

# The Great Compulsion Is Upon Us

THOSE who have seen the vision of a world free from hate, from fear, discrimination, exploitation and from social and economic inequalities are by that vision immediately citizens of such a world. It is the promised land to which a saving remnant goes. For we have taken out citizenship papers in a world that Jesus saw, and in his life lived as if it were a possibility. We who have belonged to a lesser society have been citizens of a world that has denied its birthright. But we have had a vision of a better land, and we are now refugees. From the kingdom of materialistic ease and plenty for the few, we are making our way to the Kingdom of God where all men belong and share alike. We are foreigners in the country where we live. We are citizens of a country yet to be—a country that "becomes" through each constructive act and deed we do. Our passage from the place of the present to the better world we have seen is not a sight-seeing tour. We shall see much, but our point of vision may be from a lower porthole of a ship. It cannot be from the sun-drenched deck of indolence and plenty. We must be the stokers in the ship that carries us. We shall sweat and get dirty—dirtier than we have ever been before. We must be the hands, the feet, the bodies to furnish the power that drives the engines on. We are not carried; we are the carriers of power. There will be storms and tempests. We shall weather them not by beating back at the offending forces, but by meeting the forces and steering a course through them. We will be pounded and knocked about. There will be no coves for protection and no "safe" places.

We who have seen the vision have taken out citizenship papers in the Kingdom of God and we are on our way to a new world. As immigrants, each one of us must pass through an Ellis Island where we shall be subjected to stern grillings about our rights and duties. Our past experiences will be subjected to scrutiny; our promises (like those made in high moments of dedication at assemblies, conferences or in the quiet of our rooms) will be tested. We shall be asked for our "papers." We cannot offer the pages of the Sermon on the Mount. We must offer a life that speaks in its every action in the direction of the norms of the Sermon. We must write beatitudes in our living.

We shall be asked about our relatives in the new country of opportunity, and we shall say, "the Christians." These are our fellows and they form our community. We have no distant relatives—all men are our brothers. We shall be questioned about our "work." And we shall say "even unto the least of these." We shall be asked about our loyalties, and we shall name our God and his kingdom. We shall be asked about our duty, and we shall say "to live adventurously and dangerously," as if we were willing to seem to accomplish nothing in the sight of the world. We shall promise not to be concerned alone about our own little salvation. We shall talk of saving the world. We shall be examined for the diseases of the flesh, and still more, of the spirit. We shall be given antitoxins against injustice, prudery, pride, conceit, intolerance and jealousy in the vision of the world to be.

And if we "pass," the examination will give us no papers of citizenship. We shall be put on trial and our belonging to the new country will depend upon the papers that we write in the living pages of our lives. We shall have no "safe conduct." We shall be freed into responsibility, released to discipline and given independence in a larger dependency. We must build the world as we go to live in it.

Now in the springtime of our lives we see the "promised land." Now we must go. The great compulsion is upon us, for we are sons of God.



# Charity, the Bond of Perfectness

From the *New Testament*, the  
*New Revised Standard Version*

*If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.*

*Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.*

*Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love.*

## *I CORINTHIANS 13*

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One may describe the perfect life as a heavy sheaf, each ear of which would be a virtue. Your mission on earth would be to enrich your sheaf day by day, since it is unto perfection that you are called.

But what counts for much more than this or that ear of which it is composed, if one is to have a sheaf at all, is the twine that holds it together, that makes it a unit. So, in the sheaf of your life, this binding is love. That is why St. Paul said that without love all the rest is nothing.

Indeed without love every virtue remains a stranger to every other, and in isolation is lost, as the ears of wheat are lost when the binding of the sheaf is broken.

You might be very well educated, very intelligent, have splendid talents, even genius, and yet make nothing out of your life because all these things remained scattered, without any unity of direction. Superb treasures are thus wasted; their owners have no real "attachment." They certainly have passions, but not this great love which upholds and guides.

Without a cord to unite them, not only do the ears fall apart, but each one gets lost and ends by rotting. And all the virtues soon dry up when love is not there to give them life. The wicked man reasons badly; even truth is unfruitful and galling without charity. A little love is worth more than much talent, for it is the mortar without which everything falls in ruins.

So instead of piling up virtues, as some people claim to do, it is more important to be girded by your Master with the preserving cord of an essential love.

PHILIPPE VERNIER.

*(This is a new meditation translated from the French by Edith Lovejoy Pierce)*



# The Christian's Cause

John C. Bennett

A UNIVERSITY student said recently: "The trouble with Christians is that they have no cause." That comment has haunted me ever since. One superficial meaning of it might be that, since Christians are the majority group and Christian students and professors among the more comfortable members of the majority group, they can take life with more complacency than others. Christians in this respect might seem to an observer to be very different from those Jews who give themselves with passionate devotion to Zionism as the one hope for their race in the time of its agony.

There is, however, a much deeper reason for suggesting that Christians do not have a cause. It is the fact that Christians cannot identify the Kingdom of God or their cause in an absolute way with any human program. To the single-minded devotee of a particular human cause, especially of a political cause, the Christian may often seem too critical, too detached, perhaps a little unstable.

In so far as he is a Christian he will not be able to see in any political program the final solution of the human problem. He will reject the idea that God's purpose can be fully identified with any human institution or program. He will see how morally insecure any such institution or program is, how morally mixed its representatives are. Lincoln in the midst of the Civil War showed extraordinary insight when he said: "In the present Civil War it is quite possible that God's purpose is something different from the purpose of either party." That did not undermine his resolution to win the war.

One of the most tantalizing things about the Christian in this connection is that he has a sense of solidarity with his opponents and enemies. At this point there is now a noticeable difference between the church and the world. Where men are thinking under distinctively Christian influences they have a different attitude toward the people of enemy nations than is true of those in the secular world. At this moment in America I see two groups that are controlled chiefly by secular assumptions. One is made up of the people who never did hate Fascism, who always had a degree of sympathy for Fascism as opposed to Communism. They often take a lenient view of enemy nations because they were somewhat blind to the horror of Fascism. The other group is made up of those who have long been profoundly indignant against Fascism in its various forms but now they are unable to discern the many shades of guilt among the people of Germany and Japan. They do not see the difference between moral corruption and behavior that comes from having lived for years behind walls of censorship, with a background of

natural patriotism. An extreme example of this indiscriminating attitude is a remark made casually by a competent reporter who had been in Germany for some time to the effect that Niemoller is just another kind of Nazi.

In contrast to both of those groups there has developed within the orbit of the church a group of people who are anti-Fascist, but who refuse to generalize about the Germans and the Japanese. They have expected to find fellow Christians among them, with whom they can become reconciled. They believe that there is real common guilt shared in varying degrees by all nations that had power between the wars. They regard the welfare of the people against whom they have fought as involving an inescapable obligation for them as Christians now.

IS it correct to say that the Christian has no cause in view of this difficulty in taking sides absolutely with any who are partisans of a political program?

I believe that we can gain essential insight for answering this question if we examine the meaning of the Kingdom of God which is usually regarded as the Christian's cause. What did Jesus mean when he said: "Seek ye first the Kingdom of God"?

If we go to the New Testament scholars for an answer, the first effect is confusion. We discover that scholars of equal standing come to conclusions that at first seem mutually exclusive. There is, however, one point on which most of them seem agreed. It is the conviction that the Kingdom of God cannot be thought of as a new political order that is to come as a result of the extension of existing processes in history. This conviction among students of the New Testament fits the judgment that recent events have forced upon our generation. There is a great gulf between what is possible for us to believe about the future, and what seemed natural for very wise men to think in 1912. Walter Rauschenbusch was no uncritical utopian. He saw that evil is stubborn in human history and he promised no easy or final victory over it. But he was able to say in 1912, "the largest and hardest part of the work of Christianizing the social order has been done." Now we know that the gains that seemed so secure in the years just before the first World War were very precarious, that some of them have been lost, and that threats to civilization that were then beyond imagination now harass us. It is still possible to make definite advances. We need not be fatalists or pessimists about the future. There are grounds for hope that humanity, driven by necessity and drawn by dreams of a better world, will find solutions for its most urgent problems. But the more



sober view of the future that is now natural to us, is consistent with the interpretation of the Kingdom of God that sees in it far more than a future stage in the progress of civilization.

I said that the first effect of consulting the New Testament scholars about the Kingdom of God was confusion, but this confusion may be the beginning of wisdom, if it helps us to realize how many-sided the Kingdom was for Jesus. There were for him, and there should be for us, three aspects of the Kingdom. To understand them is to understand what the Christian's cause is.

**T**HE first meaning of the Kingdom of God is the rule of God in the world—now and always. It is a reality in so far as men acknowledge God as king and seek to do his will. There is also a sense in which the Kingdom of God is present in the vindication of God's righteousness, through those events which we interpret as divine judgment upon man's disobedience. The core of this idea of the Kingdom is seen in the petition, "Thy Kingdom come" which is, as T. W. Manson says, the equivalent of the words that follow, "Thy will be done."

If we think of the Kingdom of God in this way, we need not ask if it is present or future, possible or impossible in history. It is real now and it can be extended far beyond its present limits. We seek the Kingdom just in so far as we try to understand and obey God's will for us, for our nation, for our generation.

In practical terms this idea of the Kingdom means that while no human program or institution is the Kingdom of God we must serve the Kingdom through human programs and institutions. It is not difficult to say what the broad objectives of the Kingdom are for us. They are moral necessities without which no decent order among men is possible. As illustrations only, I suggest the following objectives of the Kingdom now: the restoration of cooperation among the great nations in order to prevent a third World War; the development of world organization to control the use of atomic power without creating a tyranny in the process; the discovery of a way of preventing mass unemployment that would bring misery to its victims and threaten the institutions of freedom; the raising of minority races to a position of equal citizenship and equal opportunity, and the freeing of them from the humiliations that accompany segregation. Unless we make real advances toward these goals a paralyzing cynicism or despair will descend upon the souls of millions. No one of those objectives is a mere ideal or a utopian dream. If we are not to drift to disaster, they are all necessities. The atomic bomb has reduced the margin of our safety to almost zero, if we trifle with these objectives.

The Kingdom means these objectives to us, but the realization of all of them would not be the establishment of the Kingdom in its fullness. If the objectives are easily

stated, the methods by which we should secure them create great difficulties. Here we can go wrong. Here there is no conclusive Christian guidance that can determine for us through what legislation, institutions or parties we should work. Sometimes the church gives a kind of collective guidance when it says as the chief organs of American Protestantism said in effect about the San Francisco Charter: "this is the best available step forward, and to reject it would be a calamitous step backward." But even that kind of guidance was opposed by some very conscientious Christians. Each one of us must look for his own task; he must use his judgment to select the best instruments with which to work. Definite Christian guidance is found chiefly in two directions: in the clarifying of the objectives and in the religious discipline that cleanses the mind of the kind of bias that distorts judgment. How serious the bias by the economic interest of the group to which one belongs is seen in the results of a recent Gallup poll on President Truman's proposal for twenty-five dollars weekly unemployment payment on a national basis. The answers in the main fitted what each group might expect to gain for itself from that measure. (Manual workers, 61% for and 25% against—with others not sure; farmers, 28% for and 55% against; business and professional group, 34% for and 57% against; white collar group, 42% for and 45% against.) The kind of Christian discipline to which I refer should correct those factors in a judgment of that kind which are purely the result of narrow interest.

As we choose methods we can go wrong. We can regard our Christian objectives with certainty, but the methods by which they are achieved must always be made subject to correction. Methods, objectives and the Kingdom, these are three levels of certainty. It is one of our unending Christian responsibilities to keep the less certain level under the criticism of the more certain.

**T**HE second meaning of the Kingdom is that with the coming of Jesus himself into the world, a new order in history was already begun. Professor Harold Dodd has come to interpret the Kingdom entirely in terms of this second meaning. It is possible to recognize its validity without assuming that it excludes all other interpretations. Jesus meant something of this sort when he said: "But if I with the finger of God cast out devils, then is the Kingdom of God come upon you," or when he said: "Neither shall they say, lo here! or, lo there! for behold the Kingdom of God is within you (or among you)."

The Catholic forms of Christianity stress this interpretation of the Kingdom for they see it embodied in the institution of the church. To make this identification of the church and the Kingdom is to prepare the way for great distortions. The church at best is an earthen vessel that carries a great treasure, and it is a decisive error to confuse the vessel and the treasure. But there is much truth in this type of interpretation if we avoid, as Professor Dodd does, the identification of the Kingdom and the institution of church.

What can be said is that since the life and death and resurrection of Christ, new energies and influences have been present within the orbit of the church. It is possible to get a fresh view of what is involved if we compare

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# One World--Or None

Buell G. Gallagher

ALL through the war, some of us were saying that the world was going through a revolution, but few of us dreamed how profound and tremendous that revolution actually was to be. Just how true these predictions of revolution were is now made clear in the flashes over Hiroshima and Nagasaki which literally wrote the story in 50,000 foot high columns of boiling smoke for all mankind to see.

It was August 5, 1945, that a single plane flew over Hiroshima, a single bomb floated earthward suspended from two parachutes, and the atomic age burst upon us. Between one and two hundred thousand people were crushed and cremated by that bomb. Scores of thousands more have since died from its effects.

Never before has man possessed the knowledge of such power. Never before have the inadequacies of ethical controls been so clearly revealed. There is little point in arguing at what stage modern warfare violated the old Hague covenant, or by what nations the violations were perpetrated. The effort to bring under ethical controls an essentially unethical practice is as absurd as to argue that murder by poisoning is immoral while murder by malnutrition is permissible. The point is that all participants in the war, Americans as well as their enemies, came out of war with radically different standards. There has been a profound revolution in our morals, no less profound than the new technology of neutron fission.

IN this atomic age, certain conclusions already are redundantly clear:

(1) That the old ways (particularly national sovereignty and its corollary, international war) are no longer usable. It was General MacArthur who said: "We have had our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. The problem is basically theological. . ." General Eisenhower put the matter more bluntly when he said, "Now mankind may be blackmailed into peace." The ways of war and the premises of nationalism are unusable in the atomic age. This is not pious sentiment—it is stark realism. Show me a man today who believes in the war method, and I will show you a man who is either a complete romanticist, refusing to face facts, or else one who, knowing the facts, is a sadist believing in race suicide. Just as gunpowder ended the feudal classes, so atomic energy has ended the nations. As Raymond Fosdick puts it, our choice is simple: *One World or none!*

(2) Hiroshima made San Francisco obsolete. Even though it was fairly good in its day, the United Nations Organization is as outmoded in the atomic age as a cross-bow in a day of buzz bombs. *Nothing short of a genuine*

*world government, to which the United States, as well as all other nations is subject, will suffice to save us from the fearful frightfulness of an atomic war which will be over in a few hours with whole nations obliterated.*

(3) The time is short. Not more than ten years remain before the atomic war is an instantaneous possibility, the victory resting with that nation which acts first, before its mutually mistrustful opponent obliterates it. The time is now!

(4) The only adequate method of controlling the fearsome atom is to bring the consciences and actions of all men under the control of a greater fear—the fear of the Lord which is the beginning of wisdom. Since that day when (in the words of Horace) *Prometheus first transmuted Atoms culled for human clay*, down to the present moment when atomic fission threatens to give humanity back to the dust, man has never stood in greater peril. In this brief half-second of history's time, we can escape the fear of our fellows only by a genuine fear of the Lord, which begets a love of mankind. We can be very specific about the price of survival under a just God: (1) an end of national sovereignty in world government; (2) justice and equity among all peoples of whatever race or culture as the basis for this world government; (3) the speedy end of all forms of economic and political exploitation and domination. These things on the world level we will do only if we also do them on the local level: by ending restrictive residential covenants in our cities and discrimination because of race in employment or in social life; and by the rapid creation of an inclusive church, instead of the segregated churches we now have. Within the colleges and all youth activities, the time has come for the immediate removal of all racial barriers and restrictions, such as the indecent and iniquitous exclusive practices of so-called fraternities and sororities.

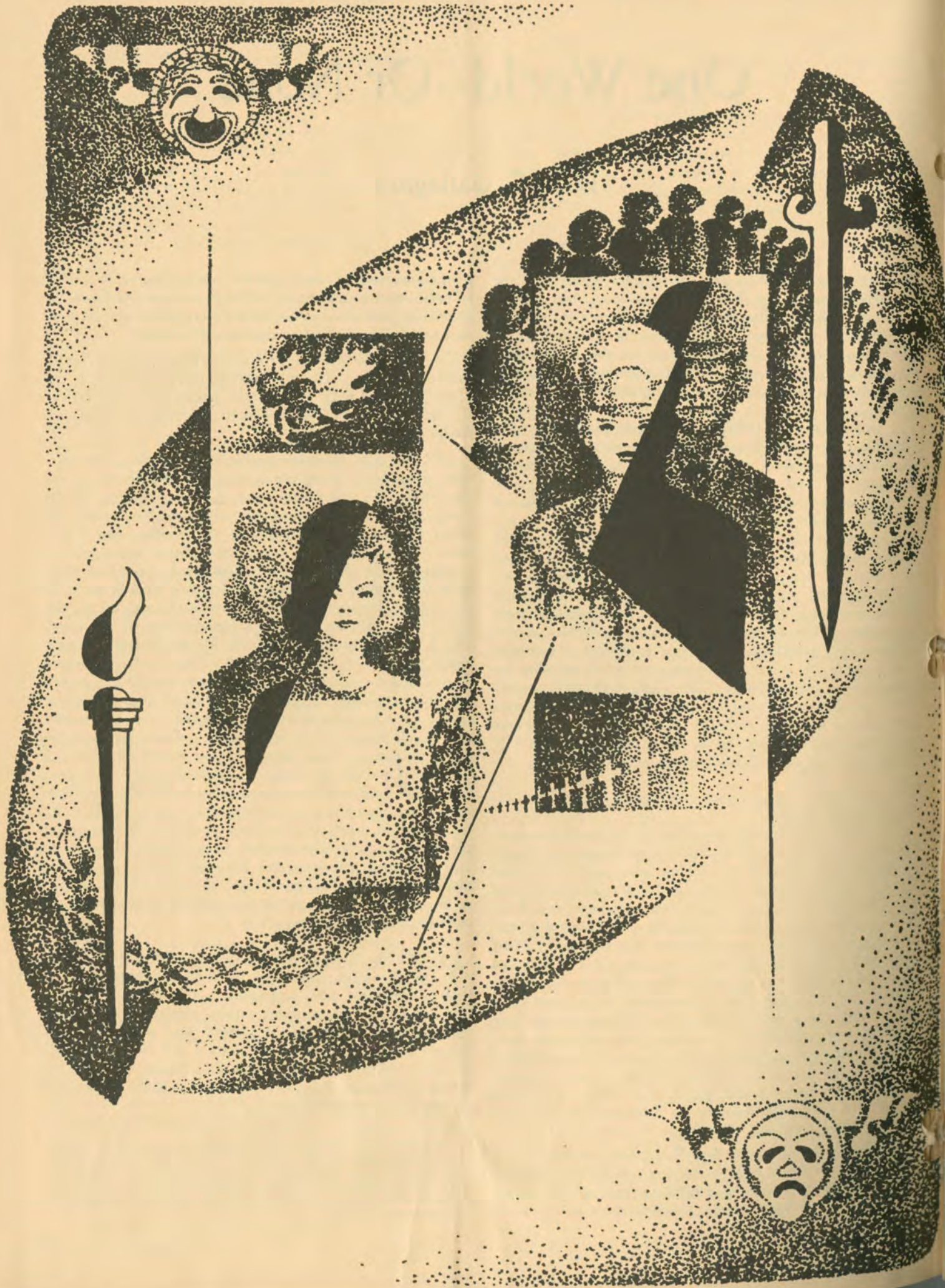
ATOMS like those that were split over Hiroshima make up all matter, all energy, all flesh—whether it be the flesh of Greek or Jew, barbarian, Scythian, bond or free. We have a terrible and portentous choice to make. We can say, with Pilate, *I have power!* And we shall be answered with the words of Leviticus. *I will break the pride of your power.* The other choice is hidden deep in the prophecy of Zechariah: *Not by might, nor by power, but by my spirit, saith the Lord of hosts.*

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# Hope Is a Rainbow

Jean Anderson

The winter's over, and the spring is coming. . .  
All-encompassing cold, chilling the hearts of men,  
Desolating winds whose dissonant howls sound shrieking  
With plaintive griefs poured out upon the wasted land,  
The cold of hate, and the winds of death—  
These are warmed and stilled by the silent sun of peace.  
The sun shines upon scenes of terror,  
Of wreckage and of ruin.  
In the light can come the perfect clarity,  
And realization. . .  
While a rainbow of hope gleams distantly  
The rain of reconstruction will wash the war away.  
While tears can fall there's hope  
For apple trees to blossom, and the grass to green.

The winter's over, and the hearts of men,  
Warmed by smiles and cleansed by tears,  
Are beating new life into the frozen world.  
*(Doctor, is it true that a thing which has been frozen is  
more easily susceptible to chills and freezing in the  
future?)*  
The winter's over, and the budding minds are flowering  
With new beauty, beauty ever old, but changing with the  
years  
Until the texture, colors, and design  
Surpass the beauty gone before.  
*(Professor, what is meant by the theory of natural se-  
lection? Is the world truly making progress?)*

The war is over, and the griefs are stilled.  
Men's souls are stirred by hope to resolution  
Or lulled by warmth to apathy.

The war is over, and the future is unwritten. . .  
Universal summer, lightening the hearts of men,  
Desultory breezes whose concordant hums sound soothing  
With contented laughter floating over new-ploughed land,  
The summer of peace, the laughter of life—  
These are replacing the winter of the past.  
The sun shines upon scenes of happiness,  
On the new and on the building.  
In the light can come the perfect clarity,  
And realization. . .  
While the specter of fear bulks on horizons,  
The cleansing power of sweat alone can wash the war  
away.  
While men can sweat there's hope  
For apple trees to blossom, and the grass to green.

