

AND TRODDEN UNDERFOOT OF MEN. YE ARE THE SALT OF THE EARTH: BUT

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Motive
October 1946

AND TRODDEN UNDERFOOT OF MEN. YE ARE THE SALT OF THE EARTH: BUT



IN Markowitz' saloon in Kansas City, a laundry-truck driver sipped a beer. What did *he* think about the world? *Time* magazine gave his answer first page. "You can have it," he said. "It's all hurrah for me and to hell with you." At the University of California in Los Angeles, vet Guy Raner has something different to say: "Listen, children, you don't know it, so I suppose I'll have to break the news to you—life is real, life is earnest. And so is death.

If you don't know yet that politics and bombs are more important than dates, bridge, and gags, then it's too damn bad you can't spend as many years fighting a war as I did—then you'd find out quick enough. It's the drips like you, who refuse to take on the responsibility of citizenship, who will let another war come. And before you even get inducted into the army, we'll all be blown to smithereens." Raner is talking to all the laundry-truck drivers, all the arm-chair liberals, all the high schoolers, and all the pretty BMOC boys.

motive could be beamed to a menagerie like that this year. It could be a student edition of *Holiday* for those who like their country club in college; a *Mademoiselle a la Etudiant* for all the "I'm quite the smoothest thing" crowd; it could even be *The Century for the Youth Heralders* for members of the "I never do that" society. Instead, we think *motive* has a mighty important job to do. And this is it. There are quite a few layers of tarnish yet to be polished off that shiny and bright new world we've been hearing about. Peace has *not* been the payoff. Our future looks more like a creampuff than one which has enough food to go around, plenty of good jobs, and time to raise some kids and maybe get them off to college.

This year *motive* will try desperately hard to vision a stable and good future—and then lay some plans for it. We know that one world is gone and the new one is yet to be born. An age is over, dead! and the new one is yet in labor. *motive* would try to eliminate confusion and frustration, clean away the debris of war, clear out the "hurrah for me and to hell with you's." It would wage a revolution in the orders and institutions of our society—economics, politics, science, institutional religion and education, the individual and community, marriage and family—in order to build principles and values for the new age.

This time the job is serious business. No time is to be lost. No energy to be dissipated. We must study, work and live hard! and do it *now*. Pierre van Paassen is even calling for the revival of the "Militia Christi." *motive* would rally to his call. It would choose Jesus of Nazareth for a leader. It would accept the fact that choosing Jesus means slipping out of the spectator's seat and, regardless how tough the opposition may be, standing in our social arenas to witness for his way of life. In this issue, Alexander Purdy tells us how Jesus looked to his first followers, and what he expected of them. Elton Trueblood, Harris Franklin Rall, John Haynes Holmes, and Yahya Armajani give us the descriptions of the locale for our struggle. This is not the call of the gloomy prophet who predicts a future as black as a cat. It is a visionary call to men of 1946 who are willing to stick to the truth by living it, regardless of the consequences. Such a band of men could be the "Militia Christi," the "saving remnant" of mankind, or the loyal Christian minority—it doesn't matter what label. Their convictions would lead them, as the salt, leaven, and light of the world "sick unto death," into making secure the future of our world in the palms of their own hands.

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DR. GERRIT JAN HEERING of Leyden University declares that the time has come to revive and reinstitute the old "Militia Christi," that is, the formation of a band of men and women who, driven by the love of God and respect for their fellow men, will resolutely enter arenas of social life—the contemporary political, social and economic arenas—to challenge, resist, fight and finally overcome the institutions of injustice, exploitation, discrimination and violence of "this world," our contemporary social order, as Jesus urged his followers to do.

Now is the time for the prophetic word to be spoken. By prophetic word, is meant the word spoken by men who by virtue of a higher, divine authority dare tell the mighty of the earth in concrete cases and in specific circumstances: "Thou shalt!" or, "This is not permissible!" For the potential strength of those who have always been and must be the saving remnant of mankind has always lain and still lies solely in the old saying: "I have spoken and therewith, I have saved my soul." In other words, only by speaking in the language of our time, no matter what the cost or risk, to the men of our time and on subjects and problems of our time, can we save our souls and perhaps the world. In order to do that, we must stand forth to give battle and fight and struggle, with a courage and frenzy born of desperation, *jusqu'au sang*, until blood flows if need be, for the day is far spent and from the enemy's camp comes the swelling sound of the triumph's song.

Never does the cause of Jesus of Nazareth suffer so as when state and society go out of their way to fawn upon the church and praise her. Reversely never does its cause prosper so well as in the hour of persecution. One would almost feel like congratulating the church if she could again become the object of harsh and bitter persecution, if she were driven out of her haughty basilicas, marble buildings, oak-paneled vestries and were forced to crawl back underground into catacombs. If the servants of the cause of Jesus were denounced once again as Beelzebubs, that is, in modern language, as reeds, traitors to the state, as fools, fanatics, false prophets and seducers of youth, if they were no longer in good repute, of the well-to-do whose chief concern is their own tranquility of mind and the undisturbed enjoyment of their comfortable position in society; if their smugness, unctiousness and sentimentality were flouted; if they were reduced to the last extremity and menaced with dire things, with even death itself, we could then make our beginning to pull out of a world which is today in mortal danger. But alas, this is not so! The church and its people are prosperous. The church would be at peace with everybody. She would love both sides equally, good and evil alike. She would be at peace with all men. She would be neutral.

But the conscience of a saving remnant cannot be neutral. It cannot be at peace with all men. It cannot and it must not. A free conscience is duty-bound to rise against the declared enemies of the Divine which it should instinctively recognize. That is the prophetic intuition. It must rise against obscurantism, against all violations and abuses of power, against all dogmatisms, against all resurgent imperialisms, against all vilifiers of the human soul and the monopolists of privilege.

In our time, when we see the world becoming more and more one under the marvelous progress in the techniques of transportation and communication, the Creative Spirit, which has built suns and flowers and corals and anthropoids, now wants to build the human community and poses as an ultimatum as it were: "Now institute the holy community of mankind, now begin the new era, now find a common economic basis for all men's endeavor, now become human at last, or else perish." Now in this moment men and women concerned with the cause of the Kingdom of God must speak out! Now is the time we must gird ourselves to defend the will of God, the brotherhood of man, come what may, no matter what the cost.

Pierre van Paassow

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OUR COVER ARTIST is a person who bears watching. Although this is Bob Hansen's first cover for *motive*, there are enough good sketches in his files to assure us that there will be more to come. He was born and brought up in Osceola, Nebraska, and is now attending the State University, as a first term junior in the art department. First became acquainted with *motive* in 1941, on entering the University. Since then Bob has been followed by *motive*, wherever the army willed, for three years. He enjoys painting, sculpture, advertising art, and illustration, but plans to avoid specialization. Right now, book illustration intrigues him most. Bob's life is so much art that he refuses to even break down with his photograph. Sorry to disappoint the "wimminfolk." But judging from what we have seen of his art, we think he is worth betting on.

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Core of the Universe

Movement! History on the march!

New men like new islands rising to form a new continent . . .

And the leader—Jesus of Nazareth!

ALEXANDER A. PURDY

FOR NINETEEN CENTURIES Jesus has captured the imagination of men. He means different things to different people but he is not forgotten. To some he means a philosophy of life, a challenge to character, a program of social action, a fellowship embodied in the church, and a commitment to the Kingdom of God. To some the name Jesus Christ means a type of culture and civilization over against other racial, cultural, and religious groups. To others the name seems to mean little more than a profane ejaculation used to spice a conversation or enforce an opinion. Jesus is known chiefly in terms of the persons, institutions and cultures professing allegiance to him. We have also to record the tragic fact that the name Jesus Christ means oppression, persecution, and bitterness to certain minorities.

Who was Jesus of Nazareth? He wrote nothing and our knowledge of him comes from the memories of his words and deeds transmitted by his followers. All of these memories have passed through the minds of reporters. At times the Christian church has sought to establish the veracity of the records by the doctrine of verbal infallibility. The writers of the Gospels, it is insisted, were miraculously preserved from the errors common to other reporters. The Gospel writers, however, make no such claim for themselves and they use the tradition and each other's writings with considerable freedom. It is the veracity of the way of life set forth in the Gospels and the relevance of Jesus to life as they knew it which is their main concern. When we meet Jesus in the Gospels, he is already portrayed in terms of "faith" as well as "fact." Are we to conclude that Jesus is the name of "the Christ Idea" rather than of an historic figure?

For a hundred years all the acids of modernity have been applied to our records. What are the results? The scholar states his conclusions in this as in every other field with great caution. Some questions have been raised which are not yet answered, perhaps never can be answered. It is not possible to distinguish with precise accuracy between the Christ of faith and the Jesus of history. Yet there are solid, dependable results. Jesus, the historic person did live in Palestine nineteen centuries ago. He is not just the product of pious imagination. We do know some of the main events of his life and the main purport of his teaching. His teaching especially is so charged with a unique vitality that it can only have come from a unique person. Sentence by sentence it can, in most cases, be paralleled from contemporary or ancient sources, but it has been welded into a glowing witness

of a distinct and challenging personality. The nature of his impact upon his followers is written large across the history of the world.

The historical reality of Jesus was essential to the entire Christian message for the ancient world. The first century was accustomed to the idea of gods and godlike men who came to earth to reveal the secrets of the unseen world. The first Christians made large use of the widespread belief they shared to call Jesus by all the titles of divinity current in the Greco-Roman world. They called Jesus by these titles: Christ, Son of David, Son of God, Son of Man, Lord, Savior, Redeemer, Logos. The ancient world was also conditioned to believe in miraculous births and resurrections from the dead. The mystery religions had their dying and rising savior gods. It is not easy for us to realize that these aspects of the Christian message were neither new nor startling to the man of the streets of Corinth, Rome and Alexandria.

WHAT was radically new was the Christian conviction that Jesus had lived among men as *teacher* and *prophet* in the sheer reality of our human life, its suffering, passions, labors, loves and hates, hunger and thirst, and its ultimate dissolution by death. In this life, God was revealing himself from within humanity. Jesus might have summoned angels to save him from the shameful death his enemies plotted—here the records pay tribute to contemporary thinking—but instead he faced the cross as a man deserted by his friends. He could, the records say, feed the hungry, heal the sick, raise the dead but he employed no extra-human power to save himself. The divine power was revealed in human terms and on the human level. Instead of a bag of tricks for dealing with the vicissitudes of life, he taught a high and hard ethic of behavior. This, said his followers, was the Christ, the Son of God and the Son of Man. The very fabric of their message depended upon the reality of Jesus' humanity. His words and deeds made up the core of their conviction about God and the universe. It was Jesus who gave reality and ethical vitality to their theology.

Although the first Christians never questioned the reality of Jesus' human life they did not turn back to him as a static fact in the past. He was the beginning of a fresh revelation of God in human history. What Jesus inaugurated was a *movement*. The New Testament throbs with this deep consciousness of *movement*. History, under God, was on the march. The only thing that mattered was to participate in the oncoming Kingdom of God. They reinterpreted the Scriptures in the light of

this conviction and found everywhere evidence of the age-long purpose of God, now coming to light. In the same way they recorded their memories of Jesus as guideposts pointing the way ahead. For them Jesus was a dynamic figure. His words and deeds were signs of the coming climax of history, pointing the way his followers should walk. Our modern distinction between the "Christ of Faith" and "Jesus of History" had little meaning for them because the Lord of their faith was inextricably bound up with the realities of Jesus' life, history being all of one piece and informed as a whole by the purpose of God as revealed in Jesus.

They knew as well as we do how impossibly high and hard Jesus' teaching is in a static, regularized society and a "frozen" individual. But they were convinced that the world was passing away and the Kingdom of God was already breaking in. It had begun to come in Jesus and following him meant allegiance to the Kingdom. This Kingdom was not just an ideal state of society on earth; it was the dynamic reality controlling human and cosmic history. Before it other kingdoms had fallen and would fall. These kingdoms might flourish for a time but the seeds of death were in them. They regarded themselves as "colonies of heaven," the shock troops of the Kingdom of God.

WE MUST now ask what the teaching of Jesus means in this dynamic faith. From the many facets and implications of his teaching, we shall single out three central emphases.

First, Jesus' teaching about God. Jesus accepted without reservation the main outline of the Jewish conception of God. God was the living God to be known as all life is known in terms of action. Whatever God is in himself, he is known to men in his will and purpose. He meets men at the point of their decisions. God's purpose is regnant in the universe and Jesus calls him both King and Judge. For Jesus, God is neither an abstraction nor an individual. God is the invincible purpose and will of the universe, intimately personal in the sense that persons can know him in relation to their own wills, yet supra-personal in the sense that he cannot be measured by our definitions of personality.

This God who is King of the world meets men where they live. He confronts them with inexorable laws of nature: birth, life, death; sowing and reaping in the moral as well as the physical sense. But against the background of this immutable law from which there is no escape, God's love and grace and mercy flow out in a healing, reconciling, and renewing tide to all men, even the least, the neediest, and the most sinful who will turn in repentance and faith to the Divine Lawgiver. For the King and the Judge is a Father of the spirits of men and they may become his sons, so that the suffering, sorrowing, sinning sons of men may inherit the Kingdom. Human life is salvable, redeemable, just as it is, and at the very point of sin and death because God himself entered into humanity and redeemed it from the inside out, in Jesus. Gleams of this message are not wanting in the Old Testament or in human history outside the Bible, but for the Christian this Word "became flesh and dwelt among us, full of grace and truth" in Jesus as nowhere else in the records of the race.

Second, Jesus' ethical teaching. The ethical teaching of Jesus moves about two foci: purity, in the sense of complete integration of the inner life, and love in the sense of complete self-giving for others. Aristotle made his ethics a section of his work on politics. Right conduct was the proper behavior of men in an ordered society. Jesus, addressing the Jews with their highly developed sense of a people of God controlled by the Law of Moses, had no new ethical system as such to proclaim. He spoke directly to the inner motives of human conduct demanding complete commitment to the will of God.

Once we realize the source and nature of Jesus' ethical teaching, we will expect to find no systematic program of conduct which can be set down to be imitated in its details in the modern world. No slavish adherence to the letter can solve our problems or fulfill his commands. We are "on our own" for there are no blueprints in the Gospels to regulate conduct in our industrialized, mechanized, secularized world. It is usual to say that Jesus gives us principles to apply today and a new spirit to control human relations. What needs to be added to this truism is that Jesus knows no principle or spirit which is not directly applicable to concrete human relations in a world where the motives and inner lives of men remain the constant factor in a constantly shifting environment.

Third, the social message of Jesus. The most disastrous misinterpretation of Jesus' teaching is the widespread view that he taught an individualistic ethic. Not infrequently one hears it said that Jesus taught the absolute value of the individual. Nothing could be further from the truth. There was but one absolute in his teaching: the rule and will of God who is the Father of all men. It is true that the individual has a higher value in Jesus' teaching than has yet been achieved in any culture or civilization. But to ascribe absolute value to the individual is a Greek philosophical idea foreign to Jesus. The individual has his whole significance for Jesus in his potential allegiance to God's purpose for humanity as a whole. His goods, his home and family, his very life—all these are relative to that inclusive purpose.

The first Christians did not seek to abolish slavery, democratize the Roman empire, or reform society in any of its varied manifestations. This has been interpreted as meaning that they had no social message but were intent on rescuing individuals from society. This is a complete perversion of the truth. The followers of Jesus, from the first, found themselves bound together by a kind of Christian law of gravity into a living, expanding fellowship of persons. These little fellowships published no programs of reform for society as a whole; they rather approximated in their own society the teaching of Jesus. They sought a kind of human society in which there was neither Jew nor Gentile, slave nor free man, male nor female but one new man in Christ Jesus. It was these small living cells that outlasted Rome and changed the direction and character of Western civilization. They were like islands rising to form a new continent, the Divine Community.

TODAY men are desperately seeking for forms of human association which will yield world order and

[Continued on page 46]

The YARDSTICK

BLESSED are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your father who is in heaven.

You have heard that it was said to the men of old, "You shall not kill; and whoever kills shall be liable to judgment." But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, "You fool!" shall be liable to the hell of fire. So if you are offering your gift at the altar, and

there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.

You have heard that it was said, "You shall not commit adultery." But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. It was also said, "Whoever divorces his wife, let him give her a certificate of divorce." But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you. You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your father who is in heaven, for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than

others? You, therefore, must be perfect, as your heavenly father is perfect.

Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal; for where your treasure is, there will your heart be also. The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and Mammon.

Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why be anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" for your heavenly father knows that you need them all.

Judge not, that you be not judged. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

ASK, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. What man of you, if his son asks him for a loaf, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your father who is in heaven give good things to those who ask him?

BEWARE of practicing your piety before men in order to be seen by them; thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret. And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. But when you pray, go into your room and shut the door and pray to your father who is in secret. And in praying do not heap up any empty phrases for your father knows what you need before you ask him. Pray then like this: "Our father who art in heaven, hallowed be thy name. Thy kingdom come, they will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil."

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand, and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.

Seek ye first his kingdom and his righteousness, and all these things shall be yours.

From the Revised Standard Version of the New Testament and used by permission.

CRISTO

Anonymous folk art from New Mexico

There are few figures which convey the feeling of utter desolation more profoundly than this detail from an image of the "Man of Sorrows," which was found in a wind-swept, little church of New Mexico. The brown hair, which is of the same color as the beard, enhances the realism of this work. The curved lines of the beard correspond to the evenly spaced streams of blood on the wide forehead. Their shape is in turn repeated in the narrow, fine lines of the eye lashes. The beard and moustache, forming a dark frame around the pale oval of the mouth, as the two centers of psychological expression, stand out strongly in the composition of the face.

Three hundred years ago, missionaries of the Golden Age of Spain, penetrated the valleys and mesas of our great Southwest. They encouraged the desire of the people there to give expression to their religious convictions in their own crude and primitive sculpture. In the churches of New Mexico today, one can still witness the impact of this devotion expressed through art.

By permission, Taylor Museum, Colorado Springs, Colorado

THE MOUNTAIN SIDE



One Man, Three Dimensions

One dimensional man

is thrown for a loss in our age of transition.

It now takes two more dimensions to see him through.

HARRIS FRANKLIN RALL

THAT OURS IS AN AGE of transition needs no argument. Our social molds, which seemed so enduring a generation ago, are crumbling and breaking. The isolated and self-sufficient nations, the "super-race" set over "inferior" races, the economy which worshiped the god of property and his sacred rights, the state in whose wisdom and power we trusted, these are being everywhere challenged. But so also are long accepted moral standards and commonly held religious beliefs. It is an age of strange contradictions. It abounds in knowledge but is woefully lacking in wisdom. There is vast increase of science but often little sense in its use. It is an age of power yet strangely lacking in strength where strength is most needed. There is might over nature but not mastery of self. It is an age of union but lacking in unity. Never was mankind so closely joined together and to such wide-reaching extent, and never were there so deep divisions. We have increased enormously in wealth, but the wealth has meant self-indulgence for the few side-by-side with world-wide starvation. Wealth has not meant weal.

