

And With It We Must Change

The students had come to the president's home for breakfast. They were there as a cross-section representing the students of the college. And, as so oftentimes happens on occasions when administration and students really get together, the conversation turned to what might be done on the campus to promote serious, intelligent living. "We need a pattern for character," said the boy who had taken the lead in last night's university theater performance of an inconsequential Broadway play. "I think more than anything else, we need to be brought face to face with need," put in a girl who headed up the World Student Service Drive. "But it has to be something that has reality for us here and now," this came from a freshman who had not spoken before. "Studies, activities, drives for relief, even religion don't have much meaning until we feel a need and are aroused." "I feel the issues are more clear cut and the time for decision more apparent than ever before." This judgment had come from a boy wearing a service button. "What are they?" asked the president. "I've never expressed my ideas just like this," said the veteran, "but I can't come back to school just to indulge in the casual life of a smug little community that doesn't know the world is on the brink of chaos. I'm not a religious man—at least, I never thought I was, but the coming of December this year has made me think. We're rehearsing a play in our radio class. It's about a child that was born who loosed something in the world that can change the world. There're swell lines I've got to say. They talk about life not being lost by dying—that life is lost only in living daily carelessly and without awareness. By living without love because our little loves are not enough. They talk about the birth of a man whose life was an evidence of the necessity for change—a fundamental and deep change. They have gotten inside me. Prof. says it's religion. I don't know. The other day, we got to asking about what life meant. And Prof. got a play and read us what the mother of the man said when someone asked her what her son's life was all about. His life was about loving your enemies, never judging or condemning anyone, being forgiving, and making life as easy as you could for other people. To live for a purpose in which you believe and never let anyone keep you from your belief—not even your own family. You must be willing to die for it, he said, and not to be afraid of people who kill the body. And always to remember that human life is beautiful, and noble, because it houses God, that when you degrade or dishonor human life, you degrade and dishonor God. . . . That's what he taught—and after what I've seen in Germany and Europe, and what all of us know about the Orient, well, I thought that December ought to have new meaning for us this year. The dignity and value of human life. . . . we've got to restore that now—its the fundamental construction necessary . . . on the campus—respect for personality begins here . . . and we've got to live it to be ready for the hard job of living it in industry, in our communities . . . in the world. The play says it led to a crucifixion . . . but not to death. That's why I got the idea that this Christmas ought to mean so much for us. The man I've been talking about never needed to be more alive as a resource in this crisis and the things he taught, they're practical, if we really want to save the world from destruction. Something was born 'to change the shaking world—and with it we must change.' These are the closing lines of my speech. They ought to come alive this Christmas—here and everywhere."



Portrait of Christ . . . Robert Hodgell

The Artist's Note On His Drawing

BECAUSE of this assignment and because of the interest which I discovered, I made quite a study of Jesus of Nazareth. I think I've come nearer to knowing him. I'm not sure whether I came nearer to seeing him.

There are no known portraits of the actual Jesus. His first appearance in art history is as a beardless, short-haired youth. That picture of him is dated at approximately 200 A.D. History gives no help on what the appearance of Jesus might have been. The gospels were too concerned with the spiritual to give time to the physical aspects of Jesus. After reading all I could find, which I hoped might be helpful, I decided that approach

was futile. I realized that I, like all others who would draw or paint Jesus, must do it from feelings, imaginings, and of course the subconscious conditioning which bind us.

BUT in order to protect myself against my narrow and immature conceptions, I tried another approach. If Jesus was truly a living reality to some people, certainly some of them must have a visual conception of him. So I sent out a number of requests to find out what people thought Jesus looked like. I had as many different descriptions as I had sent requests. My next step was to discount all those answers which were

obviously derived from the well-known paintings of Jesus. I wanted to sift out those answers which indicated genuine feeling and thought about Jesus. After the sifting process was completed, I had six word-pictures of Jesus. All of these word-pictures were real to somebody. More than with the actual words of the physical description, I was struck with the realization that most of these people primarily had an "idea." An idea which grew awkward when they tried to describe it in a human being. Because of the depth and meaning of this idea, I realized how, by comparison, unimportant a physical representation is. It's the idea that makes Jesus real. It's the idea that keeps him alive generation after generation. While there was amazing divergence in this "idea," the idea had "at-oneness" in that it was always the "best" which a person could think. And the "bests" of persons are of course dependent upon their own convictions and weaknesses concerning "bests." After all, the way we picture a nose, a chin, and eyes is on the periphery of that which is real. If my drawing instead may suggest something of strength, conviction, manhood, and sensitivity, I shall feel that I have evidenced a bit that is real.

THIS drawing is far from being what I hoped for—it is even far from being satisfactory. All I can say is that it represents many hours of concern and work. I have a yen to start all over again. I would no doubt produce a different picture. I can't say that it would be a better one because I don't think I could ever put down on paper anything that would be entirely acceptable to me or anyone else. All I can do is draw out of what I feel and the little I know. I must draw Jesus in the way I think he would look, should I pass him on the street. He would be sincere and strong. He would laugh but there would be no boisterous or crude way about him. He would be simplicity embedded in complexity. It's easy when I put it in words. And yet you see what happened when I put my brush to the task. The picture is unimportant—if only it expresses an idea. /

R. H.

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THE CRISIS:

“Our Things Which Art on Earth . . .”

Harris Franklin Rall

TO understand the crisis of our day means nothing less than trying to understand the meaning of man's life and the movement of human history. It is no wonder that we have so many and such varying solutions, or that we pick upon some one aspect and imagine that we have seen the whole. A crisis is a period of momentous change. In a sense all human living involves recurrent crisis, with potent forces, vital issues, and decisions which will reach into the far future. But the tides which we set in motion often take long years to gain full strength or show their real meaning. Then, like swollen waters breaking through a dam, they sweep away the old customs and institutions which before had channeled them, and change the whole landscape of man's social life.

OURS is a day like this. To understand its swift moving events we must go back to underlying movements which have been long in process. Briefly indicated, they are: (1) the increase in scientific knowledge and technical development (greater in the last hundred years than in the possible million years of man's previous life on earth); (2) the consequent increase in man's command of the forces of nature—the growth in power; (3) the resultant multiplication of material goods; (4) through the same technical advance, the annihilation of distance, the binding of men together in larger groups and in closer relations within the group—cultural, political, economic, making in literal fact “One World”; (5) the passing of individualism, the older freedom, and the growth of great political and economic empires.

THESE changes are obvious, but with them have come certain results which we have been slower to grasp but which unite to create the crisis of our day. They are: (1) The increase in power over natural forces has brought no increase in mastery of ourselves, and the growth of science has not been joined to an increase in wisdom. Greater power has spelled peril as well as advantage. The atomic bomb is nothing new in principle, but it has at last made a whole world conscious of the danger brought by mere power. Similarly, science has brought knowledge of facts and relations, but it has not brought wisdom—the knowledge of values, of what to live for, and of how to reach these high ends. (2) Science and technology have increased material goods. They have brought the means for abolishing want, combating disease, securing good housing, furthering health, and making possible leisure for cultural social activities. But this new plenty has magnified the value of material things. It has ministered to pride, offered larger means for self-indulgence, furthered greed, dulled the vision of higher goods, turned civil life into a scene of war through the competi-

tion of individuals and nations for material wealth, and in so doing has become a direct source of war between nations. “Things are in the saddle and ride mankind.” Good as servants, things can curse man when they become his master; and this is the new slavery. (3) The changes which have bound us together have not taught us how to live together. Instead of bringing a greater and finer fellowship, they have brought increasing conflict and ever widening warfare. That has been true in the economic sphere. It is clear now that all classes and all peoples must share in a common welfare or all suffer together. But we have not yet learned to apply this fact as between capital and organized labor, farmer, and consumer, or as between the United States and Britain, on the one side, and central Europe, Russia, China, Japan, and the isles of the sea on the other. And the same applies to political organization and control. The ancient problem of individual and social, of freedom and needed social organization, has reached its acute stage. The need of control is obvious despite pleas for “decentralization” and Dr. Hayek's warnings; but how shall we secure the needed coordination and control and yet avoid the “serfdom” of totalitarianism? Peace, order, social justice, social security, and the best use of our natural resources for the largest number, these all require social control, while at the same time we are deeply concerned for the individual and his freedom. But the imminent threat is that the nations, failing to learn how to live together, with the new instruments of destruction in the hands of all, may at last destroy each other. It is now, “One world or none”—and the issue is not yet decided. (4) But the most serious consequence of this whole development is the one usually least noticed when sociologists and economists and statesmen debate the situation: it is the loss of faith. I do not mean simply the loss of traditional beliefs but rather the fact that the material world with its machines and goods, its money and its armed might, has become the only world. Its material values are to great numbers the only real values, its forces are the god in which they trust. The only authority for nations has come to be what they

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want (the national interest) and what they can command (military power). God and the moral law scarcely receive lip service, except as appealed to against the enemy. I do not mean to say that this is universal, or that dissenting voices are not raised among statesmen and even military leaders (consider General MacArthur in Tokyo); but I do say that this has been dominant. And it has reached down into the common life. A reviewer of Sinclair Lewis's latest book has pointed out that his characters, when they came to die, simply died like animals; to which might be added that this was simply because they had lived like animals. This is the sickness of modern society, of which our social ills are symptomatic expressions.

AND now our basic problems emerge, and the lines of solution. We may relate them to three terms, life, love, faith. (1) Life is used here in its essential Christian sense, as in the New Testament. It is a term of quality. It has to do with aliveness, not just existence; not with possessions or the gratification of appetites but with goods judged by quality. It stands over against a thing-minded, money-minded, power-minded age. It calls nations to think not simply of territory and trade but of freedom and justice and honor. It tests the state by its service to men, and it makes human welfare inclusive in reference, taking in black and white, enemies and friends. It asks us to be clear first of all about the matter of values in this business of living. (2) The second word is love, not as passion or as mere sentiment, but as creative good will, seeking for

all a common good, learning how to tolerate others and how to work with them because we respect them as men like ourselves, above all caring for men as brothers in the spirit of our common Father. In the end, only this spirit can cast out the demons of fear and hate and the assorted prejudices of race and class and religion which are destroying us today. (3) Faith is the last word—and the first. It is, indeed, back of the other two. We mean faith in the Christian sense, something far more than church membership or formal belief or a particular theory of the universe. It means to know a world of higher reality and power, the living God; to believe that truth and love and right are the final powers which decide here in history and not simply in a world beyond; to stop saying "Our Father" in church while exploiting the underprivileged and cherishing the old race prejudices whether against Jew or Negro; to give up greed and force in international relations and try whole-heartedly the way of good will and working together, alike with friends and former foes. This is our only alternative right now to social anarchy, world chaos, and common destruction.

THE three problems just considered are summed up in one: man! Man himself is man's final problem. "Modern Man Is Obsolete" is the title of a searching editorial by Norman Cousins of the *Saturday Review of Literature*. But it is not really modern man of whom he writes; it is the old man not yet fully emerged from the jungle, greedy, predatory, combative, selfishly individualistic. He has, if I may say it, always been out of date; that is, his real life as man was possible only to the degree that he left the jungle traits behind. There has been plenty of trouble because of this old man. He has been moving out but not fast enough for the advance in other fields. So we have had a constant "cultural lag." Now the rapid tempo of change has brought a crisis. The new world must have new men. To "One world or none" we must add, "new men or no men." Recent elections show the nations moving to the "left" in the search for a new and adequate economic-political order; San Francisco witnessed the search for a world organization. But orders and charters are no stronger than the spirit which operates through them. "Europe needs a new heart," wrote Sir Philip Gibbs at the close of World War I. Today we write: the world needs a new heart.



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"For of Such is the Kingdom of God," by Elsie Anna Wood, is perhaps the most "authentic" picture of Jesus we could have. Miss Wood has done her work in Palestine and has used Palestinian Jews for her subjects.

Harris Franklin Rall, professor of systematic theology at Garrett Biblical Institute, took his Ph.D. degree at the University of Halle-Wittenberg. He has been granted D.D. degrees from the University of Denver, Ohio Wesleyan University, and Garrett. Professor Rall has been granted many other degrees which are too numerous to mention here. His books include: *A Working Faith*, *Social Ministry*, *A New Testament History*, *The Meaning of God*, *The Life of Jesus*, *Contemporary American Theology*, *A Faith for Today*, and his Bross award book, *Christianity, An Inquiry into Its Nature and Truth*. This book was chosen from among 214 entries submitted from ten countries to receive the distinction of being "the best single book on the connection and relation of the humanities and practical science with the Christian religion." This is the forty-fifth year of Dr. Rall's ministry, the thirty-fifth year of his professorship, and the thirtieth year of his having served as head of Garrett's department of systematic theology.

Portrait of a Man

Clarence Tucker Craig

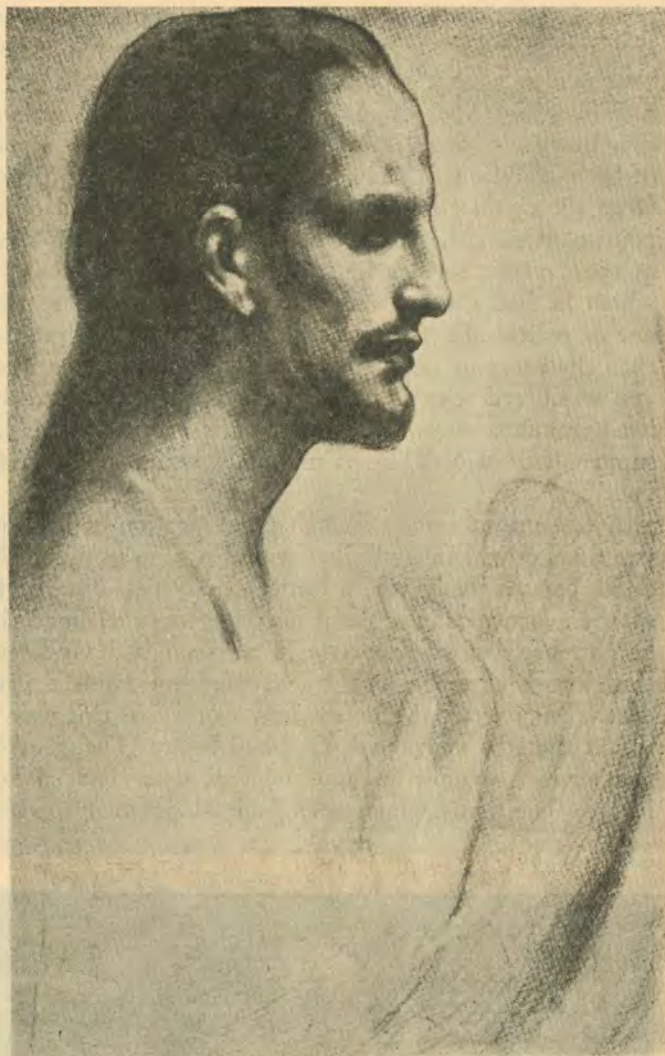
YOU want to know something about Jesus of Nazareth? His career can be described quite briefly. He was a Jewish artisan who was born in an obscure vassal kingdom in the Near East while August ruled over the Roman Empire. About the fifteenth year of Tiberius he abandoned his occupation as a wood-worker and became a teacher and healer. He wrote no books, never traveled 150 miles from his home village, and during his lifetime was probably never heard of outside his native Palestine. Apparently, however, he enlisted sufficient following to convince the authorities that he was potentially dangerous. He was executed on the charge that he was a pretender to the Jewish throne, though he never raised an army or struck a blow. After he was buried, the exact location of his body was no longer known.

That does not satisfy you? You think that this affords no explanation of why he is included in every list of the great figures of history? Why, despite the thousands who have borne this name, no one asks, "Which Jesus?" Why so much of the civilized world measures time before and after his birth? You are right in not being satisfied—I must tell you a little more.

His teachings were full of deep wisdom about the conduct of life. Though we possess them only as reported by others, they have clear marks of originality. He talked to men about God in simple but luminous stories. He outlined human duty in a penetrating fashion. Best of all, he lived his teachings about faith and love. A prayer which he taught is still used by millions. Many were healed through his sacrificial efforts, the friendless were met with a warm heart of encouragement, the sinful found forgiveness and hope, and the fearful received courage. Though he might have escaped when opposition threatened his own safety, he boldly carried the challenge to his enemies. He died with no word of revenge on his lips. No wonder a group of followers was drawn to such an attractive personality! No wonder they left home and daily work to make common cause with him!

YOU still are not satisfied? You think that many others have been inspiring teachers of mankind? You believe that many other religious leaders have succeeded in building more impressive movements during their lifetime than Jesus did? You say that there are saints like Gandhi who have inspired devotion which appears as great as Jesus evoked? You want to know why we should go back to Jesus for these things when they are to be found in others?

Well, if you are really serious and wish to know the explanation of the place of Jesus in spiritual history, you must be willing to look more closely at the circumstances surrounding his career. First of all, you must see his relationship to the unique religious development of the Jewish people. Here arose the belief in one God of righteousness and mercy, the creator of all things, the determiner of history and the judge of the nations. His will



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Jesus . . . Kahlil Gibran

was embodied in a law calling for the noblest of ethical ideals. These people believed that through their people the perfect rule of God would come over all men. Here was the goal toward which all human history moved.

What Jesus taught was more than a restatement of the religious heritage of his people. He called men to repentance because this long-awaited hope was near fulfillment. His life and work were indissolubly connected with the coming of this new age of God. He summoned men to action because God had entered upon a new and decisive

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phase of his own activity. The mighty works of power and mercy which accompanied the ministry of Jesus were evidences that something new had come.

When Jesus met opposition from the ruling authorities, because of his radical attitude toward some aspects of their tradition, the big test came. Would he run away from the conflict or resign himself to defeat and disappointment? Neither took place. He pointed to his death as the greatest service he could render to the cause to which he had given his life. That concerned more than one of mankind's noblest aspirations. It was nothing less than the bringing near of God's redeeming purpose. Have you wondered why the central act of Christian worship is a symbolic, sacramental meal? It is because at his last supper Jesus said, "This is my body which is given for you."

A few minutes ago I said that the location of his body was not known. In itself that would not mean much. No one is certain today where Hitler's body lies. But shortly after the crucifixion of Jesus his disciples proclaimed that he had been raised from the dead. God had vindicated this Jewish prophet, not by saving him from a cruel death, but by turning defeat into victory in this way. It meant that the new age of God had begun. The resurrection, which would inaugurate that age, had already begun. The Jesus whom men had condemned to death



Jesus praying at the Last Supper in the Passion play of Oberammergau. The role of Jesus is here played by Alois Lang.

was the one through whom God would judge the world. Therefore, he was the focal point in history.

BUT I am not yet through. You do not understand the universal indebtedness to Jesus merely because he is seen as the fulfillment of the monotheistic faith of the Jews. Their leaders did not accept him as such and, partly because of the un-Christlike treatment they have received from Christians, most Jews of today do not give him that place. Among Greeks and Orientals of the first century of our era there was widespread belief in lords and saviors who brought salvation to suffering humanity. When the message of a risen Christ was carried to them, it was natural for them to interpret him in terms of their own religious expectations. It was not Osiris who was Lord but Jesus. It was not Nero who was Savior of the world but Jesus.

I realize that all this is far removed from your experience. Jewish messiahs and lords of the Hellenistic cults are equally foreign to the aspirations of American youth. You feel drawn rather to a man of Galilee who lived a joyous religion, who taught that all life must be genuine, and who in word and deed showed that the road to the highest good lay through self-denial. It is true that beliefs about Jesus are empty and meaningless until *we see him*—not a picture drawn from our own prejudices, but the portrait in the gospels which brings judgment upon ourselves. For, to know Jesus is a most uncomfortable experience. He dispels every bit of our self-satisfaction and pride. We can only be humble in his presence.

Yet it is important to realize just what he meant to his original followers. We cannot know Jesus except through their experience. What were they trying to say through their forms of expression? Let me quote some of their simpler statements. "At the end of these days, God has spoken to us in a Son." "God commended his love toward us in that while we were yet sinners Christ died for the ungodly." "God so loved the world that he gave his only Son." You have heard words like these as long as you can remember. It is because they sum up the ultimate reason for the significance of Jesus. He was the one whom God had sent as the embodiment of his truth and life and love.

You say that you cannot believe such a tremendous assertion? I have not said that you must do so. But you asked me to tell you why Jesus is looked upon as so important. It is because millions have found that testimony to be true. Since this is the case, I suggest that you try giving yourself to the ideals for which he lived and died. Then it may be that just as God vindicated this Jesus to men of long ago by raising him from the dead, he will reveal in your own experience who he is—the Holy One of God.

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Life on the Cross

Georgia Harkness

SINCE infancy most of us have heard or said prayers which ended "Through Jesus Christ our Lord." Since the beginning of Christianity, Jesus has been called Lord; we have in some way equated him with God. In Jesus, the Christian sees the revealer of God and the redeemer of men. We must ask what these terms mean for us today.

Jesus the revealer of God: Jesus is not our only avenue to the discovery of God. In the beauty, and bounty, and orderliness of nature, in the best of human insights and strivings of the ages, in the upward climb of man, and even in the thwarting of human desire when we sin against God, are revelations of God. But gleaming high above them all, is the manifestation of God in human life that Jesus presents. When we see Jesus, we know that God is, and what he requires of us.

The Christian doctrine of the incarnation means that in Jesus we see God "in the flesh." As Paul put it, the glory of God in the face of Jesus Christ. When we ask what this light of God's glory is, that we see in the face of Jesus, we must do what the first disciples did—get acquainted with him. And the more we read the story, and let the mysterious radiance and beauty, the gentleness and valiant strength of his personality capture us, the more plausible it appears to say that the glory of God shines in his face. We do not have in the gospels a biography of Jesus, but a portrait drawn by the first-century Christians. Read one of the gospels through at a sitting, and see what it says to you. The best gospel for this purpose is Mark's—the earliest and most dependable account of Jesus' life. However, Matthew contains the epitome of his teachings in the Sermon on the Mount.