The sun alone can never make a rainbow. . .

March, 1946



# The Chance of

James C.

*(In 1941 representatives of the Protestant church met with eight Japanese at the Riverside Inn in Riverside, California. After the Japanese delegation, led by Dr. Kagawa, had gone back to Japan, the plan was made for a return deputation in the autumn of 1941. In mid-summer, 1945, the American members of the Riverside Fellowship met to ask how they could pick up the fellowship at the cessation of hostilities. After the Japanese surrender, the head of the Department of Religion and Culture in Japan spoke on a broadcast. He asked the Riverside delegation to pay the return visit immediately. Four men were sent: Dr. Douglas Horton, the President of the American Section of the World Council of Churches, Dr. Luman Shafer, the Chairman of the Japan Committee of the Foreign Missions Council, Dr. Walter Van Kirk, the Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America, and Bishop James C. Baker, Chairman of the International Missionary Council. The visitors had three weeks and two days in Japan. We are happy to present this condensation of Bishop Baker's address which he gave on his return to the United States. Bishop Baker is Chairman of the Institutional Division of the Board of Education. He is known to students in this country as the founder of the Wesley Foundation Movement in The Methodist Church.)*

WE did not know when we went to Japan how we would be received. If ever a group of men went out like Abraham of old, not knowing whither we went (in the sense of not knowing what kind of mental and spiritual experiences we'd go into) this group of four men went in that fashion. Even those who had lived longest in Japan could not tell us what we were to expect or how we should be received. We were from the conquering nation. They were the utterly defeated nation. What would be their attitude? I cannot yet get over my amazement and astonishment at our reception, not only by the Christians but by the non-Christians, by the press, and by the government officers.

This is an unprecedented time for the Christian movement in Japan. General MacArthur said, "I wish we could give these people Christianity now." On every hand people are asking to study Christianity because of the belief that the democracy of the United States roots in Christianity, and if the Japanese are themselves to find the way to a free and noble way of living, the best means of doing it is through Christianity. Prince Higashi-Kuni, who was the first Premier after the surrender, is studying Christianity with Dr. Kagawa. Japan has been defeated, let nobody make any mistake about that. I have seen "half-baked" statements to the effect that they do not know this. How could they help but know it? Their cities are in ruins, in unbelievable devastation. They know they are defeated and they will know it increasingly as the occupation goes forward. There are bitter months ahead of them, and they say from the highest to the lowest that they have been defeated. But strangely enough along with that statement, over and over again, from all

classes of the people comes the remark that, "we look upon our defeat as a liberation."

One of the most prominent of Japanese leaders said to us one day: "We are living in rubble, ruin is everywhere about us, but we are very happy. We believe now that we have been freed from militarism and from the military, and that we now have a chance to develop our schools, and a free life and to enter into all the paths of better ways." One of the leaders of government, a member of the cabinet, said in conversation: "We have been defeated. It has been a benefit to us and will be. If the military had won then there would have been burden upon burden upon burden added to the Japanese people. It would have been increasingly terrible for us and also for all of Asia."

You feel all the time as you talk with the Japanese that with all the bitterness and suffering—unbelievable suffering—there nevertheless is the conviction that "now we have a chance such as we haven't had in our history." Of course I don't imagine that the generals and admirals (those who were responsible) have any such feeling. We didn't happen to talk with any of them. But the rank and file of people (and many also in higher positions) talked exactly as I have indicated.

GENERAL MACARTHUR has idealism, he has imagination, he understands the Orient; he has the far vision of the statesman and he is humane. The Japanese people believe in him; they lift up their heads because they believe that the man who is in charge of the conquering forces understands something of the Orient. MacArthur has wisdom enough to recognize that the Emperor is at the heart of Japanese life. There never could have been the bloodless surrender but through the Emperor. MacArthur recognizes that there must be radical reforms in the imperial scheme, but he knows that while that regime has been abused by the military, it may be a great instrument for good things. He has recognized that. Those who talk about doing away with the Emperor as though they could easily root him out of the life of Japan reveal how little they know about the psychological, sociological and political involvements of Japanese life. MacArthur has been wise enough to know that he could save thousands of American lives by recognizing the place of the Emperor, and that with necessary reforms and by in-



# *a Millennium*

*Baker*

creasing democratization the Emperor could be the servant of great purposes, the greater purposes of a new world.

General MacArthur is not soft, don't imagine that for a moment; he is going forward with the things that need to be done to break the power of the military caste. If you want to see what can happen to a nation when the military gets control, look at Japan or look at Germany. The power of militarism has to be broken and the power of the financial groups that provided the resources for war has to be broken. General MacArthur is moving straight forward on that hard task and he will continue to move straight forward on it. He is not soft, but he feels very sharply the misunderstanding of many of our people. All through the occupying forces, the G.I.'s, the officers, the chaplains and all, we discovered their amazement at the bloodthirsty ideas and thirst for vengeance of some of the American public.

It was a stroke of genius to have a single control in Japan, and I hope we will keep it. That was statesmanship. When General MacArthur talks about what he is trying to do he will say to you, "We're trying to sow an idea, the idea of freedom which roots in religion. If we can sow this idea, it is possible for us to have peace in the Pacific for a thousand years. You are not going to get peace in the Pacific by reliance upon force. If you sow the idea an army can't stop it, secret societies can't stop it. What we want to do is to release into the life of millions of people the idea of freedom and democracy."

"I have never been so proud of the American troops as I have been in these weeks of occupation," MacArthur said. They go unarmed. Did you know that? You may have read in the papers that the officers have no sidearms. They go in and out, while the soldiers walk up and down the streets of the cities and the villages unarmed. Nobody carries arms except those who may happen to be on sentry duty or in the military police. It is just one of those amazing things that is an act of trust. Many stories are told of the way in which the Japanese prepared to flee to the hills and expected the army to live off the country and do all manner of abhorrent things. When the troops came in the streets were empty. Within three weeks the people were going about their business as though the American forces were not there at all. On November fourth I drove in a jeep from Kyoto to Kobe and back (a distance of

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about 150 miles). All along the way, as we drove through the villages, youngsters were waving their hands at me, giving the V sign of Victory, shouting, with happiness on their faces. It was a triumphal procession from Kyoto to Kobe. But it wasn't for me—it was for the American jeep and for the person they thought was inside the American jeep. I would have had no such welcome had they known I was a civilian. That is the attitude toward the occupying forces.

"The G.I.'s are our best ambassadors," said General MacArthur. "They embody the American idea and the best of American life."

I can say only a word about the chaplains and the contribution that they are making. They are working with the Japanese churches; they are even teaching English and Bible classes. The life goes on as if you did not have a defeated people and a conquering nation; it goes on as though Americans and Japanese are people trying to learn to live together in a new and noble kind of fellowship.

THE devastation is fearful. Hiroshima, of course, is just a cinder pile; Nagasaki not quite so bleak, because the hills prevented the full effect of the atomic bomb in some parts of the city. But the ruin is equally bad in Tokyo where on a single night 100,000 people perished in one section of the city, either by the bombing or by fires, and where on a later night in May, 30,000 people perished. How the people are going to live, I don't know. You see little tin shacks, and once in a while a little wooden building. Dr. Kagawa has succeeded in salvaging some barracks formerly used by Japanese soldiers, and in these he has already made arrangements for the housing of some hundreds of families. That's what war does to a nation. And I suppose the same thing is true in Germany and in other parts of Europe. And when will Americans learn to plan passionately as well as intelligently for the success of an organization like the United Nations, instead of talking about how we can use the force of the United States in order to make peace in the world? Peace was never made in that way—it never will be made in that way. One of

## *From Japanese Christian Students*

THE members of the Student Christian Associations in Japan wish to express their cordial thanks to their brothers and sisters beyond the Pacific for the friendship and goodwill manifested in every line of their letter dated September 28, 1945.

All through the gloomy and tragic years you have been ever present in our thoughts, the only regret being that we could not keep in touch with you. But we have continued to pray and to believe that the day would come when the bond of Christian fellowship between us would be found to have remained none the less tight for all the years of separation. Now the day has come at last; what a joy it is for us to find that belief confirmed by your encouraging message! Our hearts are filled with gratitude for the Lord.

We want to take this opportunity to inform you of the United Worship Service held on Sunday, October 28, under the auspices of the Student YMCA, when about 300 Christian students of all the colleges and universities in the capital were assembled. We confessed sincere repentance and reverence toward God, and prayed to him that we might be called to the task of rebuilding our ruined fatherland and of promoting the peace of the world. It was on that occasion that your message arrived, to the pleasant surprise and deep emotion of all those present.

Now that we Christians are all charged with an increasingly heavy mission, it is our earnest desire to be allowed to go along with you as God's faithful servants forever. May the richest blessings of our common heavenly Father be upon you all, with whom, separated as we are by the boundless ocean, we are united by the strong ties of a common faith and fraternity.



our greatest generals in Japan spoke out in regard to the proposal to set up a military system in this country: "The military system is so antiquated and archaic and lacking in the knowledge of changed conditions that I simply can't understand why there should be the proposal for universal conscription in the United States. Prepare for war and you will get war. Why can't we plan for peace instead of planning for war?"

We met with Japanese Christians day after day in the Tokyo, Nagoya and Kyoto regions. Hundreds and hundreds of church buildings have been destroyed. I preached twice while I was in Japan, once in the Ginza Church, the roof open to the sky, one church among a half a dozen churches that remained in the city of Tokyo. I preached again in Kobe in the largest church that we had in Kobe. Acres of ruins were about it. The church happened to be a brick building and the people had rallied to put out the fires and save it. Back of the pulpit where the fires had burned into the church there was the silk of two American parachutes, put up there by an American chaplain with the consent of his commanding general. Throughout Japan, Bibles and hymn books have been destroyed, and at this particular time there is an unprecedented demand for Bibles from Christians and non-Christians.

The churches were badly affected by the war. When the bombing came the dispersal of the population made it increasingly difficult for the work to go on. There are some dark pages in the life of the churches of Japan during the war, pages which remind me of the attitude of many American churches in 1917 and 1918. Over against the dark pages are glorious records of Christian faith and fidelity of which I wish I had time to report. The churches now are coming to life and people are turning to them in increasing numbers. There is no question about that. Many times Dr. Kagawa said that there has never been greater opportunity and greater response than at this present time.

**T**H**ERE** is fearful hunger in Japan. You would realize what the hunger means if you could see some people that you have known before. They live on an impossible ration and even the large men have shrunk away. That's your impression as you look upon them. You know that they are going to suffer still more from hunger, lack of clothing, and lack of fuel. That's a part of the penalty of war. It would break your heart. When we came to have our first communion service in the Reinanzaka Church in Tokyo, the great Congregational church, the pastor of the church asked us if we could get bread from the army because they could not find bread for use in the communion service. So we took the bread of the army and consecrated it in the name of Christ and sat down together in one of the most memorable celebrations of the central sacrament of the church that one could imagine. There is hope for the church, there is great hope for Christianity!

We've had almost five hundred Christian schools in Japan. Today many of them are in ruins as far as the physical buildings are concerned. When it comes to a question of the inner life of the schools during the war-time, here again you have the dark and the medium and the bright pictures. The oppression of the military was terrible—and the attempt to change the constitutions of

Christian schools and to do away with all Christian ties was terrific. In some cases the schools yielded, the constitutions were changed. In other cases there was no yielding. Women's schools seem to have come off at that point more universally in a good way than the men's schools.

Over and over again the Christian group said, "As Christians we don't want to rebuild our houses unless the others can rebuild. We don't want to be fed through any special relief fund from other parts of the world unless our fellow Japanese can be fed." One day the women came under the leadership of a woman whose husband had been vice-minister of the imperial household for ten years, a woman who was at the very heart of Japanese life. As their spokesman she said, "We have been talking about what we can do—and we want to do our utmost to help. We'd like to take out of the dearest treasures that we have—heirlooms of one sort or another, porcelains and clothing and other things—and send them to the United States to be sold just as a token of what we want to do in this emergency. We know it won't amount to very much in money, but it's all that we can do."

**A** WORD must be said about the Emperor and especially of his courage. If I had time to tell you the whole story you would see what it meant for him to issue the surrender proclamation. It took understanding and nerve. You never could have stopped the fighting when it was stopped except as he did it. If we had invaded Japan it would have cost hundreds of thousands of American lives as well as thousands of Japanese lives. The hills are full of the instruments of war. The Emperor stood out and called for surrender.

We saw Kagawa again and again. He was just as he has been and just as he always will be, full of plans and ways in which to minister to human need. Pressed to run for Parliament, he said, "No, I'll help in shaping up the party, but I'm not going to run for Parliament. I promised God years ago that I would preach the gospel, and I shall preach the gospel till the end of the day." "What can we send, what can we do, Dr. Kagawa, in the light of this need?" "Three things," he'd answer, "three things—prayer, Bibles, good missionaries." And he's dreaming dreams, and working out practical programs as always, in various groups of the people. Dr. Kagawa in the first meeting that we had with him prayed something like this, "The war is over; sunshine has come. Oh, God, thou art tender and good." How difficult it would be to make a prayer of that kind if our cities were in ruins, and if more than 150,000 people had perished in the war.

There is no question about this having been a providential visit. If ever a visit were providentially planned and timed, this one was. General MacArthur said so. When we came to bid him farewell, he said, "You don't know what this has meant, both to the American forces and to the Japanese, and to the future of Christianity in this part of the world." The Japanese said, "You don't know how happy all this has made us. It gives us new courage and hope. We are ready to go forward now. We don't know how we could have started again if the Christians of the United States had not stretched out their hands to us in this way." And they believe that it's possible for the Christian movement to lay hold with power on the life of Japan, for in the Christian movement is the source of democracy.



# O'er the Wrecks

## at Such a Time

Don Wendell Holter

NEW YEAR'S EVE will always take me back to New Year's eve of 1941 in Manila. American armed forces had left the city several days before. The arrival of the Japanese armies was expected the next day. New Year's eve and the preceding nights had been illumined by the burning of gasoline, oil and other military supplies our army could not remove. On New Year's day came the final broadcasts by the American and Filipino radio stations, and a representative of the American high commissioner's office wished us well during the coming Japanese occupation.

What was a land of beauty early in December of 1941 is now a devastated area. Manila is no longer a city of beautiful trees, ancient churches and modern government and university buildings. War has swept over the Philippines leaving not only ruined schools and blasted homes but also sorrowing families. After the conflagration there remains economic prostration, political confusion and social uncertainty.

Newspapers tell us of the economic distress caused by the destruction of 75% of all business and industry. Some appreciation of the political confusion naturally resulting from the collaborationist issue can be grasped as we read of the Quisling's and Laval's in Europe. But long after courts-martial and trial courts conclude their activities, and long after newspapers have lost interest, bitterness, hatred and accusations of disloyalty will continue. Education is gradually coming to life again. After a three-year enforced holiday two million students will someday be resuming their studies, school buildings will be rebuilt, and the seven hundred million lost books in Philippine libraries will be replaced. The three-year period of oppression and uncertainty with its absence of the freedoms of the press, assembly, speech and religion is all in the past. Economic rehabilitation can remove the omnipresent insecurity, poverty and hunger.

More difficult to deal with, however, are some of the other consequences of World

War II in the Philippines and the Far East. Christians in the Far East have been put through a fiery ordeal. Essential beliefs in the brotherhood of man, in a moral universe in which righteousness triumphs, and in the power of good will were more difficult to hold than during the same period here in safe, comfortable America. An enforced topsy-turvy moral and ethical situation in which virtues became vices and vices, virtues added to the dilemma; truthfulness, straightforwardness, sincerity, trust or the dictates of an individual conscience might jeopardize a whole group; deceit, dishonesty, misrepresentation, distrust and calculating shrewdness often characterized the only prudent course of action. Opportunism naturally makes a great appeal in such an atmosphere, but the remarkable thing is that so many people kept their basic criteria for living.

MANY Christians in the Philippines and throughout the Far East, because of their relation to the United States, were special subjects of Japanese propaganda. In America you have been subjected to propaganda which has been

effective in creating a bitterness, often baseless, towards Germans and Japanese. The propaganda directed against us in the Philippines had within it an element of truth. In a number of conferences certain Japanese tried to persuade or force some of us to cooperate with the Imperial Japanese Army as a more Christian means of accomplishing our ultimate end. Listen to their argument!

"Your hypocritical America claims to be interested in the welfare of other peoples and piously condemns the Japanese for their so-called control of the peoples of the Far East. But what of your action in Mexico, Central America and South America? You have not been satisfied to dominate the western hemisphere and are now determined to extend your economic control over the Far East as well. You and the British have sanctimoniously condemned the expansion of Nippon but have you forgotten the way that Britain came to control one fourth of the world? Have you been blind to the way the United States robbed Mexico so that she could carve out her empire and reach the Pacific? You Americans have damned Japan for its treatment of its subject peoples but what of your treatment of Orientals? What of your treatment of your own citizens of the Negro race? Do you never read of your lynchings?

"Your Christian churches in America have millions on their membership rolls and give great amounts for Christian missions. We often wonder if these gifts are not really conscience money and whether your missionaries are not advance agents for your economic imperialism? Is not your true spirit shown by the arrogance of your British and American business men as they ply

## HOLIDAY

Edwin McNeill Poteat

"What is it gives your sober scholar-eye  
That rare extra-curricular illumination?"  
This of a college freshman queried I.  
"Home for the holidays next week," her explanation.

I could not deprecate the gaiety  
Of her bright thoughts of home and friends and holiday.  
But from the world's wide campus stared at me  
Haunting young eyes, shadowed and lusterless,  
Looking for homes amid a wilderness—  
Death grants no holiday, pain no recess—  
But what I felt, I know I wisely did not say.

March, 1946



their trade in the Orient? To any objective observer in the United States it is obvious that the true spirit of Jesus Christ does not dominate the life of America. Your churches are often simply a respectable front for people not willing to live up to true Christian standards of morality and ethics. Your real loose moral living is shown in your own moving pictures. The smugness of your churches is seen in their attitude toward money as the sole criterion of success and its acceptance of special privilege throughout all of life.

"Jesus was interested in the disinherited and the underprivileged and was not concerned about racial or national differences. Can you honestly say that your Christian churches in America have identified themselves with those who have fallen among modern thieves? Your discriminatory laws and practices toward the Negroes and your exclusion acts reveal your true spirit far more than any resolutions you may write and pass at conferences. Of course you may invite Orientals to your churches but we often wonder if we have been invited for our curiosity value rather than interest in us as individuals.

"In recent years and especially in 1941 Britain and the United States were forging a ring of steel around Japan. We struck at Pearl Harbor to save the whole oriental world from the selfish domination of the white man. Your goal is world-wide economic control for Britain and America while our ultimate goal is to attain world peace in which world brotherhood may become a reality. To attain that end we are willing to sacrifice ourselves so that the oppressed races of Asia might live."

Rather a disturbing picture of America, is it not?

We ought to thank God that Orientals in the Philippines and the rest of the Far East, although they recognized in the Japanese propaganda a certain element of truth, had also seen elements of truth and value in our Anglo-American heritage and had caught from America and Britain a vision of the possibilities of a democratic way of living.

**D**URING the three years of oppression with the growing moral confusion and the night caused by the blackout of freedom, the darkness for many of us was often broken by electrifying flashes of light. Sacrificial living for a great ideal by civilians is often overlooked. The virility and high hopes of Protestants today in the Philippines, is the flowering of the spiritual life of thousands, who were nourished through the long night by an uplifting and sustaining fellowship. A number of stories of heroic living on the

part of young people and adults might be told.

Only a few days ago I received a letter from a Filipino couple, both college graduates, and both products of the Protestant movement. Married in 1940, they looked forward to some happy years; he was one of the most promising young Filipino writers. A baby boy was born to them in November, 1941. In this letter the girl, in telling of their baby, says, "*Little David will be four in November. He is . . . slightly built in spite of all the milk I've fed him since the United States first sent foodstuffs over here. His teeth are bad due to neglect. I couldn't help it at such a time.*" The story back of this rather haunts me and I wish it could impress you.

This young journalist after attending Union Theological Seminary and graduating from college lost his way in the clouds of communism. Later he found his way again through the love of a girl and the ministry of Central Student Church in Manila. Soon after the Japanese came to Manila he was offered a position writing for a paper in Manila which would have given a very good salary. Knowing that he would have to prostitute his writing ability by joining in a Japanese propaganda crusade he refused the lucrative offer. He took a job on a truck as a helper for about one fourth of the salary he would have received writing. With prices soaring and even though the parents denied themselves, the small wages were insufficient to pay for necessary living costs and milk for a baby. "*I couldn't help it at such a time,*" she wrote, and she spoke the truth! They could not help it and be true to their ideals. That boy may have poor teeth in the future—but what a heritage!

What I wish I could write upon your hearts is that these young people in the Philippines and in the Far East are expecting great things from young people in America. Your homes, schools and churches were not destroyed; your schools were not closed; your land is prosperous; your country now has unparalleled pow-

Don Holter was graduated from Baker University in Kansas and went to Garrett for his theological work. He became interested in church history and decided to take his doctorate in this field at the University of Chicago. Upon receiving his degree, he was offered the chance to go to the Philippines to become the minister of Central Student Church in Manila. His outstanding work there caused him to be selected for the presidency of Union Theological Seminary, Manila. He was in this effective position when the war caught him and his family. He decided to remain. After two and one half years in Santo Tomas Internment Camp, the Holters were released by the Americans. They are now in America. The material in this article was given as one of the addresses of the Third National Methodist Student Conference at Urbana.

er. Standing in the ruins of their homes they must build. The demand for immediate action is upon them in a way that we are not likely to appreciate. They are looking to the youth and adults of America to lead in the building of a brave new world.

