world, has shocked *us* instead of, as we feared, its shocking our listeners. We

get *ecstatic* letters about the program—people thanking us for unfolding "such treasures which they never knew existed"; they also thank us for "giving them understanding of their own faith"; they say the latter when we've never mentioned the faith they profess! "Philosophers Speak" pulls a "sticking" though small audience. It's a show for McClay sitting over there to lie awake a few nights over. "It's Suppertime" has been more entertaining than we hoped for. Part of it is due to that master of conversation, John Jacobson, and part of it is due to our boundless interest in "just people." Jacobson tours from nation to nation, from home to home and drops in for a chat over the suppertable. We feel we've made hopeful strides with this program in getting a sympathetic understanding for other nation's economic and sociological problems. And I might as well mention "Sportsman." This program has really clicked and broken open a whole new interest-trend in sports. This international coverage of sports has taught us that there are some sports almost as good as American football. Those are the programs which come to my mind right now. There are no doubt many other programs you're interested in, perhaps many which you'd like to know more about. But I wanted to save some time to ramble on a bit about the future.

Before the end of World War II, we laid our plans for our program of peace education. We knew the record radio made during war time was meaningless if it wasn't topped by our peace time record. We knew that the military victory was wasted if we didn't follow it, and keep on following it, with an even more vehement battle for peace. As a consequence, we determined to have every one of our programs, either directly or indirectly, serve this peace cause. And now we're really just getting started. International broadcasting and television could be our two most potent mediums for peace education. We're just getting started with them. We believe that these two mediums can clinch the work public service radio has set out to do.

There are four interesting men in store for you so I'll do a fadeout. You're going to hear about production, station relations, finances, and transcriptions from Dick McClay, Jack Colby, Read Garfield, and Ozzie O'Neill respectively. If there had been time there are four more directors whom we would have liked for you to have heard from. But we'll have to let music, international broadcasting, television and frequency modulation, and engineering go this time. We hope that this conference group will find another time soon to visit us again. It's all yours—Dick McClay!

(To be concluded next month)

Suggestions for Methodist Action: Presbyterians Are Doing This Week-end Missions

IN cooperation with the Board of National Missions, the Westminster Foundation of the Synod of Mid-South, ministering to the students of four colleges (George Peabody, Scarritt, Ward-Belmont, and Vanderbilt) at the Nashville University Center, has established a program designed to train students as Christian churchmen and to serve town and country churches within a radius of 175 miles of Nashville. And the Ration Board thinks enough of this work to release the gasoline to make possible the travel involved!

Miss Doris Caldwell, a former (and future) National Missions worker, studying at Scarritt College toward her master's degree in Religious Education, recruits, trains and supervises the teams that carry on the missions.

During the fall quarter of 1944, a panel of twenty-nine students, consisting of twelve men and seventeen women (not a bad ratio for wartime!), studied the work of National Missions in Cumberland Mountain Presbytery, became acquainted with the program of the Presbyterian Church, examined their own Christian faith and experience to see what they have to share, and looked anew at the Gospel better to grasp and proclaim its riches. Teams using nine men and sixteen women visited thirteen churches on five fields; held twenty-one services, meetings, and recreation sessions; taught nine Sunday school classes, and took three offerings for National Missions, two for Wartime Service, and four for Christian Education. Each team pays its own travel expenses.

Students participating in this service are developing an appreciation of rural life, its needs and advantages—quite an experience for those who are city-bred! Sometimes team members are amazed at the beauty of the church houses built of native stone by local labor with financial assistance from consecrated city laymen. On other occasions they are struck with the fact that even with no better sanc-

tuary than a dilapidated school house people still seek after God and sing his praises.

Those who participate in Week-end Missions see the church at work and, like soldiers in the South Pacific, have their eyes opened to the fact that the church in a community *does* make a difference in the lives of people. To see families living on homesteads made available by the church; to hear farmers tell of their cooperative buying and using of farm machinery and of their pastor's part in inspiring and guiding them in this endeavor; to see employment in useful crafts replace hours spent in idleness; to see a church-owned and operated forest reserve give a means of livelihood to a half-dozen families, prevent erosion in an area which otherwise would become badly gullied, provide income for the program of the local church and community center, and develop natural resources for future generations; to see these and many other tangible evidences of the church's contribution to community life is to know that the church is both a conservative and a constructive force.

What is more, these students who go out not merely to see but also to serve have come to realize that they themselves are a part of the working church. Through their church they have been long at work on these fields even before visiting them in person, and through their church they can continue to work there the rest of their lives.

For the fall quarter, the Week-end Mission program served churches in Cumberland Mountain Presbytery. During the winter, teams are scheduled to go to fields in Cumberland Mountain, Mississippi, and Nashville Presbyteries which are served by Presbyterian students in the Vanderbilt School of Religion. And in the spring, invitations in hand from county-seat churches in Nashville Presbytery will be filled.

—Charles H. S. Houk

Impressions of the Methodist Student Work Seminar

THE new year opened with great promise for the Methodist Student Movement. About 125 Wesley Foundation directors, college professors and college pastors gathered at Nashville, Tennessee, for a seminar session which lasted from January first through January fifth. The purpose was to evaluate the movement and to study its objectives and its religious and educational task. There was a keen interest manifested on the part of each one present, and the papers presented gave evidence of careful study and thought. The task of the student leader was conceived in terms of dignity and importance. The standards suggested for the preparation of professional workers-with-youth were high, for those who have worked at the task realize how essential the best training available is for a successful program.

Studies were presented in terms of the needs of students and indicated an awareness of the effect of crisis and tension on the thought, behavior and philosophy of students. Changing conditions in society are reflected on the campus; there have been considerable changes on the campus itself. Consideration was given to the inadequate training of students prior to entering college. Then the seminar moved forward in its thinking, led by Dr. Kepler, to the question of what developments must take place for the student to come of age religiously. Many of those present were led to examine their own programs carefully and to ask if the students were receiving the best possible help in achieving religious maturity.

Several papers treated the problems of relationships. It was not until the group met with the conference executive secretaries, however, that some of the difficulties were brought clearly to focus. The fact that the two groups met together, and that they decided to meet again together with college administrators, gave promise of more clearly defined relationships and closer cooperation in the program of Christian education for college youth.

—Virginia Thomas