It is apparent that here is a man who had a remarkable power over people, and that this power was joined to sympathy with and concern for everybody. He was never too busy to heal and help the multitudes of people who needed him. Others might give a wide berth to lepers and poor insane folk thought to be possessed of devils, but not he. Other "respectable" people condemned him for eating and chatting with tax-gatherers and sinners, but he saw that they too had souls that needed help. He had time to play with children and to talk with women—two things common enough now as a result of centuries of Christian influence, but not then. When a Roman centurion's son or a Syro-Phenician woman's daughter needed help, he broke across racial lines to give it; and one of his greatest parables is of the neighborly act of a despised Samaritan. Wherever he went he healed the sick, encouraged the fearful, gave new life to the weak and the sinful whose faith reached out to him for deliverance. He did for men, in outgoing, inclusive love for all, what in our best insights we know God is seeking to do for us. In such acts of Jesus we see the glory of the Father, "full of grace and truth."



Jesus, as painted by Fritz von Uhde of the modern German school, is an intensely human presentation.

THOUGH Jesus was not a systematic theologian it is not difficult to sift from his words the primary things that he taught. About God, he taught that like a father, God loves all men and is concerned that all his sons live in good will and brotherhood with one another. About man he taught that we are weak and sinful at best, ever prone to sin against God and our neighbor, but nevertheless creatures of supreme worth and dignity in God's sight. About the nature of the good life, he taught that the greatest virtues are not those of outward obedience to the law but of inner purity of motive, and that a life of sincerity, humility, mercy, and forgiveness is the blessed life. Regarding the things to be prized, he counseled simplicity and the placing of spiritual above material possessions. Regarding the sources of power for our salvation, he taught that through faith in God, not through

When we see Jesus, we know that God is—and what he requires of us.

Jesus did for men what in our best insights we know God is seeking to do for us.

Put together what Jesus did and said, and we have the supreme revelation of God.

The cross is the meeting-point of suffering and love. It is God's way of conquering evil.

God, at infinite cost, has taken the suffering and misery of the world upon himself, that he might raise it to himself.

any merit of our own, our broken lives can be made whole.

Regarding our destiny, he spoke few words, but great comforting ones that promise eternal life. As his central message, many times repeated, he placed before men the great ideal of the righteous rule of God in human lives, the coming of God's Kingdom on earth as it is in heaven.

PUT together what Jesus did and what he said, and we have a clue to understanding what is meant by Jesus Christ as the supreme revelation of God. At three points this stands out. First, Jesus practiced what he preached. Second, his religion and ethics, like his life and his words, are all of one piece. Third, Jesus had a sure, unerring sense of what was important. He took the best in the Old Testament and lifted it to a place of central importance. In whatever human situation he touched, he saw to the heart of the issue. He gave no precise rules or codes of conduct, but by his discernment of what God puts first, he has been enabling men ever since to "seek first the Kingdom of God and His righteousness."

THE word redemption sounds old-fashioned and meaningless to many people. It means literally to be "bought back," and came into use originally from the idea that a person who had become a slave to sin could be restored to freedom only when a price was paid. In spite of the outmoded metaphor, there is a deep meaning here, for the Christian believes that Jesus in love for men did something for us which we could not do for ourselves. However, we shall understand it better if we change the word a little and say that Christ has brought us back to God. Redemption means salvation, and salvation means healing, health, wholeness of living. To say that "Jesus saves" is to say that when we have strayed from our true home in God, when our souls are sick and at loose ends, he brings us back and heals and unifies us for strong and victorious living.

HOW does this happen? No better account has ever been given than in Jesus' own story of the prodigal son—the boy who, wishing to enjoy himself and have things his own way, left home only to become very unhappy when he got his own way. "When he came to himself he said, 'I will arise and go to my father,'" and returning he found salvation, for in spite of his badness the father had not ceased to love him. This is a parable that applies to ourselves, and to human nature in every age. Not that we must literally come back to God, for in our self-seeking we have never been really at home with him. What the story means is that when we try to run our lives and have what we want, however well we may meet the requirements of ordinary decency, we fall a long way short both of the goodness and of the inner satisfaction that come from being in fellowship with God. Only as we stop trying to depend on our own merits and "with hearty repentance and true faith" turn to God, can his forgiving mercy receive us and give to us his strength and joy.

THIS is what has been happening all through the centuries by the power of Christ. One thinks of Mary Magdalene, out of whom "seven devils" were driven; of Saul of Tarsus persecuting the Christians until God

blinded him on the Damascus Road to open his eyes; of Augustine wrestling futilely with sexual temptation until God said to him, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof"; of St. Francis of Assisi renouncing his father's wealth to serve the poor in utter simplicity and humility; of George Fox cured of the depression that was ruining his life while he said to himself, "There is One, even Jesus Christ, who can speak to my condition"; of John Wesley having his heart "strangely warmed" until he was empowered to revitalize the faith of many thousands. As one thinks of such famous Christians, one must not forget to be grateful for the millions of humble, nameless ordinary folk of all ages and all lands who have mastered overwhelming difficulties to live greatly through the power of Christ. The life of Jesus gives us a supreme center of loyalty. In it we see God, and by its power we are lifted.

BUT it lies at the center of Christian belief that Christ died for our sins. What, then, is the special place of Christ's death in our salvation. The meaning of the cross: It is not by accident that the cross is the central symbol of the Christian religion. The cross symbolizes God's way of dealing with men. The cross means the meeting-point of suffering with love, and God's way of conquering evil through suffering love. If we ask how the cross came to mean this union of suffering with love as God's way of delivering us from evil, we are taken back to what Jesus was and what he did. That the cross is our symbol because Jesus died on the cross is obvious. But just how did his death make it our pattern and source of power?

This question is not easy to answer, for into the saving death of Christ are compressed the mystery and miracle of God's saving love. To grasp it fully we should need, as Paul said, to "understand all mysteries," and instead of trying to make it appear entirely reasonable we had better say gratefully as Paul did, "Thanks be to God for his unspeakable gift!" Yet this does not mean that we should refuse to think. Down through the ages Christians have given this subject laborious thought. Many theories coming down to us still possess great truths. At their time, for many Christians they seemed satisfactory, but for many of us today, they are inadequate. We are driven to look deeper for the meaning of the cross and for a doctrine concerning the saving death of Christ.

THE view that is truest, though it has been held throughout Christian history usually without a label, may be called the *redemptive or evangelical doctrine*. This view centers both in the incarnation and in human experience. It takes radically the belief that "God was in Christ reconciling the world unto Himself," and that in Christ we not only see the nature but find the power of God for our salvation.

[Concluded on page 28]

Georgia Harkness has been professor of applied theology at Garrett Biblical Institute since 1939. She has Ph.D. and Litt.D. degrees from Boston University. She has been granted Litt.D. and D.D. degrees from MacMurray College and Wilson College respectively. She has taught at Boston University, Elmira College, and Mt. Holyoke College. A few of her books are: *Conflicts in Religious Thought*, *John Calvin: The Man and His Ethics*, *The Resources of Religion*, *The Recovery of Ideals*, *Religious Living*, and *The Faith by Which the Church Lives*. Professor Harkness graciously permitted us to use this material on Jesus from her new book on theology for the lay mind.

Technique for Re-focus of Life

Paul S. Minear

THERE is high irony, indeed, in the spectacle of modern academics engaged in evaluating Jesus' significance, an irony reminiscent of the blind men and the elephant. A discussion group, in humorless self-importance, determines which niche in history Jesus should hold. How colossally naïve! We can appraise correctly neither the time in which we live nor the men with whom we live—how much less the eternal significance of a man of the first century. The attempt to do so is as fatuous as relying upon a popularity poll to determine the relative merits of Sinatra, Sibelius and Stalin.

Not only is the procedure naïve, it is presumptuous as well, though few of us fear this latter epithet. Behold, men of half-pint proportions, with suave assurance, appoint themselves (or a committee of experts) as judges of all men, and hale into their court this strange Galilean. What verdict may one expect from such a court? Is it not the same verdict which Jesus' contemporaries rendered? At most, the grudging, limited respect of Nicodemus or the tentative, captious questions of the rich young ruler. At the least, the scornful skepticism of a sophisticated world: "Can any good come out of Nazareth?" "He is mad." And between this most and this least there is actually little difference.

ONCE for all, in the cross, the world uttered its judgment: "We have a law and by this law he ought to die." Once for all, in the cross, God disclosed the conceits and deceptions of worldly judgments, disclosed the totally different scales in which he weighs the hearts of men. God chose Jesus as our Judge. When we pass judgment upon Jesus, what actually happens is this: we place ourselves, our criteria, our network of values, under God's judgment, while Jesus escapes our net. Our salvation does not follow upon finding a man who perfectly fits our specifications of power or greatness; rather it comes through one who spot-lights our false perspectives. If the former situation prevailed there could be no true salvation, for both the savior and the saved would remain enslaved within the prison of worldly judgments, according to which blind men say: "We see."

THIS, at least, is the witness of the first disciples. They experienced the deceptiveness and futility of all prior expectations of "the kingdom, the power, and the glory." They found in Jesus, living and dying, the radical reversal of all presuppositions. He destroyed, as with an atomic bomb, the walls by which they calculated relative supe-



Head of Christ from Munkacsy's "Christ before Pilate"

riorities: age, race, political or economic power, social or educational prestige. The risen Lord was so alive, he precipitated in them a relationship to God so dynamic, that they were born again from a new center. He gave them new eyes. He was the light by which, and in which, they re-viewed all existence. In him their mind was so transformed that he became the *a priori* of all thinking and willing. Their faith did not emerge as final Q.E.D. to philosophical or historical arguments concerning his greatness or his genius. Confronted by Jesus, they suffered the shattering experience of dying to one world and entering another. This experience communicated its own certainties: "One thing alone I know, that whereas once I was blind, now I can see."

USING the disciples' testimony as a norm, three observations may be made concerning the mode by which men appropriate Jesus' significance. The first is this: God meets man at the point of his deepest need, "that midnight hour when all men must unmask." Any

The attempt to appraise Jesus is as fatuous as relying upon a popularity poll to determine the relative merits of Sinatra, Sibelius, and Stalin.

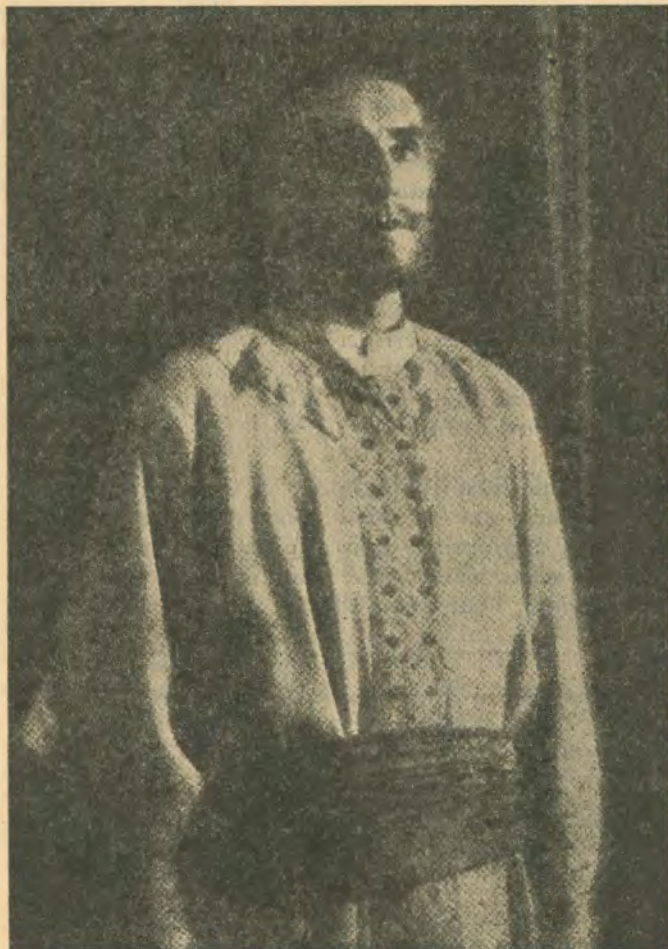
Jesus . . . becomes significant at that point where man discovers himself standing before God, shorn of worth and wisdom . . . from which he cannot save himself.

The focus of God's message to man is the cross.

If God's sermon from Calvary be not authentic, Jesus' sermon on the mount is little more than the deceptive dream of a defeated reformer.

occurrence, trivial or climactic, may catapult a man into this encounter. It may be the impotence of man's mind as he tries to expand the island of knowledge within the ever-expanding ocean of ignorance. It may be a splitting headache which is evoked by the pandemonium of strident machines and hysterical people. It may be the first tremor of a mental crack-up, the shudder of a volcano that threatens to reduce beauty to ashes. It may be the agony of disillusionment, when hope after hope has burst like a bubble. It may be the sense of being lost in the Sahara of history, where each pilgrim trudges from one oasis to another, where each civilization follows its predecessor to extinction. It may be the consciousness of sin, long submerged by evasions, or the spectre of death, long excluded from attention. Whatever the occasion, Jesus becomes significant at the point where a man discovers himself standing before God, shorn of worth and wisdom, vulnerable to acute suffering from which he cannot save himself.

THE second observation is this: the focus of God's message to man is the cross. This event marks the death of Jesus: man of ancient Galilee, friend of the sick and hungry and enemy of the complacent and powerful, one who announced forgiveness to sinners and condemnation to the righteous. This event marks the death of Jesus: the pain-filled terminus of his work, his rejection by the world, his execution as a friendless, helpless, homeless criminal. But at the same time, this event marks God's



By permission Theater Arts and Mr. Hampden

Walter Hampden in Charles Rann Kennedy's *Servant in the House*

victory over the body of sin and death which constitutes the world. What is insignificant in the world's eyes is eternally significant in God's eyes. Here he makes clear his purpose; here his kingdom comes; here he manifests his love and power; here he enthrones the crucified as king of the ages. Let us be quite candid: If God's sermon from Calvary be not authentic, Jesus' sermon from the mount is little more than the deceptive dream of a defeated reformer; but if the sermon from Calvary is authentic, then the sermon from the mount actually points the way to God's kingdom. Taking his stand beneath the cross, the Christian hears each word of Jesus as the edict of his king.

THIS leads to the third observation: the disciple appropriates the significance of Jesus by re-centering his own life in the sermon from Calvary. The axis of his existence becomes his relation-to-God-in-Christ. All thoughts, memories, hopes, choices are drawn within this orbit. The teaching and example of Jesus now furnish a *re-focus* for energy and loyalty, a re-focus that can be itemized as the seven-fold demand of the Cross:

- REPENTANCE. "Repent ye, for the kingdom of heaven is at hand." (Matthew 4:17)
- EXPECTANCY. "Let your loins be girded about, and your lamps burning." (Luke 12:35)
- FORGIVENESS. "Forgive, if ye have aught against anyone." (Mark 11:25)
- OBEDIENCE. "Thou shalt love the Lord thy God with all . . ." (Luke 10:27)
- CONFIDENCE. "Be not anxious for your life . . ." (Luke 12:22)
- UNCONSCIOUS GOODNESS. "When ye shall have done all the things commanded, say, 'We are unprofitable servants.'" (Luke 17:10)
- SACRIFICE. "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34)

The man whose life is actually focused in the cross accepts these demands as ultimate. In no situation are they irrelevant. Always difficult, they are never impossible. The disciple cannot escape them for he is possessed by them—rather, he is possessed by one who repeatedly says: "The Son of Man must suffer . . ."; "This is my body which is broken for you . . ."; "Come unto me all ye who labor and are heavy-laden . . ."

How significant is Jesus? How is Jesus significant? Each must give his own verdict. But how does the believer render judgment? By placing himself under the judgment of God; by inner response to God's love in Christ; by listening to the ultimate verdict: "The last shall be first, and the first shall be last." For was it not precisely by becoming last and least that Jesus became in God's sight first of all and greatest of all?

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Faith + Motive + Conduct = Life

WHAT THIS ALL MEANS

What we believe will obviously determine to a great extent our actions and our goals. When we asked Professor Walter Horton of Oberlin College to write for us on building a philosophy of life, we knew that few students actually put down what they do believe. Most of the time our ideas are nebulous, and we believe what is most opportune at the moment. In the November issue, Professor Horton reviewed for us the experience he has had with a university class where philosophies of life have been written for the last twenty years. In this and the next number of motive we shall publish four representative papers written for the Oberlin class. A philosophy of life changes with growth and experience, yet those fundamental things by which we live do not change. We will be glad to see other statements of attitudes on the basic beliefs that determine our actions. We wish to express again our gratitude to Dr. Horton for writing the analysis and for getting the papers for us.

The first two papers which we print in this issue are written by Sylvia Wachs, who is now working at the War Relocation Authority at Poston, Arizona, who presents a humanist point of view, and by Philip Nochlin who is still in Oberlin where he is particularly interested in drawing and painting. His paper is stimulating because it presents a Jewish faith in God as the supreme law.

This Is Where I Am

Sylvia R. Wachs

RELIGION, at this time in my life, interests me only as a social phenomenon. Since it is something that greatly influences what many people do and how they live, it is worth studying. But for a great many people it is nothing more than a crutch, and I refuse to lean on anything other than my own two feet. Of course I realize that I am indebted to thousands of people now living, and to the society built by millions of people now dead, for everything that I am and have. I realize that I did not create my two feet or the brain that I think with. But as to where they came from, as to who or what gave them to me, as to who created me, I can only say I don't know. I cannot be satisfied by merely positing a God and accepting the fact that he created it all. As a human being with a great deal of curiosity, I naturally seek to know what set in motion all the physical and biological forces responsible for my existence and for the wonderful orderly universe in which I live, but it does not sufficiently answer the question for me to say that God is the creator. I am still left with the question of who created God.

I.

AS a Freshman in college I went through a deeply emotional religious phase. I was convinced of the existence of a loving and personal God to whom I owed allegiance and service. It was not only a duty to try to follow him in all

my life; it was also a privilege. Since I was brought up in a parsonage, I never doubted that the Christian Church was the only revelation of truth, that all other ways are only partial and incomplete revelations.

Later on, as I became more and more interested in economics, government, education, and all the various "institutional" problems of the present, this type of religion seemed to be very self-centered and introspective. It seemed to me that it had drawn me within myself, that I was more interested in self-examination than in action and service. So the first thing that I questioned in my former religious belief was the value of worship and prayer. My God, the one I believed in then, didn't ask for adoration and praise. Of course, Richard Cabot, in *What Men Live By*, is right in pointing to the necessity for perspective, for getting outside one's self and viewing present problems in the light of the past and of the future long-range consequences. But is this prayer? I thought not.

The next thing which made me doubt

that the church is the only one true way to service was the contact I began to have with many persons outside the church whose whole lives were dedicated to the attainment of exactly the kind of justice I believed in. Catholics, Protestants, Jews, Christians, church-men and agnostics, were all working for the abolishment of racial discrimination, for the bettering of a responsible government, for economic justice and equality. Their religious background made no difference. Could the church be the one true way? Dozens of fine Christian people I'd known in my father's churches in Vermont had never heard of economic and racial inequality so far as I could see. They voted for Hoover in 1932 because Roosevelt was for the repeal of the 18th amendment (and because they had always voted Republican).

At this point I still believed in a personal God, in a purposive universe, and in the teachings of Jesus Christ, but the church, I believed, was a poor and ineffectual way of bringing about the Kingdom of God on earth.

Gradually it seemed less and less compatible with reason to conceive of a personal God, and I became a mechanist, still clinging to the faith that the universe is purposive. But that belief could not long last. Whose purpose is this purposive universe going about fulfilling? As science goes on answering more and more of the questions that we used to answer by God, what will eventually be left? It is not hard to imagine that the scientists will eventually be able to create life. Even psychologists may someday be able to explain everything in terms of positive and negative charges of electricity.

At present, then, I am not convinced that any kind of a God exists, that the universe is working toward anything except eventual self-destruction, that man is anything other than an accident of nature.

So much, then, for my doubts. I have

DO YOU BELIEVE

- that religion is merely a social phenomenon?
- that some kind of a god exists?
- that the universe is working toward nothing but self-destruction?
- that man is an accident of nature?
- that it is not what you do, but the effect on your mind that counts?
- that anything goes as long as it doesn't hurt anyone?
- that happiness (you define it) is the aim of everyone—a happiness that will come from political and economic equality?

Read Sylvia Wachs' statement of faith, and let us know what you believe.

December, 1945

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tried to clear away the trappings of superstition and dogma from my faith, and at present there isn't much left. The time is ripe for something to be built up, I suppose. I am not disillusioned or unhappy—life is still to me extremely fascinating and worth the struggle. Perhaps that is in itself an indication of some degree of living organism left after the dead has been cut away. Faith and hope I still have plenty of, but in what, I'm not sure.

II.

IN the field of personal ethics I have two guiding principles: (1) *it's not what you do but the effect on your mind that counts*, (2) *anything goes as long as it doesn't hurt anyone*. And though these may sound daring and relativistic to some, I can vouch that they usually add up to a rather conservative total!

A sense of sin and guilt is the cause of a great deal of unhappiness and mental ill health. Therefore, once an action is done the only thing to do is to go on from that point. Make up your mind as to the future and don't worry.

III.

JESUS CHRIST is an important figure in world history for two reasons: first, he has probably had more influence on our civilization than any other one leader; second, he still has a great deal to offer moderns. But I *cannot* believe that he is the only leader who can show men the way, that those who do not know him and consciously follow him are wrong. This is evident to me not only because of the many world leaders who have contributed so much without working in his name or by his method, but also because his teachings were based on false assumptions. Judgment day has not yet come, the Kingdom of God was not ushered in immediately after his death, and we *must* be concerned with the things of this world.