**Y**OU and I know that America was not a battlefield, yet the two world wars have left a different kind of devastation in America. The casualties of modern America are the millions with nothing to live for; our cripples are those absorbed with trivialities and pettiness. The two wars have blasted our superficial and optimistic hope in science and education alone while democracy's growth has been stunted by our too often smug acceptance of injustice, greed, inequalities and special privilege. Now we are standing amidst the ruins of practical philosophies based on opportunism and among people shattered by a lack of purpose. Ours is the tragic dilemma of a nation that has breath-taking power but that has no statesmanlike leadership and no adequate vision.

In these days of B-29's, battle-wagons, Sherman tanks, atomic bombs and the potential power of jet propulsion, we can agree with Harris Franklin Rall when he writes, "It seems idealistic and remote in this day to talk of the spirit of good will, the desire for truth, devotion to justice, willingness to serve, and cooperation for the common good." He goes on to say, however, "But by this road humanity has struggled upward, and apart from this we fall back into the pit from which we were dug. And the Christian religion claims just this power for the remaking of men."

Soon after we were released from Santo Tomas Internment Camp I had an opportunity to see the sad sight of Manila in ruins. Our mission hospital was burned, the nurses' home gone, a church nearby badly damaged. On the other side of the city we lost three missionary residences, not even a shell remained of the Methodist Book Room, only the ruined walls remained of a beautiful girls' dormitory where a hundred university girls had lived and the Seminary dormitory had disappeared. The Union Theological Seminary was stripped of all equipment; its library rooms were empty, its walls were pockmarked with machine gun fire and pierced by numerous shell holes, and the newly remodeled chapel was completely bare. Finally I was driven down to Central Student Church which I had served for five years. A beautiful gothic church seating one thousand people, the scene of a great musical concerts, the home of a great student and professional congregation. Now only the battered walls remained; the roof was gone, the spire

[Concluded on page 42]



# Stalin's Motives

Louis Fischer

RUSSIAN foreign policy is very much in the news and very much misunderstood. The foreign policy of any country reflects and complements domestic policy and domestic conditions. For most persons, however, the Soviet Union is an intellectually closed area, "a riddle wrapped in mystery inside an enigma," as Winston Churchill said in 1939.

When it comes to interpreting Stalin's acts towards the non-Soviet world, voice and pen commentators try to substitute "logic" for the facts they do not possess. "Russia," they say, "is such a big country; she obviously does not want to annex any territory," forgetting that Russia did annex the Baltic states and parts of Finland, Poland, and Rumania in 1939 and 1940, and demanded Turkish territory in 1945.

"Russia," they say, "is now concentrating on the difficult task of postwar reconstruction and has no interest in foreign expansion," forgetting that foreign territories might be a lucrative source of materials and machines for Russian reconstruction.

"Russia," they say, merely seeks security and friendly neighbors." These are deductions reached without reference to what has been happening inside Russia.

MOTIVE NUMBER ONE of Soviet foreign policy is nationalism. The Soviet Union used to be the country of internationalism. The supremacy of one race or the idea that one nation ought to lead or control another was abhorrent to the Bolsheviks. But about 1935, a new trend became noticeable. It was Russian nationalism.

I traced the development of this trend in my book, *Men and Politics*, which was published in 1941. Since then the Soviet government, with characteristic pendulumism and energy, has fostered not only Russian nationalism but also Ukrainian nationalism and the concept of Slav brotherhood. This emphasis on blood ties conflicts with the fundamental tenets of Communism, Socialism, and Bolshevism, and with earlier Leninist practices in the Soviet Union.

\* \* \*

SOVIET teaching used to go to show that what counted was class and one's position in the economic order, not the shade of one's skin or the shape of one's

head or the place of one's birth. It was Bolshevik doctrine that an Ukrainian workingman, for instance, was much more akin to a Chinese workingman or to a French workingman than to an Ukrainian capitalist. This tended to make the Ukrainian workingman an internationalist instead of an Ukrainian nationalist.

In this respect, the Bolsheviks were poles apart from the Nazis who put race above class, who, indeed, cultivated the feeling of race so as to create a nationalist frenzy that would end the war of the classes. Nationalist frenzy then became the motor fuel of Hitler's engine of aggression.

Dynamic nationalism needs food, and the food of nationalism is territory.

In the 1920's and 1930's, Moscow endeavored to crush Ukrainian nationalism through several bloody purges which were alluded to at the time in the Soviet press. It failed. Now, therefore, Moscow has befriended Ukrainian nationalism. The Soviet Ukraine had over forty million inhabitants before the war. Stalin undertook to bring all non-Soviet Ukrainians under the Soviet flag. To this end he has annexed the Ukrainian areas of Poland, Rumania, and Czechoslovakia (Carpatho-Russ or Carpatho-Ukraine).

\* \* \*

SIMILARLY, Stalin gives the Great Russians the Baltic states and a piece of Finland. And he tells the Russian peo-

ple at a banquet in the Kremlin on May 24, 1945, that they are "the leading power of all the peoples of the Soviet Union." Under the old policy, no people was the leader. All peoples in the Soviet Union were equals. Tadzhika, Armenians, Ukrainians, Russians, Uzbeks, enjoyed the same rights on the same level. Today it is common Soviet usage to distinguish the Russians as the leading nationality.

MOTIVE NUMBER TWO of Soviet foreign policy is economic. Outsiders have little appreciation of the political and physical strain under which Russia has lived since 1916. The individual's tribute to his country was a constant burden, and terror added to tension. Great things were achieved; a backward nation erected many new cities and vast industrial enterprises whose output helped smash the Nazis. But in the ebb and flow of the Soviet-German war and through deliberate Hitlerite vandalism, a big fraction of Soviet industrial achievements in European Russia was pulverized. The Soviet population must now undertake the heart-breaking task of rebuilding what was so recently built at such tremendous cost.

MOTIVE NUMBER THREE is opportunity. Governments act more often because they can than because they must. The aggressors were actuated more by opportunity than by necessity. The defeat of Germany and Italy and the weakness of France created a vast power vacuum in Europe. The defeat of Japan created a vast power vacuum in Asia, notably in China.

Now international politics, like nature, abhors a vacuum. Each of the Big Three either wishes to occupy as much of the vacuum as possible, or at least, to prevent the other from occupying the vacuum. This is the source of the friction among the Big Three.

A rich prize, larger than any that has

## From the Christian Students of Germany

I WRITE greetings to the young Christians of the Student Christian Movement in America. Before this war, we as young Christians in Germany were heartily linked up with Christians of many countries. And even during the war we were reached by greetings now and then showing us that the passions of war had not yet torn asunder the bonds of common faith. Do they still exist? I believe yes! For what God has connected by faith must not be separated by man.

While our peoples did one another unspeakable harm, we Christians prayed to the same God and knew that we were strongly connected in him. We have fought this dreadful war and have stood in the deep sense of God at the same time. Therefore the hearts of Christians are the first place where one can see the outlines of a real good new peace. Salvation and happiness are surely to be found only in the depths where we hear the waters of life streaming back and refilling the dried out wells. The level of underground waters had to rise.

We, who have come across many sufferings and needs, may have the air of being strange, but we have also received much blessing. So many people in many nations are blessed by sorrows. And our wealthy God has still more blessings, full blessing for us. Many doors of grace are open to us all. And the joy of the evangel shall not be taken from us, even if the four apocalyptic horsemen should continue to range on the earth and no human power could stop their course.

Martin Fischer of the German SCM

March, 1946



tempted the nation for many decades, lies waiting in the arena of international politics. This explains the tense rivalry recorded every day in the newspapers. Originally the Russians and their foreign supporters as well as some Americans and Englishmen who believe in a power-politics peace, hoped that the spoils of World War Two would be distributed amicably among the Big Three. This loot-sharing would then be expected to constitute the basis of a postwar settlement

which the Big Three would be interested in sustaining. Events have taken a different turn. Stalin looked out into Europe and saw no one who would stop him. So he took what he could.

Britain, the United States and France, consequently feel that Russia has seized the lion's share of the European power-vacuum. Russia feels that America covets an inordinate share of the Asia power vacuum. The United States wonders

about Russia's designs in China. The laws of equilibrium are not easy to observe in a vacuum.

It will be noticed that I have not included security as one of the motives of Soviet foreign policy. I do not believe it is. Nor do I believe that the United States needs Okinawa for its security or that Britain needs India or Malaya for its safety. Security has ever been the excuse of the imperialist and the aggressor.

## source

The word "democratic" was so confusing to other nations at the San Francisco Conference that Americans should stop using it so freely. That word means different things to different peoples because it arouses in their minds different ideas, different backgrounds of circumstance and tradition and different emotions. Our Soviet friends, believing profoundly in the excellence of their own form of government, consider it, I gather, the most democratic country in the world. And so, I conjecture, when setting up a new government in another country, they regard it as "democratic" only if the leaders and citizens believe thoroughly in the Soviet system. We must struggle hard to understand what is in their minds (the Russians) and find words which clearly unite us in our plans. Colleges, in order to help break down the barriers of words and make them precise and effective, can do the following: We can insist more urgently than we do on precise and clear thought. We must improve our already considerable efforts to convey to all our students knowledge of other countries as well as our own. We can concentrate on a few of our best students, train them rigorously in accurate thinking, in the clear use of English, in at least one foreign language, in a sound foundation of history and social sciences and a specialized knowledge of one country or region of the world.

Virginia C. Gildersleeve

The Christian answer to the present crisis is a man. Our devotion to the machine has become almost fatuous. With our genius for invention, and our enjoyment of the things we invent, our first impulse in a crisis is to look for a machine that will avert it. Or we pin our hopes on some economic organization. Capitalists fight for capitalism as if they struck "for their altars and their fires." Socialists contend for their economic schemes as if, once we did away with the competitive profit system, our troubles would soon be over. Or we become excited over the political structure of so-

ciety. We assume that a ballot in the hands of every American means blessedness for America—and for all mankind. We are certain that democracy and more democracy is our deliverance. But none of these instrumentalities can do what they are intended to do, unless the right man be present. A machine with a fool behind it is a menace. Economic organization is no more efficient or just than the people who administer it. What our political structure becomes and does, depends upon the people who hold office and the people who elect them. The administration is but a mirror held up to ourselves. At any time, we have just the government we deserve. Man is the determiner of destiny. Only one kind of man can be trusted with our destiny—a man in whose life Christ has been enthroned. Only the indispensable Christ can give us the indispensable man. Only Christ can assure our future.

Dr. Albert Edward Day

The idea of enemies is awful. It makes one stop remembering eternity and the fear of death. That is what enemies are. Possessions are the same as enemies only less so; they too make one forget eternity and the fear of death.

Gertrude Stein in *Wars I Have Seen*

## The Loan They Prized

Elinor Lennen

**My** flesh, man childishly insists,  
**My** muscle, and **my** bone,  
Then proudly clenches both his fists  
Strong to defend his own.

The elements his body fused  
Into this domicile  
Are but a holding to be used  
And turned back afterwards,  
As they were turned by other hands  
Which could no longer clutch  
Or shape to personal demands  
The loan they prized so much.

In Latin-American politics, he who controls the army and the means of communication controls the country. A visiting American university professor once asked a dictator of Venezuela: "What is your government comprised of?" The dictator pointed to the troops in the yard, and to the buzzer on his desk—the buzzer which would summon the soldiers to do his bidding—and said: "Those men and this buzzer—that's my government."

Leonard Lyons

Yet he did not attribute his success to "his star," or to any such magic of fate. He said that the reason why such greatly superior numbers quailed before him, was, as one of his prisoners confessed, because they *lacked a cause* . . . a kind of armor which he and his party never lacked. When the time came, few men were found willing to lay down their lives in defense of what they knew to be wrong; they did not like this to be their last act in this world.

Thoreau in "A Plea for Captain John Brown"

I am not thinking of their physical and economic hurt, but of their deep spiritual hurt. The Japanese more than any other people on this earth are proud; and, at the same time, their government has for these past years kept them all ignorant of what has really been going on. If for those war years we had been kept in ignorance of what was going on, in what condition would our minds be?

So it is up to us all to be tolerant and to do all we can not to spiritually hurt the Japanese *people* more than can be helped. They must be loved back into the family of nations. The military and the big business deserve all they will get, but not the humble folk whether in country or in city, uneducated or educated. We missionaries and the church of Christ must all do our utmost in action, word and prayer to make it possible that America does the really just and righteous thing to Japan.

F. E. C. Williams



# Mission from Canterbury

An interview of Dr. Hewlett Johnson, Dean of Canterbury, by Stephen H. Fritchman, Editor of *The Christian Register*.

**D**URING the visit in this country of Dr. Hewlett Johnson, the Dean of Canterbury, England, it was this writer's privilege to speak with him at the great rally for American-Soviet friendship held at Madison Square Garden, and to discuss many problems with the Dean concerning special interests of the American Protestant church.

While several million Americans have read his two books, *The Soviet Power* and *The Secret of Soviet Strength*, few here knew the Dean of Canterbury as a person. His wit, his vitality of mind, his crusading zeal, his warm and responsive spirit won him thousands of friends in the several cities where he spoke. After a fortnight in America, he became the most talked about visitor since the end of the war. His countenance and eighteenth century clerical dress became familiar to millions of us through *Life* and *Time* magazines.

Not all the press reported his comments on religion or his forthright expression on public affairs, the atom bomb, the propaganda against the Soviet Union, and other matters. For that reason as editor of a church journal, I sought to report the Dean's comments on more basic questions not carried by the press. His replies are reported here exactly as the Dean made them. The answers to the four questions I asked the Dean, reflect the spirit and temper of one of the world's greatest living churchmen; one whose eyes are on the future but whose feet walk firmly on the soil of this present earth.

1. How can liberal church people in America best contribute to American-Soviet understanding?

By studying current literature, especially that published by the National Council of American-Soviet Friendship<sup>1</sup> and recommended by it. Learn what the Soviet Union really is, and try to disentangle the creative elements and see the building that is arising without letting the attention be sidetracked by the attendant upheavals and discomforts incident to the construction of such an edifice.

<sup>1</sup> 114 East 32nd Street, New York City.

"When I heard of a land with vast achievements I wanted to visit it. A frustrated Christian heard another country was trying an experiment. I went from a country that said it believed in God and lived as though it didn't to one that said it didn't and acted as though it did. I've seen something happen in Russia and the rest of the world should hear about it."

*The Dean of Canterbury in  
New York City, November 19, 1945.*

In England, middle class people are realizing that they have a moral as well as a commercial and material stake in the patterns with which the Soviets are experimenting, i.e., the efficiencies and economies to be derived from the socialization of public utilities and large-scale industries which will set free money to finance and provide leisure for multitudes to enjoy an ever-expanding fringe of activities. Millions will be able to afford finer decorations, finer clothing, to the encouragement of artists. It will encourage those with skills and initiative. There will be innumerable activities for the present middle class. It is reassuring to know that in older and more stable societies—better educated and more intellectual, such as our own—changes can now be made peacefully that were perhaps necessarily achieved by force in societies long oppressed. When any change is understood and welcomed by a majority of the people in a democratic society, it can be made without any violence at all. Violence occurs only with heavily oppressed majorities or in a balance of power where the weights are fairly equal. If the middle class and the proletariat take the same side, change can happen easily. However, if the middle class does not recognize its own interests and thwarts such change, it can produce a clash with consequent bloodshed.

2. Are Soviet economic and political doctrine and practice contradictory to liberal Protestant ethics?

Most emphatically not! The very definition of socialism implies justice and responsibility. "From each according to his ability"—stresses responsibility. "To each according to his work"—is the dictate of justice. The very definition of communism, which is a moral advance upon socialism, brings into play the higher motive of *cavitas* when it asks not only for the sense of responsibility—"From each according to his ability" but also "To each according to his needs."

3. What is the reason for such violent criticism of the Soviet Union by many church leaders, especially among the Catholic clergy?

Amongst the best of the clergy there is the clinging to that which has proven good and the fear of any change. We must remember Christ's tolerant words: "Those who have tasted the old wine do not straightway desire the new."

Among those not the best, there is the desire to maintain for their own enjoyment the privilege which established religion has provided. There is also the sense of power which is inherent in any movement which has won its way in the world. That is peculiarly the case with a great religious institution built up by faith but now resting upon its material accretions which were incidental but have become fundamental, which reminds me of Christ's words about the virtue of traveling light through life!

4. Does the new Labor Government give signs of supporting a postwar policy of cooperation or of antagonism to the Soviet Union?

One must distinguish between the Labor Government and the forces which have thrown it into power. The Labor Party leadership was the only one available at the time. It is undoubtedly true to say that the vast majority of the voters were and are in favor of the most cordial relations with the USSR, and that many of them are deeply distressed by the atomic bomb issue is proof of this feeling. As time goes on, it is inevitable that the younger able men will work their way into the government and I fully anticipate that the composition of future labor governments will take a markedly leftward turn.

I asked of an old friend who served twenty months in the dreadful death house of Mauthausen, "Who behaved best among the inmates? Business men? Intellectuals? What race? What political parties?" He answered, after thinking a long time, "Priests." They remained men who served an ideal higher than the highest achievements of man; an ideal in whom alone man attains significance and worth. They were those who knew that *man, as man, is a soul.*

Dorothy Thompson



# The Fault of the Fences

Mary M. Lago

NOT long ago I traveled through western Pennsylvania, for the first time since I left it as a little girl. The train passed through steel cities and mining towns, each grubbier and uglier than the last, each set in surroundings similar to those of my old home. I had been away thirteen years, and during that time I had grown up. I had forgotten how heavily the blight of mill and mine lay upon everything and everyone around them.

I had forgotten how steep and barren were the hillsides, how dreary the rows of company houses into whose windows a score of trains a day belched smoke and soot. I had forgotten the cindery back yards, the neglected gardens, the dirty curtains blowing in a dirty wind. With fresh incredulity I saw the mountains of slag and slate. And I had forgotten the anxious look of the people, even in a year when the industries strained at war speed and everyone had jobs. For the first time now, I saw the scenes of my childhood with understanding.

I have been told that I had an unhappy childhood, meaning that there were no children in our block who belonged to the First Presbyterian Church and few in my school whose parents spoke English as their native language. I have protested that I was very happy, for I had loving parents, a nice house and the advantages of a professional background.

Now I see that I really was unhappy, but not merely because our neighborhood had changed and the Presbyterian families had moved away. The real reason was the disease which infected my small world of neighborhood gang, public school and Sunday school, as it infected all our town—a disease of division between economic groups, between religious groups, between racial groups. Relationships between the people in that steel city were as barren as the hills on which it stood.

Symbolic of our life there was a fence, a high wire fence, which stood between our yard and our neighbor's yard. It began at the street, mounted two steep terraces, continued between our houses and up a long slope to the very end of our two properties. Most of the yards in our block were fenced off in this way, and for a long time I thought that neigh-

bors always had to have fences between them.

The family on the other side of our fence was Irish and Catholic, as were many of the families on our street. They had six children. I was an only child. On Sundays they went early to mass and then played ball in the street; I played alone with my books and paint-box and often went back to church later in the day. On weekdays when we were on good terms, we played paper dolls or jacks through the spaces under the wire. When we were "mad"—which was at least once a day—we threw stones through the fence until an irate parent came out or rapped on a window. They never came into our yard except to do some defiant mischief. I never went into theirs unless I was with my mother or being disobedient.

ALL the kids in the block, both Catholic and Protestant, played together on the sidewalks, but life among us was an endless series of squabbles and jealousies. Through all my memories runs the raucous refrain, "You cheat! You cheat!" which ended nearly every game. There would be an angry scramble, and the accused would be chased by the whole pack of us to the haven of his own front steps. We never learned either to work together or to play together.

We desperately needed some common interest. The whole gang of us had a tremendous enthusiasm for organizing clubs, and a new one sprouted almost monthly. After the officers had been chosen, the password selected and the clubhouse (an old garage) decorated, we would fall to squabbling, and the club would die a violent death. In a little while we would start all over again. If only some understanding adult with plenty of time and patience had turned one of these aimless attempts into a scout troop, a crafts club, or a reading circle! Soon, I am sure, many of the fences, both tangible and intangible, would have come down.

But our parents, though constantly distressed over our troubles, were too busy. No one ever thought of a cooperative recreation project. There was no community center, no nearby church facilities open for neighborhood activities. There was not even a public library at

that time. And the city wondered why it was afflicted with a sort of chronic vandalism and juvenile delinquency.

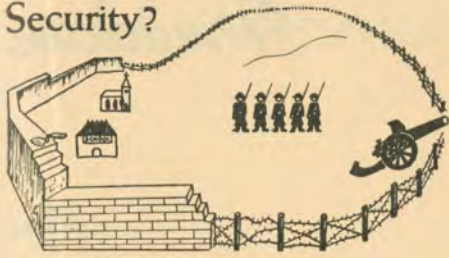
In the public school which I attended, our one really common denominator was our enrollment in the same institution. We were a very miscellaneous lot of children. Our origins were Polish, Greek, Czech, Russian, German, Finnish, Italian and a minority of Scotch-Irish like myself. I visited my schoolmates' homes and they came to mine, but our mothers never met. Nor, for that matter, did the Italian-born mothers ever meet the Russian-born mothers, nor the Finnish-born the Greek-born. There were no Parent-Teacher Associations. The "American" mothers thought that the "foreign" mothers wouldn't come anyway. It is true that the obstacles were great; many parents spoke no English at all. Compulsory education and truant officers fitted nowhere into the pattern of their past experience.

OUR teachers taught us well, but the city grew out of its schools as I grew out of my clothes, at an alarming rate. They were kept busy, I suppose, with teaching us our lessons from day to day, hunting down the offending garlic-chewer and weeding the foreign idioms out of the pupils' English. Yet how rich might have been our education because of the diversity of our backgrounds! Our school frequently gave elaborate pageants and plays. Parents spent much money, often at great sacrifice, to dress their children as butterflies, birds or flowers, when without a doubt there were boxes of priceless "Old Country" clothes in many a closet and attic. Folk dances and plays could have given us pleasant lessons in world friendship. In music classes we learned meaningless ditties about "The Happy Gondolier, O!" when every child of Italian parentage in the class could have coaxed his parents to recall the songs of their youth. We were stuffed with geography facts, but they were seldom enhanced with material from the backgrounds of the pupils themselves.