The situation has brought to many a feeling of hopelessness. Man has always been deeply affected by his environment; today he seems to be the helpless object of forces that determine every aspect of his life. More and more the modern man is becoming the mass man. Mass education is destroying individuality and shaping his thinking, not through the schools, but by those all-pervading agents of influence: the press, the radio, and the movie. Mass industry makes of him a cog in a great machine instead of being an intelligent and responsible creator. More and more, because of this mass industry, he finds his home in the big city where the individual counts for less and less. In these cities he turns to mass entertainment where he is the passive subject of thrills instead of the active participant in re-creative play. And finally, the mass state, with its power politics, its war methods, and its ever extending control tends more and more to reduce him to a pawn. If this is found even in our Western democracies, how much more does it appear elsewhere?

THIS is the dark side, but there is another. Never was there such a chance for men of good will "to serve the present age." Never were such instruments available to secure for all health, food, a chance to work, education, freedom, tolerance, justice. The question is simply that of making use of the instruments. What we may call the instrumental side of our world—science, machinery and production, organization in industry and the state, gadgets for comfort and pleasure—this has outstripped the inner side of life. We may call it the cultural lag, the lag

in ideals, insight, wisdom, devotion, self-mastery, moral character, religious faith, and in the association of men of good will to achieve the higher goals. Nor should we forget this: society shapes men but men shape society. We are the makers of the age in which we live.

So much for the background of the general theme which *motive* wishes to pursue this year. Others will analyze this situation and ask how the citizen of the student world, who is also a world citizen, should play his part in this age of transition. The special concern of this article is to ask what kind of men we should be in order to play our part. We of the student world, who are at the same time of the Christian faith, have a special obligation. The democratic way is to lift the whole group into active and thinking participation in the common life. But democracy can by no means dispense with leaders and we should prepare for this. Jesus lived in a day of swift and momentous change, much like ours. He gathered a group about him, not as supermen called to rule, but as men who had caught a great insight and joined to it a great devotion. And these men under God helped to shape a new world.

WHAT kind of men must we be to serve this age of transition?

We must be individualized men. The new age will not come through "yes-men"; men who hand themselves over to some fuhrer, body, mind, and soul; men who join a society and let it determine their action; men who live by their prejudices and passions and refuse to think and decide for themselves; party men for whom it means more to be "regular" than to be intelligent and honest and right; men who feel lost unless they wear a badge and belong to a crowd or have some one supply them with a slogan which will take the place of ideas and convictions. To lead men to a better way means that we shall be willing to study, think, and then accept the responsibility of decision and action. Democracy depends upon this; Christianity demands it.

We must be socialized men. There is no contradiction here. As a truly human society is impossible apart from a rich individual life, so a truly human life is impossible except in a society. "Man can perish alone," runs a Russian saying, "but he can be saved only with all other men." *Whether it be to serve our age or to save ourselves, we must be socialized men.* We cannot save the world by living apart in our ivory tower, or by handing it an occasional word of wisdom or visiting upon it our scorn and denunciation. We can help save the world only by giving to our fellow men understanding and love and devotion, only

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College--Museum of Decay?

The author of *The Predicament of Modern Man*

concerns himself with the predicament of the modern student

—an alternative to decay.

ELTON TRUEBLOOD

THESE WORDS are written from England, but they are written about America. I am wondering how we can learn to live aright in these dangerous days at the middle of the twentieth century when war has supposedly ceased, but peace has not yet come. I am wondering about our station and its duties at this juncture in human history when the world has become "one" for evil, but has not yet become one for man's good. I am wondering what may be the proper function, in the regenerative process, of our colleges and universities, which, by their number and manifold opportunities, make our land unique among all the nations of the world.

Recently I met a German girl whose unargued assumptions shocked me deeply and they become more shocking the more I reflect upon them. I have come to realize that this girl is characteristic of thousands of European students. Her chief assumption is that Western civilization, because it is old, is naturally in decay. She concluded, "There is really no value in discussing the matter; civilizations grow old and die, just like people do, and there is nothing that we can do about it. It is precisely as wasteful of energy to weep over the decline of our civilization as it is to weep over the senility of your grandfather."

This fatalism, for such it is, is having today two chief effects among European students. It leads either to complete apathy and cynicism, on the one hand, or it leads, on the other, to the adoption of the Marxian faith, since this is presented by its exponents as being young and virile, the obvious successor to the faith of the West.

That the fatalism which the German girl so naïvely expressed is without intellectual support is easy to see. Of course it is true that *some* civilizations grow old and die, but that is not evidence that they must. The only reason for supposing that they must is the fallacious result of taking seriously what is nothing more than a loose figure of speech at best. Civilizations are not bodies; they are sets of ideas that are cherished by interlocking generations and there is no necessity that ideas should die. Civilizations are not organisms except in a highly figurative sense.

WE must begin, then, by challenging fatalism and all its works. If there are elements of enduring value in our civilization, which exist side by side with many evils, the task of civilized men and women is to resist the evils, to cherish the elements of value and to find new ways in which these may find effective embodiment.

All colleges are built on the major premise that fatalism is a false philosophy. A college is a conscious and deliber-

ate endeavor to rethink the structure of civilization. It is an endeavor made by men and women who refuse to let forces go their impersonal way. It is a contrivance made expressly for the purpose of avoiding decadence—by taking thought. A museum is an institution devoted to the preservation of the past, but a college is an institution devoted to the thoughtful creation of the future! A civilization that is not adventurous is already in full decay.

The definition of a college which we have just given explains why it is that good colleges have always focused attention deliberately on certain specific centers of interest. Colleges ought to be concerned primarily with the five qualities which, according to Professor Whitehead, constitute the definition of a civilized society. These are: truth, beauty, adventure, art, and peace. A college is concerned with these because a college is devoted to the creation of a civilized society. Instead of letting things take their slow course, we give time and money and thought to the enterprise of conscious cultivation of *what ought to be*, but which, apart from effort, *would not be*.

One of the most exciting truths about the world is that regeneration is possible. There can be great new bursts in human experience. Slow decline is frequently observable, but, God be praised, there is an alternative to slow decline. That alternative is always possible, whatever the external forms of material order may be, providing a race of men has not exhausted its springs of originality. Frequently, in the midst of apparent or real decay, there have been quick transitions to new types of civilization, but these quick transitions never come unless thought runs boldly ahead of current practice.

Is our civilization already in full decay? The life of our colleges should provide a test. If we, who have the privilege of sharing in the deliberate endeavor to rethink the structure of civilization, can harbor individually and together, a real contrast between what has been and what may be, we can be sure that our race is preserving its vigor.

THE basic task of our time is the task of imagination. Colleges should be places of brooding on the form of the future. Life moves forward when many students anticipate, in thought, the physical achievements which are the results of that thought. *In the beginning was the dream*. If the dream is sufficiently potent, the world arouses itself to achieve its realization. We cannot save our civilization by holding still, but only by a frank acceptance of the primacy of process. Since process can be

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Put on That Asbestos Raincoat . . .

it's raining fire and brimstone from heaven.

Ten righteous men would have saved Sodom.

Are there ten in Sodom today?

HOWARD L. STIMMEL

IN SHAKESPEARE'S PLAY, Hamlet exclaims: "The time is out of joint:—O cursed spite that ever I was born to set it right." No statement could be truer for today. But do we as Christians dare take any such self-pitying attitude? If the time is out of joint—and who is there who doubts that it isn't?—then, as surely as God lives, *we were born* to set it right!

But what can a few people accomplish? Of what possible significance is the struggle of an individual man or woman? Something significant was said by Andrew when Jesus is reported to have fed five thousand people: "There is a lad here who has five barley loaves and two small fish; but what are they among so many?" The boy had a small amount of the things that were needed on a large scale. Today there are a few people who have the vision and courage needed now for the recovery of a stricken world. But, "What are they among so many?" It is easy to become disheartened when one considers the vastness of the world's needs.

Like ourselves, Isaiah also lived in a difficult age. The political, economic, and moral situation which he faced threatened him with disaster. Feeling himself called by God to preach to the people of his generation, he proclaimed a stern message of sin and judgment. King Ahaz refused to listen to him, and the leaders of Jerusalem ridiculed what he had to say. But Isaiah knew that majorities do not always decide important issues. He realized that a small group of people, the loyal few, a mere remnant, might maintain the integrity of their faith and be the nucleus for a new and better age. With that remnant gathered around him, quietly he began to pour all of the wealth of his own God-inspired insight into them.

The dark days which he saw to be in the future soon fell upon the life of the nation. In spite of such foreseen calamity, the saving remnant worked on. Quietly and inconspicuously, for the most part under cover, these few men and women transmitted the great tradition which had come down to them from the past. They bided their time; eventually their hour struck and they were ready. Men and women awakened to the immutability of

God's laws for the universe. The remnant made a witness of such and started their people on a new plane of life.

In our own time, when so many forces of evil on a large scale are menacing the future of society, we too must recover. In our own way we must be the saving remnant for mankind. Apparently this method represents God's strategy for saving the world: working through small, unobtrusive means and eventually accomplishing results greatly out of proportion to the small number of faithful.

JESUS had great faith in minorities. He said that his disciples were like salt, the salt of the earth. Again Jesus said that God's reign is like leaven. A tiny bit of yeast will raise a large lump of dough. Or, like a mustard seed, the smallest of seeds indeed, but from which there comes a great tree.

Jesus himself acted upon these ideas. He possessed a universal outlook. He could see with the eye of faith not only his own countrymen but others from the East and the West being one with the sons of Abraham in the Kingdom of God. The heart of his model prayer is, "Thy Kingdom come, thy will be done on earth." But apparently he felt that the way to bring about this universal redemption was to work through a small, spiritually-minded minority. From them he singled out the twelve who should be with him.

We are challenged today to meet our world's needs, but these are conditions which must be met if we are to qualify as members of God's saving remnant. First, we shall have to become *plus persons*—people who in their faith and their personal standards go far beyond the level of ordinary respectability as represented by the average church-going person. "What do ye more than others?" is still Jesus' searching question.

A number of years ago Ernest Raymond wrote a beautiful and moving book entitled *In the Steps of Saint Francis*. Raymond says that, "There are three latencies in us, not only two. Not Dr. Jekyll and Mr. Hyde only, but Dr. Jekyll, Mr. Hyde, and Young Francis." The ordinary decent fellow, the villain, and the saint are the three that are in each man.

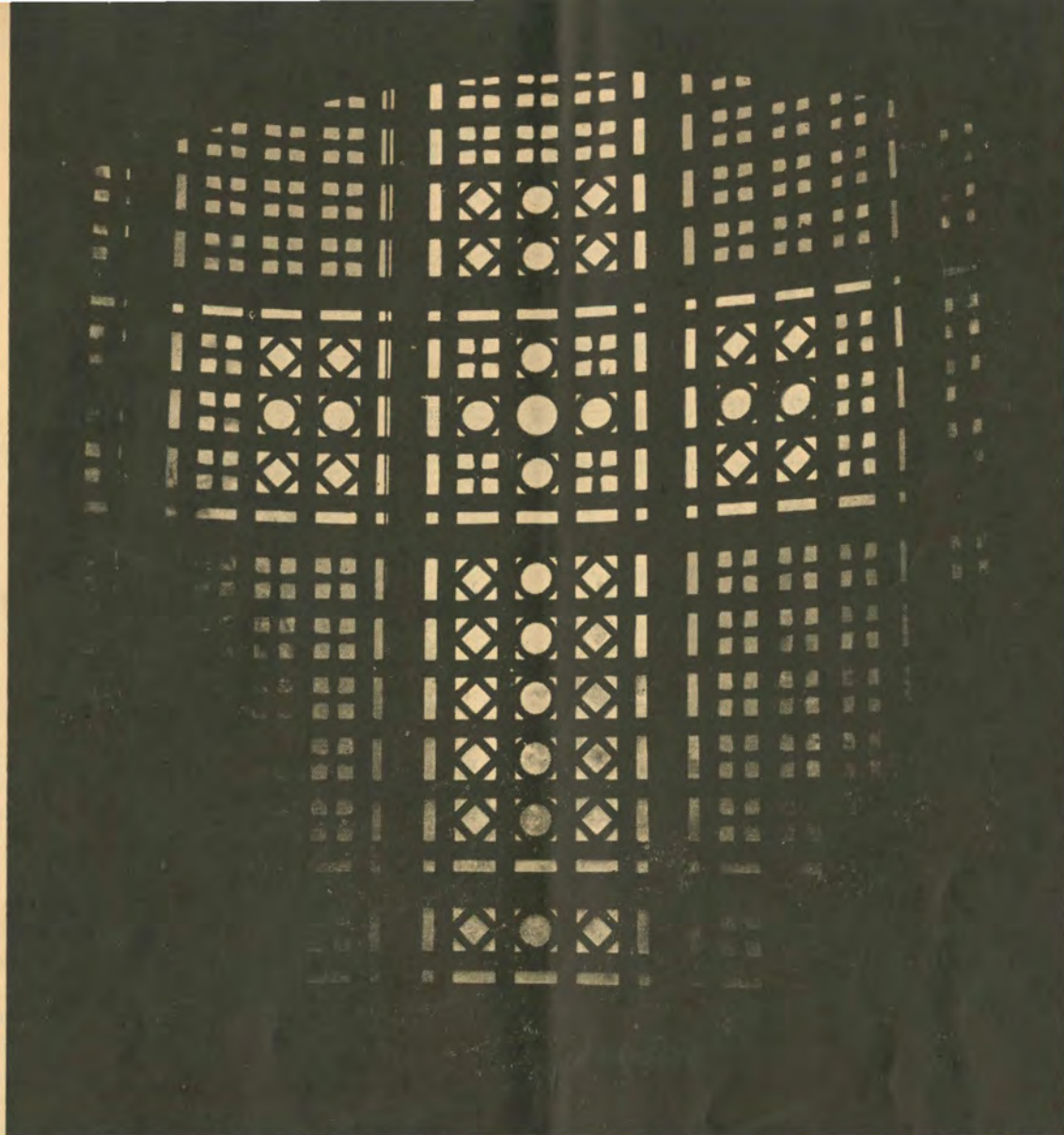
One recalls in Spencer Tracy's masterful screen version of "Dr. Jekyll and Mr. Hyde" how he sat there, the cultivated, respectable Henry Jekyll. How carefully he mixed the drugs by which he hoped to segregate the evil side of man's nature. Then he drank the mixture. With what vividness the screen suggested the transformation which went on within Henry Jekyll's soul. The bad in him came to the surface. There was the dizzy whirl of erotic fancy, a slimy arm reached up out of the muck, a wild beast came leaping out of the jungle-lands of personality. And then, no longer the sleek and respectable Dr. Jekyll, he was Mr. Hyde, the grinning, leering, villainous Hyde.

Somehow the picture cannot be forgotten because there is so much of ourselves in it. Most of us have Mr. Hyde under control the greater part of the time. We are more likely to be Henry Jekyll, trying to tell ourselves that to be a respectable Dr. Jekyll is enough of a spiritual achievement. But it is not. The world is far too ill to be saved by Henry Jekylls.

There is that third person with us: the possible saint. Much of the time we hardly know he is there. Some of us would hate terribly to have other people think we care as much as we really do about spiritual values. But now and again the possible saint comes to the surface. Sometimes it is when we are alone with our thoughts. Sometimes it is when we have been stirred by a great book. Or we have been touched by the love of some challenging friend. Or we are face to face with God under the silent stars. If we are to be part of the saving remnant we must become *plus persons*. We must give the latent saint within us a chance.

SOMETHING else is required. Not only must we seek for ourselves this high quality of spiritual living, but we must unite ourselves with others who are making the same quest. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Commonly these words have been interpreted negatively. They have been used to bolster our faltering

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Reredos of chapel, Woman's Christian College, Tokyo

Richard T. Baker

Queries

FOR MANY YEARS, queries have been used in the meetings for worship of the Friends, or as they are more popularly known, the Quakers. Their greatest value lies in their challenge and appeal to each of us individually—they probe each conscience to its innermost being. Each worshipper must find his own answers; and largely within himself. Accordingly, the queries differ with each individual—they may be in constant change as would strive to meet new needs or rationalizations. Lowell Wright, has compiled the following queries for the examination of our own ethical sensitivity.

Query of social conscience: Am I concerned that our economic system shall function so that it may fulfill its part in sustaining and enriching life for all people?

Query of magnanimity: Do I regard the unity of the group of sufficient importance to modify my own opinions in order that progress may result?

Query of nobility: Can I sincerely congratulate, with no tinge of jealousy, the person who through superior achievement excels me?

Query of chastity: Do I value purity of life enough to live cleanly even though my immorality might never be known?

Query of truth: Would I be as willing to tell the truth if I knew it meant death, as I am when it appears advantageous to me?

Query of love: Do I believe strongly enough in the redemptive power of love to trust it in dealing with my enemies?

Query of devotion: Do I believe firmly enough in the ultimate triumph of right to give my life, if necessary, for its perpetuation?

The Patient Is Mortally Sick . . .

Society is no longer developing as a growing organism.

It is now in the process of dropping to pieces.

Thus Rome fell—as we shall fall, if . . .

JOHN HAYNES HOLMES

THE PLIGHT of our world is beyond imagination, but should not be beyond analysis and understanding. We should know what is going on, even though we can't appreciate its intensity and range. As I see it, there are three phenomena now at work among us on a world-wide scale, of the most alarming character.

1. The first is *economic deterioration*. Our standards are steadily going down. Our media of exchange are losing value. Production is declining, like the outflow of water on an ebbing tide. We are all getting a little poorer from day to day. It seems ridiculous to talk of the American people getting poorer, when we have more money in banks and bonds than we have ever had before. But what can we buy with this money; and what will it be worth when inflation has run its course?

There are tens of millions of people, in vast areas of Europe, Asia, and Africa, who are face to face with starvation, in the greatest famine that history has ever known. Nothing can save a considerable portion of these millions from extinction. The plight of the world's populations today represents a kind of nadir of misery, toward which all the rest of us are slowly but surely sinking.

When H. G. Wells, in his famous book, *The Shape of Things to Come*, drew the dreadful picture of civilization reduced to hordes of men, women, and little children wandering desperately from place to place in search for food, he was not engaged in idle prophecy. Rather was he anticipating the logic of what is now going on.

2. If economic deterioration is the first phenomenon which is eating away at our society, the second is like unto it—namely, *social disintegration*.

By social disintegration I mean that society, no longer developing and expanding like a growing organism, is now in process of dropping to pieces into its component parts. It's like an old coat bursting out at the seams. Wherever there are lines that properly come together, these lines are now tearing apart.