It is not enough to attempt a revolution within individuals while accepting or ignoring institutions. Along with efforts made by Christ's true followers to reform people's minds and hearts and to fill them with love for all mankind there must be concerted trials in the field of social reform. Perhaps a little bit of an advance will be worse than nothing; perhaps we must run like the wind even to stay where we are, to say nothing of progressing.

As for me, my efforts will be in the field of government and economic planning. I don't pretend to say that this field is more important than any other, but it is the one in which my contribution, if any, will be. I believe in democracy because it is the government which demands the most from its citizens in

Happiness Under Law

Philip Nochlin

MY first duty in this philosophy of life is to get at the bare truths of one's conceptions of reality, ideals, and ethics; and then to consider where these are logically consistent and properly universal as the "philosophy" implies they should be. It is possible to start with some beliefs and construct a philosophy connected with "therefores," but at this point in my thinking, I feel it is necessary to attempt to discover the reason for beliefs and to see a way in which we may live in reality, so that the dynamic exchange of ideal and real will yield in time something more worthy of a philosophy. In the same vein of seeking origins, a short description of the living which has led me to believe as I do should be made.

I am a Jew because I was born a Jew. I was cursed, and I will remain a Jew. Jewish life in America has not made a new synthesis since it was sucked out of the security of the ghettos by the new liberalism. Is it strange to call the ghettos secure? Perhaps but there was a certain internal social stability, justice and humor in the European community that has been lost; there was also, probably because of the openness to destruction and massacre (for example, the pogrom my father witnessed in 1907 in Bialystok, then Russia), a great spiritual strength. I am not regretting the end of the ghettos. The world has profited greatly by Einstein's not spending his life memorizing the Talmud. And of course Einstein also profited. But if the Kingdom of God is a matter of millenniums away, then Jews must find a new synthesis if they are to survive.

My mother and father, who own a bakery (or are perhaps owned by it),

worked very hard when I was younger, and we had very little formal participation in the life of the synagogue. I learned very much of the peculiar laughter in tears of Yiddish humor from my grandparents, and much of Hebrew ethics from my father on Sunday afternoons. Hebrew ethics is a way of living; intellectually I could know it by reading Talmud, but the ethics of the American Jews as a living thing is not very different from the rest of American society. In fact of experience there is no Hebrew ethics any more for my generation—there is only a lingering atmosphere of it. I believe that we do not learn faith by an intellectual recognition but by living in the presence of it. Faith in Yahweh in Hebrew ethics, I had not, but faith in the Jew I had in full measure, for the feeling of belonging to the sufferings of my people is very strong.

I have said, *if the Jews are to survive*. Why should they? Why not assimilate? The answer can be given on three counts. The first is the brute psychological fact of being hit over the head at a very young age for being a Jew. Why? One fights back, and one looks for a reason; and then one begins to absorb the quality of "Jewness" from being one and being among them; and finally one is a Jew and it becomes quite understandable and right to be hit over the head for it. The second is this way one comes to understand being punished for nothing. This is a mission which has been thrust upon the Jewish people to remain Jews until the Kingdom of God comes on earth. Who thrust it on them, this mission I mean? It does not make any difference to me as a Jew whether it was God, or history, or the configuration of the stars and atoms. The importance in this idea is its social purpose, not its religious or philosophic purpose. The negative meaning in this social purpose is that because there is

the way of self-development and individual responsibility for group welfare while giving more political liberty and equality than any other political structure yet formulated. I believe in the socialistic ideals of common ownership of the means of production and some sort of equitable distribution of consumers' goods because they seem to point in the direction of economic justice, without which there can never be true political and social justice or group or individual happiness. I believe that eventually all race and national lines will have to go, before social justice can replace prejudice and exploitation. I believe that some

sort of world government will have to be worked out and worked on, hard, by *everyone*, if the separate nations and peoples of the world are not to destroy each other completely. I believe that opportunities for education and jobs must be made available to everyone.

Happiness, according to one definition or another, is the aim of everyone. The achievement of political and economic equality, whether effected through reform of individuals or institutions, is the first step to individual and group happiness. This world is sure; a hereafter is not. These are the biggest problems of this world.

injustice in the world, the Jew should remain there to receive it, and so indirectly when he survives to act as a kind of social conscience. The positive meaning is the desire to act in accordance with the will of God to bring justice by doing and not only by receiving—and this is the historical sense of mission.

The third and most simple reason for not assimilating is that it is impossible—German Jewry tried it. The genealogy of the assimilators was traced back unto the third generation and their children are punished.

The next of the important origins of my faith is the contact I had at Hamilton College with my history teacher, Thomas Howard LeDuc. Up until the time I went to college I was a Jew with recognition of my problem individual and social but with none of the traditional explanations nor with any positive ethics with which to treat it. LeDuc's method taught intellectual and political history; it was very critical of evolutionism, optimism, of the scientific and industrial progress of the French and the Protestant revolutions. One was left with a feeling that if all this is so obviously bad, what is it that this evil history of ours implies is good? And when I learned at the end of the year that LeDuc was a pacifist and was leaving for CPS camp, I was very strangely surprised at the good.

I started with pacifism—but it was an idea that is taking some years to understand. And in trying to understand, I read Baruch Spinoza who begins with this: "All happiness or unhappiness solely depends upon the quality of the object to which we are attached by love. Love for an object eternal and infinite feeds the mind with joy alone, a joy that is free from all sorrow." But it seemed to me that Spinoza was right. At the same time I read Tolstoi and Dostoevsky, and finally Aldous Huxley. I was convinced that there is a social need for God. In studying European history, I saw the need intellectually; in studying my friends (mostly older people whose lives and loves are settled matters) I saw it personally, really, and conclusively.

Very briefly, with hardly the detailed introspection necessary to give the psychology of my belief, I have written of origins. I may make a few generalizations: experience is necessary to the formation of faith. Experience in the sense that Walter Horton described after he accidentally kicked a dead fish on a Maine beach and then came to believe in immortality, or that Tolstoi described after he saw an execution and then came to believe in anarchy. Faith is not the structure of logic; it is the premise of logic. But to give it merely the place of a premise is wrong. The premise of our thought is its compul-

sion which is life. The manifestations of life are experience—it is from the facts of experience that faith arises. Then that faith which is intrinsic to the believer and his total awareness, becomes the premise upon which he is directed to build a structure of values. In this structure he expresses that faith giving the attributes of reason, the quality of common symbolism. And yet one's faith in itself and as a whole is inexpressible and not capable of rational explanation.

The source of faith is dynamic experience. The creations from faith are experiences which return and reshape the original faith. God is faith and God is expressible—for an expression of God as the mystics said is a limitation upon his fullness. Any explanation of God in terms of man's experience is also false and a limitation—but it is nevertheless instructive.

I believe in God. But God is not first nor is it last. It is somewhere implied in everything else. First is happiness. Happiness is the seeking of one's own profit—and one's own profit comes of being virtuous. The happiness of virtuousness is what Spinoza called blessedness, and for him this blessedness comes from the "intellectual love of God." The "intellectual love of God" is knowing all things in their essence, and this special kind of knowing is the good. Insight is the solution of a problem, and knowledge is the death of passion; and from passion comes unhappiness. The love of God is passionlessness. Therefore, it appears that *my* concern is in the tradition of Hebraism, Buddhism and Taoism—ethical. The way of virtue is before God—is after God—and includes God.

By a knowledge of essences we achieve a love of God. God itself is unknowable. The special essence in each thing consists in the way that thing should be treated. And this is a question of ethics. But the way of virtue appears more generally than from particularized essences. It appears from the love of God. In order to love God one must act with humility and self-control, in self-knowledge and in self-transcending awareness.

Thus, generally speaking, good conduct comes from belief in a hypothetical meta-

physical unknowable something. It is objectively seen, that the love of God and faith in God, are but psychological means to an ethical end, rather than the reverse in which it first appeared. And the explanation of this is that subjectively one's own salvation, virtue, is a means to the knowledge of good, and objectively for the social benefit. God appears to be a psychological means—an inspiration and direction to living in a good way—a way which is profitable both to others and to one's self. The quotation, "Seek ye first the Kingdom of God and all these things shall be added unto you," appears to mean in the social sense that seeking virtue in God is the most practical means to material prosperity. Self-abandonment is therefore self-preservation.

The ethics is not laws but law. And by law is meant the true way in which the immanent reality should express itself in the phenomenal world. Life flows like a river. And there is no system of laws, not even the most scientifically detailed, which can produce a formula for every shaped rock and bank along the river's path.

From this very general beginning I fit in the belief in the greater efficacy of pacifism than of war, in religious education than of organized political action, and in the path toward the Hebraic ideal of universal justice. The ideal state is Tolstoi's anarchy in which all laws are the immanent law. The question remains, how is one to achieve this goodness—certainly not by forcing oneself into false asceticism and self-denials—that would lead to frustration and failure and would be a means entirely incomparable with the ends in view. The way to salvation is the way to virtue and it is a difficult way to find. But it is the only way. One's happiness depends upon other beings—and when it does not—one is rightly called inhuman. Therefore, there should be a resonance in life between social awareness and action, and personal mystic love and rest in the ultimate ground of all reality.

I have tried in some small measure to work out this ethical belief in living. To the extent that I have been able to do so, I have been happy.

DO YOU BELIEVE

- that happiness is seeking of one's own profit and one's own profit comes by being virtuous?
- that the intellectual love of God is "learning all things" in their essence?
- that law is the true way in which immanent reality should express itself in the phenomenal world?
- that God is unknowable?
- that the way to salvation is the way to virtue?
- that love of God and father in God are but psychological means to an ethical end?

Read Philip Nochlin's philosophy of life and give us your reactions.

Fascism in Protestantism

Alson Smith

OUR consideration here is limited to the growth of fascism within Protestantism, for it has already achieved mature status in Roman Catholicism, as witness that church's blessing on such fascist and semi-fascist regimes as those of Franco in Spain, Dollfuss and Schuschnigg in Austria, Tiso in Slovakia, and Petain in France. The authoritarian structure of the Roman Church predisposes it toward totalitarianism in government, a statement so richly and amply documented in the history of the last 1900 years as to need no further elaboration here.

Fascism has not found the climate of Protestantism nearly as agreeable as that of Roman Catholicism, but it has managed to put down some promising roots which, with a little cultivation, can become very large weeds. Fertilizing these roots are three aspects of Protestantism about which little has been written.

IN the first place, fascism has been able to take root in Protestantism because of the amazing naivete of Protestant people and pastors. Too many Protestant ministers and laymen just do not know what kind of a world they are living in, what predatory forces are abroad in that world, what terrible and arrant evil consumes the life of two-thirds of mankind. I do not mean that they are stupid—they are not that, they are just simple. Simplicity, if it is a virtue at all, is a negative one. This is not a simple world, and simple people are not going to be able to understand it or deal with it. Why are they simple? Largely because world Protestantism is the faith of middle and upper class people in countries with comparatively high stand-

ards of living, and a full stomach, a good roof overhead, decent clothes, and a little money in the bank are factors making for contentment and oversimplification. We are a little island in a roaring jungle of human misery, and we can't understand why the poor natives can't tame and cultivate their jungle just as we have our little oasis. This simplicity, and the lack of perspective and understanding which it generates, nourishes authoritarianism. We need more sophistication—more worldliness, if you please—in both pulpit and pew.

SECONDLY, the growth of fascism within Protestantism is promoted by the fact that nearly all the Protestant groups are dominated by an "elite" at the top. This "elite" is composed of prominent, wealthy laymen who have interested themselves in church politics and who are inevitably reactionary, plus editors, board secretaries, and other functionaries who know on which side their bread is buttered, plus the well-paid big-city preachers for whom the ministry is Big Business. This "elite" is a small percentage of the total ministry, laity and bureaucracy of Protestantism, but it is wealthy, cohesive, pervasive, and adept at working behind the scenes. Every Methodist who knows his annual conference politics will immediately recognize this "elite" and the unusually discerning will be able to trace the outline of its progress through annual, jurisdictional, and general conferences and will recognize how powerfully it impinges on the policies of boards, committees, and commissions throughout the denomination. Fascism is rule by an elite; domination by an elite makes for fascism.

THIRDLY, the moral rigorism of Protestantism makes for fascism. It does this by emphasizing the externals of conduct as over against the inner realities of motive. Thus, before the war, it was possible, at a convention of a Protestant temperance organization, for a dear, pious old lady wearing a chaste white ribbon to defend Adolf Hitler from censure by the organization on the grounds that he did not drink, smoke, or run around with women. That he persecuted, murdered, debased, degraded, and trampled on the finest flowers of the human spirit did not seem too important when it was remembered that he eschewed the demon rum and the vile weed. This rigorism distorts everything in the world, for it places the emphasis precisely where Jesus did not—on the sins of the flesh (adultery, drunkenness) and minimizes exactly the sins of the spirit that Jesus was at such pains to emphasize (pride, covetousness, arrogance). And so it makes for intolerance of all whose mores and standards of conduct are different (Jew, Parisian, Communist); and it generates a sort of a moral superiority which is quickly identified with racial and religious superiority—"White, Protestant Americans are not drunken and adulterous and so are superior to those who are more likely to do those things because their standards of conduct are not so rigid—Jews, Negroes, Catholics, Communists, etc." And so the moral smugness of Protestantism diffuses into political, social, and economic smugness—a smugness which, coupled with fear and dislike of "differentness"—breeds fascism.

THE answer to all this, of course, is to deliberately and determinedly build anti-fascism within Protestantism. This will be primarily a job for Protestant youth. And because it will require intelligence and skill it will be a job for Protestant college young people. It will involve education—"smartening up"—to overcome naivete; it will involve the discovery and rooting out of the "elite" by democratic means; it will mean a deliberate psychological re-education to overcome moral rigorism and to emphasize motive as over against conduct. "Are ye able?" You'd better be!

Moral smugness of Protestantism diffuses into political, social, and economic smugness . . . coupled with fear and dislike breeds fascism.

Exercising externals of conduct as over against inner realities of motive make for fascism.

Fascism is the rule of the elite . . . the prominent wealthy laymen who have interested themselves in church politics and who are inevitably reactionary.

No Supporters for Adolf!

FRANKLIN H. LITTELL

ONCE in a while there comes a rare book to hand which we read with growing eagerness as we turn the pages. Such a book seems to put the problem in such clear fashion that no one can possibly misunderstand the lesson, and at the same time the argument is carried with such fine writing that we marvel at the book as a literary accomplishment. In my pantheon of literary gems, D. Elton Trueblood's *The Predicament of Modern Man** is a shining star. It is brief, inexpensive and far more definitive in its treatment than most of the massive volumes which have appeared on the crisis of our time. With its various qualities, the little book is ideal for the use of members of a fellowship group.

Like J. L. Hromadka in another recent literary treasure house,** Dr. Trueblood considers 1940 the crucial year in the sickness of Western civilization, just as A.D. 410 was crucial to the citizens of the Roman Empire. In that year the barbarians sacked the Eternal City, and for centuries men lived in the shadow of that shocking fact. And in 1940 France fell. "France was a symbol of an entire kind of life that we had come to take for granted in the Western world. It represented the *urbanity*, the *individualism*, and *humaneness*, the *intelligence* that we had come to prize. Frenchmen were internationally minded, Frenchmen were relatively free from race prejudice, Frenchmen were thrifty, Frenchmen believed in freedom of speech, freedom of thought, and freedom of worship. Here, it seemed, was the quintessence of Western civilization, which we had taken for centuries as our standard of comparison, and suddenly we realized that the new Rome was no more a match for the barbarian than the ancient Rome had been. In short it was demonstrated, in such a manner that all could see, that Western civilization lacked the security which we, in our innocence, had attributed to it."

With the misuse of scientific power by ambitious tyrants, a situation is created which is far more evil than any formerly known. "Because of lack of moral direction what might have been a blessing becomes a terrible curse." This was written before the use of the atomic bomb, and

now it would seem almost trite. But 21 years ago Albert Schweitzer said: "It is clear now to everyone that the suicide of civilization is now in progress. What yet remains of it is no longer safe. . . ." And no one heard; and today in spite of all moralizing and editorializing, modern man seems like a sleep-walker oblivious to the mortal danger before his very feet.

For a student generation fed upon optimistic crusades and shallow enthusiasms, *The Predicament of Modern Man* is a very sharp-edged and insistent Christian analysis. Its widespread use among sensitive students will go far to check the irreligious cynicism and lassitude which seems to mark our campus. We are challenged to face the fact that Christianity and the accepted system of values we have built upon it, are confronted by hostile solidarities which menace their existence. "The fearful aspect of the present situation is that those who have inherited the major tradition of the West now have an ethic without a religion, whereas they are challenged by millions who have a religion without an ethic." The humane system which we take for granted in America has been abandoned by millions of youth who embraced a synthetic barbarism with abounding enthusiasm. When there is widespread lack of discipline and integrity in the Christian congregations, the Christian ethic is without impact in a world which is rapidly moving away from God. Many a person of conscience has become a religious parasite; he accepts the Christian tradition, but has no practical relation to it. "He claims to be a shareholder in the Christian corporation, but the stock has been watered almost to the vanishing point and is held, moreover, by absentee owners."

A great part of the genius of Adolf Hitler was his conception of membership, and that conception was more sound than that of the average church member. He distinguished between "supporters" and "members." "The supporters are the many well-wishers who can be reached rather easily by propaganda and are consequently helpful, but no great new movement could succeed if it merely had supporters. Far more important than the supporters are the actual members, the relatively few who can count on

one another in every eventuality and who constitute the striking power. It is really better that the number of the members should not be large, since the moment it becomes large it is evident that the strict qualifications for membership have been relaxed.

"The idea of membership involves the notion that the nation or the world is the mission field while the party is the missionary band."

The "cell," in which a student is in training for the life of the congregation, is the educational strategy toward which Dr. Trueblood's analysis points. In the small intentional fellowship, where decisions are made by the "sense of the meeting," there is created that sense of responsibility both ideological and practical which Christ needs in his disciples today and always.



The Mourning Women . . . Paul Gauguin

* Harper and Bros., 1944, \$1.00

** *Doom and Resurrection*, Madras House, \$2.00

Student Labor Organizers

HARVEY SEIFERT

A NUMBER of college students have concretely illustrated one form of cooperation which college students can give to organized labor. This month, we would like to present the reaction of one of these students who worked with a union last summer as part of organized summer projects. Roger Rose, who came from Illinois Wesleyan to the Chicago Methodist work camp, spent five weeks with the Montgomery Ward local which has broken into the news so frequently during recent years.

Says Roger Rose:

What can you, as a student interested in organized labor, do in the labor movement? Perhaps you have been told that union men are wary, if not actually hostile to college students. Such a distrust would be understandable in view of the differences in economic backgrounds of the two groups. My experience, however, is that the average labor leader today will accept the cooperation and help of college students, especially after those students have proved their sincerity.

Since labor unions today are still in the stage of establishing their right to live, they must constantly guard against the spies of management who sometimes

join only for the purpose of disrupting organized labor. The student cannot expect to be greeted with open arms immediately upon entering the office of a union local. He can expect that existing distrust will be broken down by building much needed bridges of friendship and understanding; those bridges are begun as you take the first step.

That first step is important. It involves finding out which locals in your city need help (many union offices are understaffed), selecting a prospective one, and discussing with its officials how you can serve. Work on educational or political action committees, mimeographing and distributing leaflets, typing, and manual work are possible activities. During strikes any student would be welcome on the picket line. In all such activities be sincere and avoid a patronizing attitude toward labor. After all, you are the person who has much to learn that you never found in college textbooks.

Through your service will come an opportunity to see organized labor from the inside and thus better to appreciate its problems. In turn, you can appreciably aid the labor movement. It must have supporting public opinion. Your intelligent and expressed opinions can help to

form it. Know the issues and difficulties facing your own local and make your judgment of them. What are the wages paid to the workers your union represents? Does a union-management contract exist; if so, what does it provide? What are the organizing and educational techniques your own union uses? What union smashing tactics, if any, do companies use against the union, and how does the union meet them? What are the issues facing the labor movement as a whole? What do you know, for example, about the Ball-Burton-Hatch bill (appropriately termed the ball and chain bill), the permanent FEPC, the Wagner-Murray-Dingell bill, or the Murray-Patman Full Employment bill? These questions and many more will take on a new fascination after you become connected with a union through service. Reading a book such as Brooks, *When Labor Organizes*, will help you appreciate the problems a union faces.

Students have a place in the labor movement of today and tomorrow. Progressive labor leaders recognize this and are ready to cooperate with those who prove themselves much needed friends of labor.

source

The distant ideal of Jesus is the source of all our direct mental tortures, and yet without it, existence would be unendurable. As moral human beings, we can never exist without some still unreached ideal to serve as a spur to our activity.

—Taylor as quoted by Montefiore

A willingness to let Jesus of Nazareth be himself, whatever the contrast between his life and ours, and at whatever cost to our complacency, is one of the marks of a sincere Christian.

—Dean Willard L. Sperry

Long ago, the greatest of revolutionaries was taken up into a high mountain and shown all the kingdoms of the world and the glory of them, and he was told that he might have them if only he would use the devil's means to get them. He did not choose the offer. He chose, instead, the way of the cross. Is it not a fact that in that way of sacrificial appeal to the minds and hearts of men, leading to new habits of thought and practice, has come the only real and enduring progress the world has ever known? Christians might well venture to suppose that the way of the cross is God's way of redemption; that God, had there been a less costly or a more rapid way, would have found and used it; that there is, when all is said, no other way.

—Ernest Fremont Tittle

The most important thing about the religious and ethical teachings of Jesus, is not that he taught them but that he thought them. . . . The church was created around a person, not a teaching; and historically the greatest value attached to Jesus' words is that they indicate so much as to his own character. Jesus was not trying to be practical, but to be true.

—John Knox

Jesus was a young man when he died. Men and women often die young, and when that happens and the life that has ended seemed full of promise, we say, "What a pity," he might have done so much for the world. No one says that about Jesus. His life was short, but his life lasted.