The membership of our church was largely of Anglo-Saxon origin. The Sunday school studied the usual quarterly lessons and gave the usual special pro-



## Security?



grams. At least, that is all I can remember. Yet I know that in the city were sister churches of European origin with different histories and different customs from our own, small churches existing by sheer courage. Language may have been a barrier between the adults, but the children spoke English. Yet we seldom, if ever, shared our activities or traded teachers or classrooms for a Sunday.

Once, I remember, my Sunday school class visited another church. It was a small Negro church with spotty paint on the walls, a pot-bellied stove near the pulpit, and the congregation seated on hard benches. We filed in behind our teacher, all dressed up in our Sunday best, and stood in a self-conscious group at the front of the church. The Negro children on the front benches stared at us and we stared back. The minister and our teacher exchanged a few words and presently we filed smugly out again. The Negro children never came to our church at all.

The train slowed down as we approached a station. A small girl in a dirty dress was playing in the cinders of the railroad embankment, which was also the front yard of her home. As we passed she waved to us, and a few in our car waved back at her. Greetings to the third generation of those Americans who made the steel on which we traveled and mined the coal which fueled our engine! Greetings to an American who so far had seen only the rag and tag of what America has to offer—to an American on the other side of the fence!

If she grows up and changes her name from Markowitz to Martin, or from Santini to Smith, if she is ashamed of the foreign tongue or of her color, if she is intolerant of all religions except her own, then something precious will have been lost to us. It will be the fault of the fences between the yards, the quarrels between the children, the lost opportunities for establishing a common ground between people who are literally a world apart.

I missed the chance to grow up appreciating America's rich heritage which is concentrated in that part of Pennsylvania, as heavily as the deposits of coal and ore. If another generation misses it, it may be lost forever.

March, 1946

## Report from France

**B**ECAUSE we are so tired, weak, and sometimes discouraged, we are more sensitive than usual. Our reactions differ from those of people who have not undergone occupation. In one sense it is possible to say that Hitler has succeeded well with the work that he undertook. Wherever he has been, even among those who resisted him, his touch has destroyed something, were it no more than a confident attitude toward life, a human quality of enthusiasm, or a freshness in living that can never be rediscovered. We are a little like children whom the hazards of life have exposed too young to human suffering. We need a great deal of understanding and sympathy. We need much forgiveness and help, as brothers in the faith who have suffered greatly and are in need of support.

Into our religious attitude today has crept a kind of skepticism of all human idealism. During these five interminable years, France has seen so much injustice that many no longer believe in the goodness of man and the progress of humanity. We think rather that we are condemned to live in a world over which Satan rules. But at the same time, because we are Christians, we also know that Satan has been vanquished and that God has already given us a new life. And this hidden new life is something we must show in this world.

One of the things we have learned during these years of trial is never to be discouraged or to give up. We belong to God, and therefore it is impossible for us to remain impassive before so much evil in this world. The Christian should remain a Christian not only on Sunday morning at worship, but also in his professional life, in his home life, and in his life as a citizen called to take part in the political affairs of the country and to work for international peace. We must act as men who believe that Jesus Christ has saved them, as men who already possess a perfect and holy life in the faith.

It naturally follows that if we sincerely believe this, we can no longer live as other men. If I believe that Jesus Christ gave his life for all men, then I cannot accept a regime in which some men, because of their race, are declared to be inferior, I cannot accept an economic order that reduces some men to veritable machines incapable of intellectual or spiritual life. I cannot accept the kind of state before whose power truth, integrity, and justice must give way, or to which man's physical and spiritual life is completely subject. To be a Christian in the world means for many French Protestants to take a full share in its life for the sake of Jesus Christ.

Philippe Maury

(This is part of a pamphlet, *Messages from Europe*, which is published by the Missionary Education Movement and sells for twenty-five cents. It is well worth reading.)

## source

I return to the fact that Christ was a man who went out and worked at his religion. He didn't stay in one place. He didn't hide his candlestick under a bushel. He battled so hard for his cause of peace on earth, good will toward men, that eventually he sacrificed his life. . . . The world now has two distinct and definite alternatives: (1) We can get into another war and see the globe made into a ball of fire by the hand of man himself. (2) We can use practical Christianity to prevent war and harness the energy of the atom. . . . The problem is immediate and urgent. We have to decide now whether we are going to fight for peace just as vigorously as we fought for war, or whether we are going to drift—which eventually means another war. We have got to make up our minds whether we are going back to the basic teachings of that man who was born almost two thousand years ago and whether we are going to carry them out.

Drew Pearson



Drawings by Enrico C. S. Molnar

## Peace?



A world wide armaments race? . . .

Let us be clear about it. You can call, as General Marshall does, for a tough and offensive army program, or you can call for a creative peace program—but you cannot call for both at once. If we choose a peace program, we must shape our army program to fit it. Otherwise we shall find ourselves shaping our peace program to fit our army program.

Max Lerner

It is not the critic who counts, not the man who points out how the strong man stumbled. The credit belongs to the man who is actually in the arena—whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again; who knows the great enthusiasms, the great devotions, and spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement; and who at the worst, if he fails, at least fails while daring greatly; so that his place shall never be with those timid souls who know neither victory nor defeat.

Theodore Roosevelt



Freedom

Phil



### AT THE UNIVERSITY OF WISCONSIN AND THE NEWSPAPERS SPEAK:

#### PRO

In the light of the publicity given the anti-conscription rally held on the University campus Monday night, I am moved to comment on the reactions of the veterans on that occasion. The thought that the general public might gain the impression that all veterans had been swept up in a surge of militarism makes it mandatory that we who haven't make ourselves heard.

Particularly objectionable to me is the conception that seems to be prevalent among veterans that by reason of their precarious army experiences they have gained a vast store of wisdom which those without a discharge button cannot question, or at least cannot hope to achieve. I am fearful that many of those who fought for democracy—in uniform—seem to think that only they know the real meaning of democracy. And they are so very sure that they are the sole valid interpreters of democracy that they deride and defile those with an opposing viewpoint. Perhaps therein lies our strongest argument against conscription.

I, for one, do not consider myself so enlightened. Though riding through a flak and fighter filled sky over Germany taught me the meaning of fear, I cannot remember having thus gained a similar meaning of democracy. In fact I have a strong contrary conviction that I retained my democratic spirit in spite of my army career.

Neither do I contend that service in the armed forces gave me a superior picture of our national defense needs. In fact I must admit that my clearest picture of

the war came from reading the daily newspapers and *Newsweek* magazine—both of which were at all times available to the lowliest 4-F.

—John A. Growouski, Jr., Univ. of Wis.

#### CON

Both friends and foes of conscription will be disgusted with the spectacle on the lower campus of the University and in Capitol Square last Monday evening. The event was a supposed rally in behalf of anti-conscription. The cheap and unimpressive technique of placard propaganda was employed by a group of students claiming to represent the viewpoint of veterans of World War II.

These students are a bit misguided if they believe that their cause is enhanced by mob tactics. They may have a perfectly good case in opposing peace-time militarism but no one will respect their convictions with such a trashy presentation as was made the other night.

And in like manner we can hold little regard for the heckling and rabble-rousing efforts of their opponents. These gentlemen might learn the first principle of democracy; that we give those with a differing view a fair hearing. In America we do not scatter an audience by creating a commotion.

The net result of a spectacle like this is to make all rational persons fed up with so-called "liberal" movements. That is not representative of true liberal thought. It is a grudge against everything and a desire to reform human nature overnight.

—J. Stewart Diem

TO what pure joy is the Christian minister called! The pastor ought to share some of the naive delight of a John Muir drinking in the beauty and grandeur of the Sequoia forest. His message to life ought to be like the ministry of the wind to nature's variegated forms, the wind singing high in the needled redwood boughs, or playing a childlike game with the flowers of the meadow, or ruffling the fur of a surly bear standing alone on a towering rock, or perhaps shredding the clouds out of their cotton-like complacency in order to swirl them into new patterns, sky-high symbols for men's eyes to absorb. The personal vocation to become a lifetime representative of the name of Christ is surely to be received with this spontaneous thanksgiving and praise. Are we not called, like the wind, to a perfect combination of freedom and responsibility? And are not the minister's particular freedom and responsibility his two main reasons for joy?

The freedom which is part of the calling of the minister is truly the deep desire of all, for who would not give much for the realization that the bonds of the ego have been broken, that we no longer have to be that little pigeon-holed thing people always thought we were, that our possibilities in Christ are infinite? This is the joy of freedom from self. Look how the world runs after it! The eager turn of the Fascist peoples from their petty, insecure individualities to incorporation in that perverted over-soul, the state and the leader, was fundamentally a need to sacrifice self to a higher significance. Notice also the restless attempt of the bourgeoisie to buy friendship and popularity. In our world these are the normal searchings for freedom from self. Compare this satisfaction with that of the true minister who avowedly rests all, even his worldly livelihood, on Christ and the reality of his Kingdom; he is the "Gambler on God" who holds back on chips but risks all in the faith of his calling. And although men own different masters in their restless desire for selflessness, surely it is the Master on the cross who alone deserves our final loyalty. No wonder the minister is called to the joy of freedom from self.



# and Responsibility

Bashor

**B**UT there is another liberating delight which summons us. For so many people, even good Christians, life is such a scattered, broken, hardly recognizable melody. The notes are erratic, like those of the baby house finch just learning to sing, who sits proudly on the telephone pole to greet the day, but whose unsteady voice can not yet manage the call; the sound jumps and cracks, and when he has finally mastered a tiny phrase, the finch wakes his neighbors with a shrill and monotonous repetition. We men desire unity and purity of soul. We want to sing with the richness of variation which can be beautiful only when integrated into one theme. This is the freedom from the divided soul. The factory owner tortured by the necessities of the "business ethic," the laborer caught in the boredom and tedium of modern mass production methods, the statesman moved by "expediency" to use questionable methods—these are examples of the common acceptance of a divided life. Everywhere we see the tragedy of the split between ideals and vocation, between the seventh day and the remaining six, between what we really want and what we have to do. *The minister has the incomparable chance, as few men have, of living a whole and integrated life.* It is his business to become so Christ-focused that there is no break between work and religion but one strong, clear song the whole day through: "Oh Lord, deliver us from the life divided unto the life united."

These are the delights of freedom which can particularly thrill a minister and make his spirit as the wind. The totality of his mission is called freedom from division which allows him to live so trustingly in Christ that he may experience that release called freedom from self.

**B**UT the wind of the Sierras also has a purpose and a function for the environment in which it has its fulfillment. This invisible and directed movement carries oxygen for animals and carbon dioxide for plants. It bears on its shoulder rain for the refreshment of all. The wind in its fury must tear dead branches from the leafy heights in order that the ever-growing Sequoia may have room and

Phil Bashor will have graduated from Occidental College before this number is printed. He is enrolling at Chicago Theological Seminary. "Religion," he says, "came to me through Allan Hunter and the many minor saints" of the Mt. Hollywood Congregational Church in Los Angeles.



challenge for new life. Thus the Christian ministry has joy not alone in the Galatian-like freedom which it enjoys in Christ, but also in the responsibilities which make up its service to man.

Does not the particular responsibility of a minister, from which all other duties spring, lie in his spiritual authority? Is not deep, inner religious authenticity the coin of the Kingdom, one side of which symbolizes the pitiful need of our world, the other side of which portrays the divine calling of every true minister? A personality free of self and free of division, a personality founded beyond sight in Christ, this is the Christian minister, perhaps commissioned by earthly hands and institution, but necessarily commissioned by his Holy Spirit. This is the secret force and mystic direction of that wind upon life which is God's redeeming grace. As one stands alone upon a rock which has thrust itself out of the forest, gazes at the whole sweep of beauty from the extending haze-filled plains below to the massive snow-spotted ranges behind, and feels the full force of the wind catching his body, he marvels indeed and asks from whence this eternal pressure comes and why. But certainly it is there, and spiritually as well as physically, confronting and molding men's souls. It is the responsibility of the minister to become a part of this unconquerable force

of love upon the face of the earth, and if he succeeds, his credentials are secure. The sermons may be doctrinaire; the counseling may be shallow; the enthusiasm may be forced. If that is so then the works of ministers are rightly ignored. But inner religious experience always has a key to men's souls which will not be ignored; this is the spiritual authority to which life will respond.

One needs wonder no longer why the call to the ministry is such joy. Freedom and responsibility of this magnitude and significance are real gifts. In the face of their calling one can do no other than accept and walk forward, as humbly as the bare feet of Francis of Assisi, and as ecstatically as his voice calling down the road, "What are the servants of God, if not singers whose task is to lift up the hearts of men and urge them to spiritual joy!"

The "reborn church" would pronounce ordinance, ritual, creed, all nonessential for admission into the Kingdom of God or his church. A life, not a creed, would be the test. Its object would be to promote applied religion, not theoretical religion. As its first concern, it would encourage Christian living seven days a week, fifty-two weeks a year.

John D. Rockefeller, Jr.

March, 1946



# Keeping the Conference on the Campus

WHEN the editor of **motive-in-Urbana** asked President Benjamin Mays what he wanted most to see students get out of those five days at the conference, he put it this way: "I would like to see them get a sense of mission that would motivate them and compel them to do something about the various crises that are upon us. It is so easy to be inspired momentarily, and to have all our good resolves evaporated after we return from the conference scene. I would like to see students keep this conference on their campuses."

Now, as most delegates have already discovered, keeping the conference on any campus is far different from taking it there. The conference will not stay unless it feels at home on the campus. And making it at home involves more than talking about the high moments like that when Roland Hayes sang almost in a whisper, "Were you there when they crucified my Lord?" Making the conference at home goes beyond treasuring the friendships formed at conference, precious as they are. Making the conference at home on the campus means more than filing away the notes of speeches (Bishop Oxnam asked that his hearers refrain from taking any) and discussions, or even sharing those notes with students who could not attend.

The conference had a threefold purpose, and the campus that makes this purpose its own will keep the conference. Any delegate who adopted (and did not adapt) these purposes for his own life has already taken the first step in getting the conference to settle down and be at home.

THE first purpose was to set before students an objective analysis of the real crisis of our time. It is a political-economic-social crisis, but primarily, as Bishop Oxnam, Dr. Harkness and others pointed out, a religious crisis. The hungers and fears and hatreds that threaten the world are the results of the beliefs and disbeliefs, as well as the acts, of mankind. The soft-headed idea that "it doesn't make any difference what a person thinks so long as he lives right" had few friends at Urbana. Tough-minded students—many of them stimulated in their thinking by experiences at Okinawa or on Anzio Beach—saw that there is little chance of a wrong-thinker becoming a right-liver. The real crisis of our time, they decided, has been brought on by fuzzy, wishful or dominated thinking, or lack of thinking in the realm of religion.

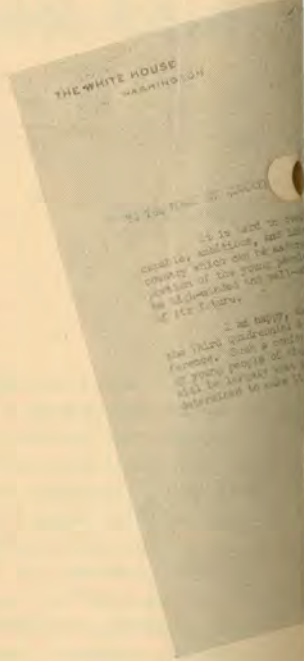
THE second purpose of the conference was to make students aware of the dynamic answer that Christianity can give to our problems through a working faith. This faith is centered about a personality, as George Harper suggested the opening evening when he said: "At the conclusion of the conference we must be able to say that we have met the Master who can meet the crisis." Dr. Day developed the same idea in his Sunday morning sermon on, "The Indispensable Man." Dr. Smart's closing address on the question, "What Shall I Do with Jesus?" outlined four things that the Christian student can do with Jesus, as he watches and waits and works for the Kingdom to be realized. He said: "We can remind ourselves that the primary purpose of Jesus was to keep alive the consciousness of the presence of God. He was not primarily the creator of a moral code, nor was he a social reformer. These things were corollaries. The passion of his life, and his earnest desire for his followers, was complete and joyous surrender to the moral love of God."

THE third purpose of the conference brought the church of Christ into the discussion as the channel through which ef-

[Concluded on page 25]

# Urbana

Drawings and sketches by William Schuble of some of the outstanding leaders of the Urbana Conference: Roland Hayes, Dr. T. Z. Koo, Dr. Eddy Asirvatham, and Richard Ellsasser.



## I Met th

I met the Master in the crowded fellowship gathered from all over the suffering earth; gathered to the cause of justice, love; gathered to worship God, and to gain strength to meet the fathers faced the crisis of all ages in the past, them, and though few a remnant to carry on the banner of Christ again, "Thy Kingdom thy will be done on

I met the Master as I saw old friends meet, and gained; as I saw the of our nations' youth face the issues of the

I met the Master as I saw many peoples fuse together white and black sitting other colors blending a pattern of Christian Southerners gazing at snowflakes from Northerners rejoicing all worshipping one uniting "as one people under the spell of a

[Concluded on



# Majority Report of the Minority

MASS education has reared its head in many and varied ways in the contemporary world. Peasants standing ten deep around a microphone on street corners in Moscow listening to the clarification of the new constitution, G.I.'s flocking to Biarritz or some other center to get refresher courses, sixty to seventy million Americans watching movies each week—these are all evidences of big-time education. Compared to them, eleven hundred students at Urbana, Illinois, listening to and participating in sessions of a church conference seem pathetic and insignificant. Yet while millions of people flocked to night clubs on New Year's Eve, eleven hundred students at the University of Illinois were impressed by reports on Christianity around the world, stirred to shouting by an organ concert of Bach, and moved to meditation and dedication at midnight when a communion service in the great auditorium of the university brought them face to face with the commanding figure of the universe during these nineteen hundred and forty-six years.

Over and over again, the students at the Third Quadrennial Methodist Student Conference heard the reiteration of the solution to the present crisis. They heard that the crisis was caused by a world which has ignored the life and teachings of one man. They had read this in the condensation of Sorokin's **Crisis of Our Age** before they came to the conference. They listened to some of the best minds in this country as these minds gave voice to the Christian answer to the crisis. The answer was always in terms of one man, his life and his way of living. Before the students went home, they were to hear a scathing arraignment of the church which had forgotten its leader. And on the last day they were to hear a speech filled with conviction which said that even though the ideal was high, the success of every Christian life could be estimated by the extent to which it sought to approximate the ideal found in Jesus of Nazareth. The Urbana Conference of 1945 was a conference at the beginning of armed peace; it raised to new and greater heights the man who came that the world might have peace, and whose coming was heralded by a chorus which declared peace to men of good will.

WHAT, then, was significant in this relatively small and seemingly unimportant meeting hidden away on the campus of a mid-western state university? How can this little effort for man's education toward an impossible and fleeting ideal be judged in comparison to the education for pagan living that is found in overwhelmingly large numbers all over the world?

The answer is not an easy one. Yet it comes in the very fact that mass education as it is seen most places is "herd" education, education which causes men to follow, not to lead, gives them an emotional shot-in-the-arm and then leaves them to their own devices. The education of Urbana was real in that it ceased to be effectively "mass" and became strikingly individual. As students heard the crisis discussed, they felt its impact on their own lives. As they listened to the Christian answer, they applied it to their own inadequate answer, and as they thought about the church, they saw its failure in terms of their own failure. They were quick to see that speakers were good or bad as they talked out of experience founded on hard and exact thinking and living. They found one of the highest points of the conference not in a speaker but in a singer, not in a speech but in a song. The students at Urbana went home moved by Roland Hayes' singing "Were You There?" They are the remnant that must still save the world.

[Concluded on page 24]

# 1945

(Top to bottom) Bob Hamill, Town Hall Forum moderator. No rooms, no meals, information pleeeeee! "I'm from Texas and I'm comin' thru." Four days and still no mail.



Master

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page 24]



# More on Urbana

## I Met the Master

[Continued from pages 22, 23]

I met the Master in that first great worship service, as I relaxed and forgot my frets and cares, meditated, and reached a closer harmony with all who joined in the "cause that can neither be lost nor stayed;" the Master was present as the descant soared above the student chorus as though the angels of God were present; I felt him as section after section joined in singing "A Mighty Fortress Is Our God," until all shared and felt the majestic sweep of the music and the abiding presence of God. I felt his call as I witnessed the consuming faith of Christian leaders who spoke; I gathered strength and courage by fellowship and fun throughout each important day.

Yes, I met the Master, as so many others likewise did. How could we fail to see him in the lives of those going to serve mankind; how could we fail to hear him in the music played and sung throughout each day; how could we fail to know him by the faith which each expressed; how could we fail to love him as we realized that the crisis which we are facing could be overcome—as other crises in the past had been overcome—that our Master had met and could overcome the present crisis; that through our help and work, and through the grace of God our Father, his Kingdom could come, and his will shall be done on earth.

WILLIAM M. WILDER

### TO THE CONFERENCE

FROM Oslo, Norway, comes a message from a man who stood against the Nazi paganism—the man whose spirit went through closed doors:

"According to Christ, reconstruction of your neighbor's home means the chief way of constructing your own. About who is your neighbor, ask not geography nor politics but Christ."