Is it a frontier between nations? Then this frontier is lined with sentinels, barricaded with steel fortifications, and hidden behind iron curtains.

Is it a color-line between races—whites and blacks, browns, yellows, and reds? Then is this line made an occasion of suspicion, prejudice, and hate.

Is it a sectarian line between churches and religions? Then is this division magnified into jealousy, rivalry, hostility, so that the situation in the religious world is worse today than it has ever been before in modern times.

Is it a distinction between social classes—between capital and labor, the bourgeois and the proletariat? Then does this class distinction pass into class antagonism, and class antagonism into class struggle, and class struggle into class war, until the whole fabric of society, like the veil in the ancient temple, is rent in twain.

A line is a place where two severed parts of an organism may be drawn together like the edges of a wound sewed by a surgeon's needle in the work of healing, or pulled apart like the ragged edges of a torn tissue. In the one case it is a process of integration, and in the other case a process of disintegration. It is this latter which is now going on throughout the world on a tragically extensive scale.

3. The third phenomenon which is distracting mankind today is *political paralysis*. By this I mean that the organized instrumentalities of government seem unable to function any more. They cannot do anything. They do not move, or make progress. It is as though a new ice age had descended on the world and frozen everything into an unchanging and unchangeable *status quo*.

The occupation of Germany, for example! This was intended to be a purely temporary arrangement. But it is now more than a year since the Reich was conquered, and the four occupying powers, all in secure possession of their own segment of territory, seem utterly unable to do business with one another. At the present rate, Germany will be occupied indefinitely.

Take the foreign secretaries of the great powers! How often have they met in Potsdam, London, Paris? But they meet only to adjourn, and adjourn only to meet again. They can agree on nothing apparently but disagreement, and get no farther than the formulation of an agenda.

Here are the United Nations, meeting in San Francisco, London, and now in New York! In what are they united, and to what end? What real action have they found it possible to take on any question? If this is what we are relying upon for the future, when, pray, is that future likely to arrive?

Then there is the Congress of the United States, which can apparently work together neither with the executive nor with itself. Faced by the most serious questions that have confronted this nation since the Civil War, it lays no long-range plans and makes no final decisions. It can only talk, pass stop-gap legislation, and postpone action.

THESE, now, are the facts—economic deterioration, social disintegration, and political paralysis! It is a bit
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God Has Dropped a Spark--

of freedom into every war-ravaged nation of the world.

Our privilege is not only to feed and clothe

but to fan that spark into a blaze.

YAHYA ARMAJANI

Editor's Note: Dr. Armajani, visiting professor in history at Hamline University, is from Teheran, Iran.

IT MAY SOUND presumptuous of me, a visitor in your country, to tell you what you have to offer the world. However, you Americans are used to this, for in the past few decades people have come to you when they have been in need.

Just before this war a spirit of self-sufficiency had permeated the nations of the world, especially those in Europe. These nations believed that no country had anything to offer them, least of all America. The war changed all that. Belgium, France and Holland were conquered, and England and Russia were brought to their knees. They all came to you for help. They asked for money, guns, ships and food.

Silver and gold you did have, and you gave all in the hope that in the future one group might not lord it over another. One would think that some of these nations who have been helped and have been liberated would learn a lesson and would in turn loosen their clutches on some of the weaker nations of the world.

If gold and airplanes and food are all that you have to offer, then of all countries this is the most cheated and the most miserable. But I thank God, for your sakes and for the sake of the world, that you have something far more important to offer the world. Here in this country you have the beginning of that which is the hope of every individual in the world. What is it?

When I first came to this country, I was greatly impressed by the diversity of this land. I was amazed to find in even small towns people of different colors from different lands with different backgrounds living in homes of different architectural designs, eating different types of food and sometimes speaking different languages.

WHAT impressed me most, however, was the fact that these people were really one. They were united. I asked myself, "What is it that unites these people?" It is not language, tradition, race or climate. What is it? To me it was an important question, and I tried to find the answer.

It has been my good fortune to travel extensively in this country and meet people from all walks of life. I have asked them my question. The people in this country, rich or poor, farmer or industrialist, teacher or student in the North, South, East or West—all gave me the same answer. "This is a free country." I have come to the conclusion that the thing which unites the people of this country is the idea of freedom.

I realize that there are some people in this country who abuse this freedom. There are those in this land who do not know what freedom is or how it has been attained. In their hands freedom is like a cut flower separated from its roots and all the time in danger of being withered. There are those, of course, who appreciate freedom, work for it, and use it to good advantage. Nevertheless, the idea is present and this idea of freedom unites the people. This idea of freedom has made this country a haven for the oppressed of the world.

The foundation of freedom is spiritual and therefore it cannot be offered nor can it be received. It must be attained. You may liberate countries from the yoke of aggression but you cannot give them freedom. However, you can give the people in the world an opportunity to attain freedom. You have the power and the prestige to insist upon it.

As the most powerful nation in the world, you are now at the crossroads. You can use your power to share the domination of the world with other strong nations, or you can insist on equal opportunity for all. An opportunity to attain freedom is the greatest thing you have to offer to the world.

LEADERSHIP

We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.

Why build these cities glorious,
If man unbuilt goes?
In vain we build the world, unless
The builder also grows.

—Edwin Markham

by permission of Virgil Markham

Beware---Muzzle Barking Minorities

Self-appointed "true-faith" groups are due a knock.

"Holier-than-thou's" are in for a jolt.

Minorities have a job to do—but without complexes.

JOHN TENNANT

CHRISTIANS IN SOCIETY today, whether that society be on or off the campus, constitute a minority group. The Hebrew prophets spoke of such minority groups as potential "saving remnants" which would preserve the social order. This year of 1946-47 the function, place, and meaning of campus minority groups is to be explored in consecutive issues of *motive*. At the beginning of this interesting series of studies, we should answer one question concerning our relationship to people who are not members of such a minority group.

What kind of minority group are we striving to be? Many consecrated Christians become quite impatient with self-appointed "true faith" minority groups which already exist on our campuses. There is altogether too much of a minority group consciousness in some of our Wesley Foundations and among our Methodist groups on church college campuses. Now it may well be that there is virtue in being part of a minority if that minority has a worthy reason for its existence, but one should not seek a minority classification simply in order to obtain that virtue. A porcupine is almost always a minority of one, the reason being that anyone who comes within range will be cut by his barbs. Too often on our campuses virtue has been equated with the persecution or ostracism that one could obtain; and too frequently so-called religious students on campus have been characterized by a strict holier-than-thou attitude of piousness which has brought them unpopularity. Some have then considered their virtue to be in direct proportion to the unhappiness or social ostracism which they have experienced. Certainly we do not want to be this kind of minority. Our individual attitude should be not that "I wish you were as good as I am," but rather "I would that you might know the joy, the inner power, the sense of responsibility, the God whom I know."

THE "saving remnant" suggested in the Old Testament and exemplified in the early church, in the Dark Ages, and more recently during the war in Europe, Japan and elsewhere, was not set apart because it considered itself better than others, but because of its loyalty to God and desire to win others to him. It was not deliberately seeking to be a minority. Such a minority we should be.

The Industrial Workers of the World, the old I.W.W., the "Wobblies," believed that the more noise or confusion they made, the more unpopular they made themselves, the greater would become the consciousness of their existence in the minds of the indifferent majority of Americans. People would know they were alive because they were

noisy, because they were always the center of a storm. Many immature Christians are inclined to accept the same philosophy of social action and to feel that virtue lies in one's ability to cause trouble, or in one's willingness to stir up a storm for the sake of having a storm. I cannot see that this confusion technique has a rootage in early Christianity or a place in modern Christianity.

Let there be no misunderstanding. The early Christians did turn the world upside down. They were an aggressive, cohesive minority, but they did not seek minority status. They sought to win men's hearts, not simply to coerce their conduct. In a composite society, some coercion is necessary in order to maintain minimum standards for group living, but the way of the Christian minority is not the way of the world or the way of external coercion as through a Communist or I.W.W. cell. Christianity seeks to win some, as many as possible—yes, even a majority to the acceptance of Christ and his way. Christians are a minority always seeking to become a majority—not by lowering standards, not by coercion, but in the manner in which yeast leavens a lump of dough, that is, through an ever widening, winning, personal contact which moves in an accelerated geometric progression.

DAVID LILIENTHAL, Director of the Tennessee Valley Authority, is a graduate of DePauw University who majored in philosophy under the late Lisgar Eckhardt. Secretary of the Interior Krug, in a July article in the newspaper magazine *This Week*, has said that David Lilienthal is in government work accepting a salary much lower than he could command in the business world, because he believes that in government service honestly given he can do great good and be of real assistance to his nation and to his fellow men. Such a motivation places Lilienthal in a minority position in our society which evaluates success or achievement in financial terms. But Mr. Lilienthal is not satisfied to remain a member of a minority and according to Mr. Krug, one of his protégés in government service, he has gone about the task of winning promising young college men and women to a commitment to a kindred financially unselfish public service for the sake of the nation and of their fellow men.

We should not be little low level porcupine minorities that bark at all who come near, but minorities that are empowered and constrained by a great vision of God, of service, racial brotherhood, Christian love, fellowship, and world community. Our campus minority groups should be the forerunners of that majority Christian society which the Christian hope has always foreseen as the will of God for all of mankind.

If Saint Peter Tapped for ODK . . .

the score would be high for men with courage enough

to stand alone, if alone need be,

on issues confronting the campus today.

WILLIAM A. SMITH

"FOR WE WRESTLE not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Paul's statement to the church at Ephesus is as pertinent for the modern college campus as it was for the people of his day. The social forces that play on the college campus for good or evil are so strong today that students are constantly forced to make decisions. *If these decisions are motivated by a philosophy that is Christian or even democratic, then they are considered radical because the civilization in which we live is neither Christian nor democratic.* It is almost as pagan as the civilization in which Jesus and Paul lived. In the first century, the little group that Paul gathered around him was able to challenge the pagan Roman culture of its day and change the course of human history. In the city of Thessalonica, the organized opposition to Paul and Silas said of them, "These that have turned the world upside down are come hither also."

Through the succeeding centuries, this Christian remnant has persisted and in every generation it has challenged and resisted the forces of evil that would destroy man's dignity and make him less than a son of God. Today it is an imperative, if we are to survive, that Christian personalities shall in reality be the salt of the earth.

WHAT are some of the attributes that characterize these people and by which we may know them?

First, their supreme loyalty is to the God revealed in the life and teachings of Jesus, and Jesus becomes the norm for value judgments and for moral and ethical conduct. The Christian virtues of love, justice, mercy, goodness, and truth are no longer relative terms changing with the mores of the community; they are Christian absolutes.

A girl living in a sorority group of thirty-five girls when questioned about their attitude on scholastic honesty, replied, "Well, at least fifty per cent of them will not cheat on their school work." Integrity, a fundamental Christian virtue, has ceased to be a moral imperative for fifty per cent of this group.

A second characteristic by which this remnant may be known is that religious faith to them is a way of life and has to do with all of life. It's an adventure in living and the campus and community are laboratories in which they must experiment daily with the great religious principles that they find revealed in the life and teachings of Jesus. They do not claim to have all the answers to the many problems that a complex modern society presents; but they know the meaning of the Kingdom of God and they

have the inner resources to live day by day as if that Kingdom were a reality now.

A third characteristic is that the development of the spiritual life is not left to chance. The Christian remnant takes seriously Paul's admonition to Timothy, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." This admonition is also applicable in the academic field. Therefore, the Christian student does not do sloppy class work. Recognizing that a well-trained and disciplined mind is God's best gift to man, this remnant stands out as an example on the campus of good, honest, conscientious work.

The freshman football team, seated on the edge of the field, was being addressed for the first time by the head coach. "You fellows can buy some school books if you like; and you should go to class part of the time, but remember that your primary purpose here is to play football." One of the huskiest lads in the group, with two years football training in a fine Eastern prep school, turned in his suit that evening and never went back for practice. He graduated Phi Beta Kappa and had for his extra-curricular activity a club of teen-age boys in the worst section of the city. He had a right sense of values and the moral courage to back it up.

The fourth attribute by which the remnant may be distinguished from the masses is by their moral courage. Group pressure on the college campus is terrific and the individual Christian is often thrown into situations where he has to stand alone against his own group.

Young B——, only recently initiated into a fraternity, was busily packing his clothes and books preparatory to moving out when some of the brothers came into the room. "What are you doing?" they inquired. "I am moving out because there is drinking in the house," he replied. A meeting of the group was called to see if they would have drinking in the house or keep B—— in the fraternity. Moral courage won. B—— stayed with the group.

The Christian remnant is not an isolated group. They live and move in and through the multitudinous activities of the campus life. Theirs are the normal joyous personalities, the friendly contagious spirits that give meaning and purpose to life. They make compromises from time to time but only when the compromise does not involve the sacrifice of a moral or ethical principle.

If our pagan Western culture is to be redeemed, it must come through this small Christian remnant who see afar the "City of God." Truly, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?"

In a Nutshell

There are two Christianities—the religion of Jesus and the religion about Jesus. The former is concerned principally with the coming and the nature of the Kingdom of God—the ideal divine-human society on earth. This Kingdom will come whenever and wherever the wills of men conform to the will of God. The God of Jesus is like a father. The character of those who become his sons is described in the beatitudes, and by their response to the two commandments, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself."

These are the essentials of the religion of Jesus; but few recognize their far-reaching implications. Especially is this true in respect to our dealings with wrongdoers and "enemies"—who should be treated, not with violence and vengeance, which can effect no inward change, but with love. There are impersonal, cosmic forces through which evil destroys itself but man as he acts as a follower of Jesus must see the highest personal forces through which evil is overcome by good.

To this we must add, as its rational bases, the conception in the teachings of Jesus regarding God as the father of all men, that all men are branches of one vine and united from within by one divine life. This supra-human life—light—word or Christ within, at the core of the soul, is not divided but is whole and entire in each one of us. Accordingly, if it is not resisted, nor overlaid with egocentric desires, it will draw us to itself—the one truth, and so into unity with all men everywhere.

HOWARD H. BRINTON

A Christian is a man who, fascinated by Christ's character and sacrificial love, expresses his gratitude by constantly looking for a chance to thank God by deeds of service to his fellow men. He keeps saying, God treats me better than I deserve; therefore I must treat everybody else better than he deserves.

The enlightened Christian is free from trammeling rites and rules, but he must, of course, constantly use his very best intelligence. It does not require much more mentality to obey a set of strait-laced rules than it does to obey the traffic signals. But when Jesus says, "All things whatsoever ye would that men should do unto you, even so do ye also unto them," then we are free from rules, but challenged to think! We must keep putting ourselves in everybody's place, exercise our imagination, and be wise as serpents.

ROLLIN H. WALKER

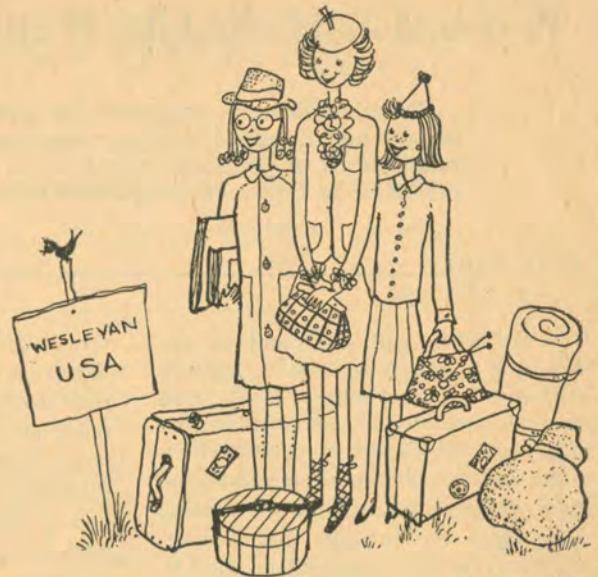
Humans walked in confusion even without the special problems of our world which arise from the degree to which scientific accomplishments have outstripped our moral stature. They thus need the organizing principle which the Christian religion seeks to give—a principle claiming that the ground, center, and fulfillment of life is a spiritual dimension. At the heart of this dimension is God, provocatively described as personal (an expression of the conviction that justice and mercy, concerns of persons alone, are ultimates, and that personal existence is unique). When the perceptive Christian is joined spiritually to this other world, life takes on a different cast. Suffering, so feared by man, becomes a means of discovery of the true substance of life. Selfishness is replaced by a strong identification with the lot of others and the will to lose oneself for others.

For the true Christian such an orientation provides an imperative for action. He becomes a saving remnant for mankind not by reason of removal from his world but by providing a medium through which the other world may play upon this one.

ROBERT MONTGOMERY

If I Were a Freshman

or, "Tips to the Up-and-Coming"



Tina Safranski

ELEANOR ROOSEVELT

WHAT WOULD I do if I were going to college today? Forty-three years of experience in living makes it a little difficult to project oneself back and remember what one wanted to do at the age of eighteen. I wanted to go to college, but I do not think I knew very clearly why I wanted to go, and it did not surprise nor grieve me very much when my grandmother said that there were no reasons that she could understand why I should want to do such a strange and unheard of thing!

As a matter of fact, I was simply trying to get away from the terrors of a winter in New York society after three years at school in Europe. I had loved those three years, and they had developed in me an intellectual curiosity, a love of travel, and a feeling of competence to deal with people in the world in which I was moving at school. On returning home I felt completely lost, and it was many a long day before I found myself again in an environment where I was really at home.

I realize as I meet young people today that my own sense of responsibility and my understanding of the world in which I lived were very sketchy. Most of the young people I see about me today are much better prepared to live and to play a useful part in the life of their communities.

But perhaps from the eminence of forty-three years, plus eighteen, I can look at the world of today and make suggestions to those who are facing the last years of preparation before taking their full responsibilities as citizens in a democracy.

I should want to choose my courses very carefully, both from the point of view of subject matter and the point of view of

the personality of the people giving the courses.

First as to courses. It still seems essential to me to lay a foundation which will make it easier to study foreign languages. If I had not acquired enough Latin in school to use as a basis for the study of such languages as Spanish, Italian and French, I would take Latin, and I would take two modern languages.

For the rest, I would be guided in great part by my individual interests. One fact I think I would try to bear in mind, namely, that whatever I studied, the point of study is to train and develop the mind so that at the end of four years, the acquisition of whatever I desired would be easier than it was at the beginning.

It is obvious that all that one desires to know cannot be learned before one is twenty-one or twenty-two, and the fact of the matter is that education goes on as long as one keeps an alert and inquiring mind. These years of study are the years of shaping tools for future use. To live satisfactorily, these tools must be made to serve one's purpose to the limit of the gifts that natural endowments provide.

I asked two middle-aged men the other day what they would take as courses if they were in college again. One of them answered, surprisingly enough, that he would take mythology and read as much literature as possible in which the imagination of writers had played an important part, because he felt that imagination was one of the things that everyone should cultivate in order to be successful in the world of today.