—Ralph Hyslop

Doubtless the outstanding contribution which Jesus Christ made to religion, was his belief in the goodness and availability of God. If Jesus revealed the divinity of man, he most certainly also revealed the humanity of God.

—H. R. L. Sheppard

Christ has introduced into life a cleansing, regenerating power that quickens conscience, gives moral power, and makes men care—makes them care what happens to other men.

—E. Stanley Jones

Buddha wants to save men by knowledge. Jesus by proclaiming the will of God. The

one demands insight. The other, repentance and obedience.

—Martin Dibelius

If ever the day should come and this ethical code (in the teachings of Jesus) be stripped of its wrappings of miracle and mysticism, the *Book of the Ethics of Jesus*, would be one of the choicest treasures in the literature of Israel for all times.

—Klausner

In his miracles, he but exhibited the supremacy of the higher over the lower, of the spiritual over the material. A miracle is not the setting aside of a law of nature. It is the exhibition of a higher law of nature in a sphere where men have been accustomed to see the operation of the lower natural laws.

—Henry Ward Beecher

Jesus was supremely interested in the welfare of individuals. He seemed to feel that if the lives of a few men and women were really transformed, profound results might follow.

—Clarence Tucker Craig

In sum, religion with Jesus was a vital experience of life in terms of its spiritual values and not of its responsible relation to God. It was a direct experience, unmediated by tradition, ritual, or ecclesiastical institution.

—William Clayton Bower

Choose Up for the Highland Fling!

*Gimme them sixty million jobs
Gimme them sixty million jobs
Gimme them sixty million jobs
That's good enough for me.*

THAT chorus, sung to the tune of *Old Time Religion*, was written by Glenn Goolsby, a woodworker from Arkansas. The Highlander Folk School has its theme song along with our many dance orchestras and radio programs. And *Get the Unions all together for sixty million jobs*, was the underlying theme of the Southern CIO (Congress of Industrial Organizations) Institute held at Highlander this past summer. This conference was not chit-chat about how "we can grab off" the jobs. These young men and women discussed the meaning of sixty million jobs. They found that in order for us to have full employment, prices must be low enough, and wages high enough, so that there is money available to buy all the goods and services which our farms and factories can provide.

Perhaps you've never heard of the Highlander Folk School. That isn't unusual because the center is located in a very remote section on the tip of the Cumberland Mountains in the Tennessee Valley Authority region. The school is making no great attempts for publicity or fanfare; but for the past thirteen years, they have been plodding and leaping along.

The number of students and people participating in the work has grown as well as the impact of the whole movement. Perhaps you haven't heard of the school, but you have heard of the sad plight of many people of the South—of the need for the conservation and the enrichment of the indigenous cultural values of the mountain people, of an educational center for the training of rural and industrial leadership, and of the desperate need for industrial organization. The Highlander Folk School is a living, talking, fighting, working answer to this need.

Myles Horton, a native Tennessean who attended Cumberland University and then the University of Chicago, was one man who chose to return to work for his own people rather than follow the opportunities offered to him through his work at the University of Chicago. In 1932 he returned to his home state to work for an educational center which would provide for the training of rural and industrial leaders. Dr. Lillian Johnson, pioneer educator in the South, was interested in the project and gave her home and land at Monteagle for the site of the new school. Highlander now serves as a rural settlement house, a center for the education and development of intelligent labor leadership, and the attempt to assist in bringing about the economic and political democracy for our nation and our world.

The school has not been the tidy unfolding of Myles Horton's 232b sociology class. The purpose of the school has been to meet needs. The programs which the school carries out are workable ways of dealing with these needs. A class in child psychology grew out of problems facing some of the parents of Monteagle. When the looking at some snapshots of France revealed the fact that many of the people of that section had been no farther from home than Chattanooga, a class in cultural geography was organized. These people studied in such a

way that they learned the full meanings of their customs and conditions as contrasted with those of foreign peoples. Cracker-barrel talk about "The world will sure come to an end if Joe Dokes is elected President of the United States," was the genesis for a class in political analysis; this class included a study of the poll tax as it affected class and racial citizens of the South and the nation. Newspaper reading of a coal mining strike was the motivation for an observation trip to the scene of conflict. The handicrafts native to the region were revived and stimulated. . . . Education at Highlander Folk School has been and is geared for useful action.

Although all of the activity of Highlander is interrelated, and purposefully kept so, the work breaks down into three parts: (1) *Work in the community*: Since the land around Monteagle is hopeless for farming, since the natural resources of coal and lumber have been exploited and lost, the earning of a living is a real problem. Work and study are being carried on to solve these economic problems through regional employment planning. The school serves as a center for all community organization in trying to work out these solutions. Leadership is provided for cooperative gardening, canning, pottery-making, and quilt-making. The school sees as a part of its purpose the organization of small farmers who have had no voice to speak for their interests. The farmers are organizing and are receiving the backing and support of all industrial unions in Tennessee. (2) *Resident courses*. If political and economic democracy are to become a reality, an enlightened and responsible labor leadership is imperative. Therefore courses for workers are the backbone of the year-around program of the school. The qualifications for admission to these sessions are the ability to read and write, and devotion to the labor movement. Students are primarily drawn from southern labor unions and no student is accepted without the recommendation of his or her own labor union. Classes are always informal. They are drawn from and related back to the students' experiences. Leading experts from the field of organized labor, along with the regular staff members, lead the discussions. Courses are given in union problems, economics, union publicity, history of labor in American history, speech, drama, music, and recreation; equally as important as the course of studies is the experience of co-

operative living. The students contribute two hours a day to the running of the household. A practical experiment in democracy was successfully carried out when white and Negro union members learned to work, study, and play together. (3) *Extension work*: This part of the program is an effort to take the resources of the school to the thousands of union members in the South who can not attend the resident classes. Members of the staff conduct monthly institutes in the industrial centers of the South. Staff members are also available by correspondence and visit for graduates of the school who may be in need of additional help or counsel.

Reinhold Niebuhr has said, "Highlander is one of the most interesting experiments in labor education in America." And John Dewey has called the school, "One of the most important social educational projects in America." While the school had a hard beginning (and is indebted for its survival to such people as Alva Taylor, Sherwood Eddy, Frank Graham, and Reinhold Niebuhr), the encouragement in its values and the increase of contributions, have made its continuance possible. Eight million of the sixty-five million dollars building fund has been granted. (The building fund was started this past summer when students sleeping five to the room decided that the national postwar building program should start at Highlander.)

The Highlander Folk School and its national sponsoring committee feel that the school has proved itself. This proof has come through the constantly increasing demand for its services and for its positive results produced over the period of thirteen years. The school has been given wide endorsement and the support of all branches of labor. It has proved to be the active expression, the actual realization, of that creative ideal of people truly concerned about labor. They believe that if democracy is to survive and the four freedoms are to be achieved, the great majority of our people, through the democratic process, must learn how to exercise their rights capably and wisely. Highlander faces tomorrow hopefully because it is more confident today than ever that its program is essential.

We are indebted to Miss Catherine Winston, of the staff of the Highlander Folk School and editor of the Tennessee edition of the *CIO NEWS*, for the above material.

December, 1945



Student Strikes and Popular Politics

Herbert H. Peterson

TO the average North American, Argentine politics and Argentine university students are a strange mixture. The North American can see little connection between student strikes and popular politics. What does a university student have to do with the Argentine government, and what particular relationship has the government currently in power with the ordinary student? Both of these questions are legitimate ones for those interested in higher learning to raise, and they are questions which ought to be answered frankly and honestly. The answer should be of concern to university people all over the world, and a knowledge of governmental affairs and the monopoly are prerequisites to understanding fully what the problem really is.

Argentine Higher Education

THERE are five Argentine universities located in several parts of the country. There are only five, and there are no schools of higher learning anywhere else. The oldest is the University of Cordoba. It was founded in the Argentine colonial era, and it is usually accorded the honor of being the oldest university in the western hemisphere. It is famous in Argentine history because it trained the men who later directed Argentine affairs.

The University of Buenos Aires was founded about the year 1821. From modest beginnings, the school developed and branched out into many academic fields until today the courses available are practically unlimited. There have been some divisions in the schools, the most famous being in 1852 when the School of Medicine separated from the university. In 1873 a national law amalgamated the departments into a federation of faculties. The intellectual strength of the country was attracted to this university at that time.

The third division of the university was created in the city of La Plata in 1906. By forming a section of the university there, the observatory and the natural history museum in that city strengthened the educational offering of the various faculties. The importance of this section of the university must not be underrated. It is not the oldest university, neither is it located in the powerful federal capital of Buenos Aires, yet its influence has been steady and strong.

The Universities of Litoral and of Tucumán were organized last. The University of Litoral is peculiar in that it is

distributed among four cities, far removed from each other. The University of Tucumán and of Litoral were founded in 1919. The former has a more limited offering than any of the other divisions of the university.

A North American must remember that the universities of Argentina are not like universities in the States. While it is true that there are various schools in each university, and various faculties, the universities do not have campuses as North American universities have them. Even in the city of Buenos Aires the faculties of the university are far apart, and generally housed in old buildings with little or no grounds. Most of the buildings are unheated in winter, and they are furnished with few of the amenities connected with the ordinary college or university in the United States.

Political Implications

All five universities had their origins in very humble circumstances. Some were institutes, some were provincial colleges, and some were schools run by religious orders. However, all of them were united into one national unit through decrees, by laws, and by some special agreements. Today some encyclopedias rate the University of Argentina the largest in the world. This may be true up to a point. It is true in-so-far as the University of Argentina is compared to other universities regulated by the government. On the other hand, it must be remembered that the university is not one unit—but at least five separate and distinct units operating in various provinces throughout the country.

The political implications are many. The faculties of the schools precipitated a major educational, national and international crisis not many years ago. Professors from every section of the university signed a petition to the national government (their employers), asking for a return to constitutional government and for the rights under the constitution for every citizen. The rector of the university, Dr. Alfredo Palacios, received an order from the revolutionary government then in power to dismiss at once all the professors who signed the petition. There were about one hundred professors involved, and they represented the cream of Argentine liberalism and Argentine thought. Instead of discharging them, Dr. Palacios resigned.

In the past years, and especially now in 1945, there have been many student strikes—some of them violent. When the

students struck in the first part of 1945, they were striking because they disliked a certain professor—Bruno Genta. Professor Genta was once interventor of the University at Santa Fé, and later a professor of education in a normal school at university level. In voicing their disapproval of Señor Genta, they were striking against the government because it regulates the university and it had put Señor Genta in the position. The students are conscious of these political implications, and the political implications color the overt acts of the students. When the students fight with the professors whom they dislike and wreck the school buildings, the individual professor is the focus of the act. They are incidentally in a hand to hand fight with the national government of the land. The professor, to the students, is the incarnation of the ideas of the government because he receives his post when his ideas coincide with those of the government in power. In other words, higher education in Argentina is a government monopoly.

In the third place, no private body can compete with the University of Argentina and get its work accredited. Private secondary schools are accredited and offer work of various kinds and philosophies for those who are interested. This is not true at the university level. To qualify for admission to the University of Argentina and thereby for its degrees, the pupil is forced to pass through the local secondary course called the "Nacional." There is no other entrance. Thereby the monopoly is even more closely guarded.

But one cannot stop by saying that higher education in Argentina is a government monopoly. For those who finish the Nacional course and who can maintain their standing against the odds which lay before them in the university, higher education is free. Also it must be mentioned that the government monopoly has resulted in a stability and a financial security which might be the envy of colleges and universities elsewhere. As long as the university monopoly was used for the betterment of the people it served, it escaped the criticism and the strife which has fallen upon it within the last few years.

If the government of Argentina is organized to monopolize higher education, the fifteen thousand or more university students are likewise organized to further their own interests. Their organization is called "The University Stu-

dent Center" (literal translation), and like the monopoly, the center is powerful in all five universities. The students pay dues monthly into the center, and the center looks after the student interests. The strikes are always called by the student centers simultaneously, and the representatives in the center act unitedly.

The students of the university center came out most forcefully recently after they had been addressed by the vice president of the nation. In their reply they began as follows: "Rechazamos el mensaje del Coronel Perón. Los estudiantes libres no pueden ser destinatarios de la palabra mentida del dictador. . . ." This means, in effect, "We reject Colonel Perón's message. The free students object to being the addressees of the lied words of the dictator." These are strong words in any tongue, and the students went on at length in about that strain. Not only that, these same students carried out a lengthy strike against the university which is still not entirely settled.

Education and politics do mix and they are mixed in Argentina. It is said that the Argentine constitution has no method whereby a questionable president may be removed from office. Revolt seems the only way to settle such disputes. Many are involved in politics in Argentina, and since the students of the university have arrived at manhood, they are vitally interested in their country and its welfare.

As this issue goes to press, Argentine politics are still in a confused and perplexing state. Herbert Peterson, who wrote this article, is a teacher in the American Grammar and High School in Buenos Aires. He was formerly in educational work in Malaya. He came back to the United States from the Orient just before the war to take his doctor's degree at the University of Denver. He is a graduate of Garrett Biblical Institute. He went to South America on appointment for the Board of Foreign Missions and Church Extension of The Methodist Church.

On CO's in Prison

The prison experience of conscientious objectors in World War II, which has resulted in redefinition of penal objectives and concerned effort to change policies of racial segregation, mail inspection, and solitary confinement, is introduced in the sixty page pamphlet, *Conscientious Objectors in Prison*, by Mulford Q. Sibley and Ada Wyman Wardlaw. It is published by the Pacifist Research Bureau, 1201 Chestnut Street, Philadelphia 7, Pennsylvania. It is available upon request for twenty-five cents.

source

It is the Christian faith that it is the purpose of God that the spirit of Jesus should be the norm for our lives, and that men should develop in the world a fellowship which knows no barriers of race or class or nation. . . . So long as Christians take seriously the revelation of God and his purpose which they find in Jesus, they have a corrective for the most menacing perversions of our time, for racialism, nationalism, for economic injustice, and for war.

—John Bennett

Jesus died too soon. He would have repudiated his doctrine if he had lived to my age.

—Nietzsche

Jesus is too big and too great for any individual mind to comprehend. To under-

stand him best we must talk to one another about him; we must share scholarly appreciations, we must pool our interpretive results. To look at him in this cooperative fashion will not give us dogmatic certainties concerning him, but it will bring to us a finer, more comprehensive estimate of his grandeur and significance.

—Nicholas A. Berdyaev

The character of every religious and theological conception is determined by its attitude towards the problem of authority. This rule applies with equal force to the thought of Jesus. His thought does not actually contain any new element, unless we single out his original way of conceiving and realizing in his own life, to the uttermost, the spirit and practice of obedience to the absolute and unique authority of God.

—Goguel



The Christ

Daniel Fleming, Each With His Own Brush

Luke Hasegawa

yesterday,

Now there was about this time, Jesus, a wise man, if it be lawful to call him a man for he was a doer of wonderful works, . . . he drew over to him many of the Jews, and many of the Gentiles. And when Pilate, condemned him to the cross. And the tribe of Christians so named from him, are not extinct at this day.—*Attributed to Josephus.*

As the print of the seal on the wax is the express image of the seal itself, so Christ is the express image—the perfect representation of God.—*Ambrose.*

Christ is not valued at all unless he be valued above.—*Augustine.*

Jesus in the darkness, did not deny what he had seen in the light. That is one reason why we cannot get away from him.—*St. Francis.*

Love all for Jesus but Jesus for himself.—*Thomas a Kempis.*

In his life, Christ is an example showing us how to live. In his death, he is a sacrifice; in his resurrection a conqueror.—*Martin Luther.*

The first true gentleman that ever breathed.—*Thomas Dekker.*

Jesus Christ is the center of all, and the goal to which all tends.—*Pascal.*

. . . Christ becomes as distinguishable as light from darkness to such who are crucified to the world.—*John Woolman.*

Lovely was the death of him whose life was love.—*Coleridge.*

If ever man was God or God man, Jesus Christ was both.—*Byron.*

I founded an empire on force, and within the span of my own life it has melted away. Christ founded an empire on love of humanity, and today 1900 years after his death, millions of men would die for him.—*Napoleon Bonaparte.*

One alone is true to us; one alone can be all things to us; one alone can supply our need.—*Newman.*

An era in human history is the life of Jesus, and its immense influence for good leaves all the perversion and superstition that has accrued almost harmless. His name is not so much written as ploughed into the history of this world.—*Emerson.*

Jesus Christ, the condescension of divinity, and the exaltation of humanity.—*Phillips Brooks.*

I say the acknowledgment of God in Christ, accepted by the reason, solves for thee, all questions in the earth, and out of it.—*Browning.*

In darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light.—*J. C. and A. W. Hare.*

Every character has an inward spring, let Christ be that spring. Every action has a keynote, let Christ be that note. Let Christ be that to which your whole life is attuned.—*Drummond.*

. . . always



"And Who Is My Neighbor"

today

I am ready to admit that after contemplating the world and the world's misery but the way which would be found by Christ's way to get hold of the right end of the stick. . . Jesus, the one man with sense.—*George Bernard Shaw.*

Jesus stood and stands alone, supreme over all other great professions.—*Giuseppe Mazzini.*

Jesus Christ challenges us to go forth into the world to make risks.—*Wilfred Grenfell.*

Jesus is, for the Jewish nation, a great teacher of morality and distinctiveness, and originality in form unparalleled in any other.

Even those who have renounced Jesus Christ and attack him, subtly nor the ardour of their hearts has been able to create a result has been only grotesque.—*Dostoevsky.*

The language of Jesus' art was life. He was the supreme poet, understanding, and could interpret with surer certainty than any other.—*Walter Russell Bowie.*

Though the church of Christ may stand guilty of untold hind that ecclesiastical bushel, has accomplished sufficient

The extraordinary claims and promises of the Nazarene embarrass us and disturb us.—*Franz Werfel.*

Jesus Christ is not merely a historical figure. He is an eternal

the same,



An etching by Edmund J. Sullivan

and forever

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.—*John 1:27.*

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—*Mark 1:15.*

He that is not with me is against me, and he that gathereth not with me scattereth.—*Luke 11:23.*

Come ye after me, and I will make you to become fishers of men.—*Mark 1:17.*

And ye shall know the truth, and the truth shall make you free.—*John 8:32.*

They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.—*Mark 2:17.*

Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also.—*Matt. 6:19-21.*

No man can serve two masters for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—*Matt. 6:24.*

Therefore I say unto you, take no thought for your life, . . . for your heavenly father knoweth what ye have need of. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—*Matt. 6:25, 32, 33.*

Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. . . . For if ye then being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him.—*Matt. 7:7-11.*

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.—*John 15:13.*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—*Luke 10:27.*

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own soul?—*Mark 8:35-37.*

Lo, I am with you always, even unto the end of the world.—*Matt. 28:20.*

ay,

man nature for nearly sixty years, I see no way out of the
ill. Though we crucified Christ on a stick, he somehow managed
to come out of the war with an increased reputation for common

religious reformers in everything that concerns the heart and af-

better. We are not here to be safe. We must have faith and take

an artist in parable. In his ethical code there is a sublimity, dis-
Hebrew ethical code.—*Joseph Klausner.*

in their in-most being, still follow him, for hitherto neither their
higher ideal of man and virtue . . . when it has been attempted

because he saw with clearer vision, felt with more exquisite un-
der, the beauty and the mystery of life and man and God.—

le evil, the religion of Jesus, the little light glimmering be-
that evil tenfold.—*Lewis Browne.*

arrass us, disturb us, only as a living contemporary can em-

contemporary.—*Nicholas Berdyaev.*

No Scotch for Me, I Go to the Movies!

MARGARET FRAKES

IN an interview with the art director of one of the Hollywood studios, I once tried to find out if there was any foundation for the oft-expressed suspicion by movie goers that certain manufacturers were able to get their products mentioned or used favorably in settings and movie conversation. No, he assured me, most certainly not; for one thing, exhibitors would complain loudly if they thought they were having to pay for movies that had part of their cost borne by interested outside firms. For another

reason, well, producers just had too much integrity for such a practice.

Now, however, it seems that clever publicity agents have managed to get around that stretch of integrity. Harold Heffernan, popular Hollywood columnist, tells an interesting story in a recent piece distributed by the North American Newspaper Alliance syndicate of how the "bourbon" folks have got their product dignified on the screen. It seems they have a powerful publicity agent named Walter E. Kline who has been slaving away in

Hollywood for years for a number of firms, getting their products used in films by one way or another, chiefly by supplying "props" to studios and placing mighty gifts of his products where they will do the most good. But he has really gone to town since he took on the account of the American Bourbon Association. He is always on hand to supply the "props" for those elaborate barroom scenes. He has even managed to fix things so that bourbon is used only by dignified, respectable drinkers; no barflies or disreputable drinkers ever call for bourbon on the screen if he can help it. And he has practically wiped out the habit of having "respectable" drinkers ever so much as mention "scotch."

Mr. Kline had a hard time, it seems, when they were making *The Great John L.* One scene had Mr. Sullivan coming, into a bar, calling for drinks all round, then smashing his glass and announcing "Drink has been my downfall," then staggering out of the bar. "I worked for weeks getting them to mention bourbon in that film," Mr. Kline told the columnist. "But I worked ten times harder getting the thing cut out when I discovered what actually went on."