BISHOP BERGGRAV

## STATISTICS OF THE URBANA CONFERENCE

Number of states	44
Number of colleges and universities	243
Largest campus delegation (Univ. of Ill. excepted)	
Ohio State University, Columbus, Ohio	25
Southern Methodist University, Dallas, Texas	19
Largest state delegation	
Illinois (University of Illinois excepted)	92
Texas	86
Largest number of colleges and universities from any given state	
North Carolina	16
Texas	15
Number of students from foreign countries (from eight foreign countries)	8
Number of missionaries (from seven countries)	17
Number of leaders from foreign countries	6
Attendance:	
Students	1088
Counselors	237
Leadership	134
University of Illinois delegation	50
Visitors	38
Fraternal delegates	16
TOTAL	1563

## Majority Report

[Continued from page 23]

It was in the quiet confession of a way of life by an oriental Christian that students at Urbana found the clearest reflection of Jesus. It was not a speech but an answer to a question—a question that was uppermost in the minds of all these present—that made the conference a memorable occasion. For it was the answer to the great question as to how this little insignificant thing called the Christian student movement can be effective against the tide of paganism in the world today. A theologian was to give the answer, and the answer was to be found not in the latest treatises on atomic energy but in the ancient book of the Bible. The answer was to be found in the "saving remnant," the minority movement of honest and real Christians in our contemporary society.

ELEVEN hundred students went home from Urbana to two hundred and forty-three schools in forty-four states and to eight countries outside of the United States. At best, this is an insignificant number. But in schools everywhere, these Urbana students will join hands with all the other Christian students to form the small but powerful minority that may yet be the "saving remnant" of a world in crisis.

How effective this remnant will be will depend on how sincerely these groups take the findings of Urbana and carry them into their daily living—how much they are willing to sacrifice to stand against the sea of troubles that beset them, and how seriously they study and live to understand the deep and underlying causes of the crisis of our age and the Christian solution in the person of Jesus, his teaching in the Sermon on the Mount, and his living in terms of the cross.

A freshman from a woman's college in the South may have been too optimistic when she wrote after the conference, "May the spirit of Urbana live in our hearts forever—and may this crisis be met!" Yet it is this spirit that is reflected in a letter from a minister in a great church: "You will be interested, I am sure, in a delightful experience that was mine yesterday when one of our finest young men who has recently returned from three years overseas, much of it in actual combat, came in to see me. We have been in regular contact with each other through this period, and we made him one of our delegates to the conference. He told me that he was much stirred by the conference and was in disagreement with some of the things that the leaders said, but he felt the challenge of Christian service growing upon him until he is now ready to tell me that he has definitely decided upon the ministry as his career. I asked him what he felt was the most helpful part of the conference, and he told me that he thought the last address was the thing that clinched things for him. He has university work to do, but he is the type that will stand by his purposes to prepare himself well for Christian leadership. We will be proud of him."

This was the significance of the minority meeting at Urbana. It is the significance of dedicated Christian living in all areas of life.



## PROLOGUE TO A REPORT

THE stars continue, though it is winter, oak leaves hold to the tree; the seasons follow their pattern. Yet in our time fascism has thrown its muck of disease in our face, war has worn us out, and the end of the war has brought the difficulties of adjustment; both the adjustment to peace, and the individual adjustment to life, that is the veteran's problem—though it be only the difficulty of finding living quarters.

These things are not the crisis, but only small parts, mere signs that there is a crisis. Perhaps there is always a crisis. But this one that exists, as you look at your watch and tell the time, has so many signs, so many hints: race riots, divorces that spore, multiplying geometrically it seems, revolt in China and in the Dutch East Indies, protest in Korea, strikes, strikes, strikes and the threat of strikes, stubbornness on the part of management, inflation that burns up money faster than riotous living, and the final thing, the discovery that did not cause the crisis, but focused it—the atomic bomb.

Japan surrendered in top hat and tails. Motion pictures were taken to record the event for history—Here to see forever, the end of the Second World War. At home gasoline rationing was dropped like a hot potato. And we could ride the nation again. But perhaps the most important thing that happened Was a speech whose few words were repeated often at the conference. . . . Lips moving and the muscles of the throat, the crisis was analyzed. General MacArthur said: We have had our last chance. . . . The problem is basically theological. . . . It must be of the spirit if we are to save the flesh. . . .

He was right, for the crisis is the conflict between a life based upon Christianity and a life based upon materialism.

(These lines by Tony Stoneburner are part of a prologue to a conference report given by students at DePauw University upon their return from Urbana.)

ONE of the world's great Christians, with a life purified by sacrifices in the slums of Japan, burned and scarred by a war that has all but cost him his life, taking time out of an exceedingly busy schedule for relief and uplift of the Japanese people, Toyohiko Kagawa, cables the Methodist students of the United States:

"Repentance, forgiveness, redemptive love in Christ is only hope for permanent peace in world."

KAGAWA

## Keeping the Conference

[Continued from page 22]

fective action can be taken to meet the crisis. Doctor Heinsohn drew a helpful comparison between the visible church that is and the invisible church that is to be, the church of our dreams. Dr. Burkhardt declared that the church can achieve its mission "only if those who make it up are busy at the job of building the beloved community and winning others to Christ so that they, too, may join in the sacred task. Among the difficulties, he mentioned "paganism" and defined it: "By paganism we mean denial of God, the assumption that people are only a body, that love is only a physical thing, that marriage is sexual, the white man is superior, that all labor unions are evil, that money is the final value, and that war is inevitable." Bishop Ralph S. Cushman added: "The church must first be a holy church, with Jesus Christ at the center."

Students added more as they dealt with the many and varied aspects of the church's task, talked over in the conversation and conference and workshop groups and in the informal knots of fours and sixes as they started home. They were continually asking, "Where do I fit in? What does this do to my lifework plans?" Students were vocation-minded. Their picture of the world was set in the frame of their own job interests. For they saw that Christianity cannot meet the crisis unless Christians, with lives to give, are willing to meet it.

And that was the best hope that the conference would find a home on the college campuses across the country.

T. Otto Nall

## TO THE CONFERENCE

AN ambassador of peace, a member of the United States Staff of World Charter, lawyer, statesman, churchman, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ, John Foster Dulles writes:

"When Christ talked to those who were worrying about their material welfare, he told them to forget about themselves and to concentrate on seeking the Kingdom of God and his righteousness. Then, he said, other things might be added to them. Today mankind needs desperately those who will follow that advice. Everywhere men are afraid for themselves. What will postwar economic conditions do to them? Such are the concerns that preoccupy men's minds. They clamor for some law, some treaty, that will guarantee them security and prosperity.

"That psychological state is itself man's greatest menace. There is no way to save men who think only of themselves. Righteousness, and only righteousness, could have saved Sodom. Only righteousness can save this world from a like fate.

"Let us then forget about the physical dangers that menace us. Let us concern ourselves with seeking God's righteousness for the earth. Then, perhaps, other things will be added to us. For if we succeed, we shall at least have the moral foundation upon which alone world order can be built.

"If men are to go in the way of seeking God's Kingdom and God's righteousness, the youth must lead them. They have the contagious enthusiasm, the fresh approach, the undulled vision, the untaxed strength—above all, they have the future."

JOHN FOSTER DULLES



Drawing by William Schubler

Dr. T. Z. Koo, Secretary, World Student Christian Federation



# On Campus, They Say---

## On Polishing Apples

"Never park on a professor's desk!" warns a Teacher's College professor at Cedar Falls, Iowa. "It will be just the time the wife comes in for those car keys she forgot! And what's more, it's a pretty dumb form of apple-polishing!"

The professor defined polishing the apple as "working a teacher for a grade you really don't deserve," and added that students who do earn a good grade don't apple-polish. "It's mostly the border-line cases who do," he said.

Asked how professors distinguish between genuine interest and apple-polishing, he said, "Well, I think one reacts to it instinctively. It's something in the tone of voice, the facial expression, that helps to let us know whether it's sincere interest or just a game."

One of the worst types, he says, are "students who phone the instructor at his home in the evening to 'check on an assignment.'"

Another type comes up after class and says, "I was so interested in what you said about so-and-so!"

"It's too bad," said the instructor, "that the idea of apple-polishing was developed, because I think students miss wonderful opportunities to get acquainted personally with the profs."

—*The Maine Campus*, University of Maine, Orono, Maine

## On Peace Groups

In the hysteria in high circles regarding the nature of the German people, there is an easy tendency to forget that the Germans, just as with the English and Americans, have had peace movements.

There are times in every nation when the worst elements seize control, and the vast spineless middlemass accepts them and receives the blame for them. It is the extreme elements in a population that whip the sheep. The only blame on the majority of a nation is that they are made what they are by those they let influence them. Here is Germany's extreme pacifistic record:

The League of War Resisters: There were 4500 members.

The German Peace Party: There were 30,000 members in Germany proper. The 1930 program called for the abolishment of armies, navies and conscription. Also published a weekly newspaper *Das Andere*

*Deutschland* (The Other Germany). Their secretary, Fritz Keuster, spent five and one-half years in Buchenwald.

German Students' Peace Club: Active on many German university campuses.

Women's League for Peace and Freedom: This was the largest and most active German group. In 1927, a peace letter, similar to the one circulated in England, was distributed about the country, calling for the abolishment of war. It obtained 90,000 signatures.

It is always wise to remember the concentration camps were first designed to hold anti-Nazi Germans, and they were kept busy for seven years before the foreigners became involved.

—*Los Angeles Collegian*, University of Southern California, Los Angeles, California

## On True Life Insurance

IT has been said that the true function of human society is to "release and employ the talents of all its citizens." The obvious truths in that statement are well demonstrated by the attempts our government is making towards rehabilitating and educating veterans of the present war.

What we are now giving to our ex-servicemen in the form of training, we owe in a way to all our youth, the chance for adequate schooling and planned opportunity. That is what the phrase . . . "all its citizens," really means.

It is not sufficient to raise the "average" level of education or to single out exceptional students for scholarship "rewards," for by this action we shall certainly not be utilizing all the potentialities that lie hidden in all our citizens.

The cost of financing it would be infinitely smaller than the cost of wars, and perhaps it will pay even greater dividends in the future when wars may be avoided as a partial result of such training.

—*Boston University News*, Boston University

## On the Common Root

If words had shapes and colors, "motivation" would surely have the many facets of a star-cut gem. For as surely as motivation in one instance is at last ascertained and defined, it appears in another guise under other circumstances. Motivation for success in college courses may come through many channels, in many forms. Certain outside "artificial"

ones are undeniable—for example, parents whose scholastic standards for their children are rigidly high. Ambitions toward scholarship awards, or an all-inclusive desire for degrees may explain the devotion of some others to industrious study.

Motivation, it seems, grows as a tangled vine, but surely with a common root. Just what is this shared ingredient, this unnamed and unrecognized incentive, that spurs students to enthusiastic effort in widely divergent courses?

It is directly traceable, it would seem, to the "outside" motivation supplied by the professors. The knowledge that his contributions to a course are valued and *expected to be good*, is probably the greatest single encouragement a student may have.

People work best, then, not for mere Pollyanna approbation of their every attempt, but for the conviction that they are being helped to do well something which deserves their best effort. When students believe their teachers to be broadly understanding, to be worthy of emulation in their own lives, and to have a genuine interest in those they teach, as well as in what they teach, then students do their best work.

This responsibility which students place upon their professors may be ignored, sold out, or accepted as a challenge. In any case, placed by yet uncertain but potentially sure hands, the responsibility is there.

—*The Hamline Oracle*, Hamline University, St. Paul, Minnesota

## On Bull

Bull sessions constitute one essentially Swarthmorean institution that touches every one—Perhaps such discussions, however grave or trivial, bring to non-Friends many of the Quaker principles in secular form. For in them, search for truth runs free—unchanneled by formula or taboo. Here, also, the individual is of chief importance. His contributions are welcomed whether agreed with or disputed.

Pools of ideas and reactions do much to cement elements in the community that otherwise remain disparate. Thus it is that even more than the weekly gathering of the whole college in collection, bull sessions reinforce our sense of community and our sense of cooperation.

—*The Phoenix*, Swarthmore College, Philadelphia, Pennsylvania



# Urbana Conference "People-rama"

MORGAN JOHNSON



*Conferees—*  
Bill and Sue



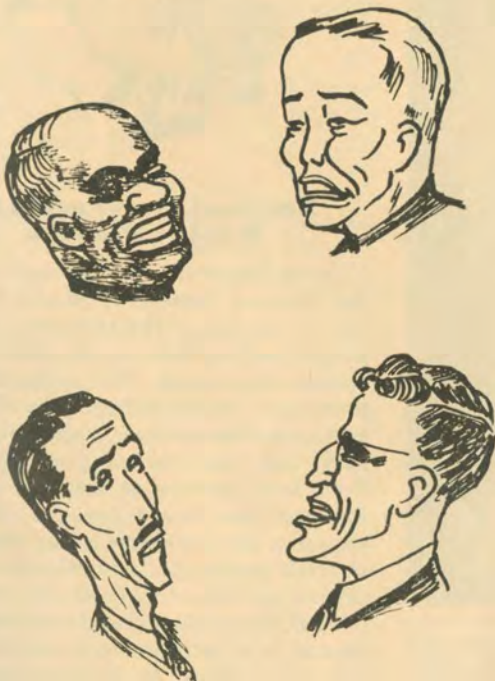
*Boys will be boys!*  
Bishop Cushman, Sidney Lovett, Edmund Heinsohn



*Women!!*  
Dr. Georgia Harkness  
Mrs. J. D. Bragg



*Community vs. Calamity singing!*  
Russell Ames Cook and wife



*The world speaking:*  
India, Eddy Asirvatham  
China, T. Z. Koo  
Philippines, Don Holter  
Africa, Bishop Booth



*Just hold for a minute more.*  
Dr. T. Z. Koo, Bill Schuble



# How to Affiliate with the Wesley Players

## You Must Have:

1. A program of drama study and production which has been effective for about two years before petitioning the National Society.
2. A majority of college students in the membership of your group.
3. An excellent quality of performances.
4. Some equipment and resources in costumes, lighting, staging (perhaps for the chancel) and library.
5. The interest of the Wesley Foundation director, or pastor, or both.
6. An adult sponsor with some technical knowledge of drama and a real religious experience.

## If you have the above six requirements:

1. Write the national vice-president and describe the status of your group. She will tell you whether or not you are ready to receive application blanks.
2. When you receive the blanks, fill them out immediately and return them to the national vice-president. She cir-

culates them among the executive committee. If each of the committee agrees that your group is set up and equipped to become a permanent unit in a significant movement, five chapters are asked to examine your papers and vote on your acceptance.

3. You will be notified of the outcome of the vote and when a national officer or deputy can install your chapter.

If you do not have the above six requirements:

1. Write the field adviser on organization about the status of your group. Be sure to name the plays you have done. She will:
  - a. Make suggestions about improving the quality of your work, finding a sponsor, or help solve whatever your difficulty may be.
2. Go to work to achieve the six requirements for affiliation. Wesley Players wants every student group that is

doing solid work in religious drama affiliated with it because:

- a. It increases the significance of religious drama to know the scope and quality of work done in the field.
- b. There is stimulation and correction in the work of each for all the other groups.
- c. If the Christian church is to have anything to do with the shape of the postwar world, it must be united and vocal. Wesley Players is a chance for both.

You need to be affiliated with the National Society of Wesley Players because:

1. It will give you help in organizing your group, in choosing materials for study and production and in techniques of performance.
2. It will give your group a new sense of significance to be a part of a national movement.
3. It will give your group a sense of importance in joining a movement effective for twenty-two years.
4. It will give you an outlet to share your discoveries and the values you create.

*(These suggestions come from Mrs. Joe Brown Love in answer to many requests from student groups about affiliation with Wesley Players. Marian Perkins, Univ. of Ill., Urbana, Ill., is national vice-president.)*



Wesley Players held a National Convention during the afternoon hours at Urbana. As a feature of the meeting, Mrs. Cecile Bell Adam, director of the chapter at the University of Wisconsin, gave a costume demonstration. Our picture shows Mrs. Adam pointing out costume features on the Players who volunteered to serve as models.



## National Convention of Wesley Players

James Foreman is the new president of the National Society of Wesley Players. He is a junior at the University of Arkansas and has been present at two national conventions. The national vice-president is Marian Perkins from the University of Illinois. She is a senior in chemistry, but plans to do graduate work. Betty Lou Hazelton of the University of Iowa, at Iowa City is national secretary-treasurer. She is a drama major who hopes to work professionally in religious drama. Chosen as editor of *Footlight* was Iver Opstad, also of Zeta chapter at Iowa City. Opstad is a returnee with several years to stay in college. These officers are elected for a two year term.



**D**URING the creative interest hours on movies held at the Urbana conference, some of the readers of this page had the opportunity to air their views on motion pictures. Those views, as was to be expected, did not always agree. Some held that movies are for entertainment, and that the only ones worth patronizing were those which make one forget everything and enjoy the hour for its own sake as "fun." The movie that had something to say, they held, was wasting our time—such messages were more easily and effectively gained from books or sermons.

All agreed that movies make up a large part of the average recreation calendar, and that their influence is wide and significant; everyone would like to have better access to reliable reviews of movies before they appear in local theaters. Most of those in the group have found the reviews such as  *motive* has carried in the past too late for effective assistance, while one or two have found them too early—chiefly for very small towns or neighborhood city theaters. Some effective means of enlisting the cooperation of local theater managers, everyone agreed, would be all to the good, so that better films could be shown on evenings when those who choose films carefully can attend, and so that some of the less publicized but technically excellent films could be made available. Such cooperation, it was felt, was a goal for community effort.

All who took part in the discussion agreed that many things are wrong, as well as right, with the movies. And they sensed much good in the future if movies could be tied in more nearly with the ideals of a better world, could interpret the issues of good and evil with the effectiveness which their popularity would make possible. They discussed ways that development might come about, and wondered if any steps are being taken to achieve it. And that last query leads to some interesting facts.

#### In the United States

**T**HERE are technical societies, to be sure, to which cameramen, for instance, belong. There is the Academy of Motion Picture Arts and Sciences, but most of its strength seems to be dissipated in the controversy surrounding the voting each year to decide recipients of "oscar"—that decision being determined by the voting power of technicians belonging to one company or another. There are a few organizations—most of them women's or parents' groups—which seek to encourage more films for family patronage. But there is no concerted effort to analyze motion picture development or assess its place in American life. There is no serious magazine on motion pictures as art. Lillian Hellman reported upon her recent return from Russia that motion

# To Advance the Art of Cinema

MARGARET FRAKES

picture people in that country were amazed at this lack, and even more amazed at the circulation of our magazines of the "fan" type. Perhaps all this is because films have been produced in this country so far, except in rare instances, for one purpose and one only—to turn over the greatest amount of cash at the box office for the least outlay for money at the production end.

*Variety* reported recently that there is a new awakening of interest among colleges throughout the country for the introduction of courses in motion picture analysis and production. New York University and the University of Southern California have pioneered in this field, both having offered such courses for a number of years. They have specialized in the workshop type of course, in which students may explore the future of the movies by conducting experiments for which commercial producers have neither the time nor the inclination. Under the supervision of Robert Gessner, head of the New York University motion picture department, colleges with drama courses are being encouraged to introduce courses on the motion picture. Some eastern schools are already tied in with the program, and the goal for the first year is set at twenty colleges from coast to coast.

#### Among G.I.'s

**A**MONG the courses offered American service men stationed abroad are some in motion picture production. The schools at Biarritz and the Sorbonne, both in France, have courses in which the students actually produce their own pictures under the guidance of professional experts.

#### In Russia

**A**SPECIAL "Theater of the Cinema Actor" was established in Russia in 1944 to serve as an experimental laboratory to raise the level of acting in Soviet motion pictures. The theater will eventually enable the cinema industry in that country to carry on with its own actors without having to employ actors from the legitimate stage. The Russian government is seeking means to encourage the presentation of the "ideas of the times" in new artistic forms, and the motion picture is one of those forms to which

considerable attention is being given. A "Cinematography Committee" last year organized the special Stereocinema Studios, which, in addition to producing stereofilms, are to conduct research in cinematography and produce the necessary equipment. The government is encouraging the production of films about outstanding scientists and artists, their achievements and discoveries; about the historical background of the various peoples in the Soviet Union, and about the contributions of the different republics to the recent struggle against the Germans. Russian motion picture producers make a special effort to provide films for children. In the Volga city of Kuibyshev, five of the motion picture theaters are exclusively for children. During the intervals between showings, concerts are given by pupils from the music schools of the city or by members of young people's amateur art circles. The largest theater in Moscow, the Udarnik, which has a patronage of some 15,000 people daily, runs regular matinees for children. A banner is awarded each year by the Trade Union of Film-Photo Workers to the most progressive cinema in the Moscow region; a similar award is made by the Government Cinematography Committee.

#### In France

**T**HE government has established an Institute for Advanced Cinema Studies to train skilled motion picture personnel. The Institute will be under the jurisdiction of the French Ministry of Information, whose head is now Andre Malraux. France's best motion picture workers will conduct classes in three fields: camera, production and direction, and dialogue. Candidates for the school must pass stiff entrance examinations, both written and oral. The written test is based on the history of art, music, and the films; the oral test has to do with motion picture criticism. Of three hundred applicants last summer, only twenty were judged suitable for enrollment. Before graduation, a student must have produced a film on a faculty-chosen subject; his assignment is made in line with whichever of the three courses he has chosen for his major study.



# Books and Reading

RICHARD HUDSON

JOHN WYCLIFFE, away back in 1380, began it all. His translation of the Bible was the first in a long series of translations. All translations have been to give us a better Bible. And once again a group of our most learned and consecrated men have given us a translation of the Bible. The most famous revision of the Bible is that which has come to be known as the King James version. It was published in 1611. An English revised version appeared in 1881, and its variant, the American Standard version appeared in 1901. However, "quantity" of translations has not satisfied us. And the International Council of Religious Education, in 1930, authorized what was to be the best possible revision of the Bible. Because of inadequate finances, the work was suspended in 1932. However, it was possible to resume the work by 1937. The New Testament section of the group doing the translation, completed their work first. And the New Revised Standard version of the New Testament was published in February, 1946.