The other one said he would take economics, world history and psychology.

When older people are asked what they feel are the important things to learn, the answers vary with the individual.

MY reason for emphasizing the importance of taking into consideration the personalities of the people giving various courses is that I think contacts with great people leave a mark never to be obliterated from the minds and souls of the young. A great teacher can inspire, can illuminate a subject, can open up new avenues for exploration and start a student along paths which may lead that student beyond the ability of the teacher. Therefore, it is no unimportant thing to study the personality of the man or woman who is going to give a course, before making a decision. If a teacher has the quality which makes a student want to work, the work will be worth while.

I would give some of my time in college to the study of the community in which the college is situated, because I think it is well for each one of us to accustom ourselves to study any community in which we find ourselves, and to acquire a technique by which we can find out the things we need to know as quickly as possible. The exact medium that one should use again depends upon the individual. It may be some time given to work in a settlement or community house, or to a housing survey. It may be some time given to work with some youth group. Whatever it is, it will undoubtedly lead to a wider knowledge of conditions and people in the community and as eyes and ears grow accustomed to observation, it is not hard to find the things which need to be understood about communities, which sometimes are easy to discover and sometimes very difficult.

Profound and Calm Like Waters Deep and Still

Christina Rossetti suggests the name for our series of sketches of classic thought, classic poetry, and classic meditations of Christian significance. And this is your invitation to browse through their richness. . . .

ANNA PAUL

EVIDENCE will be found in the back numbers of *motive*, as well as from many other sources, of the fresh curiosity about the old and famous, but mostly unread classics of religious literature. A series of statements concerning these works is planned for the coming issues of *motive*. In order that these articles may be as meaningful as possible, we should think a bit about our approach to these classics.

To call any piece of writing "literature" is to suggest that it is more than the mere statement its words make. Sometimes this "extra value" reinforces the "literal value" of the statement. Sometimes it triumphs over a misconception. Religious writing is of no "classic" worth unless it shares this extra quality we demand of other kinds of literature.

You may have found this extra-quality in the opening of the Communion invitation: "Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors. . . ." These words plummet down to the very bottom of human behavior, and touch springs of humility and gentleness.

Paul was especially good at literary intensification, frequently in defiance of cold fact. Is the sentence, "I can do all things through Christ which strengtheneth me" valuable for what it literally says? Practically speaking, Paul knew frequent and bitter defeat. Clearly he was *not* "able to do all things." Yet the words are not absurd to anyone who reads them in the right way. They have become a rallying cry for militant faith not because we are not pitifully limited mortal beings, but because the long look of Christianity breeds buoyancy, and the clumsiest Christian life achieves some degree of moral triumph. The sweet unreasonableness of the words conveys a great mood truthfully.

Familiarity, and years of listening to typical pulpit interpretations, have taught us to use a Bible untroubled by its frequently loose connection with fact. But post-biblical Christian literature may

very likely prove a stumbling block. When a modern Protestant begins to read the literary classics of an older or more naive version of his faith, he often reacts with a certain intellectual embarrassment. Bothered by what seems to him a discredited dogma, or a framework of thought out of key with what he knows, or thinks he knows, he cheats himself of that "plus" value which really is the more important. A religious classic is *not* a theological proposition to fight with. It is a fatal mistake to make it one. As long as men grope for belief with the mind's fumbling fingers, great writing will sometimes record the effort, and whether they grasp truth, fantasy, or nothing, the result will have permanent spiritual value.

It is interesting that the average reader instinctively approaches the non-Christian religious classics without this blunder. The person who waits awkwardly for the end of the Bach-Gounod "Ave Maria" may express unrestrained enthusiasm for Lucretius' great prose poem to Venus Genetrix, or Cleanthes' thundering "Hymn to Zeus." If he dismisses *Pilgrim's Progress* for its mechanical theological fatalism, he may accept without protest a play of Sophocles, or even savor with mournful relish the more superficial determinism of Omar:

"The moving finger writes, and having writ
Moves on, nor all your piety nor wit
Can lure it back to cancel half a line,
Nor all your tears wash out a word of it."

In short, he is willing to acknowledge the authentic poetry of a non-Christian who disagrees with him—but not a Christian. It sometimes looks as though a really sensitive skeptic does better with outmoded orthodoxies (if such they seem to you) than the left-wing Christian. He may not bow the knee to Mary ever Virgin, but he is not skittish about surrendering to the spell of "I Sing a Maiden," for he knows that purity is worth writing about. *The Hound of*

Heaven may not convince him of the divine, pursuing lover—but he will wish it might. And therein lies the true value of the poem. It draws into its orbit, and so into a kind of communion, those who believe and those who would like to.

But someone is sure to ask, does all this imply that validity of content plays no part in the permanence of a classic? Certainly not. It means that the validity of religious literature is of a different kind from the validity of a political manifesto or a psychological play. In the last analysis, all questions of belief are moot forever. The validity of a book of devotion is its truth to the devout human mind that *thinks like this*. The establishment of support for doctrines is something else.

This is not to ignore the obvious truth that you will find a good deal of extra pleasure in great religious writing that marches with your own developing ideas and experiences. The same circumstance holds for other kinds of writing. A man in love with a blond-haired girl is unlikely to carry in his purse a sonnet to a dark-haired beauty. A nature lover will read "Tintern Abbey" oftener than Whitman's "Manahatta." But if they are reasonable men they will not explain their choice on the grounds of intrinsic merit. While you are young this quite personal standard will operate oftener than you think, for the eloquent reinforcement of your own thoughts and wishes gives you confidence, and helps dispel the youthful illusion of mental and spiritual loneliness. But as you grow older, certainty will seem less important, and religion less an answer to all questions than a way of getting along *without* all the answers. Then you will come to relish and respect that which is different in outlook from yourself. It is rude and conceited to demand that a great, honest book defer to your opinion. The most you have a right to demand is that it conform to the mind of some sizeable segment of humanity, that it represent integrity, and some degree of spiritual stature. Noble poetry cannot be made out of shabby thoughts—but it can be made out of mistaken ones. This year, when fellowship of good men and women of all ages is an important thing to feel and understand, it might be a particularly good time for us to get acquainted with some of our spiritual ancestors. But remember we do not need to learn from the poetry of devotion what *to think*. Instead, we will try to learn how *it feels to think that way*.

TODAY'S REPRESENTATIVE German university student is a thin, poorly dressed young Wehrmacht veteran in his early twenties who has known defeat, possibly injury and prison camp as well. Like young men in other parts of the world, he is trying to make up for the years of which the war robbed him. He has no GI Bill of Rights; he has found admission to the university perhaps as difficult as anywhere else in the Western world. But, troubled as he may be with immediate problems, he knows the future will confront him with even greater ones—unless, as many hope, he can emigrate to a land of new beginning.

Let us look at the steps which university students in the United States zone of Germany have taken in recent months in their endeavor to resume their studies and prepare for a future.

Within a few months after V-E Day, prospective students had overwhelmed universities with applications.

Only two university towns had escaped heavy damage—the famous centers of learning at Heidelberg and Marburg. Munich and Frankfurt were heavily damaged and Giessen was almost totally destroyed. Materials for repair were and are almost unobtainable. Bricks, boards, cardboard, paper and other materials filled up the window spaces for which glass could not be found. Coal or other fuel was not to be had to heat classrooms on cold winter days. In such centers as Frankfurt, prospective students volunteered many days of manual labor; they knew the classes could not open until the rubble was cleared away and some makeshift classrooms were ready. More recently the University of Munich has ordered all students to devote one hundred hours to reconstruction and repair work and has announced that only those who show proof that such work has been performed can continue to attend classes and take examinations.

FACULTY selection has been a difficult undertaking. Professors known to be anti- or non-Nazi were not numerous, but they have been found in sufficient

Germany

Where universities are rubble, and students, to remain enrolled, are required 100 hours of reconstruction work.

HAYES BEALL

numbers to form nuclei around which to organize new faculties. Lengthy questionnaires were submitted, checked and rechecked, then submitted to a military government higher education specialist for final action. Administration has remained in the hands of the Germans.

How to select one or two thousand students from among ten thousand applicants was the problem confronting most committees on admission. Questionnaires filled out by prospective students were carefully scrutinized. Quotas were established to permit up to ten per cent of each student body to consist of displaced persons in Germany. What is to happen to the thousands of young intellectuals excluded from universities because of political records is an unanswered question which troubles not only rejectees but many responsible people.

Books, teachers, classrooms, living quarters, heat, food and clothing—all of these essentials are critically short in supply. Makeshift arrangements of all kinds are being employed. Each text is supposed to serve many more persons than can satisfactorily use it for study. Books from abroad are urgently needed in order to further acquaint teachers and students with recent developments in many fields of knowledge. New history books for German schools are still to be written.

Energy for serious study is to be derived from a 1175 calorie daily ration. A typical German daily menu in the United States zone as follows:

2 slices of bread
3 medium-sized potatoes
3 tablespoons of cereal
1 tablespoon of fat
1 teaspoon of sugar
Plus irregularly distributed foods such as:
½ cup of skim milk
meat or fish equal to ½ the size of an egg
3 tablespoons of a vegetable other than potato

HOW can students in universities and other institutions of higher learning use their training? Final decisions regarding the German economy will have a great deal to do with this question. Because future vocational opportunities are an unknown quantity, specific vocational advice is not now possible. The indescribably great and long job of reconstruction and the probable nature of the German economy apparently holds little opportunity for the majority of physicists and

chemists. Theoreticians will have to make room for people with practical skills that can be directly employed in physical and social reconstruction.

On May 1, 1946, the enrollment in institutions of higher learning in the United States zone was approximately 35,000. This includes 6,137 students in thirty-six teacher training institutions; 20,040 in the universities of Heidelberg, Marburg, Erlangen, Frankfurt, Würzburg, and Munich; 8,198 in eight technical and vocational higher institutions; 1,743 in Roman Catholic theological schools; and 814 in seven Protestant schools of theology, including the Methodist Preacher Seminar in Frankfurt with its twelve students. If the ratio of students to the population were the same in the United States, college and university student bodies would shrink to 280,000. However, in the United States zone of Germany with its sixteen million population there will be some further increase in the number of students as additional faculties resume their work.

With the resumption of university life, interest in student organizations is being revived. Many of the traditional organizations are outlawed because of their too willing service to Hitler and their past records as supporters or tools of militarists. Among those forbidden are the *Verbindungen*, *Burschenschaften*, *Korporationen* and their *Altherrenbünde*. However, United States military government policy says, "Student associations for self-help, religion, recreation, and social purposes will be encouraged."

STUDENTS in Germany are uncertain about both their status in German life and in the world's life. Student reaction to current reports which imply that universities are refuges for men with Nazi and militaristic views, has encouraged students to isolate themselves.

News from the outside world is avidly sought. Isolation began six years before the war and, to a great extent, continues today. Correspondence, literature, conferences, travel, and student and faculty exchanges must be used as fully and rapidly as possible to re-establish a sense of international student solidarity and to provide for the free flow of knowledge which is essential to a decent world.

When Hayes Beall was questioned to find out what American students could do to help German students, he made the following suggestions: Mail food and clothing in parcels, up to eleven pounds, to Dr. I. W. E. Sommer, Director, Preacherseminars, Frankfurt-on-Main, Ginheimer Landstrasse 180, Greater Hesse, Germany. (This would bring immediate aid to Methodist theological students and professors.) Also packages may be ordered directly and sent from Cooperative for American Remittances to Europe, Inc., 50 Broad Street, New York 4, N. Y. Packages of literature, especially good religious periodicals and lesson materials are desired.

To have the Editor roving through Africa and Asia, with destination India, has kept the motive staff in constant excitement and surprise. Here is his first communiqué to the magazine, with others to follow.



A Remnant Is a Fine Vein

HAROLD EHRENSPERGER

BELOW my window in a hotel on the Sharia Ibrahim Pasha in Cairo, I can see Sudanese servants of NAAFI (the English USO) spreading their prayer rugs to say their evening prayers. I am in a country where religion makes a difference. Some of the men are already hitting their foreheads on the ground. Their plate of beans and flat bread is, back of them waiting to be eaten. The cannon has boomed for another sundown, and in the Ramadan period this means to the faithful that another day of fasting is over. British soldiers who are here cleaning up after the biggest war in the history of this war-ridden place, pass by unconcerned as the natives continue their genuflections.

Still further across the open air movie yard where Tommies are watching "George White's Scandals" and understanding what makes America really im-

portant to the world, I can hear the voices of a group of young people in the YMCA singing a Christian hymn. Its words are mangled, but the tune comes to me clear and right. In front of all this backyard study in contrasts is the street which leads to the central railroad station where trains are leaving to plunge into the darkest section of Africa or where swank outfits like the Orient Express carry diplomats and UNRRA officials into the sick continent of Europe. The street has a maggot-like appearance; the well-dressed Arabian with his fez is everywhere to be seen; the man who looks as if he had dressed for a biblical play and had actually gotten the costume correct; the thousand and one servants who carry everything from a bed to a platter of mangoes on their heads; the legion of poor and the picturesque in-spite-of-himself beggar; the endless stream of children

who cry "bakchisse" while they try to filch anything they can grab. In the crowded traffic, army officers shoot by in their American cars, dodging the horse drawn carriage-taxis which clog traffic and give occasion for incessant honking of horns. Cairo is a city of contrasts—all Egypt, in fact, is a fertile river delta and a desert of contrasts.

Out of this patchwork that looks at one moment as old as the Pyramids and at another as young as the ever-present "coke," no whole piece can be found. The old parts are fraying into dangerously thin spots, if not holes; which are being stubbornly pulled together by a fanatical religion and by a growing nationalism which threatens to pollute the rest of the Moslem world. There is no firmness, no close-pulled design of the whole. Egypt is attempting an unworkable pattern; she is rousing herself from century long in-

ability to rule herself, and in these latter days attempting to find a nationalistic unity that will stand firm until every last Englishman is out of the country and the Arabian bloc has galvanized itself into a polygot whole that will be neither cohesive nor unified once it is completed.

*S*NAP judgments are more of a temptation here than are the wares of the hawkers in the streets. My student friend, Ahmed Hamed, from the state university, who struck up a conversation with me on the "tram" because he wants to talk English, wanted me to know that he likes Americans. "We like you as people, in spite of your government. You are great engineers, and we admire engineers. But we don't like your government—not the men who make it up. They're pro-Jewish. They cater to the Jews to get money and votes, but by doing this they are winning the hatred of the Arab world for your country." His keen black eyes were alive with a frenzy of mission as he went on. "How come you don't tell your government that Palestine is Arabian? How come you play the game with Britain? What do the American students think? Why don't you strike—like your labor?" This volley of questions was representative of what other students had asked. I did not need to encourage him to launch into an elaborate description of what Arabian students are planning to do, of their well-laid plans, of their political parties, of their use to these parties, and of their revolutionary value because they are the radical fringe of the thinking in this country. This is not a small segment of the students—this is the great majority.

My silversmith acquaintance, Hudi, a Lebanese artist and craftsman, whose shop in the Mousky is in the famous Khan El Khalily section, and whose fingers have been examining antiquities until they have acquired a kind of classic antiquity themselves, also had his ideas about the Palestinian question. Hudi had been slapped in the face that same morning by a Moslem army officer who objected to his smoking as he stood next to him on the tramcar. The major, observing Ramadan (the ninth month of the Islamic year, during which Moslems fast and refrain from all indulgences during daylight hours, which commemorates the first revelation of the Koran to Mohammed), had asked Hudi to take the cigarette he was smoking out of his mouth. Hudi had unfortunately announced that he was a Christian and didn't keep Ramadan. The major hissed, drew himself up to his full height and then slapped Hudi's face.

But Hudi has made a success of his business in spite of the fact that he is a Christian. He knows, as do all Christians in this Moslem world, that being a Christian means persecution to a certain extent. He knows, too, that the situation may be even worse once the British have left.

Hudi had been slapped, and he was in no mood for being kind to the Arabs. "An Arabian bloc! That's a crazy idea at best. It will never hold together. Britain knows that and is not particularly worried. The main thing is who uses the bloc when it is first formed. The British are using the idea of the Arab League as a tool in the power politics against Russia. That's the reason for her policy or lack of one. But that's not what worries me. I want still more Jews in Palestine so that there will be a larger and more effective minority against the Arabs." Hudi is not long out of the university at Damascus. He, too, had quite a bit to say about students in politics, as tools for parties, particularly as a group that could stage demonstrations and get arrested without losing face. He asked about students in America and about their political activities.

I had heard as many opinions about the Palestine question and the Arab League as there were people to whom I talked. They all mentioned blocs of one sort or another. Blocs in a world that needs pulling together! I have been wondering since I've been in Egypt how Christianity could be the cement to hold these blocs together. This week end I've

spent in Alexandria at the summer colony of the humble people who call themselves missionaries of the American mission in Egypt. I talked to social workers, doctors, nurses, preachers, Y workers and those who have buried themselves in the remotest parts of this ancient land. These lives lived so differently from the legation and business lives of the other Americans are not the cement for power blocs. No! These are fine veins of gold pushed into the soft structure of this society. These are the doers of the word, the people who believe in love and charity and good will in a section of the world that does not know the meaning of these things, and who are willing to give their lives that the witness can be made. These are the people to whom I wanted to refer my Mohammedan friend at El Azhar University. These are the precious metal of human life solidifying in the igneous mass of seething, boiling substance we call the Arab world. In years to come, when the molten lava will have become cold and hard, the metal of these people will still be here. It is no quick dissolving cement, it is the hardest and most indestructible part of the volcanic civilization that is spending its force. This, indeed, is the saving remnant that is a fine vein.



Egypt is a patchwork that looks at one moment as old as the Pyramids and at another as young as the ever-present "coke."

1. **FRANK AULD, JR.**, senior at Brothers College, Drew University, Madison, New Jersey. Two years in infantry but now editor-in-chief of the campus paper while at same time majors in psychology; also president of Drew Fellowship.

2. **NOMA SOUDERS** represents U.C.L.A. for a second year. Political science major, vice-president of MSM of Southern California, member of Mortar Board, and happy that someday she'll be Mrs. Fred Wilken, especially since both of them have been presidents of the local Wesley Foundation.

3. **ROBERT J. PAYNE** is going to serve his second stretch on the S.E.B. this year. Bob is now a senior at the State University of Iowa, Iowa City, Iowa, and has big plans for advertising and subscription campaigns for *motive*. Bob is state student president of MSM.

4. **LOIS M. TODD**, sophomore at Willamette University, Salem, Oregon, is president of Oregon MYF. She is known over the West, they say, as one who "bites off more than she can chew." Nevertheless, her enthusiasm never runs out. Interests—physical education and drama.

5. **LAURA MAE GODBOLD**, senior in religious education at Millsaps College, Jackson, Mississippi. President of local and state student YWCA. Editor and "conference-hound." Hopes to be a worker among young people.