A little item in *Variety*, however, indicates that the liquor publicizers sometimes go a bit too far. It seems that some of the wine interests wrote MGM to ask for a little tieup on *Our Vines Have Tender Grapes*. The company's publicity executive replied, patiently explaining that the film had nothing to do with grapes, but suggesting that he contact 20th Cen-



No more honest, unglamorized, realistic war picture has come from a Hollywood studio than *United Artists' The Story of G. I. Joe*. Based on the accounts by Ernie Pyle, but with Pyle inconspicuously staying in the background as an unconscious commentator on the scene, the film makes an ugly but moving picture of the G. I. "who lives so miserably and dies so miserably." It has nothing of heroics, of splendor, of "dying for a cause"; it is as good an anti-war sermon as one could find, and it should be seen by everyone now, and whenever in the future anyone begins to wonder if maybe war couldn't "do something about the situation we're in." In this picture, Burgess Meredith, as Ernie Pyle, watches as weary G.I.'s suffer through an ugly Christmas in a dugout on the Italian front.

tury-Fox and see what might be done with *Grapes of Wrath!*

* * *

THE motion picture industry is worried very much about the boom which has come to educational films in the 16 mm. field. This type of film was proved far more effective in army instruction than anyone had dreamed of before. The army is ready to release its thousands of projectors free to schools which cannot afford to buy new equipment, and to make them available at nominal cost to others.

So we have a picture of the industry turning to production in this field, which they have heretofore neglected; only now, faced with real competition, are they interested. The Hays office has approved cooperation of the industry with the Commission on Motion Pictures in Education, and announces that member companies will start at once on classroom films.

It is time, before this trend is too far under way, for some genuine non-commercial expansion along this line; Hollywood can make good films, better probably than beginners in the field, but standards acceptable for classrooms can be maintained only by vigilance and competition from non-profit agencies. And what about religious films—or, more strictly speaking—films suitable for showing in churches? Here is a field for able and interested persons.

* * *

GARSON KANIN, Hollywood director who has been in government service during the war and who helped direct the excellent documentary, *The True Glory*, had some interesting comments to make on his return to this country. He warned that American film makers must avoid standardization and isolationism, pointing out that producers who aim to please everyone are bound to come out with a product simply neutral in its influence and appeal. He called for more "international significance" in film making, urging that more foreign films be imported and permitted to circulate freely in this country. Only by this practice, and by producing more American films which indicate that other than American habits and goals and prides are the only ones worth having, does Mr. Kanin feel that Hollywood can occupy a worthy place in the world of the future.

* * *

FROM advance reports these look good: *Colonel Effingham's Raid*, Fox; *Spanish Main*, costume piece, RKO; *Bells of St. Mary's*, RKO, Catholic background with Bing Crosby and Ingrid Bergman; *Notorious*, RKO, Alfred Hitchcock melodrama.

December, 1945

Radio Must Grow Up

PAUL A. PORTER *

CHAIRMAN, FEDERAL COMMUNICATIONS COMMISSION

You own the airways; it is yours to decide what the broadcasters will give you. Offensive announcements and silly chatter must go, says the government's chief radio monitor.

A GROUP of friends and I were listening the other evening to the radio. The program was interesting and in good taste, and we sat quietly as we enjoyed it. Suddenly general conversation was resumed. I realized that it was because the commercial had come on. I commented on this, and my hostess said, "Oh, yes. I've trained myself so that I never hear the commercials. So many of them are silly, anyway."

A columnist for a newspaper chain, which also operates a number of prosperous radio stations, observes that the listeners' ears "have become schooled to close automatically when the commercial comes on, and the great bulk of this synthetic verbiage is never heard at all."

But other numbers of people, to judge from complaints which reach the Federal Communications Commission, have not developed this new faculty of "tune-out ear."

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On a recent summer afternoon in the New Hampshire mountains, a famous American scientist and a group of friends were listening via a local station to the broadcast of a symphony. What happened next so enraged him that he wrote a long letter to the broadcasting company, copy to the FCC (Federal Communications Commission), Washington, D. C. This copy is before me.

"The reception was fine," he writes. "The mood was ecstatic as these artists, working for probably five million Americans, interpreted grandly a symphony. Its conclusion left me and my listening colleagues breathless with admiration. . . .

"And then suddenly . . . before we could defend ourselves, a squalling, dissonant, hasty, singing commercial (from the local station) burst in on the mood."

The scientist snapped off the radio, dashed to the pantry, found some boxes of the advertised article, and hurled them

[Continued on next page]

Among Current Films

Abbott and Costello in Hollywood (Univ.). More of the zany antics which are the specialty of this pair, good for laughs if you don't mind having seen them many times before. *Wisecracks and tumbles*.

Captain Eddie (Fox). A biography of Eddie Rickenbacker, making of him a daredevil, a hero, a family man who loved his home and was shy but successful in romance. The early scenes, wherein the development of automobiles and airplanes are authentically shown, are worth seeing for their own sake. The later scenes—showing the drifting on three rafts as the crew of a transport plane await rescue on the Pacific—are less convincing; they serve to carry the story, with previous sequences cut in as flashbacks. Rickenbacker is made a definite hero, with all mention of his recent controversies with labor (for which making of the film at this time was seriously criticized) carefully omitted. It is a *well-knit film, entertaining and nostalgic*. The wisdom of building up a living man, much in the public eye, as a hero of this sort may be questioned; but for a typically American story of the boy who made good, this is a good example.

The Dolly Sisters (Fox). Another film based on real-life characters—this time two famous song and dance stars of some thirty years ago. Facts have been altered considerably to provide more romance and glamor for the screen. What comes through is typical of many previous films of its type made by Fox: technicolored extravagance, elaborate costumes, candy-beautifully staged ensembles, tuneful interludes. It is *frothy, sentimental, entertaining*.

Johnny Angel (RKO) is a somber film wherein a young merchant ship master sets out to unravel the mystery of his father's death on another ship found afloat on the Gulf of Mexico. Set mostly on the New Orleans waterfront, the film has been given an effective atmosphere of mystery and evil portent; the story, however, is sketchy—its theme *sordid, depressing. Effective, if you like the type*.

Palestine Problem (The March of Time) is a lucid setting forth of the conflicting ambitions of Jews and Arabs in Palestine, with vivid shots showing what the Jewish state there has done for itself and an effective explanation of why Zionists the world over are demanding that immigration be permitted the homeless refugees of Europe. *Fair, timely*.

Pride of the Marines (War.) is a serious attempt to set forth the problem of maimed veterans. It tells in realistic terms, with particularly fitting settings and dialogue, the story of a real marine, Al Schmidt, a Philadelphia machinist, who distinguished himself on Guadalcanal, then fought bitterness and fear as blindness claimed him. It is an *honest, non-phony, compelling film, one that should be seen by all interested in the problems of the returning service men, as well as a sermon on more than one social problem of the times*.

The Strange Affair of Uncle Harry (Univ.) started out to be a superior melodrama, *taut, suspenseful*, with an atmosphere of frustration in a decaying family. It is spoiled by a cheating climax, but it remains a melodrama that you will want to see if you are intrigued by this type of film. Characterizations are brutally vivid.



"Christ and the Dawn," by Alfred D. Thomas. From Daniel Fleming's *Each With His Own Brush*.

into a near-by ravine. Then he swore a mighty oath never again to have the offending product in his house.

And yet this irate citizen is not, to judge from his letter, a foe of radio advertising as such. His main suggestion is that no questionable commercials be used unless they have first been cleared by a "good-taste committee" of the National Association of Broadcasters.

Earlier this year Lewis Gannett, critic and war correspondent of the *New York Herald Tribune*, returning home after having been painfully injured at the front, recorded his impressions thus:

"The aspect of homefront life which most disgusted me on my return was the radio. BBC (British Broadcasting Corporation) programs may be dull and army radio programs may be shallow, but if the soldier in Europe has had a chance to hear at all, he has heard it straight, without the neurotic advertising twaddle which punctuates virtually every American program.

"The first evening I sat by the radio at home I heard one long parade of headaches, coughs, aching muscles, stained teeth, unpleasant full feeling, and gastric hyperacidity. . . . Our radio evenings are a sick parade of sickness, and if they haven't yet made us a sick nation, I wonder why."

Such complaints are not rare. Perhaps you have heard some of them yourself. They are symptomatic of a growing body of public opinion which resents radio's commercial excesses—excesses which the wartime boom seems to have aggravated. Responsible radio executives and adver-

tisers are themselves disturbed about it. Congress has begun to take notice of the situation.

I BELIEVE in the American system of broadcasting. In many respects it is the best in the world. It has resulted in a wider distribution of radio sets than any other system. Much of its coverage of the war has been superb. For livestock market reports, weather reports, and many other services, radio has become a household utility. And great music has been brought to many crossroads by radio.

However, it is painfully apparent that many of the great features and services with which broadcasting won our favor and confidence in the past have been tossed away by commercial opportunism.

It is clear to those who have studied the development of broadcasting that the time is approaching, if it has not already arrived, when two questions of highest public importance must be answered.

First: What kind of limitations, if any, should be placed, and by whom, on radio commercials which seem to a large section of the listening public to be too long and repetitious, or offensive, silly, and in bad taste?

Second (a kindred and larger question): Is broadcasting to become an almost exclusive medium for advertising and entertainment, or will it, in addition, continue to perform public service functions in increasing measure?

I don't know the answers. My hope in this article is to stimulate public discussion of these questions which concern every radio listener in America. Your de-

bates will serve as a democratic and invaluable guide to policy. The air waves do not belong to the Government, or to the FCC, or to the broadcasting stations. They belong, by law, to you—the public. It is right and necessary for you to debate and seriously consider the nature of this guest who comes into your home.

SUCH discussion among you listeners is especially needed at the present moment, because radio has come to a turning point in its history. We stand on the threshold of scientific advances, including especially FM—the new system of high frequency modulation which is relatively free from static and other interference—which will open up a new empire of the ether. Instead of the 933 standard broadcasting stations now licensed, it will be technically possible to have upward of 5,000 stations, each serving its particular area. Radio listeners will have clearer reception and a far wider choice of stations. Broadcasting stations will have greater opportunities for service than ever before.

The transition period will be difficult and confusing. It will be immensely helpful, to the radio and government alike, if we can have the guidance of your matured and reasoned public opinion, including that of minorities.

Such discussion has been hindered in the past by the fact that so many of the radio public, including ardent fans, lack information on the setup of American radio and of its regulatory controls.

For example, many of the letters of complaint to the FCC conclude by say-

ing: "Why don't they *do* something about it?" True, the FCC is the regulatory authority for radio, but the powers of the commission are specifically limited by law.

As soon as public broadcasting was born, the question arose: "Who is going to pay for it?" Magazines and newspapers sell for a price; theaters and movies charge admission. But, the question was raised, how can you charge for vibrations in the air which can be picked up by anyone with a radio set?

Most of the large countries of the world solved the question by turning radio over to the government, which ran the radio and paid for it by some form of taxes. The deadly dangers of this are shown by the number of modern dictators who have consolidated their power by means of the government radio.

The British, handing their radio over to a government corporation, hedged it about with safeguards which have, I believe, pretty well protected the interests of the minority parties and groups. The BBC has generally high standards of public service and good taste. But it suffers from bureaucratic ailments. It lacks the competitive zeal, imagination, audacity, and variety which characterizes America's private-enterprise broadcasting at its best.

America chose (or perhaps drifted into) what seemed the only practical alternative to government operation. That is, we allowed broadcasting stations to use certain channels of the air, and to support themselves primarily by selling part of their time to advertisers.

Even at that time, back in the 1920's, there were apprehensions that this might lead to excessive commercialism. One prominent American spoke thus about the future of radio:

"It is inconceivable that we should allow so great a possibility for service, for news, for entertainment, for education, and for vital commercial purposes to be drowned in advertising chatter."

These were not the words of an irresponsible crackpot or reckless reformer, but of Herbert Hoover, then Secretary of Commerce and later President of the United States.

The prevailing belief, then, was that broadcasting stations, competing for the public ear, would be forced to limit commercial announcements to modest and pleasing proportions.

This belief may partly explain why congress, when it drew the laws and principles governing radio broadcasting, made no specific attempt to limit commercialism or advertising content. But congress made it very clear that, in radio, the public interest comes first, and that interests which conflict with this public interest must give way. And this was a

Republican Congress, in the days of Calvin Coolidge.

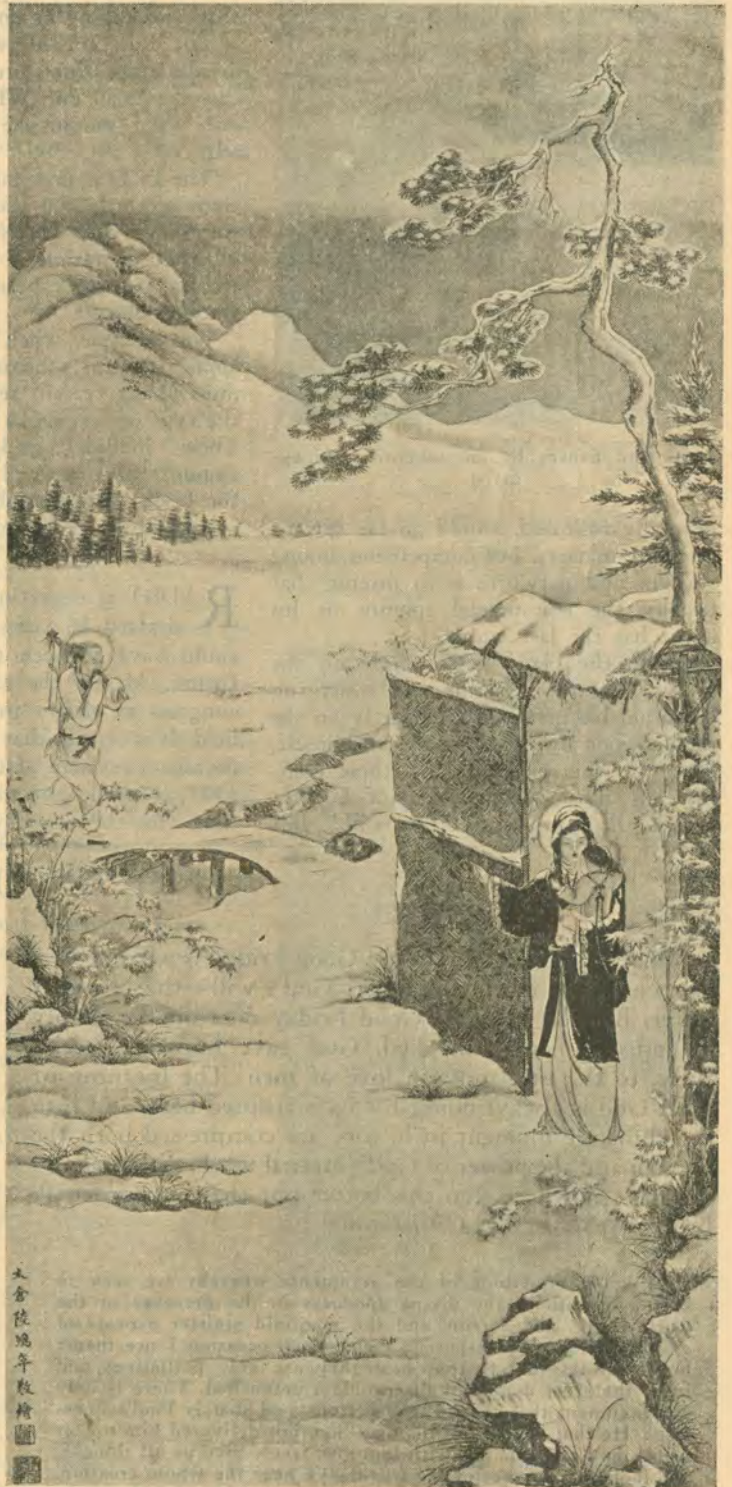
That radio act of 1927, is, with minor changes, the law under which broadcasting operates today. It expressly reserves to the public the ownership of all radio channels; it directs that licenses be granted only to applicants who undertake to use these channels in the "public interest, convenience, and necessity"; and it provides that no broadcasting license shall be granted for a period of longer than three years.

The law places on the commission the duty of not renewing such a license unless it finds that the broadcasting station has operated in the public interest.

OBVIOUSLY, there are many offsetting factors on the other side of the ledger. Certainly a blanket condemnation of broadcasting stations and networks would be unfair. Leading networks and trade associations have undertaken to lay down standards which, if

[Concluded on next page]

"The Holy Family in Winter," by Lu Hung Nien. Joseph carries a saw and axe, typical tools of the Chinese carpenter. From Daniel Fleming's *Each With His Own Brush*.



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Jesus and fishers by an unknown Chinese artist

generally followed, would go far toward mending matters. But competition among stations and networks is so intense that usually the commercial sponsor or his agent has the last word.

Often the blame rests partly on the sponsor, who buys time and insists on objectionable material; and partly on the radio station owner, who says to himself, "I know this program and these commercials are unpleasant, but if I don't accept them my competitor will." But

the responsibility rests squarely on the station owner, who holds his license "in the public interest."

In reporting the many complaints I certainly don't want to strike any high-and-mighty attitude. The recent developments in radio have been very natural and human, and perhaps almost inevitable. Competitive pressures have been powerful. But I believe, and I think many in the industry agree, that this trend to commercialism is reaching a danger point. Large and influential sections of the public are beginning to demand that "something be done about it."

The question of what to do really divides itself into three questions: What can the FCC do? What might congress do? What should the radio industry itself do?

The FCC is now surveying the operations of some 200 standard broadcasting stations, as part of its duty to determine whether a station is operating "in the public interest" before renewing that station's license.

For example, when a man first makes application for a broadcasting license, he must make certain representations as to the type of service he proposes to render. These include pledges that certain amounts of time will be made available for civic, educational, agricultural, and other public-service programs.

RADIO is operating under a statute drafted 18 years ago, when no one could have foreseen the pattern of the future. Maybe the time has come for congress to clarify public policy in this field. It is certain that if congress did undertake a revision of the old radio act of 1927, it would not confine its considerations to the lengthy commercial an-

nouncement. Congress would doubtless take up questions of whether news should be sponsored at all, and consider proposals that certain hours of good listening time be withheld from sale entirely, in order that stations would have no alternative but to broadcast sustaining public-service programs during that period.

They might consider the question of how radio can best be used to develop local talent in its own communities. And it would appear certain that provisions in the present act which requires the commission to encourage and foster competition would be strengthened and not weakened. These and many more problems would run the gamut of legislative debate if congress decided to act.

Therefore it must be clear to the radio industry that if it is to avoid legislative intervention in certain phases of its operations, it should undertake to discontinue practices which are making the public angry.

The industry needs the strong will and resolution to cooperate in setting up its own system of controlling commercial excesses. Such self-regulation would enable radio stations and networks to re-establish and maintain their full editorial rights and responsibilities. It can be done. It will not be easy, but it will be far better than continuing the present dangerous drift. There are storms ahead, and now is the time to get things shipshape. There is already a cloud in the sky much larger than a man's hand.

There is a saying about "putting your own house in order, before the law does it for you with a rough hand." It is an old, trite saying, but still true, as many a proud industry, from the railroads to the stock exchanges, knows to its sorrow.

LIFE ON THE CROSS

[Continued from page 10]

What happened on the first Good Friday is what always happens when evil men thwart God's will—the innocent suffer. But the heart of Good Friday does not lie simply in Jesus. When Jesus died, God gave himself—freely, fully, to the uttermost in love of men. The meaning of what God is always doing for us is focused here, and into the climactic moment in history are compressed both the pattern and the power of God's eternal work with men.

I have nowhere seen this better put than in Borden P. Browne's *Studies in Christianity*:

"I know something of the arguments whereby we seek to keep our faith in the divine goodness in the presence of the world's pain and sorrow and the manifold sinister aspects of existence. I do not disparage them: upon occasion I use them; but I always feel that at best they are only palliatives and leave the great depths of the problem untouched. There is only one argument that touches the bottom, and that is Paul's question: 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' We look on the woes of the world. We hear the whole creation, to use Paul's language, groaning and laboring in pain. We see a

few good men vainly striving to help the world into life and light; and in our sense of the awful magnitude of the problem and of our inability to do much, we cry out: 'Where is God? How can he bear this? Why doesn't he do something?' And there is but one answer that satisfies: and that is the Incarnation and the Cross. God would not bear it. He has done something. He has done the utmost compatible with moral wisdom. He has entered into the fellowship of our suffering and misery and at infinite cost has taken the world upon his heart that he might raise it to himself."

WHAT this means for us is that there is a Cross (with a capital C) which shows us God's way as clearly as human eye can see it, a Cross on which the purest of all men suffer with and for guilty men like ourselves, a Cross from which comes assurance of God's forgiving love as we seek to do his commandments. From this Cross, as we make it the center of faith and loyalty, comes new power for living. What we must do then is "to take up our cross daily"—our little crosses that seem so petty by comparison—and out of them, by God's strength, make a Christ-centered, loving and victorious life.

Fugal, But Not Frugal

WARREN STEINKRAUS

JOHANN Sebastian Bach was born in the shade of the stronghold of Protestantism, the Wartburg, where Luther made his translation of the Bible. This fact is interesting and significant in the light of the rapidly growing appreciation for Bach. Last year there were one hundred annual Bach Festivals held in this country. Few would dispute that Bach is the one composer least affected by the passage of time. The majority of scholarly musicians would unhesitatingly call him the greatest master who has yet appeared. All must agree that no other art comparably embodies the Lutheran faith. But this art is not for Lutherans or even musicians alone. In 1685, Johann Bach was born in the small town of Eisenach. He studied at the Gymnasium and the Lyceum. By the age of ten, he had lost both of his parents. He was taken to the home of an older brother, from whom he quickly acquired techniques of the organ, harpsichord, and clavichord (a forerunner of the piano). At the age of fifteen, being turned out of the house by a jealous and now penniless brother, he hiked to northern Germany; there he worked for his food as a violinist and soprano soloist. He became interested in the Protestant North German School. Equipped with theoretical training, Bach spent his following years as court violinist, composer, and organist in many of the leading musical centers of Germany in spite of his getting much criticism for his new ideas of harmony. His attitude according to a certain Duke was "most damnable." Even his appointment at the great St. Thomas' Church in Leipzig was not an altogether happy one; his ideas were too far ahead of the people's thinking. It would seem the only real joy he found was in the constant and loving companionship of his second wife and their twenty children (whom Bach said were "always hungry"). In 1749, his eyesight was almost gone, but he was able to finish a few more small works. The simple faith which never deserted him, finds its expression in one of his last Chorale Preludes, *When We Are in Utmost Need* (in Victor album M-833). His life, still crowded with strenuous work, came to an end in 1750. And as Schweitzer says, "still fuller of lasting glory for the art of music."