The chairman of this translating committee was Dean Luther A. Weigle, of the Yale Divinity School. The executive secretary until the time of his death in 1944 was Professor James Moffatt of Union Theological Seminary. Other men serving on this New Testament section of the committee were: Professors Millar Burrows, Yale, Henry J. Cadbury, Harvard, Clarence T. Craig, Oberlin Graduate School of Theology, Edgar J. Goodspeed, University of Chicago, Frederick C. Grant, Seabury-Western and Union, Walter Russell Bowie, Grace Church, New York City and Union, and Abdel Ross Wentz, Lutheran Theological Seminary. The task set before these men was, "the revision of the present American Standard Bible in the light of the results of modern scholarship; this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James version."

A few of the considerations which prompted this new revision were: (1)

The English revised version and the American Standard version, while more exact than the King James version, lost much of the beauty and force which made the King James version a classic example of English literature. There are literal, word-for-word translations which are offensive in some passages. (2) Scholars are better equipped today than ever before to determine the original text of the Greek New Testament and to understand its meaning. (3) Our Bible is not a mere historical document or a classic of literature. It is the "Word of God." Therefore that word must not be hidden in ancient metaphor or hyperbole which have changed or lost their meaning for us. The Bible must stand forth in language which is direct and clear and meaningful to people of today.

IN commenting on the language chosen for the translation, Dean Weigle has said: For use in public and private worship, it is not necessary that the language of the English Bible be stiff, strange, or antiquated. It need not convey a self-conscious effort to be reverent. But it must not be irreverent, and it must not be colloquial or trivial. For use in worship the Bible must be cast, not in what is merely the language of today, but in enduring and simple diction which is worthy of standing in the great tradition of Tyndale and the King James version.

## New Revised Standard Version Philippians 2:1-11

So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

*The Doctor's Job*, by Carl Binger, M.D., (W. W. Norton Co.) is the first book to receive the Norton Medical Award "offered to encourage the writing of books on medicine and the medical profession for the layman." This award seems to me a valid one, for the general public needs to know something of the doctor's viewpoint on medical practice. Just as a man will take better care of his health as he knows more of the factors involved therein, so perhaps with a knowledge of his job, a man will be more considerate and appreciative of his doctor.

Everyday—on a crowded bus or at a bridge party—one is likely to hear a man or woman tell of changing doctors because the former one was so slow. Dr. Binger points out the time, care, and repeated examinations that are often necessary for an accurate and helpful diagnosis. In stories and in certain popular magazines, one may read of psychoanalysis, psychoneurosis, and psychomatic medicine, all of which are interesting but perhaps vague terms. The author devotes almost one third of his book to these subjects and shows clearly their relation to familiar diseases. Over the radio and in the newspapers, there are frequent statements about socialized medicine. It is often difficult for a person unacquainted with the problems involved to think intelligently on this subject. Realizing this, the author presents the question and discusses its advantages and pitfalls.

In writing this book, Dr. Binger does the thing that a good writer does; he uses examples and incidents that he knows well. His illustrations come from his own clinical experience or that of earlier writers. Through this, you become acquainted with him and with other doctors, and your understanding grows rapidly.

One negative criticism I have of the book is that it is rather elementary. One by Alvarez called *Nervousness, Indigestion, and Pain* is, despite its title, an infinitely better thing of its kind. Nevertheless, *The Doctor's Job* is well worth reading, and you will find it interesting.

Janet Harlow, Yale Medical School



Beginning with Mr. Churchill's statement in 1940, "The battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization," John Baillie in his new book, *What Is Christian Civilization?* (Scribner's) goes on to discuss the question: what is Christian civilization?

First, Dr. Baillie gives a brief summary of the historical relations of Christianity and civilization. He agrees with Troeltsch, that there have been two main streams in Christianity, both stemming from the Gospel; one embodied in the "sect" ideal of salvation by withdrawal from the world, with its entanglements and compromises, and the other in the church ideal of influencing the total life of man. The Christian church first faced the choice of these two developments clearly in the age of Constantine. Dr. Baillie feels that the subsequent development of the church as embracing the community rather than just a select group of vital converts marks an advance rather than a retrogression. The church was thus forced to compromise, but it was a compromise made with a sense of responsibility to the world. During the middle ages, church and empire no longer denoted two societies, but rather two organs of a universal Christian society.

The Reformation of Luther and Calvin was not seen as a break from this conception of society, although, as it developed, there was a change, and compulsory Christianity came to an end.

There has always been a remnant—the monastic societies in the Roman Catholic Church and the sects of the Protestants—which has been disturbed by this compromise and has constantly held that the church must be the regenerated ones—the body of believers.

Baillie does not accept the Barthian answer of a complete rejection of the possibility of a Christian civilization. He admits the truth in this position, but thinks it inadequate. His position, rather, represents something of a synthesis of the positions of T. S. Eliot and Maritain on one hand, and Reinhold Niebuhr on the other.

Whether one accepts all of Dr. Baillie's views or not, if he is interested in the relation of Christianity to civilization, he should certainly read this brief, but surprisingly comprehensive analysis.

Arthur R. Eikamp  
Yale Divinity School

### Chatter

This spring the *New Home Library* adopts a new policy. Since its beginning, just a few years back, it has been a group of books (mostly reprints) made to sell for sixty-nine cents—probably the most popular volume has been the Beard's *Basic History of the United States*. The new plans call for original publications to retail at one dollar. Among these volumes will be a new history of the American labor movement, and books on education and American government.

Dial Press has begun a series of volumes to be known as the *Permanent Library*. The first volume issued last December is

*The Short Novels of Dostoevsky*, and to it has been added *The Great Short Novels of Henry James*. The price of each is four dollars.

The E. P. Dutton Company has announced a new group of "distinguished books of lasting, reading pleasure" to be known as the *Dutton Companions*. They are under the general editorship of J. Donald Adams who was also the editor of the first volume to be printed, *The Treasure Chest*, which is further described as an "anthology of contemplative prose." It contains selections from the scriptures right on down to modern American authors.

The chaos in which the world is now wallowing has forced upon us the realization that in its relation to the material processes of life, the money-making functions, the world must stand or fall together. We are saying there must be a planned society, and indeed there must. The detail of the plan will in the end be left to experts, but the Christian church has two contributions in general which must never be lost sight of. (1) The universal view of man—that universalism which teaches that all men everywhere are alike. (2) The cultivation of world neighborliness—the creation of a world atmosphere, through its teaching about the worth and dignity of man, which will relieve some of the dangers that come through the pressing together of the ends of the earth.

Bishop Francis J. McConnell



### King James Version Philippians 2:1-11

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### Things to Do

On another page we have printed a statement from Philippe Maury of France. This is part of the pamphlet, *Messages from Europe*, which the Missionary Education Movement has just published. Students will want to read these statements. They will also want to give particular attention to William Keys' section in this booklet. He outlines the needs of Europe and suggests practical ways in which groups can get to work. Here are excellent suggestions—and we cannot shirk our responsibility. The pamphlet can be secured from the Missionary Education Movement or from your denominational book store for twenty-five cents. It is a "must" for groups who are taking seriously their desire to help.





## CBS Throws in the Sponge!

ROBERT S. STEELE

PUBLICITY was out to all the newspapers and affiliate stations. Scripting had been finished for weeks. Lester O'Keefe was in the midst of rehearsals. Vladimir Selinsky was hard at work on arranging and directing the orchestral bridges. Miss Helen Hayes was working on her role of Mary, the mother of Jesus of Nazareth. On this Wednesday, the play, *Family Portrait*, which was to be the Saturday night offering of "Textron Theater," was rapidly taking the shape of a finished production. However, on that same Wednesday, Saturday's show received quite a blow—in fact, all work on it was ordered to stop. Miss Hayes said of the surprising change of plans, "The Columbia Broadcasting System informed the agency handling the account (J. Walter Thompson Company) that the play was unacceptable." So on Wednesday, J. Walter Thompson Company began anew to work on Saturday night's show. A new play was secured, and as Miss Hayes said,

"The musical director had to sit up all night writing a new score, and the director had to get a new cast." . . . and come Saturday night, *Family Portrait* bit the dust.

This incident is a prize example of the sad turn of radio. It is not just *Coffee and Cowen's* play. It is not just CBS (I can think of one network where the play would never have been read, let alone worked on until Wednesday prior to a Saturday airing).

It's sad for the thousands of people who were cheated out of hearing this play. It may not be any great shakes as a play, but it is an honest and moving portrayal of crises in the lives of the brothers and mother of Jesus. The play on Broadway, directed by Margaret Webster, with Judith Anderson doing the Mary role, was good theater. It was in fact history-making theater. It was the first play in a long time presenting Biblical characters which hadn't depended

upon church-dramatics-patronization or hadn't been guffawed off the stage. The play possessed skillful writing, good characters, dialogue, and situation. It had something to say and it said it well. Listeners were cheated out of an experience which could have made Jesus meaningful for them *now*. The play in a refreshing and sincere way does away with the pedestals, haloes, the garb and beards of renaissance painters. Also gone is much of the remoteness with which we have surrounded Jesus. The more one studies the play, the more one is impressed with the quality of the authors' research. They went deeper than a concern for authenticity in costume, scenic design, and the superficial trappings of a Nazareth home. Instead they had a story to tell, and they sluffed off all which might have marred the impact of that story. From their study, the authors succeeded in ferreting out the tenor of probable relationships which existed between Jesus and his mother and brothers. *Coffee and Cowen* succeeded in presenting a family and home background for Jesus which gives him stature, reality, and greatness. Evidence of the play's presenting an enlightening and meaningful

### it's o. k.



On Jan. 14th anti-Petrillo bill was intro in Congress by Rep. C. F. Lea, chairman of House interstate commerce committee. Bill may bounce Petrillo's Christmas

gift of ban on all foreign musical programs being aired over U.S. webs right back in his lap. Lea's bill, in its present form, makes it unlawful to force stations to hire standby musicians, or to pay union for standbys. It makes it unlawful to force station to drop educational or cultural non-comersh program. It also makes it unlawful to force a licensee "to refrain from broadcasting radio communication originating outside U.S. It makes it unlawful to force affiliates to "pay tribute" to use platters, or the playing of recordings of stanza previously aired. The teeth of it all: two years imprisonment and five grand fine for first offence.

### watch it!



CBS's "Assignment Home" is worthy of assignment home by radio Sat. aft. 3:00 p.m. "Peace time" radio has been characterized by pall of apathy. (Selling peace re-

fuses to deluge sponsor with boxtops.) But this show is weekly warring for some of steps toward that peace. Theme is veteran's return to civilian life. Some subjects are veterans returning to school, home town, employment; homecoming of WACs; disabled vets who face long hospital siege; vet who aspires to "small business" ownership; exposé of rackets now being worked on vets; war marriages and adjustments; problems of loss of confidence, isolationism, defeatism. Acting, writing, direction and production have been straight-forward and consistently clean; "Assignment Home" is an exceptionally forceful, yet sensitive series.

### fanfare



to CBS for resuming its famous "Workshop" last month! Until night-time slot is vacated, tune in Sat. 2:30 p.m. EST. The "Workshop" is one of earliest, best

known proving grounds for developments of new concepts, techniques, writing and directing personalities. *Experiment* is integral to format. Norman Corwin gave series big shove-off by doing initial directing chore. Robert J. Landry will supervise series. He will welcome material from unknowns. In spite of big complaint from Radio Writers' Guild, payoff is still \$100. Scripts may be original dramas, adaptations, verse dramas, fantasies, comedies, or any other literary forms adaptable to radio. "Columbia Workshop" bowed in July, 1936. Artists who got a "Workshop" start are: Corwin, Orson Welles, Irwin Shaw, Bill Robson.



portrait of the family of Jesus, is Walter Russell Bowie's reading from the play to his "Life of Christ" classes at Union Theological Seminary.

It is also sad that CBS would let themselves be bulldozed into cancelling this show (for a day or two there must have been considerable hair-pulling from under those brass hats). But until the Wednesday before the Saturday broadcast, nothing seemingly was *wrong* with the play. It had of course been passed by CBS continuity acceptance. But somehow on Wednesday, CBS officials, according to the press, "were of the opinion that it was neither good judgment nor good radio to permit the broadcasting of a play that stirred religious sensitivities or proved offensive to so many people." The reason for the cancellation was the deft machinations and pressure of members of the Roman Catholic Church. (This same group, which arose at the time of the Broadway showing of the play, dealt a stifling blow to the projected national tour of the play.) *Variety* commenting on the cancellation says, "It is reported that a Catholic protest on a *nation-wide scale* (italics mine) was planned if *Family Portrait* went on the air on the grounds that the play was an 'insult' to the 'Mother of God,' since Jesus is pictured as the oldest of a number of sons."<sup>1</sup> Roman groups were called in for consultation on the radio script; appeasement was attempted by a thorough rewriting. Miss Hayes said, "A major stumbling block was the presentation of the brothers of Jesus, so they were changed to cousins."<sup>1</sup> It is readily understandable why the play should have ruffled Roman Catholics. The play is drawn primarily from the Gospel of Mark. (For the record, Mark is acknowledged by leading scholars to be the earliest of our gospels, and the one from which, practically all of our information comes concerning incidents in the life of Jesus.) In the play, Mary defends Jesus against the misunderstanding of his brothers and townspeople; she is understanding, soft-spoken, warm, humble, kindly, shy, and motherly. It is difficult to think of this Mary as the subject of Mariolatry.

It's sad that the Roman Church can corral so much strength and that the Protestant Church is so insipid. To achieve their purposes, the Romans know *where* and *how* to work. They know the vulnerable and strategic points. The impact of their drive and unity brings them success. In this incidence, it is too bad there wasn't a similar Protestant voice to speak for the number of CBS affiliates who saw nothing objectionable in the play.

Perhaps the saddest aspect of this brand of "fear of offence" is the jellyfish condition it makes of radio. *Broadcasting* (a

weekly journal of the industry) stated that in one year's time, Proctor and Gamble spent \$11,000,000 for radio time alone, and spent an equal amount for talent, or a total of \$22,000,000. According to FCC Commissioner Clifford Dunn, this one advertiser spent enough in one year to pay the present operating expenses of WOI, the useful station of the Iowa State College of Agriculture, for 700 years.<sup>2</sup> In other words, P & G is quite an advertiser, quite a delectable account, and quite a backbone. And yet, according to this same report and Commissioner Dunn, P & G has as their radio policy, *never to offend a single listener*. Sponsors long ago learned the transfer of the listener's liking of the program to the product—the listener's willingness to buy this bar of soap because Mrs. Rankin *did* tell John Ellsworth he must never divorce Susan if he plans to continue to live in *her* home. Knowing that out of P & G's millions of listeners, no doubt quite a few have *sensitivities* of one sort or another, we understand the reason for the pap which is ground out daily.

Practically all commercial radio has succumbed to this P & G policy. (And nowadays, sustaining programs rarely present anything which might provoke a letter of condemnation—we remember the fate of "Words at War" after reviewing Beveridge's book *Full Employment in a Free Society*.) All of this adds up to radio's being of little use, stimulation, or hope in helping to solve the crises our world is now facing. To help on this

<sup>2</sup> *Theatre Arts*, Jan., 1946, p. 55.

job, it would be necessary to not only hurt but occasionally sit on some people's sensitiveness concerning race, nationalism, fascism, and isolationism.

Criticism of the trivia of radio is usually silenced by "But in this country, we have *free* radio, based on free enterprise—you have to keep the sponsor happy or who would pay for it?" To all this, I must ask free for what? Of course we want radio freed from government domination. But *our* free radio is the freedom of the time buyer with the most money to buy all of the best night-time slots. Sure, let's have free radio, but let's have it freed of economic domination, freed of pressure groups who through their threats and power can stop the airing of enlightening programs. (This isn't to say groups should be kept off the air—no!) After recognition by responsible community organizations, let them have their time to do what they want. But let's wipe out their domination over practically all times. Let recognized groups have the chance to present the truth as they see it. One can always turn off his radio if he fears he might embarrassingly succumb to it. Let's have a radio that is freed from "fear of offence," except because of such things as insincerity and vulgarity. Let's have a radio that is free to give networks, program managers, writers, and directors the chance to do honest work, regardless of the sales of P & G soap. Let's have radio that is truly free—that is capable of telling pressure groups and economic powers where to get off when they "fear offence" by airing the truth.

## Teachers of English Needed in China

The Chinese government has been hard at work on plans for postwar education. They recognize that English has an important place in the high school and college curriculum. China is calling for qualified teachers. Many are needed in mission schools. Many would then be invited to serve on a part-time basis in government schools as teachers of English and as supervisors of English teaching by Chinese.

The teacher of English frequently knows his students more intimately than does any other teacher. He reads compositions which reveal the life and thought of the student. He leads them in discussions of great literature. He seeks to have them grasp the insight and feeling of the great spirits of our race. The teacher also has abundant opportunity to carry on extracurricular activities, to counsel with students, to lead them in projects of community service.

Many of the finest of our younger Americans are eager to serve in the reconstruction of China. Here is an opportunity to begin with a type of service which the Chinese need and want. The teacher who meets this need with devotion and skill will find doors opening for the meeting of other needs.

The Board of Missions can send to China couples or individuals who wish to enter this service as a life work. To meet the immediate need they are calling for a number of unmarried men to serve on a three-year basis. A study grant would be provided to make possible one semester of special study in the teaching of English to foreigners. Those applying should be between the ages of 24 and 34. They should be college graduates. They should be people of genuine religious experience, with a record of participation in student and church activities. If interested, write to the Dept. of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

<sup>1</sup> *Variety*, Dec. 26, 1945, p. 1.



# The Life History of a Bill

ELEANOR NEFF

*One question which came up again and again at the Urbana Conference discussion group on Christian Political Action was, "How and when can we as students act to influence legislation in Congress?" Miss Eleanor Neff, Associate Secretary of the Department of Christian Social Relations of the Women's Division of the Board of Missions, here gives a concise answer to that question.*

SOMEONE HAS AN IDEA—and thinks "there ought to be a law!" The idea for a law may originate with a representative or a senator; or it may be proposed to him by a constituent, a representative of some organization, or a government official, agency, or committee.

AN IDEA BECOMES A "BILL"—The idea is put into the legislative form of a "bill," and must be approved by Congress and by the President before it becomes a "law."

A BILL IS KNOWN by the name of its sponsor, its subject, and its number (such as the Kilgore Unemployment Compensation Bill, S. 1274). Those originating in the House have "H. R." before their numbers, and Senate bills an "S." When introduced into both houses, the name of the senator precedes that of the sponsoring representative (Pepper-Hook Minimum Wage Bill, S. 1349, H. R. 3914). You may write your senator or representative for a copy of a bill which interests you.

THE BILL IS REFERRED TO THE APPROPRIATE COMMITTEE of the House or Senate, where its fate is pretty largely determined. (Example: The Pepper-Hook Minimum Wage Bill, S. 1349 and H. R. 3914 was referred to the Senate Committee on Education and Labor and to the House Labor Committee, as was the FEPC Bill, S. 101 and H. R. 2232; and the May Bill, H. R. 515 [universal military training] was referred to the House Military Affairs Committee.)

The committee discusses the bill and decides whether to "report the bill out favorably" in its original form or in an amended form, or to report it unfavorably, or not to consider the bill at all. The committee may have public hearings at which technical experts, private citizens, and representatives of organizations

present their views (Example: Public hearings have been held on all the above bills). These hearings receive nation-wide publicity and provide an opportunity for those outside Congress to influence the thinking of congressmen and the nation concerning desirable or undesirable legislation.

YOU CAN DO YOUR MOST EFFECTIVE WORK AT THIS POINT. You can write letters and visit your congressmen, the chairman and members of the committee (particularly those from your state), expressing your convictions, urging early consideration and adequate public hearings, trying to influence the "uncertain" members and those whose opinions differ from yours, and encouraging those on the "right" track. You may also write the President and other government of-

permit the House to act upon this bill.) You can urge your congressmen to sign such a petition.

THE BILL COMES BEFORE THE ENTIRE HOUSE AND SENATE FOR DEBATE AND ACTION. Keep on writing your congressmen if they have not already committed themselves.

DEBATE: In the House, representatives are usually limited to one hour of debate on any subject. In the Senate debate is unlimited.

THE BILL GOES THROUGH A SIMILAR PROCESS IN THE SECOND HOUSE. Don't relax just because the bill got through the first house. Look at what happened to the Full Employment Bill.

IF THE SENATE AND HOUSE VERSIONS OF A BILL ARE DIFFERENT the first house might accept any amendments made by

## Christian Action TOWARD A NEW WORLD ORDER

officials. You might ask your congressmen to pass on your views to the committee, and you might ask that a letter from your church group be written in the *Congressional Record*. You may attend a hearing or have a representative of your church group testify at a hearing.

EVEN THOUGH A COMMITTEE FAILS TO ACT ON A BILL THE BILL MAY STILL BE BROUGHT TO THE FLOOR OF THE HOUSE FOR ACTION. If a majority of the Representatives (218) sign a *discharge petition*, that committee can be discharged from considering that measure. (Example: The House Ways and Means Committee has refused to consider the Unemployment Compensation Bill. If 218 Representatives sign Discharge Petition number eleven, that measure could be brought to the House for action.)

FURTHER COMPLICATIONS may occur in the House. Because the House is such a large body it has more complicated rules and regulations concerning the treatment of bills than the Senate. Many major bills must go to the House Rules Committee before being scheduled for House debate and vote. This Committee may prevent a bill from being brought to the House for action. There too a Discharge Petition may be used to by-pass such obstruction. (Example: The FEPC Bill has been reported favorably by the House Committee on Labor, yet the House Rules Committee has refused to

the second house. If the changes are rejected, a "joint conference committee," representing both houses, is appointed to write a compromise bill, which must be accepted by both houses. (Example: Unemployment Compensation Bill.) Urge your congressmen to use their influence, and members of the committee to include those points you think are important.