6. **DOROTHY ROSE HAGUE**, senior at Mississippi State College for Women, Columbus, Mississippi. Phys. ed. major and likes any sport, but has an idea of teaching for two years and doing recreation work, and then? Ah, of course, marriage.

7. **JOHN GIBSON** will serve his second stint on the S.E.B. this coming year. John barges into his junior year at Dickinson College, Carlisle, Pennsylvania, as a pre-theo. If a flash goes by your way, it's Gibson!—Quote, "I try to get on as many different combinations of sport clothes as possible."

8. **MARJORIE BOYD**, senior, West Virginia University, Morgantown. President of Methodist Student Movement, and active with YWCA, Wesley Foundation, Kappa Phi, and still much time goes into her work as a sociology major.

9. **CAROLYN WOLLE**, senior at Morning-side College, Sioux City, Iowa, wants to learn a lot while she has a double major in English and philosophy. No different from any of the other Board members she likes people and campus activities.

10. **DARLEY LOCHNER**, senior at the University of North Carolina, Chapel Hill, works on the *Daily Tar Heel* and with the Methodist student group. She is active in her sorority and is an honor student.

11. **ALICE RUSSELL**, sophomore, majoring in sociology at the University of North Dakota, Grand Forks. Writing talent, "excellent student," editor of weekly news sheet.

12. **MILDRED ANNE EDWARDS**, junior at Ohio Wesleyan University, Delaware, Ohio, majors in home economics along with bus.ad. Sings and works backstage; thinks food helps make a sound body, and a sound body mighty important for gray matter.

13. **BARBARA BUTIN**, junior at Smith College, Northampton, Massachusetts, is music through and through: she enjoys hours of group singing, playing the piano, and even organ practice; and she of course loves to listen to symphonies and concerts plus an occasional Spivak or Ellington.

14. **IVAN LOCKARD NICKERSON**, senior at Wesleyan University, Middletown, Connecticut, is interested in "just about anything": raising chickens, campus publications, "Dr. Gibbs," president of the student body.



Student Ed

1940



19. ELLA V. GOUDELOCK, an accelerated junior at Winthrop College, Rock Hill, South Carolina, majors in English but loves to sing, swim, play tennis and golf, and would rather hear Mr. Bach's 25th Goldberg Variation than something from Basin Street.
20. LOUIS E. DE MOLL, JR., junior at Duke University, Durham, North Carolina, after having spent twenty-eight months seeing England, France, Okinawa and Japan, still likes cross-country running, tennis, and bowling, as well as religious activities. His "bright idea for the future" includes finishing a major in sociology and doing graduate work in Chicago.
21. MARY ELIZABETH BENSON, junior at Huntingdon College, Montgomery, Alabama, is majoring in English. Besides the piano and ball games, she likes classes and her work as vice-president of the Student Christian Association.
22. SARAH PULOS, junior at University of Arizona, Tucson, Arizona. Sarah agrees to use her experience to an advantage and serve a second term on the S.E.B. On the side she carries on her ideas for orchesis, specialized nursing, and marriage.
23. MARIE SHROUT, a senior at the University of Kentucky, Lexington. Has been a caravanner during summers, and with a major in home ec. plans to do dietetic work in a hospital. President of Wesley Foundation and active in YWCA work and her sororities.
24. WILLIAM COKE MORRIS, senior, majors in journalism as a pre-theology student at Emory University, Atlanta, Georgia. Plans for the future entail remaining in the South rearing a family, combining religion with journalism and doing civic work, and through it all to remain a *liberal*.

15. MARTHELLA HOLCOMB, majoring in journalism and speech at the University of Nebraska, Lincoln, Nebraska, worked for the FBI before she decided she wanted to write. Likes to knit but hasn't finished her first sweater. Eventually she will have the "care and feeding of a husband."
16. MARILYN BAKER, junior at DePauw University, Greencastle, Indiana, describes herself as "green eyes and freckles," naturally curly hair and five feet, two. Marilyn is a pillar at the Alpha Chi house except for times when sports are irresistible.
17. GEORGE M. RICKER is number two man on the tennis team at Southern Methodist University, Dallas, Texas. A sophomore, after four years as a bombardier, he likes to think of being a philosophy teacher and having a good library.
18. FREDERICK R. STRASBURG, senior at Oberlin College, Oberlin, Ohio. Is majoring in religion, preparing for the ministry. President of Methodist Student Group. Hobbies include gardening, hiking, and stamp collecting. *motive* welcomes Fred back for a second year.

Also Eyes and Ears on Campus but No Pix

- RUTH JAQUES, who hates for people to stereotype "all races, creeds, and red heads," and is justly proud of being from a farm, during her senior year represents the University of Illinois, Champaign, Illinois. Wants to follow along two lines: home economics and writing.
- KENNETH S. JONES will be your *motive* Board Member this year from the American University, Washington, D. C. One of his great interests is religious journalism. Certainly the field can stand new ideas.
- LEE H. WIGREN couldn't get enough of Yale under ASTP so he stays on as a senior this year at Yale University, New Haven, Connecticut. One fine day he'll be a U. S. history prof, but right now interested in Wesley Foundation, as well as stamps, swimming and propaganda.

orial Board

Editor's Note: Last spring a letter from Mrs. Vachel Lindsay came to our office: "I have found your magazine notable and inspiring. However, in one current issue (February, 1946, p. 19) there is a distressing inaccuracy in Dr. William K. Anderson's otherwise excellent article, 'So Long As Ye Both Shall Live.' He warns quite properly against mixed marriages and states one Catholic viewpoint with reasonable accuracy, except when he makes reference to the Catholic view of salvation in his first section . . ." The editor asked Dr. Anderson to reply to Mrs. Lindsay's letter. Dr. Anderson not only did this but also sent copies of his article to Dr. Kenneth Scott Latourette of Yale University, and to Dr. Albert C. Knudson of Boston University. The remainder of Mrs. Lindsay's letter, the replies of Drs. Latourette, Knudson, and Anderson are carried in the "Letters Department" of motive, April, 1946, p. 41. Dr. Anderson also requested critical comment on his article by a Roman Catholic priest. The following is the Rev. Joseph F. Cantillon's reply, statement by statement, to Dr. Anderson. (Excerpts from Dr. Anderson's original article are given in italics):

1. *If a Protestant wants to marry a Roman Catholic, then it is sensible to face all the facts beforehand. Without exaggeration, the Protestant party may expect the following developments—To be married by a priest. Otherwise the mate is ejected from the church, and according to his faith, from eternal salvation as well.*

Contrary to Dr. Anderson's statement, a Catholic is never ejected from the church for marriage without a priest. If he so marries (outside the emergency cases where marriage without a priest is allowed) he is the recipient of an ecclesiastical censure which keeps him from the sacraments until it is removed; but he still remains a Catholic, with the duty of hearing Sunday Mass, etc.

Much less he is not "ejected from eternal salvation." Only death in the state of mortal sin does that. However, Dr. Anderson's remark has this much truth in it: The Catholic does commit serious sin in violating his conscience (which tells him that such a marriage is not a valid union before God)—so that, if he perseveres in such union and does not bring his life back into harmony with his conscience, and continues thus until death, he will lose his soul.

2. *To have the priest, if he wants to, dictate regarding wedding attendants.*

The priest has no power to dictate regarding wedding attendants. The same law which says that marriage, because it is a sacrament, must take place before a priest when possible, goes on to say that the official witnesses, for the same reason, must be Catholics. Beyond seeing that this law is observed, the priest has no authority as to the personnel of the wedding party.

Marriage, straight or mixed?

Rev. Joseph F. Cantillon, S.J.

3. *To agree to have all children baptized and raised in the Roman Church. This holds even if the Catholic member of the partnership should die. The implication of the pledge is almost the equivalent of renouncing the validity of the Protestant position.*

From the Catholic's standpoint, this pledge is necessary because the said Catholic does (with no "almost") reject the validity of the Protestant position. Christ, the Catholic is certain, revealed a definite religion and not a religion about which contradictory "private interpretations" are all true at the same time. Therefore he is not free before God to allow his children to be destined to a religion which is based on private interpretation.

From the Protestant position, however, the reverse would seem to be the case. Since he does not believe that his denomination (such as Methodism, Presbyterianism, etc.), as a visible separate group, was established by God—since he believes that all such separate religious groups are equally valid and good before God—since his ministers would gladly welcome the Roman Catholic Church into the Council of Churches, if this Church would join in the Council—since "the Protestant position" maintains, in a word, that "one religion is as good as another" among Christians and that the sincere "interpretation" of his prospective mate (which demands the pledge) is as legitimate as his own "interpretation" of sacred scripture, it is hard to see why he should object to the pledge as "almost a renunciation of the validity of the Protestant position."

4. *To be subjected to repeated attempts at conversion to Catholicism; the Roman Church requires its own members to become proselytizers of their non-Catholic husbands and wives.*

The Catholic is obliged by his fidelity to God himself, believing what he does, to hope and pray and sacrifice for the conversion of all men—and therefore for his non-Catholic partner. But this does not mean "proselytizing" in the sense of "arguments." The only effort to which the Catholic is obliged in this respect is that of a lifelong and holy example, and prayer.

5. *To have all religious questions approached from the angle of authority, not reason.*

The Catholic Church explicitly repudiates the single standard of "authority, not reason" which is predicted of her in this statement. St. Thomas Aquinas wrote: "An argument from authority is as good as the reasons which back it up, and no better." The Catholic will (in so far as he is a mature Catholic) accept only such arguments "from authority" as can be proved by the most solid and unanswerable reason to be arguments from divine authority. And I take it that any good Protestant would accept divine authority as a good angle from which to approach a religious question.

6. *To have the partner regularly confessing intimate family matters to the priest.*

Nothing should be confessed by the partner save that which is a violation of the partner's conscience. If the Protestant intends to live with his partner in a way which will constitute a regular violation of the partner's conscience, he should not proceed into such a marriage.

7. *The philosophy of the Roman Church, which officially believes that it is the sole hope of salvation and that those outside are damned, is held to justify the rigid enforcement of these requirements. The salvation of the souls of those who are ignorant of their supposed unsaved condition demands it.*

"Those outside the Roman Church are damned" is not the belief of the Roman Church at all; Dr. Anderson should be rather ashamed of having written this sentence, since it betrays such a lack of charity as well as information. To impute such a cruel belief to millions of one's fellow Christians without going to the trouble of checking to see if it is correct is not admirable. And Dr. Anderson could never have asked a Catholic if it were



PIC OF THE MONTH

true without finding at once that it is false. No Catholic believes that! What Catholics do believe is that any non-Catholic *who comes to the full realization that God wants him to be a Catholic and still refuses to obey that will of God, even though it is quite possible for him to obey it*, commits a serious sin, and will be damned if he persists in that sin until death. And he only believes this, not from any "philosophy," but because he sincerely so interprets Holy Scripture—e.g. Mk. 16:15f.

8. *Can this create an atmosphere of happiness? Is the Protestant husband likely to keep a deep interest in religion when he sees his children learning religious interpretation which he has always considered false?*

Does not the Protestant acknowledge the legitimacy of "private interpretations" made by others?

9. *Is the Protestant wife going to enjoy it when she finds the Roman Church taking over the religious training which she wants to supply her own children? Instead of hearing the child's evening prayer, she finds the child learning to tell the beads of the rosary.*

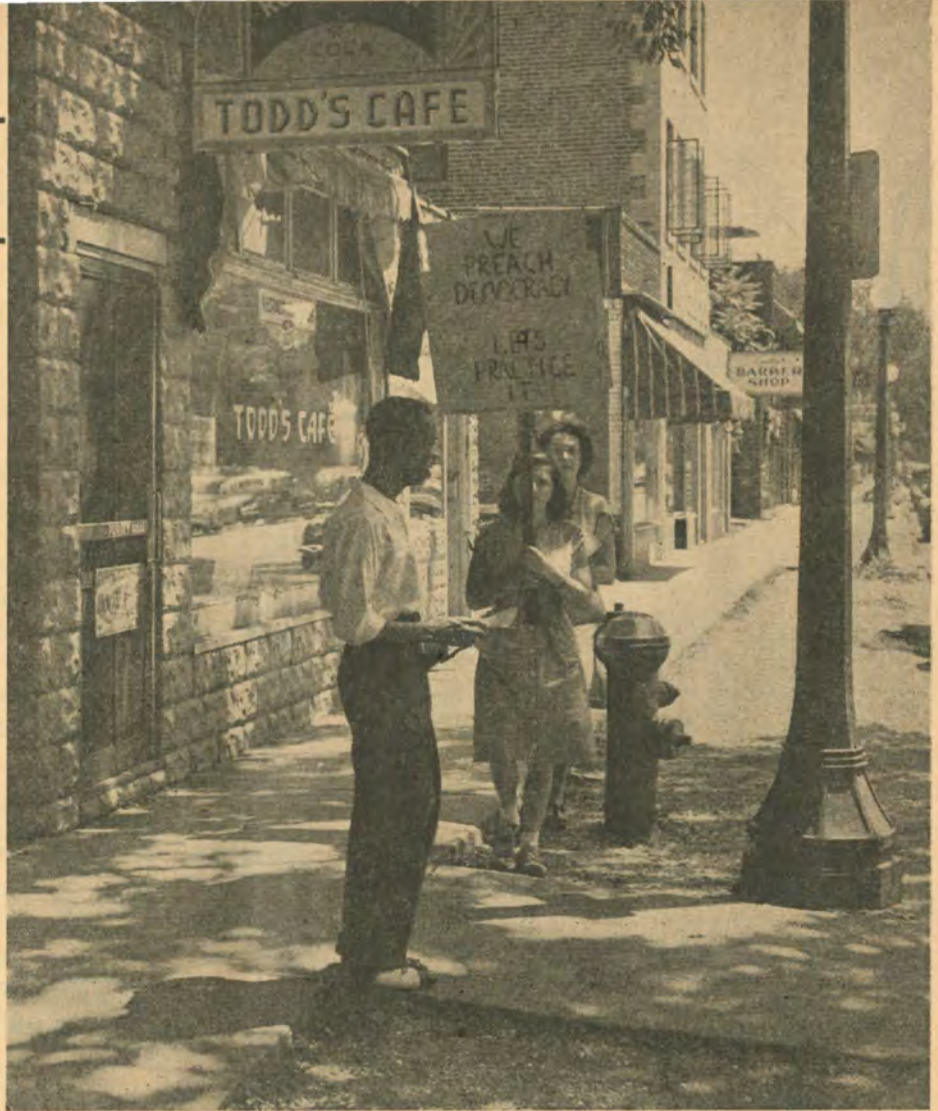
If the Protestant mother neglects "hearing the child's evening prayers" she will be derelict in her duties as a mother. I know many such mothers who have said evening prayers with their Catholic children always. Anderson's reflection on the rosary evidently stems from his not knowing that the rosary is made up of the "Our Father" and the "Hail Mary" and the primitive Christian minor doxology and nothing else. Seventy-five per cent of its words are directly from Holy Scripture; I know Protestants who love to recite it daily.

10. *It is not the Protestant intolerance which recognizes these facts. . . .*

There is much more in Dr. Anderson's description than facts.

11. *Rather it is to our blame that we have been careless in pointing them out. A union is religiously indigent if the deepest convictions about God, life and destiny cannot be shared within the home circle.*

It is precisely because the Catholic Church feels the truth of Dr. Anderson's words in this sentence that she profoundly deplures mixed marriages and hedges around them, when they must occur, with so many safeguards. If Dr. Anderson's efforts can decrease the number of such marriages, everyone's happiness will be better served. But, let it be done on the basis of utter truthfulness and charity in depicting each side of what these "deepest convictions" are.



Seven years ago no restaurants on the University of Illinois campus served Negro students. Today only six continue such discrimination. But those six are six too many, according to the Student Community Interracial Committee of Champaign-Urbana.

Backed by students, faculty, townspeople, and clergy, the committee is on the warpath for non-discrimination.

When letters sent to restaurant owners in Champaign-Urbana asking whether they discriminated against Negroes or not remained unanswered, the students organized themselves into mixed testing groups which determined which restaurants did not serve all people. The six restaurants were found guilty of the act. To make certain there was no mistake, the tests were repeated several times.

With this "evidence at hand," a committee of students and faculty members presented the restaurant owners with a resolution against discrimination passed by the major campus bodies. This was followed by a letter from the State's Attorney Breese informing them that they were breaking the law. But Negroes continued to be refused service.

The next step in this battle for democracy was a picket line of sixty students carrying placards reading "Jim Crow Must Go," "We Fought Together—Why Can't We Eat Together?" "Dub McKenley, Athlete of the Year, Can't Eat Here!" etc. This action revealed to all the students the restaurants on the campus which discriminated against Negroes.

Legal action against the restaurant owners is now pending in the Illinois Circuit Court. Meanwhile, students and faculty continue to agitate the question; and restaurants on the campus which do not discriminate are sharing a booming business.

Northwestern University
Evanston, Illinois

Dear George,

How's tricks down at old Duke U.? Glad you got out of service this summer. It's surely going to be good to see you again. Not much happening around here.

The other night the sororities had their first sing. "It was held in Deering meadow under lovely deep blue skies," the Daily reported the next morning. "A large fluffy cloud floated overhead, and it reflected the red fire from the setting sun out into the perfumed twilight. Up in front, on a little hill, came group after group of laughing girls to sing their favorite sorority songs and to receive the applause of their rooting section. Around them and over them massive spreading oak trees added a final touch of loveliness and life."

And into this beautiful picture, George, came a guy named Red. Why Red had to be there, I don't know, but he was there—and plenty perplexed. "Cheer up, old boy," we chided; "make with the smile." But he didn't smile—he rarely ever smiled. Can you understand such guys, George—guys that never think of themselves and a good time? "What's it this time, glad man?" I asked.

"The strikes," he said, "and the starving people this winter in Germany, and the Ku Klux Klan on Stone Mountain, and the civil war in China, and the dead Indonesian patriots, and the divided Indians, and the rotten elections and homeless Negroes here at NU—"

"Shush—the Tri Delts are coming on now," I said, trying to shut his yap so we could enjoy the show.

"I wonder where my love is," Jerry said worriedly, and then—just like that crazy guy—took off after some other blond who happened to catch his eye. Lyn hasn't spoken to him since.

Anyway, Red still wasn't through bothering us. "But things are worse than you think," he said; "prices are soaring, occupation is permanent, conscription—"

"That reminds me of the Theta fall formal," Lois interrupted; "it was so dark there you could hardly see your hand in front of your eyes. I would have lost Bob if he hadn't been so lit up." We were trying hard to keep in a happy mood and save the evening, but Red wouldn't let us:

"But listen—down in Mississippi the Klan has put

up burning crosses, issued threats, and the people are getting scared and upset; and the lynchings in Georgia—"

"Boy! was I upset last night!" put in Frank, "when Marie started worrying about that 2 A.M. deadline. All she ever thinks about is obligations. Had to work on World Government rally today, she said, or something like that. Can't understand people like her. I don't see what she's going to get out of that organization."