Bach was the most prolific composer who ever lived. Yet each composition was exacting and revealed careful and tedious labor. He would allow no work to be

published until after he was thirty. His first compositions were, characteristically, the elaborate, yet simple Lutheran chorale preludes (*Little Organ Book*—Victor M-652, 697, 711). They were used to precede the singing of the hymns which were always so well known that a highly embellished organ improvisation on the tune seemed necessary for the sake of variety. For Prince Leopold at Weimar, he wrote his six Brandenburg Concertos (Columbia 249, 250), and smaller chamber music suites. During this same period of the 'twenties, he also conceived his delightful French suites (Victor 14384) and English suites (Victor M-447), *The Inventions*, and *The Well-Tempered Clavichord*. His stay at Leipzig proved to be his most productive and mature period. At this time the *Passions According to St. Matthew and St. John* (see Victor M-4111-12-13) and the monumental *Mass in B Minor* (Victor M-104) were completed. For Frederick the Great he composed the musical offering, of which the majestic six-voices ricercare (Victor 27713) is the climax. He wrote 219 works for the organ and 266 cantatas. When we consider the large number of instrumental works not included in these, and the large number of his compositions lost, sold, and thrown away by museums after his death, his productivity is breathtaking. It is impossible to imagine any human being conceiving so many compositions in so short a time. Indeed, we may agree with Tauler, that it is not Bach the composer, but "God the composer through Bach."

Distinguished as a composer, player, and teacher, Bach was also a good father, a good friend, and a loyal citizen. As an artist he was exceptionally modest. Spitta reports that to someone who praised his organ skill, Bach replied, "There is nothing wonderful about it. You merely strike the right note at the right moment and the organ does the rest." He always enjoyed hearing the works of other composers, especially those of Handel.

His music was the culmination of the Baroque period of art and thought; he put into his music every quality of that age and anticipated every quality to follow it. It is generally agreed that even such late composers as Bartok, Hindemith, and Stravinsky rely decidedly on the fundamental harmonic ideas of "old Bach." He believed, according to his biographers, that he was the instrument of God—that at the organ he was preaching

source

No one can escape the fascination of Jesus who is capable of feeling the mystery of beauty or can sense the meaning of great genius. There have been scholars who have held that Jesus has been over estimated, but it is significant that none of the poets has shared that judgment. In fact, if you would find the highest tributes to Jesus' personality, go to the poets—that is to the men and women emotionally and intellectually keyed to the recognition of beauty and greatness whenever they appear in human life.

Jesus plainly identified himself as one who believed that what is beautiful and good in the world and in human life is to be enjoyed without apology.

He tended to erase the line that separated the sacred from the human, but that did not mean the surrender of the category of the sacred but rather its extension so that it included all that was truly and essentially human.

He presented the whole gamut of human life with absolute fidelity and with freshness and great good humor. I am sure it was with laughter in his eyes that he confused those who objected to his companions' plucking the grain heads as they passed through the field on the Sabbath with the reminder of what David, the idealized hero, had done. And only a man with a sense of humor could have pictured persons with great beams of wood hanging from their eyes going about trying to discover specks in the eyes of others.

Although he took life very seriously, there is no reason to think that Jesus took it solemnly—perhaps he took it too seriously to take it solemnly.

—John Knox



Jesus and children by an unknown Chinese artist

source

Jesus was a person of surpassing charm and winsomeness. If anything is certain about him, it is that people, many people, loved him and loved him intensely.

—John Knox

Though he knew the depth of beauty, he was forever surprised by its peace and its majesty; and he stood before the earth as the first man had stood before the first day. In truth we gaze but do not see, and hearken but do not hear; we eat and drink but do not taste. And there lies the difference between Jesus of Nazareth and ourselves.

—Kahlil Gibran

The originality of Jesus does not consist in Jesus' saying things which no one else had said; but that he discerned with such unerring certainty what is truly significant and sifted it out from the less significant, giving it due prominence. Jesus' originality consisted in his ability to separate the true from the false, the permanent from the transient, the perfect from the imperfect, and then to carry forward the ideas and ideals and to express them in practice.

—Frank Kelley

Jesus was like some terrible moral huntsman digging mankind out of the smug burrows in which they had lived. In the white blaze of this kingdom there was to be no property, no privilege, no pride of procedure, and no reward, but love. For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness. Is it any wonder that to this day this Galilean is too much for our small hearts?

—H. G. Wells



"Christ at the Door" by Lu Hung Nien of Catholic University, Peiping

a sermon as mighty as the preacher from the pulpit. Because of this, his sacred music is master for all ages. It is more than music. This is the reason why people sit in reverence for two hours during the Organ Catechism, or for half a day during the Mass. Not even the greatest of polyphony (music of many voices, all harmonizing, yet independent) should encourage such tedium. Bach's music is more than polyphony. It is the inner conviction, the inner faith, the inner revelation of a highly spiritual man whose music is made the instrument of glory and the language of the Almighty. Then listen to the fourth Church Cantata, *Christ Lay in Death's Dark Prison* (Victor M-120). The music even without the

words expresses the supreme sorrow and the ultimate triumph of the Passion. The sacred and spiritual Bach is not music for casual listening. It is music to bring spiritual light and hope to open hearts. And yet it is not right to worship the name of Bach. We must remember that the name Bach symbolizes the union of three sources, God, Bach the man, and Germany, whose rich ideals and traditions contributed so largely to his divine gifts. The greatest orator-poet who ever addressed the world in the language of music, Johann Sebastian Bach was a German. That nation should be proud of his genius. Yes, proud of him, but also worthy of him!

SOME NEW RECORDS

LISTED BY WARREN STEINKRAUS

- BARBER: Symphony No. 1, Opus 9 (in one movement) Columbia
 Bruno Walter conducting the New York Philharmonic Set X-MX-252
Comment: A moving modern masterpiece magnificently recorded.
- BEETHOVEN: Sonata No. 2 in C minor, Opus 30 Victor
 Rondo in G (final side) DM-1008
 Yehudi Menuhin, Violinist, Hepzibah Menuhin, Pianist
Comment: A product of Beethoven in his prime, a must for lovers of chamber music.
- BRAHMS: Symphony No. 3 in F, Opus 90 Victor
 Serge Koussevitzky conducting the Boston Symphony DM-1007
Comment: A great symphony recorded by a great orchestra.
- GRETRY: Cephale et Procris (Airs de Ballet) Victor
 Chicago Symphony, Desire Defauw conducting 11-8825
Comment: Delightful ballet music from the period of Beethoven.
- HERBERT: Italian Street Song (from "Naughty Marietta") Victor
 Summer Serenade (Based on "Badinage" from "Sweethearts") 10-1134
 Jeanette McDonald with orchestra under Pilzer
Comment: Dreamy love songs sung with charm and grace.
- SAINT-SAENS: Concerto No. 4 in C Minor for Piano, Op. 44 Columbia
 Robert Casadesus with New York Philharmonic under Rodzinski Set M-566
Comment: A brilliant and difficult two movement concerto played with sparkling virtuosity.
- SCHÖNBERG: Transfigured Night (Verklärte Nacht) Victor
 (Music for the ballet "Pillar of Fire") M or DM-1005
- CORELLI: Adagio (Transcribed by Filippi)
 St. Louis Symphony Orchestra under Vladimir Golschmann
Comment: Modern music of supercharged intensity and brooding is Schönberg's.
- WAGNER: Tristan und Isolde—Excerpts Columbia
 Helen Traubel with the New York Philharmonic Set MM-573
 under Rodzinski

Record of the Month

- BACH: Concerto for Two Violins and Orchestra Columbia
 Adolf Busch and Frances Magnes violins, with the Set MX-253
 Busch Chamber players
Comment: This, the third recording of this great work, is probably the best. It is played with superb balance and beauty of tone. One appreciates this best if it is played on a good-sized phonograph.

Browsing with a Book Worm

RICHARD HUDSON

Dear Boss,

There is something rather fascinating in the title of a book. Sometimes it arouses one's interest and he stops to peek between the covers to see what lies there. And it is often fun to try to guess what one will find. With the end of the war, many new books are appearing. And you can have an opportunity to play with the titles as you do your Christmas shopping.

For example, Lothrop Lee and Shepard have published a book with the rather ominous sounding title—*Daddies: What They Do All Day*. It's written for children in the four to eight year old span, but it seems to imply a great deal more. Mothers might be interested.

There have been a good many books dealing with get-rich-quick schemes, but Frank Fay has now written one on *How to Be Poor* (Prentice-Hall). As a contrast, try the anthology edited by J. Donald Adams entitled *The Treasure Chest*. Or if you haven't done so, there is *Struggling Upward and Other Works*, by Horatio Alger, Jr. (Crown Publishers). This book may be representative of a phase in American life, but its "be good and you'll always end up wealthy" idea is off the beam. The same publishers have issued a *History of Phi Beta Kappa*. Whether there is any connection between the two is a matter for speculation.

One book recommended as a gift this Christmas is Carl Carmer's poetic dialogue, *Taps Is Not Enough* (Holt). This is a very small book which was originally a broadcast on the Columbia network. You can read it in just a few minutes. The beauty of the work lies not only in the celebration of victory, but in the plea to face some of the problems which need to be solved if we ever expect to have peace in the world. Here are a few of the lines which I especially liked:

You cannot call this world a place of peace
Because there are no wars—not while men work
For less than a living wage; not while men find
Too often they are judged among their fellows
By color of their skins and not by texture
Of their minds; not while men starve to death
While others waste their food; not while men rule
With purchased power.

Taps is not enough when this is all
That you can promise us—old ways
To go back to—and in the future—war.

Another idea for a Christmas gift is *The Wonderful Adventures of Paul Bunyan*, retold by Louis Untermeyer, illustrated by Everett Lee Jackson, and published by the Heritage Press. It is a beautiful book that anyone would be glad to own—and it is good reading! Then grow young again with a fairy story—James Thurber's *The White Deer* (Harcourt Brace).

Yours for happy reading,

SOREN.

On a Note of Triumph

IT would be quite impossible to write a report of a flower show hoping to convey some of the fragrance, even with the aid of Roget. To me it is equally as futile to try to write a review of *On a Note of Triumph*—which isn't exactly a book, but among other things is a radio show put into print.

Norman Corwin in 62 pages has done everything and more than *Mrs. Miniver*, the U. S. Treasury Department, sermons on postwar problems, and *Life* magazine in driving home the significance of this war and its aftermath. It was originally written for V-E day as a kind of "celebrational piece." But at the same time it is provoking thought on the sharpest questions of the day.

There is a rhythm to the writing, but it is not a poem. Nor is it (say the words on the jacket) "an essay, an epic poem, a photo drama, a play, a novel, a short story, or a series of vignettes; yet it has some of the elements of each." It might be called a conglomeration or montage of episodes leading to and through the war; but it is not a tedious recital of them. Rather it is an artistic, moving arrangement of the moods of war. One is pulled through the muck of revulsion at the atrocities of war; one is made to feel the anguish of those gold star service flags; one is led to vividly grasp the heroism, courage, contributions of soldier, civilian, and worker. The second half of the book deals with the answers to a young soldier's questions: "Whom have

I fought?" "How much did it cost?" "What will I do now?" The answers come in highly dramatic form, the force of which cannot be realized except by reading them first hand. From the lowest emotions of hatred and the desire for revenge to the exalted levels of prayer, the reader is pulled about, and at times almost apart. The prayer at the conclusion of the book is the most beautiful and most appropriate of all prayers read or heard since V-E day.

Typical of all radio or OWI efforts related to the war, this writing is, of course, completely lacking in anything suggesting humility, penitence, or guilt on the part of the United States for its partial responsibility in bringing on this war. But if one were to let this factor stand in the way of appreciating this book, then he will miss the most comprehensive, most artistic and moving writing about the war. I kept the issues of our local newspaper on V-E and V-J days for their historical significance. I am glad I now have a copy of *On a Note of Triumph*, as a condensation, (if one might call it that), of the moods, events, and significance of this war. The papers and the book together will make revealing reading in the years to come.

Cliff Zirkle

America and the New World

Merrick Lectures 1945

FOR anyone interested in getting a brief but thorough survey of the problems facing America in her relations with the other major countries of the world, this lecture series will prove helpful and stimulating. Written by eight well-known authorities, it presents current world problems in historical perspective, and in the light of broad principles of internationalism.

However, the reader will probably not agree with all of them. And there is a divergence of outlook even among these men. Some try to be purely "realistic" and "practical" while others border on a more "idealistic" approach. There is quite a contrast, for instance, between Kohn's article on Germany and Iglehart's article on Japan. Kohn attributes German aggression to the German conviction to win wars, and the solution is to prevent German aggression by Allied vigilance. Iglehart, on the other hand, shows factors, economic and political, which virtually forced Japan into war with the

source

From *Family Portrait*:

JAMES: If Jesus wants to preach, why isn't he a rabbi!

MARY: He doesn't agree with all their ideas.

SIMON: Oh, he's going to startle the world with something new, I suppose. He's the best carpenter in the family, we won't get half the jobs without him.

JUDAH: I'll miss him so! I'll be lost without him!

MARY: So will I!

JAMES: His views and behavior are so irregular. It's embarrassing for me. After all, some of my friends are the most important people in town. As for these new ideas of his, well, we believe in the law, according to the law—and no deviation.

JUDAH: I don't see why Jesus hasn't got a right to live his own life! He's thirty years old. And he's got a lot of good ideas, too! If people would live the way he wants them to, the world would be a fine place! Room for everyone. And he's practical. Believes in paying people decent wages. Says a man is worth his hire. But not to worry about being rich. That there are other kinds of riches besides money!

SIMON: Hear, Hear, Judah is quite the little orator!

JAMES: What I want to know is—why did it have to happen to us? Why did we have to have a fanatic like that in the family?

* * *

LEBAN: (*Kindly, seeing Mary's being upset asks*) What did he teach?

MARY: Why . . . to . . . love your enemies . . . never to judge or condemn anyone . . . to be forgiving. And to make life as easy as you could for other people. (*Pauses groping for the most important things.*) To live for a purpose in which you believe and never let anyone keep you from your belief . . . not even your own family. You must be willing to die for it. And not to be afraid of people who . . . who kill the body. And to be kind to little children . . . he loved little children. (*A pause in which she feels she must make this last point dreadfully clear.*) And to remember always that human life is beautiful . . . and noble . . . because it houses God. (*She is aware of the startled look on Leban's face . . . and hastens to add*) I mean . . . when . . . when you degrade or dishonor human life . . . you degrade and dishonor God. (*There is a moment of silence.*) That was all he taught.

LEBAN: Has anyone ever tried it . . . to live the way he taught?

MARY: I don't think so.

LEBAN: Might be interesting to see what would happen if they did!

—Lenore Coffee and William Cowen

* * *

Jesus' place in history is not found by studying the short span of years that he lived in Galilee and Judea, but it includes as well, the whole process of transformation which his life and spirit have wrought through the centuries.

—Rufus Jones

No one can understand Jesus who does not understand his teaching; but no one can understand his teaching who does not understand his life and death. The teaching without the life, the life without the teaching, these are incomprehensible.

—Middleton Murray

The abiding and eternal Jesus is absolutely independent of historical knowledge and can only be understood by contact with his spirit which is still at work in the world. In proportion as we have the spirit of Jesus, we have the true knowledge of Jesus.

—Albert Schweitzer

United States. Furthermore, his solution involves the inclusion of Japan in the new order of Asia and the alleviation of the economic needs which influenced Japanese aggression.

Norman Angell's article on Britain seems to go a little far in justifying the policies of the British Empire. Relations with Russia, China, and Southeast Asia receive capable treatment from Pares, Stewart, and Robert Smith. In the final article, Senator Joseph Ball presents five essential conditions in the orientation of American thinking in regard to our place in the world, particularly in reference to our leading role in the new United Nations Security Organization.

Paul Book



An Eyeful of the South

FRIED chicken and family pride, magnolias and racial prejudice, white cotton fields and economic subservience all fill the pages of a wave of literature that has been issuing from publishers on the South's way of life—past and present.

It all began away back in the early thirties when Caroline Miller's excellent *Lamb in His Bosom* awakened authors to the fact that the public liked novels that dealt with the Southeast, not as a downcast, defeated region following the Civil War, but as a present-day land, steeped in history, seeking to better itself.

The Southeast today is probably the least understood portion of the United States. A few brave souls have made a sincere effort to see it as it really is—filled with many faults, many possibilities, and with a handful of conscientious folk that are struggling in a world of social change to remedy the wrong, to increase the right. Most of us, however, know only a few superficial facts upon which to base our discussion of wrongs.

No understanding of the South can exist unless we read into its background—the history, customs, people—before attempting some of the more recent

novels about the section. Among historical novels, world-sweeping GWTW is badly overpainted; but it is based on traditional legend and tells the story of the past that many Southerners like to feel is their heritage. In the same era, Stephen Vincent Benet's vivid portrait of a high-strung, swashbuckling Georgia cavalier of plantation days that appears in *John Brown's Body* is the best I have ever read.

These books tell of the times of the Civil War—perhaps the last fight in history that was described as being fought by Black Knights and White Knights. But to really know the South, we must look further. Read a novel on the garish days of reconstruction when misunderstanding reigned supreme. One of the best of these is Howard Fast's *Freedom Road*.

Contemporarily, many books, whose value time will tell, are appearing. Dealing specifically with race, one immediately thinks of Lillian Smith's *Strange Fruit* followed closely by Richard Wright's *Black Boy*. Alone, however, these are not enough to enable a reader to see the whole picture. They are too subjective. I suggest that you read Robert Malloy's gentle satire on Charleston life, *Pride's Way*. It will probe rather deeply into the feelings of many Southerners regarding home background. It may even strike a tender nerve at times because of its accuracy.

Josephine Pinckney of Charleston has just published *Three O'clock Dinner* that is well worth dipping into.

Most of these books mentioned are novels, for I dare not propose a good history, but if you really want to secure information or to astound your friends by reading one, go to it!

C. Edward Steele

One of the first offerings from the Syracuse University Press is a slender paper-bound booklet, *Atomic Bombs*, by Frank and Doris Hursley. It is a rather interesting and dramatic presentation of the events which culminated in the opening of the "Atomic Age."

The material was originally a broadcast over the Columbia network on August 7, 1945, and as such deserves its place with those other radio-script-into-book-records of the war's conclusions—(*On a Note of Triumph*, and *Taps Is Not Enough*).

In addition to the broadcast, there is a brief section of factual information and a hint of a few of the religious, social, and political implications of the atomic bomb. The booklet costs one dollar and lies within your budget. (The original broadcast was sponsored by the Wm. Wrigley, Jr., Co. It is hoped this connection will not gum up the works.)

R. H.

motive

Hold That Door, I'm Comin' Thru!

JEANNE ACKLEY

See Jeanne? Front, center, pretty, mouth hanging open. The others? The "waiter-oners" at Ohio State University.



FORTUNATE indeed is the campus proletariat, and yet for me, out of the confusing and oftentimes wearying experiences of working my way through college, advantages stand forth above and beyond the difficulties involved. The loneliness, the disappointments, the problems, the failures disappear and from the precarious perspective which is mine as a graduate of less than a year, I still insist I'd venture it all again—for my college jobs added immeasurably to the four years just completed. They added not alone in the material sense of making those years possible, but in the very real learning process which in and of themselves they gave and were.

It's that process which is potential in every student job, on the campus or in the community—no matter whether the work be waiting table in the dorm or faculty club, concocting fancy and indigestible creations behind a soda fountain, selling football programs, packing boxes for moving, collating and mending books in the library "catacombs," or serving as part-time youth director in a local church. In all of these, and in every kind of student employment, this learning potential is to be found; but it can only become dynamic through discipline and at a price. It can only become real when there is a oneness to our living, a root factor relating hours of work and study, making one in aim and purpose the varied aspects of college experience.

Aside from the financial end and the acquiring of a few practical skills, the greatest contribution of my student work experiences was in this particular area. It's interesting indeed to see what is remembered as being of most value in the different jobs which were mine. . . .

While learning how to "carve" ice cream cones in a dairy lunch store, reasonably attractive (and not too generous!) I also discovered for the first time the strange inconsistency in policy which permits Negro cooks to prepare food in the kitchen and yet prohibits that food being served to Negro students "out front."

While burning my fingers on innumerable toasted cheese sandwiches and striving to make better chocolate "shakes" (a minister friend of mine—see *motive*, October, 1944, p. 21—pronounced my first venture as "weak, not enough chocolate") I also began to learn what it means to share the lives of others outside the university ivory tower, to listen to *their* stories, and to enter into their hopes and ways of thinking. The personalities of those whom we served remain with me still, interwoven with a sense of kinship for all who work behind the counters of the world.

When one doffs campus clothes for a waitress uniform it's amazing how rapidly one's estimate of people changes. There's nothing quite like people's having to wait for food, or being forced to order something different to give you a

thumb-nail character sketch. Professors, of all people, are most unaware of this, it seems. Fellow students show their real colors, too, and particularly of late months have I ardently wished that the experience of waiting table might be required of all those who eat meals outside their own homes! The tag ends of conversations provide an interested waitress or waiter with the endlessly fascinating game of putting the pieces together, of imagining the whole of the drama incipient in table talk. For a student, however, the discipline involved may be rigorous indeed, and I'm certain that my one huge temptation at the faculty club was always to put the trays aside, pull up a chair, and join in some heated discussion, contributing my personal two cents' worth!