FINAL ACTION. The President may sign the bill, or he may "veto" it by returning it within ten days (with his objections) to the House in which it originated, or he may do neither. If he neither signs nor vetoes it in the ten-day period, and Congress is still in session, the bill automatically becomes a law. When the President has not signed a bill and Congress adjourns before the ten-day period has elapsed, a "pocket veto" occurs and the bill does not become a law. A two-thirds vote in both houses is required to pass the bill over the President's veto. You may already have written the President expressing your opinion and urging him to exert his influence concerning the issue; you may want to write him again concerning his action at this time.

(A fuller treatment of this important subject has been prepared by Miss Neff, under the title "Primer for Political Action," and may be secured from the Methodist Publishing House, Cincinnati, Ohio.)

A Department  
Conducted by

HOWARD WILKINSON



THE recent gains made in labor relations are now up for "grabs." Opposing groups are determined to either liquidate those gains or to establish them as permanent and standard. Therefore an elementary discussion of the A B C's of collective bargaining would now seem appropriate.

To begin at the beginning, what is collective bargaining? Simply put, it is negotiation between the representatives of management and of organized workers. It is the technique of the conference table rather than of open violence or of smoldering resentment. The issues under discussion may be a thirty per cent wage increase, a forty hour week, vacations with pay, protection from dangerous machinery, organization for the adjustment of grievances, or a variety of subjects. Each side formulates its demands and selects a committee of bargainers. The two groups meet to present their positions, discuss opposing points of view, and arrive at agreement. When agreement seems unlikely either side may resort to its economic weapons, the strike or lockout. Any agreement reached is usually put into a written contract or trade agreement, which also provides machinery for administration, interpretation, and enforcement.

Why have workers insisted that this be a collective process, conducted by workers organized into labor unions? It is because they have considered individual bargaining to be an impossible contradiction in terms. An individual worker is impotent who attempts to impress his divergent point of view on a modern corporation. He is in the same position as Luxemburg would be trying to bargain with Russia, or as an Austin contesting the right of way with a Diesel powered streamliner. It would not embarrass the corporation at all if an employee as an individual left his job. On the other hand, for the individual such an action might mean cutting off his livelihood.

Employers also are likely to command greater bargaining skill; this influences the decision without any reference to the merits of the case. Bargaining is the employer's business; he does it every day. If that is not enough, hiring lawyers and persuasive salesmen of company policy is also his business. The employee, on the other hand, is likely to be more competent at operating a lathe than in sitting around at a conference table. The employer has the further advantage of greater resources and greater waiting power.

Labor unions try to achieve more of that balance of strength which is essential to true bargaining between the two parties. They do this by substituting group strength for individual weakness. The preamble to the Federal Anti-Injunction law of 1932 put it this way: "Under prevailing economic conditions,

# Gentlemen, Be Seated

HARVEY SEIFERT

the individual, unorganized worker is commonly helpless to exercise actual liberty of contract and to protect his freedom of labor, and thereby to obtain acceptable terms and conditions of employment, wherefore, though he should be free to decline to associate with his fellows, it is necessary that he have full freedom of association, self-organization, and designation of representatives of his own choosing to negotiate the terms and conditions of his employment."

THE conscience of the church, as well as the law of the land, has felt the need for an extension of the principle of human liberty and democracy into modern industry. It is felt that participation by workers in the industrial decisions which shape their entire lives ought to be a *recognized right* even though it is opposed to the former conception of a "boss"—one who has relatively unrestricted sovereignty over his "hands." Without labor participation in bargaining, management becomes the "prosecutor, judge, jury, and executioner." Such discipline without defense is the industrial counterpart of taxation without representation. Goden and Rutenberg quote a European university graduate's reaction to his work in an unorganized American steel plant: "The factory reminded me of a European dictatorial state, where bureaucrats plan and order, and citizens work and obey. The foreman was our supreme visible authority. With his superiors we did not communicate. And the president, with his board members and directors, sat high above us like an invisible, unapproachable God."

All this is theoretically convincing to a large section of the American public. Not always have we realized, however, that certain requirements must be met before there can be *genuine* collective bargaining. Essential, of course, is a genuine willingness to bargain on both sides. If a union signs a contract with no intention of keeping it, that is not *bona fide* collective bargaining. Neither is it bargaining if management receives union demands, rejects them, and then moves to adjourn without discussion or counter-proposals.

Another prerequisite to collective bargaining is an independent labor union. Company unions, which are sponsored and therefore more or less controlled by management, do not qualify as collective bargaining agencies, either logically or in

national law. In favor of company unions it is argued that they preserve the "big happy family idea" between management and labor, that they leave leadership in the hands of workers who know the local situation, and that they require smaller dues; however, the refutation of these arguments has been strong enough to convince our national labor agencies. This sort of "harmony" between management and labor leaves final control in the hands of management; it is the sort of harmony which exists between a dominant wife and her submissive husband. Local leadership eliminates the stronger service of specialists and the benefits of national labor organization to balance national employer organization. Smaller dues either mean weaker services, or dependence on the paternalism of the employer. The essential characteristics of a genuine bargaining agency, an independent treasury, independent executive body, and independent propaganda opportunities—are not found in company unions. Rather they have frequently been a device adopted by conservative employers to prevent real collective bargaining.

OBVIOUSLY collective bargaining also requires union recognition. It cannot commence until employers have granted their workers the right through their labor organization to select "representatives of their own choosing" who will be recognized as accredited spokesmen by the employers.

As such recognition of organized labor becomes more and more the normal pattern in American industrial life, we can expect that many of the excesses and abuses in present day labor relations will be sloughed off. Excessive belligerency of union leaders frequently is a reaction to long standing grievances continuously ignored in a pre-union era. Labor spies and other "union busting" activities of management have often grown out of fear of irresponsible labor organizations. Employer intransigence has fed labor resentment, and the expression of labor resentment has increased employer intransigence. By an increasing recognition of the democratic nature and economic superiority of genuine collective bargaining, that vicious circle can be reversed. While there will still be conflicts of interests, in the future we can expect an era of deeper understanding and more frequent harmony in industrial relations.



# Quote, "Pooh, Pooh to the Crisis,"

## Unquote---the Devil

ROBERT H. HAMILL

(Skeptic has taken for the agenda of the meeting of the Big Two the Table of Contents from Pitirim A. Sorokin's *The Crisis of Our Age* (not the three pounds of original Sorokin stuff but the Paul Johnson fifty cent's worth of rebash). Skeptic alternates between sitting at the head and foot of the table in making his preparations to serve as moderator-mediator-umpire of the approaching Gabriel-Satan bout. Satan, on the left, seems extremely composed; he is amusing himself making shadow pictures of pitch forks on the wall. His gloved hands would suggest he is practicing for shadow boxing. Gabriel, enters right; under his arms and bulging from his pockets are maps, books, blue-prints, charts, briefs, and a world globe. Gabriel spreads himself over several chairs and Skeptic drops his gavel. The three gentlemen, good, bad, and indifferent get on their mark.)

GABRIEL: Mr. Chairman, first, I must request my opponent not to smoke. It befogs my mind.

SATAN: I'm not smoking! After all, I have to breathe, don't I?

SKEPTIC: Both of you are out of order. Now, gentlemen of the right, left, and wrong, I sent you notice of today's business; it is, uh, the crisis of our age!

SATAN: What's that?

SKEPTIC: Crisis of our age.

SATAN: Never heard of it. Is that a 1946 Christ edition?

SKEPTIC: The word is "crisis." It means all the Hitlerites, the atomic bomb, UNO disputes, trouble with the Russians, the general mess the whole world is in.

GABRIEL: Don't tell me, Satan, that no one has told you about the crisis? Didn't we let you know how men are wasting their money as well as their lives? How they crave for pleasure and how they break their word? Don't you know the black future the world faces? It breaks the Lord God's heart to see what's happening to his people.

SATAN: You softies must have been to some student conference or something. You should have found out that there's no crisis with God.

GABRIEL: How do you know?

SATAN: God solved it already.

SKEPTIC: So? When?

SATAN: Rather, I solved it. I retreated from heaven like a gentleman—victorious of course. Remember? That wiped out God's crisis.

SKEPTIC: You mean, the way Hitler settled General Ike's problem by retreating "victoriously" out of Berlin?

GABRIEL: Settled, did you say? Settled what? You humans ousted the kaiser a few years back, and some other poor devil before that.

SKEPTIC: It seems nowadays, devils are more prolific than rabbits.

GABRIEL: Quite some time ago, Skeptic, the *Holy Scriptures* had something to say about that; remember, when you sweep a house clean of one devil, and leave it empty, the devil returns with seven others worse than himself?

SKEPTIC: Maybe that's the crisis in international affairs.

SATAN: Quit worrying, sour puss. The crisis will come out all right.

SKEPTIC: But look at how many problems—labor and the Negro and—

GABRIEL: Or would you say management trouble, and the white man problem? Anyhow, we can be quite sure that the Kingdom of God hasn't come on earth yet.

SATAN (*confidently*): And never will!

GABRIEL (*drawing himself up to his full angelic size*): On the contrary, our Blessed Son taught that men should pray for the Kingdom to come on earth.

SATAN: Then he was a fake and a fraud, for on the contrary to your contrary, he said, "My kingdom is not of this world." John 18:36.

SKEPTIC: And he said too, "The Kingdom of God is within you," whatever that means.

SATAN (*rising to his feet and shouting*): It means he was just plain confused. Another time he said the kingdom would come in full power while some of his listeners were still living. He was either confused or a liar. And you fools are just about as confused about the crisis.

SKEPTIC: Sit down, and keep personalities out of this, or I'll call the Neutrialia police. (*Satan sulks and sits.*) There must be a crisis, somewhere. Everyone's talking about it. Sorokin wrote three pounds of stuff about it.

SATAN: Nonsense. Some temporary set-back, but that's not a crisis to cry over and write books about. Hitler and Tojo threw a monkey-wrench into the works, but the Escalator is moving again. You can tell. Look at the clothes the coeds wear; fraternities are opening up again. Bigname bands are back on the campii. Isn't that proof, as Browning said, that God's in his heaven and all's right with the world?

SKEPTIC: But the starvation in Europe, and the natives of Asia fighting for their freedom against the United Nations who promised to liberate—that's bad.

SATAN: The nations, ho! God is too busy spinning the planets to fret about the squabbles of nations.

GABRIEL: You heartless demon! God's great heart is touched with pity to see his people oppressed and hurt.

SATAN: "The nations are but a drop in the bucket, small dust in the balance." Isaiah said that. Don't you believe your own prophet?

GABRIEL: Even Isaiah didn't know everything.

SATAN: Then how do you expect humans to believe the Scriptures if you don't? (*He spits a sizzling wad of contempt.*) Besides, "There shall be wars and rumors of war . . . nation shall rise against nation . . . and there shall be famine." You find that in all first three gospels, beginning with Mark. Look it up, chapter thirteen, seventh and eighth verses.

GABRIEL: You insult my cosmic reputation as a Biblical scholar. Those verses are contrary to the mind of Christ, and must be ruled out.

SKEPTIC: That raises the neat question about the crisis in Christ. Sometimes Jesus taught a kingdom on earth, other times a kingdom in heaven only. Today, some Christians say "return to God;" others say "apply the teachings of Jesus to the world." Some preachers say to



pray more; others say to work harder. Sounds like a good case of Christian schizophrenia.

SATAN: There's no doubt which is fundamental and orthodox. "Wait on the Lord." "In returning and rest will you be saved." "Be not anxious." If you think your world needs saving from something, take that advice. You need more prayer, maybe—more spiritual experience. Skeptic, you need emotion and feeling in your religion. Wait for the Holy Spirit to tell you exactly what to do. Relax. Let your muscles relax. Relax your feet, your calves, thighs; relax your fingers, elbows, armpits, cortex—let the spirit of God blow over your face like a gentle breeze—relax, go to sleep . . . I mean, let God whisper to you sweet soothing words of fire, torment and vigor. Relax, relax until you are stirred to crusade. . . .

(Skeptic has to shake Gabriel, to rouse him. Then, with the session gone astray, Skeptic tries to get it going again.)

SKEPTIC: But what about the economic crisis?

SATAN: What's the matter, are you broke again? What crisis?

SKEPTIC: Sorokin says there is an economic crisis so there must be.

GABRIEL: Men are hungry, naked, that's all. One spoonful of powdered milk a day in France. Less than starvation diet given to Germans under occupation. God's heart aches for those people.

SATAN: God was never hungry. What can he know about it? After all, Skeptic, aren't you Americans doing all you can to feed the world? You lease-lent. Now you're expanding to produce more cars and more radios, more nylon hose, more mileage, more debt, more inflation than ever before in cosmic history! That's not crisis. That's miracle.

GABRIEL: Yes, you Americans "hope to gain the world by means of dollars and the Nazis hoped to gain it by means of guns. You think your system is at least more hygienic. That may be true. But is it less dangerous for your souls?"\* That is the economic crisis.

SKEPTIC: Don't preach to me. I didn't do it. What's your solution, Gabriel?

GABRIEL: There is no solution for your way of life. You can't make your system work any better. It is already working exactly as it is supposed to work, you men being the kind of men you are.

SKEPTIC (bored): More sermon.

GABRIEL: Even a preacher may not always be a fool. You asked for the solution? Know first that the possession of things cannot make men happy. You are worth what you produce, not what you possess. God meant you to be something, not merely to own something. A high standard of life is more important than a high standard of living. Therefore, pro-

duce what men need. Share the earth's resources. Feed and clothe the poor. (Skeptic feels for a halo creeping round his head.)

SATAN: On the contrary, I advise economic planning. Do something about the tariff. Control the money system. Let every man make all he can, so he can spend all he can, and automatically make prosperity for everyone. You Americans have a sound economy. There isn't any crisis.

SKEPTIC: But something is rotten.

GABRIEL: I'll tell you what's rotten. You modern men act on two false beliefs: the belief that material things are most important, and the belief that if every man pursues his own advantage, it will work out for the public good. Those are fake and fatal.

SATAN: If Congress would quit "filibustering," it could pass a few laws and change all that.

SKEPTIC (feeling hopeless about this session abruptly takes another stab): How about the college campus? That's part of the crisis.

SATAN: Frankly, I'm pleased. While the men were away, there was much less adultery than before, strange as that may seem to you angels, Gabriel, who live in a non-sexual heaven. Now, the GI's come back, bringing a new world vision and foreign etiquette. No crisis there.

SKEPTIC: But there must be some campus crisis. Crisis is contagious, and if everything else has it—?

SATAN: No, the campus is immune to crisis. Crisis is just in people's minds, and therefore it—

SKEPTIC: I catch it, and it ain't funny.

GABRIEL: What is the purpose of your campus, Skeptic?

SKEPTIC: The college catalogue says, "an institution of higher learning, dedicated to"—

GABRIEL: I know, I know, but what really does your campus provide?

SKEPTIC (beginning like a Cook's Tour lecturer): Oh, it's got a swell layout, and a big gym. Bob Crosby's orchestra was there last month. And they help you find a job when you get out.

GABRIEL: But what is the purpose of going to your college?

SKEPTIC: To get educated, I suppose.

GABRIEL: Why get educated?

SKEPTIC: To make a better living.

GABRIEL: Why make a better living, or any living?

SKEPTIC: I never heard the profs talk about that.

GABRIEL: And why not?

SKEPTIC: Say, who's asking questions here anyhow? I'm not on the hot seat.

GABRIEL: Perhaps that is the campus crisis: no one ever faces the question of what a college education is supposed to do.

SKEPTIC (feeling they have gone up

another blind alley): Let's get back to the problem: the crisis of our age. The breakdown of sensate culture, the disintegration of sensate ethics, man's glorification and degradation, the decline of creativeness—as Sorokin says, those are the big issues.

SATAN (coming to, after a conversation that was over his head): Some slight adjustment will cure most human troubles. Take government out of business, put teeth into the UNO, separate the races so they won't fight.

SKEPTIC: But Sorokin says that the way out and beyond the crisis is through ordeal, catharsis, charisma, resurrection. That sounds important.

SATAN: At least it sounds.

GABRIEL: It smells. It smells of the classroom.

SKEPTIC: But seriously, gentlemen, what do you propose as a remedy for the crisis?

SATAN: Appoint a committee. Investigate the evils, survey the problems, organize. You can't do anything single-handed, and you ought to know more about the problem before you act.

SKEPTIC: Then when do we begin to act?

SATAN: First, draft some resolutions. Begin, "Whereas in the course of the human crisis . . ."

SKEPTIC: No good. That's a waste of paper.

SATAN: On the contrary. Send them to Congress. Flood your Senators with mail. Telegraph, write, petition. Swamp them with mail so they have no time to pass bad laws.

GABRIEL: What childish twaddle! Before we waste more of my eternal time, Skeptic, let's define what we mean by the crisis.

SKEPTIC: Well, I'd say the crisis is the mess we are in.

GABRIEL: Excellent. But I like the Chinese definition better. Crisis, they say, is a rare opportunity plus acute danger.

SKEPTIC: Interesting, if so. Then, what do you think we need?

GABRIEL: You humans need less material security and more spiritual risk. Especially you Americans need some salutary catastrophe.

SATAN: A heavenly hash of smooth words. And nonsense, to boot. The crisis, as you insist on calling it, Skeptic, has neither opportunity nor danger. You humans have been in messes before, and never made much improvement. What chance have you this time? Yet, everything is under control. It will turn out all right. It won't be spectacular, but neither will you get blasted off the earth. Don't worry, but don't expect too much either. (He jogs off, humming to the tune of The Atchison, Topeka, and the Santa Fe, "There Isn't Any Crisis in the Life of God.")

\* De Rougemont, *The Devil's Share*, p. 137.



## It's All Free!

**THE COACH**, This is a publication for industrial, school, college, and community athletic officers. If you request it, you may also have an up-to-date field chart showing diagrammatically the dimensions of twenty-six indoor and outdoor athletic courts and fields. The chart is in color and is eighteen by twenty-two inches. Write to Lowe and Campbell, 225 N. Wabash Ave., Chicago, Ill.

**RECREATION NEWS**, This is a monthly publication available to recreation chairmen. Dr. Philip L. Seman, Chairman, Chicago Recreation Commission, Room 1300, N. Clark, Chicago 2, Illinois.

**AMERICAN WORLD POLICY FOR PEACE AND PROGRESS** (speech by Harold E. Stassen), The American Association for the United Nations, 45 E. 65th St., New York 21, N. Y. Ask to be put on mailing list for many pamphlets on peace.

**YOUR BABY**, Seven small pamphlets about babies' eating, teething, illnesses. It's an excellent collection. Children's Bureau, U. S. Department of Labor, Washington, D. C.

**LIVING MEMORIALS**, This is a beautifully printed, sixty page booklet, giving an organized attempt by a responsible commission, to help American communities erect a better type of memorial to our heroic soldier dead than the bayonet-charging, grenade-throwing statues of the past. Page after page of suggestions for parks, playgrounds, youth centers, gymnasiums, etc. They are shown in text and photographs. The American Commission for Living War Memorials, 30 E. Broad Street, Columbus 15, Ohio.

**THE CASE FOR SIXTEEN YEAR EMPLOYMENT LAWS**, An eight page pamphlet telling why the school-leaving-age should be raised to sixteen years in all states. National Labor Committee, 419 Fourth Avenue, New York 16, N. Y.

**NEW HORIZONS FOR THE SETTLEMENT MOVEMENT**, This booklet takes up the relation of public and private agencies to the services of a settlement and attempts to look into the immediate future for settlements in general. The National Federation of Settlements, Inc., 147 Ave. B, New York, N. Y.

**BRITAIN**, This thirty-two page booklet is the story of the social revolution now going on in Britain which points to new measures to improve living conditions in the British Isles. British Information Services, 30 Rockefeller Plaza, New York 20, N. Y.

**TOMORROW'S CITIZENS**, This contains a large number of photographs and information concerning youth centers over the nation. The Coca-Cola Company, Atlanta, Georgia.

**FACTS ABOUT CRIPPLED CHILDREN**, This pamphlet gives the statistics and data on all phases of crippled children's work in the United States. Children's Bureau, United States Department of Labor, Washington, D. C.

**WORLD ORGANIZATION**, An annotated bibliography on the general subject of world peace and cooperation among nations. This is probably the finest small collection of material on this subject. Woodrow Wilson Memorial Library, 3 West 40th Street, New York 18, N. Y.

**VOTING RESTRICTIONS IN THE SOUTH**, Study of the devices which keep the majority of Southern citizens away from the polls; it gives a state-by-state survey on election practices and regulations. Committee of Editors and Writers, 502 Chamber of Commerce Building, Atlanta 3, Georgia.

## It's All Free!

**PLANNING IT TOGETHER**, by Grant Rahn (a principal's message to parents); **JEWIS IN AMERICA**, *Fortune* Magazine reprint giving facts concerning Jews in American life; **TO BIGOTRY NO SANCTION**, A documental analysis of anti-Semitic propaganda which is excellent and authoritative; **JUSTICE IN RACE RELATIONS**; a map, **A NATION OF ONE PEOPLE FROM MANY LANDS** (with teacher's helps). The National Conference of Christians and Jews, Inc., 759 N. Milwaukee St., Milwaukee 2, Wis.

**THE FOLK DANCER**, This is a sixteen page monthly magazine which gives sketches of dancers, diagrams of dances, photographs of costumes, and detailed instruction in American and Foreign folk dances. Get free sample by writing to Michael Herman, P. O. Box 201, Flushing, New York City.