Red was getting no happier: "Look guys—this is the most tremendous age the world's ever gone through. The old world's crumbling, and if we don't get in there and build a new and better one, and fast, unscrupulous men will fashion one for their own personal pleasure. I tell you—"

"Shut up!" I yelled. Couldn't he cut out that philosophizing long enough for me to hear the names of the winning sororities! Well, the winners were announced, and my date and I got up to leave—with just time enough for a little lovin' before the curfew. And then Red—again—had to spoil our fun—

"Listen, you two, big things are happening, and you don't seem to care. Okay—there's nothing I can do about that, except pity you. You're going to get an awful jolt some day. But there is one thing I'm going to make you do, and that's to contribute to the Food for Europe Drive."

"Bottle of milk for every Hottentot in the world, huh?" I said to him—I read that once when I accidentally glanced at the news section of a paper. "We're going to be Santa Claus, huh?" I really was getting him told off. "Well, I got better people to play Santa Claus to than a bunch of Huns!"

Then Red told me what he should have said at the beginning: "You know your fraternity will get credit for this, don't you? The Delts and Betas are really out to win the plaque for the most money given, and if you guys don't kick in pretty soon, they'll be way ahead." Of course I had to kick in then. But my night was spoiled—why do they have to make guys like that, anyway?

So we were finally rid of him. He went off mumbling something about "millions starving and the world's crumbling down all around," or some such stuff. Yes sir, my beautiful night was spoiled. That Red guy "ruint" it completely.

So long,

Ralph*

*Bill Thigpen, Northwestern University

If the Glove Fits, Flap Your Wings

Gene Goodwin

"AND THE NESTS IN HEAVEN," Mama Sparrow told Junior, "are all made of Cellophane and tinfoil and colored beads, and instead of plain green, all the lawns are made of shimmering milkweed fuzz, and nobody has to work because there are thousands of worms in big silver bowls and—"

"But where do they get the worms, Mama? Who pulls them for us?"

"Nobody, silly. Lord High Most Almighty Sparrow just flaps his wings and everything any Sparrow could ever want is provided."

"But, Mama," complained Junior, "I don't want a Cellophane nest. And I want to hunt my worms. I don't want to eat out of a silver dish. I wouldn't like heaven at all."

"Don't talk like a birdling," Mama said crossly. "Of course you'd like heaven. Everybody does. You wouldn't have to work anymore. They have big choirs and everybody perches on a pale pink cloud and sings all day long. Now wouldn't that be fun?"

Junior stared sulkily at his toes and clamped his beak tight shut.

"What I'm getting at," Mama said, "is that you have to be a very good little Sparrow, and lately I've been worried about you. Every time I see you you're playing with Sandy and Sue Robin and Bobby Bluebird and Eddie Meadowlark. Now don't misunderstand me, Junior. Some of my very best friends are Meadowlarks. And you know I took Mrs. Bluebird a worm when Bobby was sick."

"It was an old kinda sick-looking worm, Mama, that you were going to throw away anyhow," Junior said, still examining his toes.

"Why, Junior," Mama said, "it was a lovely fat worm and you know it. That's just exactly what I mean. You're young and impressionable and those other birds are indoctrinating you with their ideas. Why, first thing Daddy and I know you'll be wanting to marry one of them. Fine state of affairs that would be!"

"Aw, gee, Mom," Junior said, "don't be an old diddy-bird. Sandy Robin is smarter than any of the Sparrows my age. And Eddie Meadowlark's singing makes our family sound croaky. Why just because I'm a Sparrow do all my friends have to be Sparrows? That's silly."

"Silly!" Mama exclaimed. "Lord High Most Almighty Sparrow made us in his

own image. We're the healthiest, the most intelligent, the finest looking birds there are. You don't think Sandy Robin is going to get to live in a Cellophane nest, do you? Why, look how dirty all those nasty old Robins are. And what awful voices they have. It would be an insult to us if there were birds like them strewing their dirt around the milkweed floss lawns of heaven."

"Sammy and Sue take a bath every single day, Mama, and their nest doesn't look half as dirty as ours. I went home with them after school the other day and I never saw a house so clean."

"Hmph!" Mama said. "Well, they're exceptions then. Most Robins are simply filthy—and so stupid, too. And as for the Meadowlarks, what can you expect? Poor uneducated birds flying around in those awful gawdy feathers singing so shrilly. I admit some birds like their music and I suppose Lord High Most Almighty Sparrow had to give them some talent to compensate for their being Meadowlarks. But really, Junior, their singing is just an expression of their crude, barbaric ancestry. That awful ringing quality! Oh, no, don't talk to me about your friends. They're just impossible. And that's that."

"But, Mama," Junior protested, "Heavenly Savior was a Wren. If heaven is just one kind of birds, why isn't it Wrens instead of Sparrows?"

"What color are Wrens?" Mama asked.

"Brown."

"What color are you?"

"Brown."

"There, you see? All the brown birds are going to heaven. Only of course we'll have a different section than the Wrens because Lord High Most Almighty Sparrow wouldn't make us live with them. They're so noisy and quarrelsome and greedy, you know. Of course, maybe your other little friends will go, too, but they'll have a separate heaven—not quite so nice as ours. Something suitable, you know."

"That's a lousy set-up, Mama," Junior protested. "You're all wrong. Heaven's not like that at all. Sandy and Eddie say heaven is for all birds regardless of voice, color or species. They say—"

Mrs. Sparrow turned away.

"I knew we shouldn't have sent him to that public bird school," she muttered. "He's been mingling with all kinds of birds and he's just full of crazy ideas."

Excerpts from "Resolutions of The Bishops' Conference With Returned Veterans," Columbus, Ohio, July 4-7.

TO THE CHURCH

1. As a basis for world unification, we call upon The Methodist Church to take leadership in promoting Protestant unification, stressing particularly the need for beginning at the community level. More interdenominational and interracial meetings should be encouraged.

2. We feel that the church, to fulfil its mission, must make substantial changes in its educational program; we call particularly for a wider distribution of the Discipline and more thorough training in Methodist doctrine and history.

3. We urge our church to participate in a nationwide interdenominational program of education on marriage and the home, advising church people to go to their ministers for help with home problems and emphasizing private and family devotions.

4. We feel that the church should take increased responsibility for an adequate community recreation program and wherever possible get highly qualified leadership to promote that program.

5. We feel every possible effort should be made to give veterans and other young men positions of greater responsibility in their churches.

6. We call for a continuation of the churchwide evangelistic campaign.

7. We urge churches to continue their war-time efforts to maintain contact with men still in military service.

8. We suggest that each church appoint a veterans' committee to get other veterans into church activities.

9. We feel the church should have a profound sense of humility and responsibility for the world's ills and should not encourage a sense of national superiority in America.

10. We call upon the Methodist Committee for Overseas Relief to provide an opportunity for local churches to have direct relationship with those in need in foreign countries as they attempt to help them.

11. We urge the church to do all in its power to promote world federation through the United Nations.

TO THE NATION

1. Because of the immediate desperate needs of the world, we demand that this nation share willingly its abundance with the hungry people of occupied and allied countries alike.

2. We heartily support our country's participation in the United Nations and are convinced that for the preservation of peace we must willingly relinquish some of our national sovereignty.

3. We believe that the armed forces of the country have failed to maintain the high moral standards which should be the marks of a Christian nation. We believe particularly that they have the responsibility for stressing the moral as well as the medical aspects of sexual laxity.

4. We feel that a letter, signed in the name of this conference, should be written to the representatives of labor, management and government to reconcile their differences. Such reconciliation should be based on Christian principles of justice in order that the starving and otherwise needy people of the United States and the world may sooner have their suffering alleviated, thereby contributing to immediate and lasting peace.



The ovation preceding Henry Wallace's address to the conference. Charles Bolte and Gilbert Harrison (table-end) are AVC founders.

Citizens First, Veterans Second

Bill Elkuss

A SWELTERING June, 1946, evening in Des Moines. Two young veterans entered a downtown tavern. The waiter was abrupt. "Sorry," he said, "we can't serve you." He didn't like the color of their skin. In a matter of minutes one hundred veterans were picketing the tavern. They called the police. The owner was arrested for violating a state law prohibiting discrimination in public places. After the patrolmen had taken him to jail, the pickets dispersed as fast as they had come.

The tavern owner had forgotten that right across the street were the headquarters of the first national convention of the American Veterans Committee, and that the two young Negroes were among the delegates that had come to elect officers and to vote on a platform and a constitution. He had also forgotten these veterans meant business.

The following day, one of the delegates spoke to the convention. He called for a collection to publish ads in the local papers thanking the city government and its police. In a few minutes close to a thousand dollars was donated.

Surprising? Not a bit. Veterans of World War II were putting into practice the progressive and democratic platform which they had adopted that same day. Without a dissenting vote, in strong, plain, unmistakable language, they had condemned discrimination of any kind and asked for legislation guaranteeing permanent fair employment practices: "We oppose Jim Crow laws, anti-Nisei restrictions and all other forms of discrimination. We forbid it in our own ranks and we shall fight it in law and in practice wherever it is found. We strongly and actively oppose any laws, practices, customs or usages whereby any person or group of persons by virtue of discrimination due to race, religion, color or sex attempts to prevent another from obtaining employment, being paid at a fair rate for the services performed, living in any area, obtaining a free and sound education, prac-

ticating any creed or voting or enjoying any right of citizenship.

"We urge laws to make such discrimination illegal and punishable, and to give members of minorities the right to sue for libel and slander against the whole majority group. We strongly urge support of all movements for a permanent Federal Fair Employment Practices Law."

Clear-cut statements. No beating around the bush. No possible misunderstandings. "We forbid it in our own ranks, and we shall fight it in law and in practice wherever it is found."

AVC's slogan is: **CITIZENS FIRST, VETERANS SECOND.** Its members demonstrated in Des Moines that they mean more than just to give lip service to that slogan. They did not consider themselves a privileged group, just because they had fought a war. They were not a "We-Want-a-Big-Bonus" group. They asked for lasting solutions, not for temporary appeasement and emergency expedients. They supported organized labor in its Southern drive, condemned the use of the army to break strikes, denounced monopolies and cartels, called for strong price and rent control, indorsed cooperatives, cooperative marketing, soil conservation programs, reforestation, rural electrification, farm housing. Theirs was a people's program.

The AVC Des Moines platform was a world program. They declared:

"As veterans, we know that without world peace and understanding we cannot achieve our other goals. We support a strong United Nations as the basis for world understanding. We recognize that the unity of the Big Three is essential to a strong United Nations. We believe in development of world government through the United Nations. We support the United Nations control of atomic energy and all weapons of mass destruction. We support the most far reaching measures for relief and reconstruction with priority for those people who fought the Axis. We op-

pose participation of our country in any alliance or bloc against the United Kingdom or the USSR. We oppose fascist organizations and governments.

"We support the endeavors of colonial peoples for independence. We ask that the United Nations give aid to these endeavors and that liberated colonial peoples become members of the United Nations with equal vote and participation with other members.

"We call upon the veterans of the world to join in common action to advance these ends through the creation of a United Nations Veterans League."

THE ex-GI's heartily endorsed the World Federation of Trade Unions. They called for adequate feeding of the starving people by the reestablishment of food rationing. They blasted those fascist governments still in existence: "We call for the elimination throughout the world of fascism, against which we fought in this war. We support the findings of the subcommittee of the Security Council that fascism in Spain is a potential threat to world peace. We call for the breaking of relations with the Spanish government; the application of economic sanctions, and the recognition of the Spanish government in exile. We urge continued opposition to the Argentine government and the expulsion of Argentina from the United Nations."

Veterans who attended the first AVC Convention were men who had learned their lesson in the war. They had learned it well. They seemed determined not to repeat the mistakes of their fathers. And they left Des Moines with that conviction in their hearts: "As citizens and veterans, our greatest stake is in a democratic and prosperous America and a stable world. As all men, our primary needs are peace, jobs, and freedom. We have learned at high cost that the Four Freedoms are inseparable; that without freedom from want and freedom from fear we cannot enjoy nor truly know freedom of religion or of speech. We have learned that without security there is only the freedom to suffer or perish."



Bats in the belfry of the Church of the Innocents have "moved over" to accommodate two more Auburnites. Here is true "life in the church," courtesy of Rev. and Mrs. William Lee.

My Kingdom

For the record (as if anybody could forget it!) here are pictures for the grandchildren of "What a hard, hard time we had getting through school."

IBENE

LAST SPRING when veterans pushed the enrollment mark to a record-breaking figure of 4,384 at the Alabama Polytechnic Institute, Auburn, Alabama, it seemed that all available cubbyholes had been filled. Rooming and fraternity houses made one room accommodate four or more students instead of two. Trailers began arriving and an athletic field was converted into a trailer camp. Construction of prefabricated housing units for married students was speeded up. A prisoner of war camp hospital near Opelika, seven miles away, was pressed into service as a men's dormitory. Townspeople responded to the plea that they rent their guest rooms to students.

No better cooperation has been shown than that coming from the Episcopal rectory. The two sons of the Rev. and Mrs. William Byrd Lee now share their room with another student. Even the tower of the Church of the Innocents was rented to two students. Two more students were desperate for a place to live so the sink was moved from the church kitchen to make room for them. Now, Mrs. Lee says, a prospective student has looked at the woodhouse with an eye toward living there.

One student rented an acre of land. With the help of his father, he built a two room house for \$650; and now he and his wife are living there comfortably.



Orange juice, philos., ready-to-serve cereal, child psych., mashed banana, Spanish, orange juice, Phy-ed., cod liver oil, Eng. 232, homogenized peaches, home ec., strained squash, bus. ad., and orange juice.

for a House

The wonderful people at the Alabama Polytechnic Institute, Auburn, Ala., did all the pretty posing. All over the country others are "following suit."

LONG

THE fall quarter enrollment is breaking the spring quarter figure, with 5,500 students registered already.

College-operated housing is accommodating about 1,500 single and married students, all occupied or reserved before the beginning of the fall quarter. Included are ninety-three two-man deckhouses from navy tugboat cabins, each outfitted with built-in bunks, closets, and study tables. Of the one hundred trailers on campus, sixty-five are owned by the college, which also operates the Opelika Dormitories, individual cabins for groups of men students, and permanent women's quadrangle and other dormitories for women. The 354 family housing units allocated to Auburn by the FPHA are being rented as rapidly as they are completed to veterans, faculty members, and their families.

Slated for early construction are fifteen two-story temporary dormitories holding 570 single men, and sixty-nine additional family-dwelling units on college-owned property. For future construction also is the 450-man permanent dormitory unit to accommodate 900 men.

Construction, however, cannot keep pace with would-be enrollment. Even with residents of Auburn, Opelika, and outlying districts renting rooms, students still are being turned away. It looks as if the Lee family will have to rent the woodhouse.

Trailers, prefabs, dormitories, cabins, and even two-man deckhouses from navy tugboats are being used to accommodate this fall's record enrollment of 5,500 students.



Oh, for the good old days. In the scramble of landing this prefab, and laying a claim, this poor bride considers herself lucky to have a threshold to "walk" over.



Don't Kid Me, I Want the Truth Department

The question box has now opened. Ask and ye shall receive answers to your doubts, misgivings, or just plain confusion.

Thomas S. Kepler

motive takes great pleasure in having Dr. Thomas S. Kepler, professor of New Testament, Oberlin Graduate School of Theology, return to its pages. Beginning in December 1941 and running through May 1942, he edited a department for *motive* called "Words and Their Ways in Religion" in which each issue he defined and explained such words and phrases as: apocalyptic, deism, ecumenical, freedom, grace, humanism, prayer, predestination, determinism, religion, theology, "the second coming," sin, soul, the Virgin Birth. In issues of *motive* from September 1942 to May 1943, he discussed: *agape*, atonement, "Holy, Holy, Holy," modernism, the name "Christ," the Bible. From October 1943 to May 1944, he wrote about such subjects as: atheism, Brahmanism, the scientific method, bodily resurrection and immortality, sacraments and "being saved by faith." *motive's* October 1944-May 1945 issue carried Dr. Kepler's distinguished "I Believe" series which was later published as a book, *Credo: Fundamental Christian Beliefs*. It is indeed a privilege, after a year's absence, to have Dr. Kepler return to the pages of *motive*. He will welcome questions on religious beliefs or disbeliefs. Send your questions either to Dr. Kepler, Graduate School of Theology, Oberlin College, Oberlin, Ohio, or to *motive*.

I've heard men talk who think even a baby is a sinner. I can't believe this. Aren't we sons of God by creation? If so, we can't be born as sinners. S.G.P.

Some theologians look upon the new born child as you say because they view each individual as a sinner until he is baptized. With such theologians I would entirely disagree. I would, however, refrain from being too optimistic about human nature; for every creature does have a selfishness which is woven into the fabric of his being. And unless this selfishness can be eradicated, he allows it to act as a barrier between him and God. William Burnham says that a child should be selfish until he is eight years of age; but after that time he must learn how to

free himself from selfishness. Since many people never get away from selfishness we have personal turmoils and world wars.

Instead of saying that all men are sons of God by creation, I would rather say that they are potentially sons of God. Not by infant baptism but by environmental influences will a child become *actively* a son of God. To what degree biological background and environment relatively affect the development of a personality, I am not sure. Some psychologists feel that environment is *everything* in the development of a child. With them I would disagree, even though I know how tremendously important home, college, and friends are in the spiritual growth of a personality. Yet differences in biological structure do affect spiritual and intellectual growth.

The Christian credo looks upon Jesus as the ideal son of God who has shown us how we too might become sons of God. As we follow his initial insights, plus the help of constructive thinkers during the last nineteen hundred years, we are able to develop this potential sonship with God. Jesus may differ from us in degree, yet not in quality, of sonship with God; for he and we belong to the same universe. Relatively all of us are divine and human. Jesus has shown us how divinity in humanity can be fully realized. That is why we proclaim him Lord!

When I hear some ministers talk about Jesus, they make him so real



he almost walks in the room. When others talk Jesus sounds like a stone god high on a pedestal. How can one man at the same time really be this Jesus of history and this Christ of faith unless he is merely our fabrication? M.M.J.

In the New Testament writings we have no "photographs" of Jesus; rather we possess artistically designed "portraits" of Jesus in which the facts about him are entwined with beliefs about him. Furthermore, our New Testament writings were composed by men who had the "eye of faith"—they were *believers* who told us not about *Jesus*, but about *Jesus Christ*. When we consider these facts about the New Testament writings, we realize that we can never detach the Christ of faith from the Jesus of history; they are interwoven.