A routine job of book-mending and collating ancient periodicals for bindery preparation began to make real to me the meaning of Thomas Kelly's "way of ordering our mental life on more than one level at once." Almost daily I carried away with me scraps of paper on which were scribbled the records of such exploration. While yanking staples from old magazines, or filing bindery cards, I discovered that there can be an inner seeking after truth and reality, a search which goes on regardless of the immediate task at hand. With this realization came a heightened appreciation for the materials with which I was working, a sort of "world feel" for the German chemistry magazines, the French periodicals, the Japanese botanical reviews, the Welsh mining journals, and all the others. I began to find it almost exciting—to uncover hidden bits of verse, to copy stray quotations, to make effective use of this education at my finger-tips.

It was not until that senior year, when my work experience had grown to a semi-professional level and become more definitely related to my major field that

There's more than one way to get through college. And they aren't all equally interesting.

When one doffs campus clothes for a waitress' uniform, it's amazing how one's estimate of people changes.

I discovered that there can be an inner seeking for truth and reality, a search which goes on regardless of the task at hand.



"Blessed is the student who worketh his way through the university, for he shall receive a double portion."

Blessed is he who seeketh joy in the skills through which he serves, and who findeth pride in doing well what must be done, for he shall be freed from futility and from the tyranny of toil.

Blessed is the working student who learneth how to budget his time, for though his days shall be full yet they shall be ordered, and they shall accomplish much.

Blessed is he when he maintaineth his sense of humor, for he shall be saved.

Blessed is the working student who must of necessity limit his activities, for he shall be forced to discover what is important.

Blessed is he who seeketh abiding fellowship in his job as in his study, for he shall obtain great riches.

Blessed is the working student with imagination and creativity enough to lift routine into adventure, for he shall discover ever greater horizons of the spirit and he shall pursue them.

Yea, blessed is the student who worketh his way through the university, he who makes of his job an education, for he shall receive a double portion.

the conflict between the number of hours in the day and work to be done in the day hit me full force. Many then were the seemingly endless, aimless meetings and classes, in a busy weary round which too often lacked both inner purpose and outer organization. The answer proved to be in re-learning what my freshman orientation classes had insisted long years ago—the necessity of *planned* time through an effective schedule, a schedule flexible enough to be creative and yet definite enough to have meaning. (That in itself is an art which I'm still trying to achieve!) The answer came, also in a dawning realization that there is infinite time to do what we *really* believe to be important, and that the crux of the matter rests with our standards for choosing where the hours are to go.

Looking back to the jobs which were mine both on and off campus, there are certain things I could wish to have done differently, a wider variety in the kinds of work I found to do—but it seems there's a limit to choice, *even* for the college proletariat! However, it's out of reflections such as these that the following "beatitudes" have grown. They are the "blesseds" which I should most seek were I to begin this adventure again, working my way through college!

Blessed is the student who worketh his way through the university, he who makes of his job an education, for he shall receive a double portion.

Blessed is he who is able to relate his study in economics and psychology and the social sciences unto the labor of his hands, for he shall see life whole.

Salvation was given to mankind when Jesus taught the commandment of universal love and then dramatized its meaning on the cross.

The difference between Jesus and us is he kept his faith in human nature.

On the cross, Jesus irrevocably showed us that God's purposes must be worked out by us.

Uprooting Jesus from his times is an upheaval of his persecution.

The Voices of the Veterans

JEAN ANDERSON

ONCE upon a time there was a young man who had a job and an idea. Because he liked people and wanted to help them, to know them, and to work with them, he had a dream. Someday he wanted to be the guiding hand behind a great newspaper. He had heard quotations such as "the pen is mightier than the sword," and he thought a newspaper could be a powerful force for good. This young man read a lot of books. He read about Portia and Shylock, and ravens and highwaymen, and Judas Iscariot, and skylarks and snowstorms, and Becky Sharp, and about Rhett and Scarlet, and Claudius Nero and Mr. Micawber, and a scarlet letter and moonbeams, and such stuff as dreams are made of. He did a lot of thinking. And he wrote some of his thoughts down on paper, not because that gave him pleasure or because he particularly enjoyed reading what he had written,

because it did not, but because he couldn't help himself. He had to.

This young man had this job. He didn't like the job very well, because it involved numerals and paper clips; but he did it well and he could do it in a hurry; and then he could read some more or talk with the people around him. His heart was not in his work. He kept the job and did well at it, because he did not want to be fired. And little by little the total of figures in his bank book began to add up, until they were almost big enough to support a few years of college.

But by that time the whole world seemed to have decided against the young man. The pen was not mightier than the sword. The world said to the young man, "Here, take this sword and be mighty!" So he did. Because he had to. And he was mighty.

After over three years of being mighty

with the sword, the young man was told, "That was o.k. That was fine. And now that's enough. Go back and be mighty with your pen."

The young man was tired of being mighty. And besides, his pen was rusty. His sword was shining in the sun. The pen looked dull and small and cheap; and he wasn't at all sure he could be mighty with it if he tried. He wasn't at all sure what he wanted. His hand, which had grown to fit the sword so well, seemed big and out of place. And worst of all, his dreams were all mixed up.

But this young man was an intelligent young man. He realized that even as people make mistakes so does this world of people, and he thought of the greatest of all who had said, "Go, and sin no more," and he took his pen and wrote, "And they shall turn their swords into plowshares . . ." and he felt better. And as

he continued writing the words of the prophet, his pen grew smooth, and shining, and seemed to fit his hand, perfectly. "And nation shall not lift up sword against nation, neither shall they learn war any more."

MORAL: A sword can become rusty quite as easily as a pen. It's all a matter of proper care and usage.

* * *

The problem of returning war veterans has been treated until you'd think it might die an unnatural death from over-dosage. If we read everything written on the subject and tried to follow all the advice given us, we would shortly become more confused and ill at ease than any dozen returning veterans. This column is concerned with college, and so we deal with only those who are, or will be, returning to their studies. To those whom the war has physically handicapped, there is nothing we could say that would adequately measure our sympathy. We are grateful for great courage, and are in awe that so many can give so much. Before all of you veterans and servicemen, we stand humble. But, boy, are we glad to see you back! The old stand has been forlorn without you.

Today we salute the veterans who are college-minded. We realize you have problems. We'd like to hear about them. The more views we have on the subject, the more results can be obtained. Letters and parts of letters will be printed if you like. Right now we would like to have a consensus of opinion on the question, "Should married veterans go to college?" Personally, we are all in favor of it. If you have any examples to bring forth or arguments to advance, pro and con, we shall be very happy to hear and print them. And here's why we're on the pro side of the argument:

The American college of today and tomorrow must give the young people the kind of education they want and need. Too many veterans are saying to themselves that they are too old, or have too many responsibilities, to return to college, or that they feel college would bore them after so long a period of strenuous action. It is true that some of the boys are older. Many of them are married. And they are in no mood to be bored, or to be riotously entertained. The boys have changed. The world has changed. And so must the American college!

To entirely too many people, college at this moment means football, sororities, teas, boring lectures, pledge buttons, frat rushing, track meets, dances, bull sessions, initiations, cramming, cribbing, and cutting. For young people with money, college as a place for fun is hardly to be excelled. As a matchmaker, there is nothing better than a frat pin; and

The problems of the veteran have been so over-treated, you'd think they might die from over-dosage—but . . .

Today we salute the veterans who are college-minded!

The gal who resorts to cramming, cribbing, cutting, and buying papers will average only about a grade lower than the guy who hangs on the books.

One couple have a child and are expecting another. Some indignant woman called them, rabbits!

any young person who speaks English can coast through any college in this country, up to and including a degree, with a surprising minimum of effort so far as opening books and wielding a pen are concerned. Facts are learned the day before exams and forgotten the day after, and the same paper that was turned in to a history teacher in one college is laid on an English teacher's desk in another state. And the girl who resorts to cramming, cribbing, and buying papers will average only about a grade lower than the boy who spends his "leisure" hours, not at sorority teas, but working for his bread and butter, and who tries to be honest and actually learns something. Not that the grade means anything. But such situations are hard on morale.

Picture a veteran, twenty-five years old, who had two years of college before Pearl Harbor. He majored in government and political science and was thinking seriously of law as a profession. As a sergeant in the Marines he learned many things, some not completely removed from law, but his life was considerably different from life as a law student. Now, at twenty-five, he faces the prospect of living on very little during the next five years, while he finishes his education and gets a start in his profession. This man saw college before the war. He knows what it was then. Will he return, three or four years later, to sit through classes with youngsters who know nothing of war, and to go home at night to a drab room or a frat-house bent on childish devilment? This man wants to marry before he is thirty! Where is the answer? Is education to be denied those who have the background and the intelligence to make the most of it? And must a man's social and family happiness be forfeited?

We know of a boy and a girl who are working their way through college. They have one child, and are expecting another. In a letter to a women's column, these two courageous students were labeled "rabbits"! The writer was indignant that they should have the effrontery to bring forth children and at the same time try to acquire an education. If that writer is a sample of American public opinion, we feel sorry for everybody.

To the men who intend to return in

spite of everything, we send our best wishes, and say that the sought-after thing is there, underneath the debris left by the spoiled rich and the thoughtless youngsters. No one can change the books, or erase wisdom from the minds and hearts of professors who have seen wars before you. Boys and men—all of you veterans—it can be done. We need you who have seen this war. It is not for you to adjust yourselves, but for us to change, and we shall try. Only have patience with us; because we were not where you were, and we do not understand.

And to the colleges and universities and all the students therein, we throw this challenge:

We dare you to be different. We exhort you to return to the fundamentals, and to refashion yourselves to fit the sober thinking and the intelligent living desired by these men who gave so much, and ask so little. We implore you to rid yourselves of the labels *boring*, and *childish*. We challenge you to make an education financially and socially possible for these men. And should you fail, we feel the world will lose its chance for permanent peace. For, if you fail, we shall lose the voices of those who know—the voices of the veterans. (*Letters to Jean Anderson should be sent to motive, 810 Broadway, Nashville, Tennessee.*)



The Last Supper by an unknown Chinese artist

Character Spark Plugs

OLCUTT SANDERS

(Editor's note: The following article, through the author's kind permission, is a selection of main points from *Is There Interaction Between Recreation and Religion?* by Dr. Howard Johnson, minister of the North Frankford Baptist Church, Frankford, Pa. The full study was a thesis for the degree of Doctor of Philosophy at the University of North Dakota. Though we have made direct quotations almost entirely; we assume responsibility for any distortions due to selection and to occasional summary phrases.)

MUCH has been said and written about Christianizing the business order, and even a casual study of commercial relations will reveal such an imperative need. But there is just as great a need for Christianizing the use of leisure time through religious motivation, since leisure time offers more choices of an irreligious character than time spent in vocations. It is imperative that we give religious motivations to our avocations, and America (and other countries) will never be religious in the fullest sense until we have definitely inspired recreation through religion. Likewise, religion may be inspired by wholesome release through recreation. We wish to discover any stimuli in recreation that may be helpful to religion, any stimuli in religion that may be helpful to recreation, and to note any transfer from one field to another.

The writer received 488 answers to questionnaires on the subject. The following answers about reading, movies, dancing, playing cards, motoring, smoking, parlor games, and seven sports were checked on the blanks: "I do," "This activity inspires me religiously," "This works against my spiritual life but I do it anyway," and "No relationship between recreation and religion." Here are some of the findings: Twice as many women as men attended church regularly; an equal number of men and women attended irregularly or not at all (more women than men answered the questionnaire). Regular attendants exceeded the others in volleyball and tennis. Regular attendants felt inspired religiously more so than the others by volleyball, tennis, parlor games, and basketball; the others more than the regulars by smoking, motoring, movies, and cards. Religious principles inspired regular attendants slightly more in motoring, reading, golf, and tennis than in other activities; the others a little more in parlor games, dancing, tennis, and baseball. Religious

principles retarded regular attendants more than others in movies, smoking, and cards; both groups were retarded equally (and much) in dancing; non-attendants were retarded more in motoring.

Recommendations based on the findings: The school should continue character-education in the learning process. The church should be encouraged by even the small amount of difference in practice, inspiration, and retardation in selection of recreation due to religion. The church should be challenged to reduce the gap between the real and the ideal as given by participants themselves. To avoid the continuation of this undesirable gap, we strongly urge the adoption of one of the three alternatives:

(1) Sanction dancing, cards, moving pictures, and smoking so as to remove inhibitions, or (2) Modify enough so that there will be no gap between the two, or (3) Offer substitutes in recreation, as the church is not doing now. At all costs, motivate recreation whether it is offered by the church or elsewhere, so there will be wise choices without inhibitions, and no gap between the real and the ideal. If the church does not offer proper motivation and facilities, or see that proper facilities are offered, by way of sanction, modification, or substitution, the opportunity of the church in the use of leisure time will be lost.

The writer took a sampling of churches of five denominations in North Dakota in order to get an idea of the attitude of a few churches toward recreation. A summary of those findings from 176 churches shows: (1) The average amount of money spent for recreation by church, Sunday school, and young people's society was 1½% of the total budget. (2) The average amount of time spent in comparison with the total time given to the church program was 3½%. (3) The average percentage of the membership trained in definite courses in recreational leadership was 1%. (4) Of 176 churches, 40% said that their community was adequately provided for in recreation; 50% said that there was too little; 10% said that there was too much. (5) Practically all the churches (98%) said that the church should inspire its constituency through religious ideals which would make the proper selection and practice in recreation.

It is at once evident that the small percentages under the first three points indicate a pitifully small amount of time being given definitely to recreation. By way of contrast, note the belief of 98%

of the churches that they should inspire their people to a responsibility for recreation. This 98% should also be contrasted with the 40% who felt that recreation was adequately provided for: this of course indicates that 60% are dissatisfied with the situation. Only 69 of the 176 parishes indicated that they were spending even a small amount for recreation. And of course in a number of the churches nothing was spent.

It is evident from the returns of the 176 North Dakota churches that recreational leadership is woefully lacking. This is not true of North Dakota alone. The general lack of trained leadership in the church is simply an index of the lack of trained leadership in recreation. The church has a job to do. The church has a responsibility to fulfill. The challenge and opportunity of the church are well expressed by Herman Harrell Hornes in his book, *This Is New Education*:

"People will be amused and they will play at something. This is the necessary recreational element in life. But how they will be amused and at what they will play depends upon the patterns of social behavior that are formed and are being formed in any given community. These patterns are amenable to control. Places and palaces of amusement, playgrounds and stadia are now among the conspicuous sights of any large community. All recreational activities should be properly motivated. It is a problem for community cooperation to provide the good and keep out the bad. The bad cannot be eliminated unless the good is provided. The religious agencies of a community should help to initiate and inspire its play life."

Will the religious agencies in our communities awake to the responsibility of initiating and inspiring the play life which will give release, build on educational foundations with sociological principles, and conserve religious values for the good of the individual and of society?

* * *

A PASTOR *Believes in Recreation*, by E. O. Harbin (issued by the Department of General Church School Work, 810 Broadway, Nashville 2, Tennessee), is an instructive story of the use one pastor made of recreation as a vital part of his church program on a rural circuit and in a small town congregation. Its epilogue follows:

"Wes' Brown believed in recreation. He believed in it because he knew it had physical, moral, and spiritual values. He believed in it because he wanted the church to be a fellowship in reality, and he knew that recreation could help greatly in developing a sociable, friendly spirit. He believed in it because of the contribution it could make toward making

Here Comes Tomorrow!

DURING the past four years, two thoughts have been uppermost in our minds: first, the tragic fact of the war; and second, our hopes and plans for the postwar world. Now, with a rapidity most of us are unaccustomed to, we shall have to realize that the world of tomorrow is at hand. Its dawn is breaking upon us.

It is as though we had been waiting at a railroad station for a train which we had to board. We arrived at the station December 7, 1941. The train was scheduled to come in the station in 1943. Later, it was declared late and marked up for 1944. Still later, the report came out that our postwar train was not due until 1946 or 1947. Then, suddenly, we heard its whistle, saw it coming down the tracks, and watched it grind to a halt in 1945.

We must get on that train now! The train of our dreams and plans, the train of tomorrow, is here. No more time remains to plan what we shall do when it

arrives, for we must now climb aboard and begin the journey.

Since we are to be passengers on this streamlined train, let's take a glance at the occupants. Who else and what more is linked with us?

Atomic Bomb

The first car behind the engine is a freight car, loaded with an atomic bomb. And don't ever forget it! For it contains enough destructive force to blow our streamliner completely off the tracks and bring the journey of mankind to an end. General H. H. Arnold declares that atomic bombs are in preparation which are "destructive beyond the wildest nightmares of the imagination." Norman Cousins suggests that we designate this

A Department

Conducted by

HOWARD WILKINSON

abundant living possible. He believed in it because he was aware of the importance of the fine, strong 'tone' which good recreation brings to a life, as a factor in human welfare. He knew how society, caught in the drive of modern high pressure living, suffered because of a poverty of ideas of what to do. He knew how the machine age stifled creativity. He saw the dangers in commercialized recreation. He recognized the stupidity of a scheme of education, both inside and outside the church, which does not prepare people for the intelligent use of time not required in making a living. He believed that recreation properly conceived and adequately promoted was necessary, not only to combat unwholesome activities and influences, but to make possible the fullest Christian living for the individual and the community.

"He believed that everyone should consider recreation as a necessary element in the scheme of living. To that end he felt it was essential that one's use of time be so managed as to include recreation in the schedule. Digging in a garden, reading a book, painting a picture, taking part in a play, working at a hobby, enjoying a hike or a sunset, chatting with friends, or playing a game—these and like activities are things for which one makes

time, even though, now and then, they crowd out what seem to be more serious activities. To him this was an important part of the Christian way of life.

"Therefore he used recreation as an integral part of his total church program. He made no apology for this use. It was no bait or trap. It was no 'come-on' to attract people to the church. While it did attract people to the church, it had values of its own which were important to Christian living, and thus he used it in the churches he served. The results more than justified his faith."

* * *

INTERESTING and sometimes startling facts are to be found in a study by Catherine Patrick of "Relation of Childhood and Adult Leisure Activities" (*Journal of Social Psychology*, 1945, Vol. 21, pages 65-79). She distributed 120 questionnaires to unmarried men (46%) and women (54%) between 20 and 30 years old in a large city; childhood was defined as younger than 13 years. Her conclusions are: 1. Adult leisure time activities are not highly correlated with those of childhood, although there are a few instances in which early activity bears a marked relation to the later one. Childhood participation in leisure activ-

Christian Action

TOWARD A NEW WORLD ORDER

year as 2945, instead of 1945, for 1000 years of ordinary history passed in the instant of the flash of the first atomic bomb!

There is neither safety nor sense in the current emphasis upon keeping this bomb a secret, for our fellow-travelers are intelligent and will soon discover its secret. Such is the testimony of our scientists. Hence, we should write our president and congressmen, urging that they outlaw the atomic bomb altogether, joining with other peoples in wiping its devastation from the pages of tomorrow's history.

Labor and Management

Following the bomb car is a passenger coach. As we walk down the aisle, we notice laboring men on the left and managers on the right. They are riding in the same coach, and they somehow must adjust their differences without getting into a riot, for such would almost cer-

ities frequently does not lead to the continuance of them in later years. 2. These results do not support the assertion often made by educators that childhood music lessons and performance in amateur dramatics lead to adult appreciation of music and drama. 3. Early training in leisure reading does not necessarily lead to such activity in later life. 4. Participation in outdoor games of childhood is seldom related with adult pursuit of athletics. Early social activity such as that given by the companionship of many playmates instead of the parents, has a definite relation to the pursuit of outdoor or indoor games by men. 5. If a child is taught to follow a hobby, he is apt to pursue one when he becomes an adult, though its nature may change. 6. Some relation appears between early and later movie attendance. 7. Much social activity on the part of the parents influences the daughter, but not the son, to act in a similar manner. 8. The men who depended less on the parents for companionship in their childhood play, attend more social affairs as adults. 9. The use of alcohol or tobacco shows a negligible relation to such factors as membership in scout organizations early Sunday school attendance, parental participation in childhood play, or parental social activity.



Jesus of Nazareth . . . William Schuhle

tainly lead to the explosion of that atomic bomb.

The British have demonstrated that labor and management, in a democratic nation, can make radical readjustments in their relationship, without in any way disturbing the peace and order of their society. In these postwar years, as our train rolls along, we undoubtedly shall have to make extensive readjustments in America. College students can lead the way to an intelligent and peaceful solution, if through study and discussion they inform themselves of the needs and rights of labor and capital.

Minority Groups

The next coach is a conglomeration. To get a good picture of its occupants, obtain a copy of the new book, *One Nation*, the Life-in-America Prize Book, by Wallace Stegner and the editors of *Look* magazine. It presents with pictorial vividness the variety of minority peoples who ride this coach on tomorrow's train, and who are the storm-centers of diverse tensions.

Jew, Catholic, Negro, Mexican, Indian, Japanese, Filipino, Chinese—all these and more—constitute a sizeable group of passengers in the American section of the train. They belong on this train and they have rights and needs. We will decide in the next few years whether these requirements will be met by the democratic process, or whether forces will be set in motion which ultimately will disturb the equilibrium of that atomic bomb!

The Hungry

As we enter the next coach, we behold a sight that fills us with dismay. Here are the starving of Europe and Asia. Here are the husbands who are unable to provide for their wives, the mothers who have no food for their babies. Crammed into this emaciated mass are those whose fields and homes have been destroyed and who look with hopeless eyes toward a cold, hungry winter.

The well informed Raymond Wilson estimates that the starving areas of the world must import 35,000,000 tons of

food this winter if they maintain a minimum 2,000-calorie diet. Most of this will have to come from North America.

These starving passengers on humanity's postwar train are aware that there is a diner hooked on and that it contains large stocks of food. They know someone is eating. They also see their children's faces gaunt with hunger.

We should minister to their needs purely from humanitarian and Christian motives. However, if added incentives are desirable, they may be had by reflecting upon General Eisenhower's words, "Without food, there will be no peace," and from the further reflection that our train carries an atomic bomb.