**THE WEALTH OF OTHER AMERICAS**, This thirty-eight page booklet is in color and has many photographs and maps; **THE FLYING CLIPPERS IN SOUTHERN AMERICA**, this is filled with human interest short stories; **LET'S GET BETTER ACQUAINTED**, Facts on Central and South America; **AT EAST ALOFT**, A very useful quiet games collection;

**AIR TRAVELERS ENGLISH-PORTUGUESE DICTIONARY** and **AIR TRAVELERS ENGLISH-SPANISH DICTIONARY**, These dictionaries are twenty-four page pocket booklets. All of this material may be had by leaders of youth groups who write on their letter-heads to Educational Director, Pan American World Airways, 135 E. 42nd St., New York 17, N. Y.

**ATLAS OF HOME MISSIONS, METHODISTS IN TOWN AND COUNTRY, METHODISM AMONG AMERICAN NEGROES, THE STORY OF METHODISM IN AFRICA, FILIPINO LOYALTY, METHODISM IN BRAZIL**. Editorial Department, 150 Fifth Ave., New York 11, N. Y.

**FIVE FOOT SHELF OF PACIFIST LITERATURE**, Annotated bibliography of fifty "must" books and pamphlets. The Pacifist Research Bureau, 1201 Chestnut St., Philadelphia 7, Pa.

**HOW CAN WE TURN THE TIDE?** Bayard Rustin's tersely worded challenge to Negroes to make use of non-violent direct action attacks upon race discrimination in public places. **A LETTER ABOUT OUR UNION**, leaflet written as letter from a CPS man to a soldier; **BUILDING WITH YOUNG PEOPLE FOR WORLD BROTHERHOOD**, Promotion folder for prospective leaders in Fore-runners groups; **TRUE OR FALSE**, Statement urging youth to challenge the popular misconceptions that prevent brotherhood and peace. Fellowship Publications, 2929 Broadway, New York 25, N. Y.

**CIVIL LIBERTY**, Statement of the principles of civil liberty as interpreted by the American Civil Liberties Union; **WHAT DO YOU MEAN BY FREE SPEECH**, Exposition of the political philosophy guiding the work of the ACLU with arguments supporting the position of drawing the line only at immediate incitements to violence; **TOWARD AN INTERNATIONAL BILL OF RIGHTS**, A statement of the issues of international communication, refugees, etc. American Civil Liberties Union, 170 Fifth Avenue, New York City.

**THREE PHYSICIANS SPEAK FOR STERILIZATION, INSANITY AND GENIUS, SUMMARY OF THE STERILIZATION LAWS OF TWENTY-EIGHT STATES, THE CATHOLIC CHURCH IN POLITICS**, Birthright, Inc., Box 441, Princeton, New Jersey.

**FORECASTS IN FM AND TELEVISION**, A sixteen page, illustrated book containing articles by outstanding authorities on the future of radio; **RADIO'S DAYTIME SERIAL**, This publication gives the highlights of eighteen months of extensive program and radio research concerning strip shows. Excellent drawings. Columbia Broadcasting System, 485 Madison Ave., New York 22, N. Y.

## It's All Free!

*motive*



## Of Life

"Religion is just overwhelming, abounding life—an unexpected surplus. It is what the twenty-third psalm is saying, that when God anoints the life the cup overflows and, as the colored woman puts it in her testimony, 'and my saucer too!'"

—*The Radiant Life*, Rufus Jones (Macmillan)

## And Death

"'Any of us here I hope,' and Jess included little Jess and Mattie in the nod of his head, 'is ready to die for what he believes, if it's asked of us and can be turned to good account. I'm not for dying, willy-nilly, thee understands. It's an awful final thing, and more often and not, nobody's much discommoded by it, except thyself; but there are times when it's the only answer a man can give to certain questions. Then I'm for it.'

"'If thee has to die that's thy own business and thee won't anyway unless it's the Lord's will . . . but, O son,' Eliza said, 'I hope thee won't have to kill!'"

—*The Friendly Persuasion*, Jessamyn West (Harcourt, Brace)

## And Low Aim

"He was doing what *everyone* was doing and it took up all his time. . . . It wasn't normal *not* to go out with the crowd—where there was a juke box, a few drinks, and all the sort of business that used up a lot of energy. It took real work just trying to learn and to get things straight without worrying what Krauts and Frogs and Wops and sharecroppers were doing."

—*Repent in Haste*, John P. Marquand (Little, Brown)

## On Any Campus

"FRESHMAN—the fact was, that growing up was a bigger part of freshman year at college than study.

"SOPHOMORE—sophomore year was one of rampant self-assertion.

"UPPERCLASSMEN—underneath lay the future career, the present enlightenment, the dogged determination to learn. . . . We saw ourselves and our setting from a new angle. . . . The point of reference was the world.

"COMMENCEMENT—in the midst of the strain, we had half an eye for returning alumni. . . . It was a preview of what might happen to us. . . . Perhaps a liberal education did not always set free its recipients. Some of these alumni looked very much in bondage. . . . Now, suddenly, we were presented with life itself. . . . It was indeed a commencement."

# Reading Between the Lines

MARION WEFER

## In 1946

"This flux of history and social change against which the college young are so cruelly defenseless, lends the immediate focus to their view of 'being in college.' But under these changes that business itself remains stalwartly the same. . . . The gradual discovery of who and what one is becomes more urgent than everything else."

—*Pursuit of Understanding*, Esther Cloudman Dunn (Macmillan)

## View from a Machine

"Reaction is simply a point of view. It's the way the country looks to you if you're riding on a machine that's bound in the wrong direction. . . . Things look the way they look. You can be honest, you can be quite intense, quite idealistic; your reaction may possess the highest and most noble of purposes. The only trouble with your point of view is that it's no good. . . . War is still a machine going in the wrong direction, and if you as a human being ride on it long enough and see enough of society and mankind's affairs from the point of view of the war machine, then you will get off the machine a reactionary."

—*World's Beginning*, Robert Ardrey (Duell, Sloan and Pearce)

## Twenty-sixth Owner of Machine, Model 1918

"William Randolph Hearst received the American Legion's Distinguished Service Medal yesterday for his 'intense patriotism' in his support of the program and principles of the American Legion. . . . The committee praised Mr. Hearst as 'a constant champion of the rights of veterans' and an 'outstanding American.' Mr. Hearst became the twenty-sixth recipient of the medal in the twenty-seventh year of the Legion history."

—*New York Herald Tribune*

## Foundation of Education

"It (the Bible) laid the foundation of our educational system, built our earliest colleges, and dictated the training within our homes. . . . The Bible is so imbedded in our American heritage that not to recognize its place there becomes a kind of national apostasy; and not to know and understand it, in these days when we give all for its principles of human worth and human freedom is an act unworthy of us as a people."

—*The Bible and the Common Reader*, Mary Ellen Chase (Macmillan)

## Of Warning at Home

"*Black Metropolis* describes the processes that mold Negro life as we know it today—processes that make the majority of Negroes on Chicago's South Side sixth-graders—processes that make sixty-five per cent of all Negroes on Chicago's South Side earn their living by manual labor. After studying the social process described in this book, you cannot expect Negro life to be other than what it is.

"Do not hold a light attitude toward the slums of Chicago's South Side. Remember that Hitler came out of such a slum. Remember that Chicago could be the Vienna of American Fascism! Out of these mucky slums can come ideas quickening life or hastening death, giving us peace or carrying us toward another war."—Richard Wright's Introduction to *Black Metropolis*, St. Clair Drake and Horace Clayton (Harcourt, Brace)

## And Abroad

"To convince the new African of the 'raison d'etre' of Christianity in Africa, the Christianity of the future must become more and more humble. It must produce more than one Albert Schweitzer. . . .

"There is no need to love Africa as though it were an infant which we are afraid to trust without a nurse. Jefferson, in considering peoples and their rights said, 'If we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.'"

A quilt of quotes, patchwork design,  
Precept on precept, line upon line.

March, 1946



## Letters

DEAR SIRs:

I, too, thought your symposium on fraternities and sororities was good. I was a sorority member my first two and a half years in college, but I became increasingly aware that I could no longer honestly belong; my whole philosophy was and is opposed to the entire fraternity system and I withdrew at the end of my junior year.

Truthfully, I can say I enjoy a new sense of freedom to choose my friends regardless of color or creed—freedom to use my time as I see fit. Any loss I may have suffered in social status is negligible. I hope that others who oppose the system may break with it. At least one here (at Syracuse) was amazed to find out that one *could* drop out even after initiation.

ELLIE LEWIS

Syracuse, New York

DEAR SIRs:

I have lived during the last two and a half years in a society in which Christians, both practicing and nominal, have been in an extreme minority. But everyone has been "liberal." Many have substituted the terms "liberal" and "conservative" for "right" and "wrong." And too often, liberalism has meant immorality and license.

When I have turned to the church, and particularly to youth movements and periodicals such as *motive*, I have found that though "liberalism" has never meant license, it has often meant disbelief or the ignoring of the problems of belief. The religion that is taught is one of lofty attitudes and lives devoted to the betterment of mankind, but it is not the saving gospel of the resurrection of Jesus Christ and the grace of God unto salvation.

I think you will find, among those of us who will be returning to college life, that we will be a little more mature for our experiences in the armed forces; there will be a desire for a more serious approach to Christianity itself. There will be a refusal to fritter away our time discussing only its fringes and applications until we have thought through its fundamental teachings. There will be less fear of accepting truth because it was discovered before the nineteenth century, less smugness about disbe-

## Letters

lieving in the Virgin Birth or some specific miracle, and a greater willingness to accept the incarnation of God in Jesus Christ as the central and distinctive teaching of Christianity.

I wish *motive*, without diminishing its emphasis on the intelligent application of Christian teachings and the great movements which have originated out of them, would also seek to challenge its readers to an ever more complete personal dedication to God's will—through prayer, and an ever more wholehearted effort to assist others to a true experience of the grace of God. I, too, wish that it would bring us something of the product of the best thinking of the last two thousand years in regard to the greatest problems of all, the nature of God, of Christ, of right and wrong, of the church and of religious experience, of revelation, of life, and of immortality.

JOHN COBB

Camp Ritchie, Maryland

DEAR SIRs:

I can't conceal my disappointment with your issue on Jesus. A new slant would be most encouraging. You won't think I'm being too critical if I mention that the magazine seems to be slanting a little too far in the direction of Trueblood and Minear these days?

MARTHA C. ODOM

Pacific School of Religion  
Berkeley, California

DEAR SIRs:

The November 1945 issue was especially fine. The article by Trueblood was an excellent piece.

A. R. BUHRMAN

Arcadia, Florida

DEAR SIRs:

I have just finished Harvey Seifert's article in your January issue of *motive* on the "Social Significance of Postwar Strikes."

This article certainly set my little brain to bubbling over with thoughts that have slipped in since I first heard the word "strike." Such an article published in *motive* certainly startled me and must have been put there for that purpose.

True, it may be, that the newspapers do exaggerate the number

## Letters

and the effect of strikes, but it is the people who are pinched. Then the people holler to the government and the government can't favor labor or capital because it is supported by both; so a stalemate is declared and the newspapers howl.

As for the higher wages being justified, this is only one of the problems that we inherited from the New Deal. I don't profess to be an economist but the false economy of the United States isn't a minor factor in the troubled state of the world today. Paying people of our country to keep a high standard of living by producing less food which Europe needs certainly is not a humane way to treat our fellowmen.

Speaking of survival reminds me to ask, "Will the American way of life survive? Personally I am unable to see that it can with labor unions taking the position they have. Unions are the most undemocratic thing I know in our system. Yes, they better their members physically, but does not the man pay for these things by giving his freedom of speech to others? I'm certain should a group of members criticize their form of organization, they would quickly be "left out in the cold."

However, we can be thankful that the majority of Americans can see the dangers to our governmental system by unions and refuse to join them. In spite of unions carrying such a low percentage of the labor of this country, they are a growing menace to the individualism which is the symbol of America.

I'm afraid that I sound just a little muddled, but I get so excited I just have to do something. This is put a bit crudely, but I always have a hard time getting my ideas over.

IDA LEA WILROY

North Texas  
State Teachers' College

DEAR SIRs:

Here is my answer to Sylvia Wachs. (See December *motive*, page 13.) Religion interests you only as a social phenomenon; but belief in God as the creator of the universe and source of all good, is not a religion that is the truth of being.

You tell us where you are, and seek to know the truth. Then from wherever you are, take the Word of God, and take Him at His Word. "Ask, and it shall be given you; seek,

*motive*



and ye shall find; knock, and it shall be opened unto you."

If you reach out towards God earnestly seeking truth, he never turns you away hungering. He meets our need before we ask, if we do not receive, the fault is man's.

You say that you are always left with the question, "Who created God?" God is self-existent: He hath life in Himself (John 5:26). Man hath life only in God, through Christ (John 6:33). If man were the accident of nature, the same rule applies, what is nature the accident of? or, who created nature?

I agree with all your closing remarks except the one, "this world is sure, the hereafter is not." How do we know that life in this world is not just an embryonic state? Jesus taught of the new birth; and nearly, if not all, spiritual things have their physical or material duplicate. The evolution of the egg, the life of man from conception to the grave, the butterfly cycle, bulbous plants and many other things may be said to encourage this idea; while God Himself may be understood as portrayed by the loving Father, and the forces of gravity, electricity, wireless communication, and growth. Unseen, yes, but the power is there. To deny God because one has not felt his power is like denying electricity because one has not contacted it. The effects of both may be seen and testified to although both are invisible.

You say not much of your faith is left, but the time is ripe for something to be built; knowing this I beg you to give my suggestions a chance, I shall pray for you and I believe you will find God.

LENA V. GRAHAM

DEAR SIR:

I question the advisability of using advertisements such as the one on page eight, of the January edition, as a means of financial remuneration.

This particular advertisement is mis-leading, and to start such insertions is a poor policy, especially for such an outstanding liberal youth publication as MOTIVE.

I would appreciate an explanation.

DARRELL RANDALL

Maine

March, 1946

*Editors' Note: This "advertisement" was published in an experiment without reference to denomination or place but merely to show the tragic situation which exists in some of our communities and in churches of all denominations. The editors felt that any comment at time of publication would have been unnecessary but since we have had quite a number of letters pointing out how much we have left ourselves open to misunderstanding, we take the editorial slap on the cheek (which we've gotten) and turn the other cheek, for it was a matter of cheek in the first place. For Mr. Randall's comfort, motive has never accepted advertisements.*

DEAR SIR:

Although I don't want to be one of those persons who visits a country for a month and then writes a book on it, I feel compelled to write this kind of letter about Puerto Rico. I'll excuse myself by saying that after all Puerto Rico isn't so large a place and my stay there was over two years long. Of course like everyone else, I think, I was impressed by the terrible need for education. Not just "book larnin'" but education for a fuller life.

A vital Christian religion could do a lot to bring about many of the needed changes; and, as we believe, a society or a people can't be vital without religion, can't be whole. The old Roman Catholic religion has grown to be a nominal loyalty of the mass of people, and its hold is largely superstitious and for prestige.

We Protestant youth were shocked to find the prevalent negative attitude of the Island's Protestant churches: They say "don't dance," "don't smoke," "don't go to movies." Most of the positive things which we find attractive and compelling are not stressed.

One of the growing concerns in my life is, "What can Christians do about it?" And I have one answer to the question. I want to see some sort of a volunteer program established on the work camp idea to allow young people to give part of their lives wholly dedicated to Christian service. An example of a long term project is the plan of the Church of the Brethren for their postwar Puerto Rico project. There would be a professional or directing staff with terms

of at least two years. That would give a continuous, mature guidance to the program. Then the bulk of the workers would be volunteers of high school or college age who would give their time in exchange for board, room, transportation, and a small allowance.

To begin, it would be best if a one year term were the stated period of service. I don't suppose that would exclude summer workers, or volunteers for a semester's period, but a year of service would be more beneficial for all concerned, and should not be too long for the experience gained. I think we are coming to the realization that time as well as money can be tithed, and can be used constructively by the church.

This type of program is flexible. It could be limited to a small group or a fairly large group (I think, after my experience, that it should never be over twenty-five, and probably less), and its work could be specialized or varied. That is, it might be wholly community service—social work, recreation, and the like; or it might be largely public health and medical work, or it might combine the two. Education and building construction are only two other possibilities. It could be combined with a mission program or be merely service. There are any number of possibilities, but Christian volunteer service is the keystone. The volunteer gets a great deal too, for not only does he put his Christianity to work, and thus strengthen his convictions, his outlook, and his character, but he gains work experience, language training and travel all valuable in his later life. Add intangibles such as fellowship, group experiences, appreciation of other people and it is quite a balance of profit.

How are we going to gain the interest of those who must support the program, administratively and financially? This is where the historic peace churches are so far ahead of us, and I hope it doesn't take us too long to catch up, the time is so short. I wish I could talk to you personally about all this, for I leave so many things unsaid when I'm limited in space and time this way. But I am thinking and hoping a lot about this need. What do you think?

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# The Christian's Cause

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Christianity with Communism at this point. Communists and their sympathizers believe that the decisive event in human history was the Russian revolution. As a result of the revolution there are new powers and new possibilities available to all humanity that did not exist before. Now Christians have a view which is in form quite similar because they too point to a decisive event in history—the victory of Christ over evil and death that is represented by the resurrection. Catholic Christians locate the center of the new energies in the institution of the church much as Communists find the center of new energies in the Soviet Union. (The Kremlin and the Vatican are in form quite similar and that is one reason that they are so hostile to each other.)

Protestants will always be more vague and more reserved in locating the movements which embody the power of God that works through Christ, but they, too, can serve the Kingdom through the church. The church can mediate strength and healing from God through its worship and through its pastoral ministry to countless persons now, in the world as it is. The church can become a source of a new spirit within civilization. To participate in the work of the church at either point is to seek the Kingdom of God.

THE third meaning of the Kingdom of God is that it refers to the ultimate consummation of God's purpose for mankind. It is this aspect of the Kingdom that is stressed by those scholars who are chiefly impressed by the sayings of Jesus about a future Kingdom that is to come at the end of history. This aspect of the expectation of the Kingdom is surrounded by much that is difficult for us. For one thing it is an expectation, the fulfillment of which has been indefinitely postponed, though in the early years of the church it seemed very near.

DEAR SIRs:

Most of us in the service are not too optimistic over the future. We are ashamed of many things which are taking place in the world, and especially in our own nation. We see no signs of the new world for which we fought. While we were fighting our statesmen told us that reason would prevail in the building of the new world, that justice would be administered to all peoples, that greed for territory and economic resources would give way to the law of "each according to his need," that

This third meaning of the Kingdom is important for us in two ways. It carries for us the ideal standard by which the work for the Kingdom in the first two senses in the church and in the world is to be judged. It keeps before us the inexhaustible, transcendent purpose that prevents us from imagining that any human order is the Kingdom in its fullness.

Even more significant at this moment is the fact that we have here the expression of faith in God as the final victor within his creation. Today we live haunted by fear that our civilization may be destroyed; not merely civilization as a network of institutions, but also large populations. What we fear for ourselves is a reality for millions who still exist amidst the ruins of their cities or who wander without homes and without the prospect of any secure social structure in which they may live. Faith in God means faith that even within the worst that can happen there are intimations of his mercy. Faith in God means that even beyond the worst that can happen in this world there is a new order of life in which God's glory is manifested and his love embodied. An individual who faces death in the light of Christian faith has this hope. A people that sees all the temporal things that gave meaning and stability to their lives disappear, can have this hope. This can be a hope for us that will prevent panic. It must never cancel the kind of fear that drives us to find a solution of our problems, but it means that whatever happens we can still go on with faith stronger than fear. What is sure is that God rules and that his rule will not be overthrown by our sins and failures.

One of the temptations of the Christian is to emphasize one of these aspects of the Kingdom at the expense of the others. But they all must be held together. They are, taken together, the Christian's cause.

enslaved peoples would be emancipated. For this, millions of young men gave their lives, and among them was my own brother. The common babble today is not of justice but of might, not of emancipation but more enslavement, not of racial understanding but more prejudice and hate, not of preparation for peace but of preparation for war. The United States is quibbling about compulsory military training. Like a drowning man those for it are trying to find a little security in such a straw. In their conventional simplicity they argue that military camps instill the

# O'er the Wrecks at Such a Time

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blown away. I walked into the ruins of the sanctuary and toward the chancel. The beautiful windows were gone, the organ and lovely carved wood around the chancel were burned out. On one transept there had been a plaque on which these words were inscribed, GOD IS BEAUTY. They were no longer there and it seemed right that they were gone. On the other side there had been another plaque bearing the words, GOD IS LIGHT. That, too, was gone and that, too, seemed as it should be. As I stood there in desolation in the ruins of what was once a thing of beauty I wondered if there were any hope? But as I walked to the rear of the sanctuary my attention was drawn to the one remaining plaque on which were the words, GOD IS LOVE. It remained. My eyes went from these words to the top of that wall and there at the peak remained a cross. The words of the old hymn of the cross "towering o'er the wrecks of time" came back to me. There it stood towering over man's brutality and bestiality; towering over man's cynicism; towering over our blindness and lack of vision; towering over our cowardliness; towering over our triviality and pettiness; towering over our small hopes and despair; towering over our lack of faith.

That towering cross has seemed to be calling since that day: calling for an interpretation of the meaning of the cross to the need of today; calling for the translation of magnificent Christian dreams into reality; calling for the incarnation of the spirit of good will into the life of society; and finally, calling for a commitment to the pioneering way of life which Jesus lived and taught, a way of life on which man may find guidance and strength if he is willing to adventure along God's highways.

There it will always stand—towering, calling, illuminating the road to the City of God!

virtues of morality, sobriety, discipline, and self-discipline. They do not speak the truth; I know! Will we ever wake up to the fact that the atomic bomb is the weapon by which civilization can commit suicide?

I am not a pacifist, but I think it is the time to emphasize something other than physical force. If we do not accomplish any more in the next few months than we accomplished in the months following victory, there will be a question in my mind as to who won the war.

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Japan