As we read the New Testament we find a number of views regarding the Christ of faith, all based upon a real historical person, Jesus of Nazareth; one Christological interpretation alone could not grasp Jesus' meaning for his followers: The Epistle to the *Hebrews* views Jesus as the ideal high priest who offered himself as a perfect sacrifice for man's salvation. The Book of *Revelation* depicts Jesus as a leader who will return to lead the faithful against antichrist and the forces of evil at Armageddon. Paul sees Jesus as a crucified and risen figure, whose death and resurrection have "cosmic" value for all men. The Gospel of *John* pictures Jesus as the one whose spirit gives eternal life to those who "believe" on him. Matthew, Mark, and Luke in their respective ways show his significance for their different audiences.

For all New Testament writers, as diverse as their theologies may be, Jesus was a single, real historical figure whose life reflected the radiance of God's immanent spirit. We, as twentieth century *believers*, accept the foundation stone in our credo that this radiant reflection of God through Jesus gives us our highest religious insights; he shows us how we can adjust ourselves to ourselves (the *psychological* aspect of religion), how we can best get along with our fellowmen (the *ethical* aspect of religion), and how we can find atonement or integration with God (the *theological* aspect of religion). The way we live Jesus' insights in these three areas of experience and find them workable and rational will prove to us today how the Jesus of history is still the real Christ of faith!

Next semester I'm down for a course on Paul. But from my reading of Paul, the only thing that seems to concern him is "faith," whatever that is. What we "build" here and now seems pretty impor-

Take Up That Pen and Write

Howard Wilkinson

IF there is a time when your senator or congressman sits down really to "read, mark, and inwardly digest" something, it is about ten o'clock in the morning, when he is reading his mail from "the folks back home." He may glance hurriedly at the newspaper headlines, miss breakfast, fail to show up for roll call, or ignore debates, but he *does* read his mail!

Congressman George E. Outland reported in the May 25 issue of *Liberty* a study which was made. On the thirteen issues which during the past twenty-five years brought the heaviest congressional mail, only twice did Congress vote contrary to the majority mail opinion. Letters to our elected representatives, therefore, are vitally important. Let us learn how to write them intelligently and usefully. Here are some good rules to follow, whether you are writing about GI education legislation, the poll tax, atom bomb control, or any other vital issue.

1. Remember that your congressman is a human being, and he therefore is influenced by the same things that affect other human beings.

2. After you have written to request that he vote a certain way on a particular bill, observe how he votes, and if he votes the way you requested, drop him a note of thanks. If for no other reason, this will encourage him to favor your requests in the future.

3. If he does something you like, even though you may not have written him about it previously, commend him for it.

4. Senators and congressmen are extremely busy and overworked. No one of them can possibly accomplish all he is expected to do. Whether you ever make mention of it in your letters to him, at least you should be aware of that fact when you make appeals to him.

5. Write as you would talk to him if you were sitting in his office.

6. A thoughtful, sincere letter, in your own words, is very effective. Unless time is short, it is as valuable as a telegram. Special delivery stamps do not help.

7. It is of no value to label your letter "personal," "confidential," or "important."

8. No matter how strongly you may feel about a particular issue, do not threaten or intimidate your congressman. It is entirely all right to evidence deep concern about any matter, but refrain from seeking to exert undue pressure on him. Simply state your facts and reasons, concluding with a clear, concise phrasing of what you think should be done about it.

9. If you are writing only three letters on a given subject, address them to the representative from your district and the two senators from your state. Next, if you write further letters, address them to the chairman of the committee that is considering the particular bill, and then to the President of the United States.

10. Always be as brief as possible, without being abrupt.

11. Be sure to sign your name, giving your full address. While in college, give your school and home address.

"I PLEDGE ALLEGIANCE TO . . . THE CONSTITUTION . . ."

Now is the time for all good men to come to the aid of the Constitution. Now is the time for all good men to come to the aid of the Constitution.

This is not typing practice. That statement is repeated for emphasis. The Constitution of the United States—"The American Way of Life," concerning which so much was said during the late war—is in danger of being done to death from within by cloak and dagger men. Unless Christian students become aroused

and insist that Americans live by the American way of life, there is real danger that such un-American conduct as mob violence, lynching, election riots, and other forms of lawlessness will spread across the land.

K K K

Consider, for example, the vicious activities of the revived Ku Klux Klan. In June, four klansmen hiding behind bed-sheets kidnapped and unmercifully beat a Georgia man who refused to resign from an AFL labor union. When Governor Ellis Arnall took action to break up the Klan, he had anonymous phone calls for weeks from klansmen who threatened to ruin him if he did not "lay off" the Klan. The U. S. Department of Revenue charges that the Klan has cheated the government out of \$685,305 income taxes. In 1940, eight klansmen were convicted and sent to jail for flogging and terrorizing sixty-three law-abiding citizens in and around Atlanta, two of whom were killed.

March 8, 1946, the Chattanooga Klan staged a bedsheet and pillowcase parade before a store owned by a widowed Jewish woman. They also burned a cross in front of her door. Three days later, these "Christian gentlemen" further intimidated her by fastening hickory switches to her doorknob, thus frightening the defenseless widow into closing her store. The high muckety-muck of the Chattanooga Klan told Stetson Kennedy that, along with his Klan work, he plans to organize a national anti-Jewish party, fashioned after Adolf Hitler's ideas. Continuing, he told Kennedy: "I'll never be satisfied as long as there are any Jews here or anywhere. I think we ought to kill all Jews. . . ." It is not surprising, therefore, that during the war, the FBI had proof that klansmen were connected with the Nazi Bund.

So foul and cheap are its tactics, that many men who were hoodwinked into joining the hooded order have sickened of its horrors and deserted it. One of them is quoted in the *Southern Farmer* as follows:

"I learned that secret trials and the lash are no substitutes for America's courts and justice. I learned that the Klan only hurts our schools and holds back opportunity for our children. I learned how the Klan can wreck a church. . . ."



Afro-American

I learned that the Klan was using the cross of Jesus in a most un-Christian manner. I never saw one of the leaders who was a Christian in spirit. I learned that the Klan was only in the market for hate. I also learned that out of the \$10 I paid for membership, \$5 went to the traveling klucker who did the organizing, and the other \$5 was split between the state kleagle and the wizard. . . . I found out they actually owned the Klan as a profit-making business. In short, I learned I was a sucker."

JULY 25, 1946

But klansmen, unfortunately, are not the only ones who sabotage the Constitution. On July 25, 1946, about thirty unmasked white criminals murdered four Negroes near Monroe, Georgia. The supposed reason for it is that one of the four Negroes was accused of a violation of the law, but he had not as yet been tried on this charge in the way prescribed by the American Constitution. The other three had not even been charged with any infraction of the law. Two of those murdered were veterans.

The disturbing factor in all this, is that the men who compose these mobs and join these groups exhibit a proud disregard for the Constitution and the American way of life. They take the law into their own hands, and indeed seek to become "the law." They are the type of people you would expect to find at the Nürnberg trials. You keep asking yourself, Could these men possibly have been born in America?

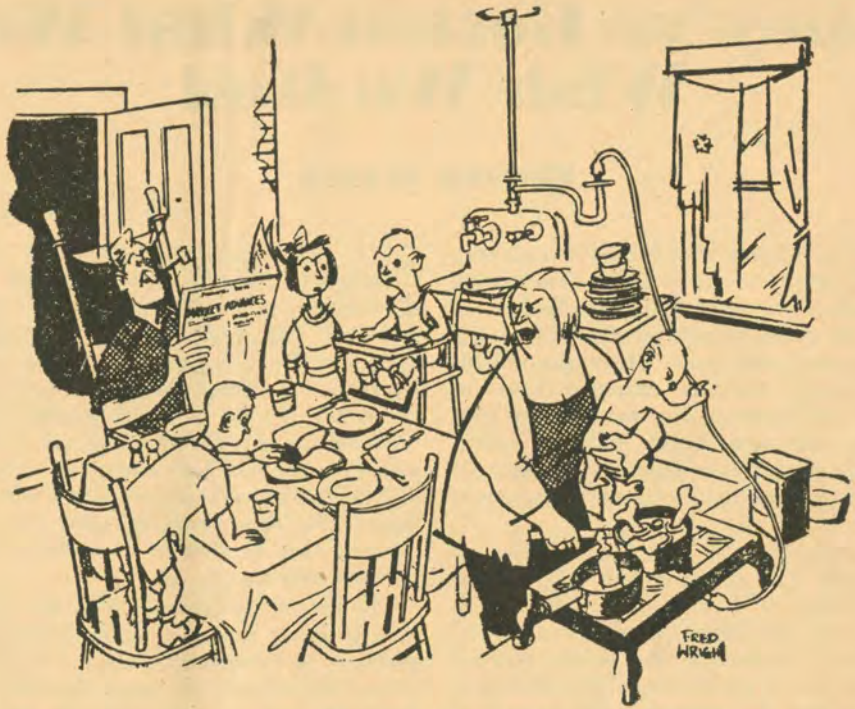
"A CHARGE TO KEEP I HAVE"

Now here is the job for Christian students: Hurl the full weight of your active influence against this trend in our land. Mold public opinion. Create a keen awareness of what it means to be an American and live under the Constitution. Here are some techniques of social action that have been effectively employed by others. Adapt them, and other methods, to your own campus use.

1. A few days after the July 25 lynchings, a group held a memorial service in the civil courtroom in Charlotte, N. C., to mourn the violation of justice represented in the death of these four Negroes. The group was composed of Christians and Jews, rabbis, ministers, laymen, lawyers, social workers, and newspaper men. They adopted the following resolution and publicized it widely:

"We Southerners are gathered today in memorial service, to express our deep regret for the violation of Southern honor and the principles of right, which occurred in the murdering of four Negroes, July 25, near Monroe, Georgia, by a band of irresponsible men.

"BECAUSE we believe this act



And when ya write today, tell that \$\$&!?!?! senator friend of yours I'll sick these kids on 'im if he don't get prices back where they wuz 'n quick!

From the CIO News

was in conflict with Southern ethics and did violence to our best traditions, desecrating as it did the principles of our American democracy that every citizen should be respected primarily as an individual child of God, and only secondarily as a member of a racial group; and

"BECAUSE we are determined to do all in our power that there may be no more mob violence in our beloved Southland, and that brotherhood, respect and understanding be substituted for hate and violence,

"WE RESOLVE to take the following steps:

"A. To commend the minister and members of the First Methodist Church in Monroe, Georgia, for their unanimous recommendation that all local citizens co-operate in bringing the murderers to justice;

"B. To commend Governor Ellis Arnall of Georgia for his prompt action to apprehend the criminals;

"C. To urge President Truman to use the full power of Federal law enforcement agencies to solve the case, if local and state authorities are unsuccessful;

"D. To call upon other individuals and organizations in our community to take similar action, believing as we do that the people of our democracy must insist that the Constitution of the United States be upheld and its provisions be carried

out justly to all men, without distinction of race, and without fear or favor."

2. The Greater Miami Ministerial Association unanimously adopted and widely circulated the following resolution concerning the Klan:

"As ministers of the gospel of Christ, we not only oppose the position and principles of the Ku Klux Klan, but we also strongly advise our people to have no part in furthering its organization. The Ku Klux Klan is the precise denial of everything truly American and democratic."

3. The recent South-wide Methodist Missionary Conference, held at Lake Junaluska, unanimously resolved as follows:

"This conference composed of representative ministers from the Southeastern Jurisdiction . . . reaffirms its faith in, and loyalty to, the church, which speaks in plain terms on these matters. We condemn, with all the fervor of our own outraged and deeply stirred souls, the ruthless disregard of human life and human rights as manifested in the recent lynching. . . ."

4. Individual voices have been raised in effective protest against the Klan. These include scores of leading editors, such as Ralph McGill in Atlanta; hundreds of leading ministers, such as Dr. Paul W. Quillian in Houston, Dr. Louie D. Newton and Dr. Pierce Harris, Atlanta, and Dr. Clovis G. Chappell, Charlotte.

They've Gotten What We Wish We Had

Marion Wefer

ONE summer's afternoon I met with people of a minority. They were members of the Religious Society of Friends; descendants of the "Quakers," that peace sect upon whom the satirists of Queen Anne's day exercised their wits and the hangman his strong right arm. Then they were beaten, pilloried, exiled. Today their inner light still shines unquenched. It would seem to be unquenchable.

I met them on Pendle Hill which, to describe it as the pamphlet lying on the book-table of their residence hall does, is "a center for religious and social study." Here, in classrooms and houses grouped about broad, green lawns, "all endeavor to live a genuine community life, sharing in the work of household and garden, in recreation, in intellectual pursuits and in religious worship." Quick proof of this was that I, a stranger, found myself picking flowers for the tea table two minutes after arrival. "Thee" they called me, and I loved it!

Here, then, are students preparing to follow literally the injunction of George Fox and his followers, to "walk cheerfully over the world, answering that of God in every man." So walked the American Friend, John Woolman, ("dear man" as Rufus Jones delights to call him), tramping the English highways and scorning stagecoaches because of the cruelty with which post-boys were treated. Abroad, pleading for mercy and justice, and at home protesting human slavery, John Woolman was a minority in himself among a minority people. These are the footsteps in which the students at Pendle Hill will follow as they take on the work of "healing a wound, building after destruction, atoning after desecration." Some are off to Italy and Poland, some will be cowboys on board cattle ships taking animals abroad for European relief, some will share village life in Mexico, in India, in our own city slums. Saving health among the hate-makers! The "working tools of our Creator . . . his instruments . . . his hands!" (See editorial, "Work"—May *motive*.)

After tea, we gathered in a classroom to consider "The Philosophy of South America." The doors were open to the sunny afternoon, a dog padded in, laid his head upon my knee, and padded out again. A blond child urged his tricycle across the threshold, eyed us with curiosity and backed away in disappointment. Philosophers are no rarity on Pendle Hill.

SO I understood the motive of the language texts on the book-table of the minority at Pendle Hill. "French For Friends," "Quaker German," "Quaker Spanish." There is even a Japanese text which is "for free." You may buy the others and put the money in a confiding, unattended cashbox from which you make your own change. The mastery of irregular verbs and formidable word lists is sublimated for these students who wish to "answer that of God in every man" in his own tongue.

The lecture then swung from the Positivists, about whom I know positively nothing, to publications, about which I know only a little. In South America, it seems, there is a universal interest, a hunt and hunger for a satisfying philosophy, but there are few publications. In North America there are some fifteen philosophical publications and an almost universal indifference to them. Consider the reading habits of the majority. Back in the city I studied the news racks as I passed through the 30th Street station. One would say *there* was a commendable passion for truth. Witness, *True Romance*, *True Love and Romance*, (in case you didn't believe them the first time), *True Detective*, *True Experiences*, *True Confessions*, *True Comics*. And who could deny the demand for stimulation which produces the supply of *Thrilling Love*, *Thrilling Mystery*, *Thrilling Detective*? Or, though there is a certain sameness, *Exciting Love*, *Exciting Detective*, *Exciting Western*? There is some fare for the seeking mind but it is fashioned for the self-seeking. It sounds like an "Invitation to Introversion." *Your Health*, *Your Mind*, *Your Life*, *Your Personality*, and if that isn't enough for you, there is *Your Personal Astrology*. I speak of the majority of magazines that meet the eye. There are others, but a decided minority into which you can sink the teeth of your mind. Whoever said, "Tell me what you read and I will tell you what you are" was a good diagnostician.

THERE is another American minority whom I am accustomed to meet at the Farmer's Market in the suburbs. They are the Amish and you may buy from them the cleanest picked chickens in the country, the most delicious home-made coleslaw and shoofly pies and pink, pickled eggs. Don't think I am carried away with alliteration either. They pink them in spiced beet juice and they are

good. Well, lately a politician took these farmers to task because they will not use mechanical tractors. He reproached them for not speeding up the production of food for a world famished by war. This is ironic, for the Amish are a historic people of peace and the war was none of their making. Their leaders considered the matter soberly but decided to keep their traditional way of ploughing with horses. They pointed out that their fields were already ploughed while their neighbors were still thinking about getting out their machinery. It was interesting to read the letters to the newspapers advising the politician to let the Amish alone as they knew the business of farming better than he could tell it to them. It is noteworthy too that this minority of early Americans refused to buy Bonds during the war on the ground that they were interest bearing and they would take no profit whatsoever from war-making. They made outright gifts to the government in a way they could reconcile to their consciences. "Papa Is All" shows only one half of the Pennsylvania German Pietists. Papa is more than that. Aber, Mom also, already yet!

The paradox of a politician teaching farming to an Amishman affects me much as a poster on a billboard that I pass daily. "Save!" it exhorts, "Share! Five Hundred Million May Starve! Save Cheerfully!" And it is signed by a big brewing company. The picture of a brewer crying into his beer over five hundred million facing starvation wrings the heart. Far from turning over his bushels of grain with cheerful cries of glee the papers have been vocal with squawks of protest and predatory paws are reaching for the potato crop! "By their fruits shall ye know them." And by their willingness to appropriate the fruits of the earth to their own profit.

Really good novels are always in the minority and I have recently been reading one which fills me with enthusiasm. It is *Deborah* by Marian Castle (Morrow and Company). She writes of the American struggle for culture and she is not satirical about it. She writes truthfully, sincerely, hopefully. Mrs. Castle comes up to the present student generation in the last chapter of her book. A girl who has just won a competitive scholarship to college and a young GI home from the wars intend to marry and go to school together. The man recognizes a minority with which *motive* has dealt before. He is speaking, "Sure, we'll get our degrees—but that'll be all. We can't join any clubs or wear any little jeweled pins that show we're sheep, not goats. You don't know how cruel they can be at even a 'democratic' cow country university." That bears thinking about in any democratic university, cow country or concrete.

A FAVORITE TOPIC of debate used to center around whether the jack-ass or the tiger in man prompted him to do more evil. Many thoughtful persons believe that either ignorance or meanness has led the people of Georgia to elect a governor who will guarantee them a greater measure of white supremacy.

Feeling as we do that ignorance was chiefly responsible for the election of Eugene Talmadge as governor, we would like to discuss in this department the issue which proved to be, as Talmadge said it would, the major issue of the campaign. That issue is, of course, the race question.

Our desire is to present the problem, as we see it, against the background of the democratic ideal—the professed philosophy of the party which elected Mr. Talmadge.

The underlying principle of democracy is that all men have an inalienable right to develop their potentialities, unhindered by considerations of race, color, or creed. Anyone who excludes the Negro from this “all men” must of necessity exclude himself from allegiance to the democratic principle as stated. If a principle is valid for all men, it is universal and necessary. Any exception destroys the integrity of the principle.

Those who desire to continue as adherents to the democratic ideal as stated above, but who insist that the Negro be excluded from enjoying equality now, must do so by introducing what we shall call “extenuating circumstances.”