Students, therefore, will want to wire or write President Truman to send food, thus joining the forty-eight national organizations who recently asked him to speed aid to the starving, even though it may make necessary the continuation of rationing.

All Aboard!

As we take our seats on this train, we shall be foolish in the extreme if we think it will run itself safely without our prayerful help. We are dangerously mistaken if we assume that we can go rushing down the tracks of tomorrow, riding on a train loaded with the instruments of instant death, and with quarreling peoples selfishly ignoring the needs of their fellow-passengers.

Many people—even students!—do not see that this would be suicide. They think the solution to all basic problems lies in the end of rationing, a full tank of gas, an ample supply of liquor, nylon stockings, a maid in the kitchen back home, and the abandoning of War Time. All who believe this are criminally dangerous citizens! For they lead others to suppose it is not inescapably necessary that we make some radical alterations in the social and international order. It will indeed be sad if the occupants of any one coach forget those in the other coaches, or if they act as though the others were not a part of the train.

The problems on this train of tomorrow are not impossible to solve, but their solution will be impossible if we think we can relax in our pre-war Pullman and give our attention chiefly to our own immediate comfort.

Students who agree with this "train of thought" will initiate constructive social action on their campuses with a view to strengthening the foundations of peace, during the few remaining years in which we shall have an opportunity to do so.

The Devil, a Believer in Orthodoxy

ROBERT H. HAMILL

(It's once again meeting time for the Big Two—Gabriel and Satan. And the meeting of the Big Two is always an occasion for that one who knows nothing, sees all, hears all, and doubts everything; in other words Skeptic is on hand to persuade the Big Two to become the Big Three. We're back to our eternal triangle of the good, the bad, and the I-dunno,—I'm-in-between. As usual, Satan harried by his overwhelming responsibilities and details is late. Gabriel is pacing the floor. Skeptic is exercising his eyeballs by gluing them to Gabriel. Skeptic is the first to break the deep silence and the deep gloom of black smoke from his maduro cigar.)

SKEPTIC: Maybe Satan isn't even coming—or maybe Satan *isn't*, period. Remember, Gabriel, the last time we waited for the old boy, you said you questioned his existence. If you're not sure he really is, why, I don't see—

GABRIEL: I said, if you'll remember more accurately, that Satan rebelled against us and fell from heaven. Thus by definition, he ceases to exist.

SKEPTIC: Oh, now I see. It's by definition. Well, anyway, no sophisticated college man ever believes in him. The devil is just a medieval myth that's been hanging around a good too many years.

GABRIEL: We would get along better, Skeptic, if you'd stick to speaking for yourself.

SKEPTIC: I'm sorta speaking for myself. Anyway, most people say, "The devil is a gent with red horns and a long tail. Now I can't believe in a gent with red horns and a long tail. Therefore, I don't believe in the devil."¹

(Satan in contrast to his usual bombastic entry sneaks in quietly; he evidently is enjoying the conversation.)

GABRIEL: Your conclusion is sound, Skeptic, but you need to give a bit more attention to your logic. After all, I don't believe I ever recall you're saying something similar about the Lord, "God is a gentleman with a long beard. I can't believe in a gentleman with a long beard. Therefore I can't believe in God."

SKEPTIC: That reminds me, if we ever—

GABRIEL: Enough such twaddle. For all your logic, God refutes you. God exists. God is the great I AM. That is enough!

SATAN *(failing his uncanny meekness and mildness bursts forth)*: In other

words, Gabriel and Skeptic, you have bestowed upon me the honor of being the great I AM NOT. I thank you.

SKEPTIC: Welcome to our little discussion. Now we have an authority in our midst. I believe, dear Satan, you are suggesting that you don't exist? This is confusing.

SATAN: I AM NOT.

SKEPTIC: Oh, I see. Stupid of me, wasn't it? You say you are not, of course! You are just a name we give to all of the evil forces, I suppose.

SATAN: Skeptic, you do astound me. Who told you?

SKEPTIC: Just as we say "God" when we mean the sum total of all good forces. It's really very sim—

GABRIEL: Blasphemy! It's blasphemy I say! Listen, Skeptic! God is a person, alive, and distinct from all his works. Do you get that or shall I repeat?

SATAN: And I'm no person at all, is that right?

GABRIEL: *Our* subject is God. God is somebody, but of course he has no body.

SATAN: I am noBODY?

SKEPTIC: We wouldn't go so far as that. You're just a Cheshire cat—a grin and whiskers, but little else.

SATAN: When you speak of the devil, you speak to "airy nothing, a local habitation and a name."

SKEPTIC: That's what I think. But Gabriel here—well, you tell us, Gabriel, if there isn't really a devil why does the Bible talk so much about the evil one?

GABRIEL: Why, I, well the evil one is a figure of—. I believe I'd rather consult headquarters above and then I can give you a really *authorized* answer.

SATAN: Now, come, Gabriel, we want—

(At this moment a messenger from on high sails in with a telegram.)

GABRIEL: Oh, excuse me, boys.

(The messenger sings into Gabriel's ear: Do not be taken in by the devil's cleverness. Stop. He's a snake in the grass. Stop. Remember the Garden of Eden.)

(Author's note: Reader, do not be taken in by the devil's cleverness. He's a snake in the grass. Remember the garden of Eden.)

I am permitted to remain on, granted that there be no more embarrassment to us and considerably more progress.

SKEPTIC: Very well. Let's get down to business. First, in your opinion, gentlemen, what is wrong with the world?

GABRIEL: Men are evil, headstrong, blind, cruel. Mankind has rebelled against our holy will.

SKEPTIC: Hmm. You said the same about Satan. Did mankind, too, fall from heaven?

GABRIEL: From the garden of Eden. He was not worthy to stay.

SATAN: On the contrary, I consider the human species quite too good, faithful, intelligent, scientific, generous. Men are too good, I say.

SKEPTIC: Too good for your purposes, you mean?

SATAN: I find them hard to corrupt. The modern American college student, for instance. He's bright. He's smarter than ever before in human history. He's ambitious, anxious to improve himself and get ahead; there's no tempting him with side issues.

GABRIEL: Not with sports and dances and cokes and cards at night?

SATAN: Well, everyone has to have some relaxation from strenuous study. Too many of your devotees, Gabriel, break down under the nervous strain. You drive them too hard. Now this American student—he gives money to the World Student Christian Service Fund; he stays sober, he dresses like a cultured citizen, especially at night, he loves music of all sorts, he . . .

GABRIEL: On the contrary, he's a Pharisee, proud of his IQ, or his fraternity, or his technique with the opposite sex. He's lazy; he studies only when he has to. He would rather be popular than principled; he wants to get a job more than to do a job. He's a stubborn rebel against all our plans.

SKEPTIC: What's wrong here? You two argue on the wrong sides. I never expected to hear the devil defend us and Gabriel condemn us.

SATAN: That's where you are naive, Skeptic. The Lord God holds a much lower opinion of you than I do. The reason is that I know men are not totally responsible for all that appears to be their evil doings. Adam and Eve—Gabriel blames them for all the earth's torment and tragedy—why, they were really up-and-coming people. They wanted more knowledge. That is a good thing, wouldn't you say? They wanted to eat the fruit of the knowledge of right and wrong.

GABRIEL: But they turned that knowledge to evil works.

SATAN: Evil! How you talk! You are everlastingly concerned about the morals of things! Don't you know, Gabriel, that evil inclinations are due to men's physical make-up? Their glands get out of order, and anti-social acts result. A child is born with faulty emotions, or inferior mind, and that makes

¹ Denis de Rougemont, *The Devil's Share*, p. 21. (A wise book about this very wise Demon, and a cutting analysis of what is happening to western civilization which pretends to believe in God but not in the devil, when obviously the devil is more influential.)

him fight for social recognition, and men call him a criminal. Or, if his folks live on the wrong side of the tracks, and fortune frowns on him, you condemn him for his bad luck. No, what you call good and evil can best be accounted for by a person's physical make-up or his environment—and he's not accountable for either.

GABRIEL: You are too easy on men.

SKEPTIC: I beg pardon? It seems that the devil is more merciful than God.

SATAN: At least I do not torment men for what they cannot help.

GABRIEL: They can help it. They must learn to resist temptation, not to yield to it.

SKEPTIC: That sounds Utopian. But why do men yield to temptation, Gabriel?

GABRIEL: They have a rotten streak in them.

SKEPTIC: Where did that come from? Did God create men that way?

GABRIEL: No. The devil corrupted them.

SKEPTIC: Who, this devil who doesn't exist? Or maybe God created the devil?

GABRIEL: No, of course not.

SKEPTIC: Did He create the possibility that the devil might rebel and fall, and thus become the devil?

GABRIEL: Well, I suppose so. The possibility is, yes.

SKEPTIC: Then in a real way God is responsible for men's evil?

SATAN: Of course God is responsible. The trouble is, God doesn't know his own mind. He created men and angels with the possibility of becoming like himself; he planted his image within them. Then, when they try to achieve his level of wisdom and power, he condemns them. Adam and Eve, as I was saying, wanted merely to attain to God's knowledge of good and evil, and when they reached for it he accused them of disobedience.

SKEPTIC: You said, Satan, that you do not torment men. What do you do when men disobey the commandments?

SATAN: Nothing.

SKEPTIC: You mean, you don't punish them?

SATAN: Ha, ha. What power have I? Who believes, these scientific days, in a red-hot hell? For torture, I let all men go to heaven; there, the sinner knows he doesn't deserve it, and that torments his conscience more than any burning I could concoct.

SKEPTIC: Then there is no final judgment?

SATAN: Not that I have anything to do with.

GABRIEL: The devil is a liar!

SKEPTIC: But he seems harmless enough. From what he says, he can't hurt anybody. Let's test him. Ask him some questions that will expose his real intentions.

GABRIEL: Very well. Satan, what do you think of Christ?

SATAN: Hardest man I ever tried to help. I offered him power, safety, authority, empire, but he refused. He took the hard way, and he had to pay, poor fellow. I tried to save him from trouble, and offered him all the divine powers for the mere taking. He could have had the whole world at his feet! But he refused.

GABRIEL: They say you are a good theologian. What do you think about the Lord God?

SATAN: *Thou shalt worship the Lord thy God . . . that is the first commandment.*

SKEPTIC: Not in the stuffy ritual of the church, surely?

SATAN: In nature! In the sunset and the starry sky at night. *The heavens declare the glory of God, and the firmament showeth His handiwork.*

SKEPTIC: The devil quotes Scripture, and it sounds sensible.

GABRIEL: Ach, kindergarten stuff, like worship on the golf course. Men must worship the Lord in the beauty of the sanctuary, and believe on Him with the true faith.

SATAN: Indeed so. I intended to say so. Men should believe, at this holy season, in the message of the angels singing, and wisemen kneeling. In the virgin birth, too, that's very important.

SKEPTIC: He sounds orthodox.

GABRIEL: Too orthodox. The subtlety of his words hides something. *(Gabriel scribbles a note, to ask the Lord the meaning of all this.)*

SATAN: Most important thing yet! Good deeds are the real substance of the good life. *He prayeth best who loveth best, all things both great and small.* Deeds! Virtues! Good works! The major thing is to honor God with their lives, not their lips. Let men go before him boldly, listing their gifts to charity, their kindnesses to children, their baskets carried for old women, and the number of times they have saved the Negroes from becoming embarrassed by warning them not to overstep their rights—and they will watch God record those virtues in the divine ledgers to their credit.

GABRIEL *(aside)*: This is most confusing. I wonder what the devil is up to?

SKEPTIC: One more question, please. What do you think of the church?

SATAN: By all means, I'm for the churches. The more of them, the better. I see that 52% of Americans belong to the churches; that's not enough. I hope they work up to 100%. Then the church will really mean something, when it is as widely accepted as the constitution and the weather.

SKEPTIC: What do you see as the task of the churches?

SATAN: To preserve the faith, to

celebrate the holy sacraments, to pray for the sick and the sinful, to minister to the faithful, and generally to inspire holy conduct. *Pure religion and undefiled before God is this, to visit the fatherless and the widows, and to keep oneself unspotted from the world.* I think that purity of life is what the church ought to promote most: to keep its people free from unclean thoughts, from the corrupting influences of politics and racial strife, and from the filthy, dirty sections of the town.

SKEPTIC: Tell me, Satan, one thing more. Why did Jesus call Peter by your name, just after he had told Peter he was the rock of the church.

SATAN: I don't know. I could never figure that out.

GABRIEL: I'll tell you that. It was because Peter had denied that Jesus would need to suffer and die for the cause.

SATAN: But what's the use of suffering? If a thing is going to live, it can't die, it has to keep alive. That's common sense. To do any good, the church has to live. A dead church, however idealistic, is useless. The church has to be a respectable body of decent people, and not a public scandal of radicalism. It has to grow, not shrink. It has to fight for its life, not lay it down cowardly. I think every decent person ought to go to church. You too, Skeptic. Why don't you go to church more often?

GABRIEL: Yes, Skeptic, the church needs people of your quality. You stand off and scoff and ask questions. Why don't you come to church?

SKEPTIC: I have been to church, thank you.

(With Skeptic's grave admittance the conversation comes to an abrupt halt. It was proving to be embarrassing and no progress was being made. Skeptic was delegated to take the statement concerning the meeting to the press; the headline of which read, The Big Two Reached Unanimous Agreement With Only One Party Dissenting.)

Jesus proclaimed the pure will of God. He proclaimed it by giving some radical examples of what God demands. . . . but he does not deserve the full application of God's demand to this world. . . . This would be impossible because the conditions of our world are changing day by day. The Christian needs a standard and not a description of his daily life.

Jesus did not actually claim to improve the condition of this world; his purpose was to proclaim the will of God, to point to the existence of his kingdom by words and deeds. When he pronounced commandments and rules, his purpose was not to improve the world but to transform men. He the healer, was a warrant of this future.

—Martin Dibelius

Line Upon Line

MARION WEFER

THE LEPER KING by Zofia Kossak (Roy Publishers—New York)

The victorious sultan is thinking, "Lucky that only the night could hear the blasphemous thoughts of the sultan . . . to acquire virtue, it is enough to war against the unbelievers and to make pilgrimage to Mecca. No sensible man could ever admit that. Of what value is virtue acquired without effort?"

Why does not the prophet demand more of his followers?

The prophet Jesus is said to demand much. He desires total sacrifice, complete devotion. He is greedy for souls. He commands souls to change according to his will. It is not easy to satisfy him.

But in spite of this the prophet Mohammed conquered the prophet Jesus!

He conquered! He conquered! He conquered!

The Cross fell!

The sultan sighed heavily in his sorrow, in the discord of his soul . . . feeling meaner and poorer than a wandering beggar, the great victorious sultan implored Allah for a sign.

'Show me, what am I to do, O Allah!

'Why did God betray and forsake the Christians?

'But perhaps . . . perhaps . . . it was the Christians who forsook God!'

Plumb Line

"There have always been wars but I do not believe there always will have to be wars. . . . And it is equally true in peace times, that the leadership of a people can win and keep peace only if the people they represent have wisdom, charity, tolerance. And this is the task of the scholar. . . ."

"The American scholar assumed this burden when he placed the priceless secret of energy and matter at the disposal of the government and, in the greatest triumph of scholarship in modern times, joined forces with government and industry to produce the atomic bomb. When the scholar decided to turn over to the government his knowledge of the atom, he at once assumed responsibility for the kind of government which would use the atomic bomb. And since the government is the people, he destroyed once and for all his right to ignore the people.

"Consciously or unconsciously, the American scholar has lived aloof from the people. . . . There is no snobbery more calculated than academic snobbery!

"The American scholar must ask himself today, has he been honest with the people? . . . Savonarola knew that death alone could atone for his heresies; but he pursued his path undaunted, because he loved the people. Galileo recanted, because he loved life and perhaps was dubious about the ultimate glory of research as an end in itself. Martin Luther stood before the door of Wittenberg, conscious that he could do only right. There can no longer be delay on the part of our scholars. A world is aflame with doubt, terror, hatred; that flame can be quenched only by the scholar, writing in the loneliness of his study, but writing with a passion for the right, for the welfare of the people, of whom he is at

present one of the most ignored, but among whom he may ultimately rank without a peer."

—Joseph A. Brandt in "Is the Scientist-Scholar Ready for Leadership?"

Color Line

Eight colored girls have been admitted to the campus dormitories for the first time in the 75 years that West Chester State Teacher's College, West Chester, Pennsylvania, has been in existence. After seventy-five years a color line has been broken!

* * *

A five thousand dollar scholarship, named in honor of a Methodist bishop and a Jewish rabbi, has been awarded to Boston University. The award was made by a Jewish manufacturer to promote inter-racial understanding.

Cue Lines

The postwar Negro problem forms the core of a hard-hitting and engrossing new play at the Fulton Theater, New York City. "Deep Are the Roots" does not deal with the mere periphery of the problem. It is written with sincerity and audacity. The play is controversial and compelling. It is not a pleasant play but it is always provocative. There are moments of brutal violence and moments of delicacy and emotional power.

Guide Lines

"I would not preach tolerance, which seems to me another name for condescension and presuppose faults in those to be tolerated," he said gently. "Nor do I believe in demanding love—that should be the gift of a free will. But simply to be kind—that is not too much to ask of any of us."

—*Let Us Consider One Another*, Josephine Lawrence (Appleton-Century, N. Y.)

Life Line

Nicholas Burggraaff, pastor of the First Reformed Church of Boonton, New Jersey, the most outstanding social worker of the town, was selected as a "Factory Shepherd" by the plant owner of the Boonton Molding Company. At the appeal of the owner he consented to work part-time with the factory workers as a means of bettering the community. The owner "is proud of the benefits achieved through the thirty-four-year-old pastor's suggestions, and is convinced that all companies can give workers these privileges. 'No factory manager would balk at paying \$250 for repairing a machine,' he says. 'Why hesitate at repairing a machinist?'"

—"Factory Shepherd," Rhoda Rodes in *Coronet*



"Come Unto Me," by the great Japanese prophet of social justice, Toyohiko Kagawa, is a six leaf screen showing children answering the call of Jesus.

Shouts AND Murmurs

By the editor

On motives

We knew it would come! At the time this issue of the magazine is reaching you, Prentice Hall, the publisher, will be issuing a book called *A Grammar of Motives*. What makes us like this is that Kenneth Burke, the author, intends the book to be the first of three volumes on human relations. That's where *motive* should come in. We are somewhat confused, however, by the announcement of the book. Mark Van Doren, whom we admire, says that the author is "in the way to build a substantial and delightful world." And then this statement follows: "Burke's theory of meaning is developed in terms of drama, and is the culmination of his long concern with the basic problems of communication." All of which makes us have a semantic delight in the idea of *motives, drama and communication*.

Stocks and bonds

Hasty marriages, which Dr. Ernest

Buyers of the University of Chicago calls "double-quick" weddings, will be the thing from now on. The outlook is not bright. "Many young men will marry at a later age than usual because of wartime bachelorhood . . . and will be inclined to court younger women. The older women, perceiving their disadvantage in the marriage market, will be less discriminating in their choices. The end result will be a higher divorce rate." "One divorce for every four marriages," says the professor. Only ten per cent of G.I. marriages will be without difficulty.

By their fruits

Now that Massachusetts has banned *Strange Fruit* once and for all, we can't help but be amused at the fact that Lillian Smith, the book's author, was invited to speak in Boston and the demand for her was so great that her lecture had to be given in Boston's largest auditorium, Symphony Hall.

Mushroom college

The simple announcement in a Chicago paper that 1,000 students enrolled at Roosevelt College did not seem to create much stir. But five months ago, Roosevelt College was only an idea. And the idea was born when the present president of the college was dismissed from the presidency of the Y.M.C.A.

Note on the war

Approximately as many civilians were killed by air attacks in Japan as were soldiers and sailors in the armed forces of the United States in both Europe and the Orient.

Split personality

Detroit is giving its police force courses in human behavior and at the same time special "commando" tactics. We have been trying to imagine what a Detroit policeman does when he goes into action after having been trained in these two courses. This is good training for the split personality, we'd judge!

Beauty among the ruins

One of the few notes of hope coming out of this month's reading is the dispatch from London which tells of the establishment of a poets' theater. Martin Browne whose articles on religious drama appeared in these pages last year is the guiding spirit.

Hear Ye! Hear Ye! Hear Ye! Hear Ye!

Conference Time Is Here!

Date: December 28, 1945, to January 1, 1946

Place: University of Illinois, Urbana, Illinois

Program: Christianity Meeting the Crisis of Our Time

Friday Evening: Bishop G. Bromley Oxnam will analyze the crisis

Saturday Morning: It's All Out for Town Hall!

Walter Muelder, Dean of Boston University School of Theology

Harvey Branscomb, Dean of Divinity School, Duke University

Benjamin Mays, President of Morehouse College

Georgia Harkness, Professor at Garrett Biblical Institute

2:00-4:00 Saturday, Sunday, and Monday

Creative interest, consultation and discussion groups and workshops: music, drama, worship, movies, radio, poetry, writing, vocation, art, co-ops, missions, etc.

Saturday Evening: Music and fine arts presented by artists of national reputation

Sunday Morning: Albert E. Day, "The Christian Answer to the Crisis"

Sunday Evening: T. Z. Koo, "The Adequacy of the Christian Faith"

Monday Morning: The Church—

"In History" Edmund Heinsohn, Pastor of University Church, Austin, Texas

"In Community" Roy Burkhart, Pastor Community Church, Columbus, Ohio

"In Personal Living" Bishop Ralph S. Cushman

"Around the World" Bishop James C. Baker

Monday Evening: The Church in One World in Action Calling the Roll of the Nations—

Miller Lovett, Dean of the Chapel, Yale University

Don Holter, President of Union Theological Seminary, Manila

Tuesday Morning:

W. A. Smart, Professor of Biblical Theology, Emory University,

Closing Address

Hear Ye! Hear Ye! Hear Ye! Hear Ye!