These are considerations in virtue of which we, justifiably or unjustifiably, alter the application of our principles in conduct. An example of this is the argument: The Negro is not educated enough to participate in our government; when he is, we will allow him to do so.

The logical conclusion which follows from this statement, if it is to be consistent with the democratic ideal, is that all people who are not educated above a certain level (to be determined by law) ought to be disfranchised. The people of Georgia have failed the ideal of democracy by not providing fairly administered educational tests for all prospective voters. Because of this they cannot escape the charge that they have been untrue to democracy.

THERE is another matter in which we believe Georgians can be demonstrated to be acting undemocratically and thus standing under an indictment issuing from their own professed ideal. This is in the matter of failing to give the Negro his share of the state's appropriation for education. The democratic ideal is to make available to all men an education which will develop all their capacities. We have not yet guaranteed this to either white or colored, but of what has been provided, the whites receive a highly dis-

Mr. Ignoramus Hypocrisy Esq. (white)

George Avent

proportionate amount. We cannot justify this on the ground that the Negro would not or could not take advantage of better educational opportunities. The answer to that question will remain unknown until a sufficient experiment has been made to determine what the Negro is capable of learning and performing. We stand under an indictment of injustice and prejudice until we provide the Negro with at least a pro-rated share of appropriations for education.

If we analyze the democratic principle, we find that the individual constitutes the all-important unit in a democracy. The unit of self-consciousness, of a single rational being, is, by our definition, the object demanding our highest consideration and respect. The Negro is such a person.

The history of man reveals that in every age men of superior advantage, of one kind or another, have made something other than the individual to be of supreme consideration.

In counties of south Georgia, in which the Negro is predominant in numbers, if we determined voting rights on the basis of population, the Negro would, by rights, be the controlling body, granting that he voted as a group. These counties would be “Negro counties.”

The white citizens of these counties, of course, have recognized no such claim. We do not suggest that they should. It is not mere individuality which qualifies voters in Georgia, it is a certain age and literary qualification. This is as it should be.

Given time, of course, the Negro might become the controlling factor in those counties. And that, according to our democratic ideal, is as it should be, if we deduce logically from our guiding principle.

MANY of the proponents of the ideal of dealing justly with the Negro have involved themselves in an inconsistency, and we believe, in an illusion. This is in reference to the much discussed issue of social equality. What, in the light of the democratic ideal, is logically right in this matter? The prior question for most of us is: are we willing to pledge ourselves to the truth in this as in other matters?

The people with whom we are dealing are saying that they believe in treating the Negro justly; but they do not believe in social equality. Is there a logical inconsistency in this social philosophy which is proving comforting to some of us? We believe that such a logical inconsistency does exist.

If the Negro is given an equal opportunity to develop his talents, he either will or he will not become equal, generally speaking, to the white citizenry. If he does not, he will find his natural place in the hierarchy of attainments, in which men are conformed to groups according to common interests and abilities. We find this social law at work in all societies.

In the light of the democratic ideal, we cannot legitimately invoke any other law or custom to divide men except this natural law of attainment. The moment any unnatural discrimination is applied, we violate our principle.

What then, specifically, does this mean in the matter of social equality? It means quite logically that if the Negro proved himself equal to the white man in all matters, and an unnatural social distinction was maintained, it would have to be maintained on the basis of a difference of race. And if this were done, we would violate one of the stipulations of our principle as originally stated.

We have the alternatives of pledging ourselves to alleviation and final dissolution of this problem or of repudiating the democratic ideal or of living as hypocrites before the world. By its own profession, our generation of college students has said that it hates hypocrisy above all things. Which way will we choose?



FOR FREE

(plus the cost of a measley postcard)

U. N. POSTER—A real whopper of a poster showing, with four pictures on one side, what we can expect if we truly work together as United Nations, and showing the alternative with four pictures on the other side. One picture is a view of Chicago as destroyed by an atomic bomb in 1957. This is really an attractive piece of work and is available to anyone who will display it. George O. Ludcke, Jr., General Mills, Inc., 400 Fourth Street, South, Minneapolis 15, Minn.

DO YOU KNOW?—Official publication of Committee for Amnesty for All Objectors to War and Conscription. Facts and figures on imprisoned C.O.'s with reasons for amnesty now. Literature Department, War Resisters' League, 5 Beekman Street, Room 1025, New York 7, N. Y.

THE BIBLE AND THE WORKING MAN—This booklet tells the story of a farm family that moves to the city, where the father is gradually won over to unionism. It is designed to appeal to those more familiar with religious precepts than with trade union ideology. It has been endorsed by Protestant, Roman Catholic, and Jewish clergymen. CIO Department of Education and Research, 718 Jackson Place, N. W., Washington 6, D. C.

BOOKPLATE DESIGNS—This is a catalogue of several hundred attractive bookplates available for purchase. Antioch Bookplates, 220 Xenia Avenue, Yellow Springs, Ohio.

BRITAIN AGAINST GERMANY—This booklet contains 127 war pictures which makes for effective teaching and useful contemporary data. British Information Services, 30 Rockefeller Plaza, New York 20, N. Y.

HOW TO PLAY BADMINTON—This sixty-four page pamphlet includes the 1946 official rules and a list of all the badminton associations and clubs through the nation. Wilson Sporting Goods Company, 2037 North Campbell Avenue, Chicago, Ill.

LITERATURE AVAILABLE FROM BIRTHRIGHT, INC.—This leaflet lists dozens of free and inexpensive leaflets dealing with sterilization, eugenics, numbers of stories, poems, reprints from anthropological books. Birthright, Inc., Box 441, Princeton, New Jersey.

LENINGRAD-STALINGRAD—This is a 9½x12½ book of large-size official photographs of scenes before, during and after the battles for these two historic cities. Sixty-four pages of pictures of people, soldiers, streets, leaders, artists, and maps of these cities. Write on letterhead for a copy to the Embassy of the U. S. S. R., Washington, D. C. Also if you desire them, request the newly published sixteen page speech of Stalin's and the twelve page speech given at recent elections in Moscow by Molotov.

BUILDING WITH LOGS—Learn how to build log cabins, benches, tables, and all types of furniture from this fifty-six page booklet with drawings on how to make about everything out of logs. Get out your ax and write to Fred Schoder, Forest Service, U. S. Department of Agriculture, Washington 25, D. C.

INTERRACIAL NEWS SERVICE—This publication has for its purpose the promotion of better race relations. Write for sample copy. F.C.C.A., 297 Fourth Avenue, New York 10, N. Y.

PUT ON THAT ASBESTOS RAINCOAT [Continued from page 12]

courage when there is a small attendance at some church gathering. Actually, however, there is a positive thrust in the words. They suggest the creative power of fellowship. Two or three people gathered together because of their common beliefs are not simply two or three times as effective as a single individual, but twenty times or a hundred times more effective. It is in such fellowships that high spiritual power is generated. This is one of the reasons why the church is important to us. *The New Testament*, as John Wesley said a long time ago, knows nothing of solitary religion. It is through fellowship, intimate association in the spiritual quest, that extraordinary power is released.

Then we must reach out in fellowship to share with others the truth and the life that has laid hold of us. Jesus proclaimed his message. He called disciples into an intimate fellowship group for inspiration and discipline. Then he sent them out—not alone, but two by two to share the faith and to bring others into the fellowship of the coming kingdom. It is a timeless pattern. Not only the Communists but also the Christians can make use of the "cell" method. We must through fellowship receive the new life ourselves and we must share it with others by means of fellowship.

THERE is something that we can do for the world that is more important than merely giving ourselves. We can become transmitters to the world of some-

thing greater and better than we are. A medieval mystic once wrote, "I would fain be to the Eternal Goodness what his own hand is to a man." Was it not Muriel Lester who said that if you put a straw in the right place and turn it in the right direction the Gulf Stream will flow through it? It is possible for a human life to be so adjusted to the mainstream of God's will that power and wisdom and goodness infinitely greater than ourselves flow through.

And in the book of *Genesis* there is an old legend about the ancient city of Sodom. As the story goes, Sodom was so dreadfully wicked that there was nothing for God to do but rain fire and brimstone upon it. But, according to the legend, the presence of ten righteous men in the city would have saved it. But where were the ten? Our world today resembles Sodom a good deal more than it resembles the new Jerusalem coming down from God out of heaven. Surely we have had our baptism of fire and brimstone during the past years. Is it still true that ten righteous persons can save a seemingly hopeless situation?

William James said: "I am done with great things and big things, great institutions, and big successes, and I am for those tiny, invisible, molecular, moral forces that work from individual to individual, creeping through the crannies of the world like soft rootlets, or like the capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of man's pride."

SCHIZO ON THE LOOSE!

[Continued from page 35]

iated herself before him, he was hardly the perfect Son of God when he replied, "It is not fair to take the children's (Jew's) bread and throw it to the dogs (Canaanites)." Then, grovelling, the miserable woman said that "even dogs eat the crumbs from the masters' tables." That remark appeased him; he overcame his prejudice and healed her daughter, so we'd better forgive him for that, I guess.

Now understand me, Sir, I'm not blaming Jesus for this uncertainty about his mission; if he didn't know whether the Kingdom belongs to everyone or just to the Jews, I'm sure I don't. All I say is, his record needs more clarity.

The scholars say, "You have to understand his situation . . . Matthew had a Jewish outlook . . . Perhaps he misunderstood Jesus." But, Sir, I'm a simple-minded man. I want a straight-forward

ideal that I can count on to be accurate. If I always have to ask, Does this teaching from Jesus measure up to the standards of Jesus? I might as well junk Jesus and decide things for myself.

I might revere Jesus completely if he really had been "tempted like as we are"—but was *he ever faced* with just a "teeny" bit of spying on an exam when his staying in school depended on it? That's the devil of a temptation. Was he ever faced with the draft and the gosh-awful army regulations? Was he ever in love, and faced the everlasting No, No of conscience every time a pretty girl went by? Then how can *he speak* with complete authority if he never had the real experience?

Sorry, Sir, but I'm done with double-mindedness, even in Jesus.

Regretfully,
SKEPTIC

Hollywood---U.S.A. Spiritual Leader?

Margaret Frakes

---Turn the page for list of new movies to see---

WARNER BROTHERS are having a wonderful time this summer celebrating the twentieth anniversary of the day they were responsible for the screen's speaking its first word. The short, *OK for Sound*, which is part of the celebration, is considerate, however, in permitting Thomas Edison part of the credit. It seems that the inventor was working on sound reproduction when he stumbled on the principle of motion pictures.

Looking at the shots from early sound films which are glimpsed fleetingly in this short, we are led to agree that great progress has been made in films in these twenty years. Since the exaggerated gestures which had to supplement the printed titles in silent films in order to convey meaning are no longer required, sound has brought with it a more polished technique in acting. For a time, indeed, it seemed as if sound would force films into mere photographed conversation, with too little action—this was in the days when microphones were fixed and it was necessary for all the actors to see that they never moved more than two or three feet away from the vase of flowers or the telephone which concealed the microphone. (There is an interesting illustration of this procedure in *OK for Sound*.) With the invention of the traveling overhead microphone, this necessity was past, and it became possible for films to be the fluid combination of sound and action we know today. Also with the development of techniques for creating realistic sound effects, some of the most dramatic scenes can now be those in which conversation is at a minimum, and realism is gained by the sounds which accompany everyday life.

Yes, today films have achieved a technical excellence undreamed of when sound first made its appearance twenty years ago. About 95,000,000 people attend movies every week. (One current film, *The Bells of St. Mary's*, has alone been seen by some 40,000,000 different people already—something of a record.)

The influence of motion pictures on these millions who view them is incalculable. A visiting Soviet journalist was perhaps not far off the truth when he reported in official newspapers on his return home from this country that the *Hollywood movie makers are the real spiritual leaders of America*. So it would seem, indeed—particularly when we view

the many customs, the habits of expression, the dress, the mannerisms of Americans, particularly those of young Americans.

It is well to remember, however, that the impressions our films give of American life are after all the impressions of the comparatively small minority of men and women who make our films. That their product reflects American life there can be no doubt—but up to a certain point. By repetition, by emphasis, no one can deny that they often picture facets of that life that are not *the* life most worth while. When it seems to us that movies are unalterably dedicated to the frivolous, to a picture of life as a round of nightclub-going indulged in by glamorous, self-centered, and adolescent people, pursuing social and financial standing as the end of existence, we need to remember that this is what those who make movies think America is. Mistakenly or not, they think that this is the life the American public *wants* to see portrayed. For their own great god is the box-office, and if the box-office bulges after a film, even though most producers feel it an untrue—an unworthy picture of current living, then more of the same stripe will flow from their mills.

THE recent cycle of tough, amoral films exploring the ruthless, but glamorous lives of character on the gangster plane (*Dark Corner*, *Gilda*, *Her Kind of Man*, *The Postman Always Rings Twice*, etc., etc.) surely would never have been made if the makers had not had an inkling that the public temper is such as to welcome films of such brutal, demoralizing conduct. Unconsciously, perhaps, those films and others of such slightly different theme (*Mildred Pierce*, *The Bride Wore Boots*) do paint a realistic picture of a certain sector of American life—sordid, empty, pointless and amoral. As such, they perhaps are unknowingly performing a service for those able to interpret them, but at the same time they are convincing countless others that the life portrayed cannot be so bad because such delightful people take part in it.

When we note the need for films that will artistically interpret life as it is, that will perhaps help us understand why people are what they are and what situations and events really mean, we wonder why the superb technical excellence of film

making cannot be put to effective use, and we realize that the present waste—except in isolated instances—of that excellence is nothing short of tragic.

All of which is by way of introducing *motive* readers—who are members of an exclusive group: people who go to movies with their heads working as well as their emotions—to what this department will seek to do in the months to come. It will try to point out trends in movies which have significance in the effort of a few in the industry to make films achieve their potential place as true interpreters of life. The department will report items that bear on those trends. It will welcome comments by readers on features of movies seen that bear criticism or praise. It will call attention—belatedly, perhaps, because of the early deadline—to films that deserve support, and of those that, conversely, deserve condemnation. And it will hope that it can have a wee part in building up an audience of discriminating movie-goers who will someday influence producers to offer for distribution only those films which are worth the time and money available to spend on them.

* * *

ENCOURAGING is the fact that some people in the film industry itself are going outside the industry in the search for talent which will perhaps someday influence production of worth-while releases. At Columbia this summer, 1,000 teachers and other educators met in a forum on "Movies for World Citizenship," a forum which considered the possibilities of the documentary film, so far badly neglected by Hollywood. They heard Bosley Crowther, *New York Times* critic, compare movies to a universal alphabet "which can give a comprehension of ideas and the movements of life without words, in a broad, dramatic form."

Burgess Meredith, stage-turned-film star, has set up the Motion Picture Foundation for Colleges and Universities, which establishes centers in colleges with courses in the motion picture for undergraduates with the idea of providing potential talent for production with more than a "more and more profit" motive. There will be about \$10,000 available for each of the six colleges providing the course. The association is to be headed by Prof. Robert Gessner of the New York University motion picture department, and it will be

expanded to cover some twenty schools if the preliminary attempts are successful.

The J. Arthur Rank organization in England, one of the world's leading motion picture distributors, has or will have in its files a number of films considered to rank "a little above the heads" of the average audience. Plans are being worked out to form a sub-organization called Prestige Pictures to distribute those films in 35 mm. (regular theater size) form to schools and colleges.

NEW FILMS TO SEE

IF you have not already seen them, here are some recent films you will, we think, find worth seeing: *Anna and the*

King of Siam, a splendid filming of the book about an English governess' experiences teaching the women and children of the Siamese court in the mid-1800's; *Caesar and Cleopatra*, a production by the English Gabriel Pascal, whose previous efforts with Shaw's plays resulted in the playwright's giving him exclusive permission for all future filmings of them; *Cluny Brown*, a delightful comedy on British manners, but made by an American company; *Dead of Night*, if you are intrigued by the mysterious and occult; *The Green Years*, a painstaking production of the novel about a Roman Catholic boy's growing up in the stern household of his Scottish Protestant grandparents; *Henry V*, Laurence Olivier's presentation of the first

really successful filming of a Shakespearean play; *It Happened at the Inn*, a postwar French film that recaptures some of the charm of the prewar Gallic movie-making; *Make Mine Music*, a Disney film, somewhat of a "Fantasia for the masses;" *Smoky*, with beautiful scenery and magnificent horses; *Somewhere in the Night*, a super suspense film, with overtones reminding you of Hitchcock in his British period—made by 20th Century Fox; *A Stolen Life*, a remake of the same story in which Elizabeth Bergner was starred, with the care in production you can expect from a Bette Davis film; *Two Sisters from Boston*, fun and music, with Jimmy Durante and Lauritz Melchior for good measure.

books

How to Read a Book Review

Don A. Bundy

Editor's note: motive welcomes to its pages the Rev. Don A. Bundy as editor of "Books." Mr. Bundy is Associate Minister of Union Congregational Church, Richmond Hill, Long Island, New York City.

WHENEVER the announcer on the Tom Mix radio show tells me to eat Ralston because "it tastes good and is good for you," I mentally make a new resolution to keep Ralston right on my grocer's shelf. Something of the same reaction takes place when book reviewers conclude their comments with the words: "Here's a book you can't afford to miss if you want to be a man of distinction." (Hollywood recently departed from this "big stick" device to get people to see movies. It's the only departure of its kind, so far as I know, and is worth mention. George Jessel, showman and now producer, publicly stated to a Roxy theater audience that if they missed his next production, *Do You Love Me?* they wouldn't drop dead.)

Such candid remarks are all too rare in the world of books. When a publisher's blurb says, "Here's a book you can afford to miss," I'll buy that book. It's a sad fact that most Americans get married, have children and generally a good time without reading a tenth of the books which are "good for them."

Mindful of this pessimistic condition, we embark upon a book reviewing stint for *motive*. Our statement of purpose is simple: We shall italicize a title now and then, mutter about it briefly and then hope you'll read the book. (But if you don't, you'll live.) This corner will not be the place for you to cram a plot

into your head for that overdue book report. Nor will this column give you all the essentials for a well-rounded education. Book reviews ought to be like vitamins, a dietary supplement, pointing to reading that's worth your spare time. On occasion there will be a book worth your making some spare time in which to read.

Too often the conventional book review is wordy salesmanship used to separate book advertisements from one another. (*motive* accepts no advertising.) We are entirely free of commissions from publishers and will accept no bribes to plug books.

Naturally, we're going to miss a lot of good reading. You are expected to drop us a line if you find something startling or beautiful which has escaped comment here.

WRITERS and *Writing*, Robert Van Gelder (Scribner's, \$3.00), is a good "first of the college year" investment. The author is editor of the *New York Times Book Review*. Collected here are over 100 interviews with the people who put it in writing for the public. The pieces run a couple of pages to an author, and were written during the past six years. Because of the briefness of each interview, this is definitely a book you "can put down" anytime you wish. It answers the ques-

tions: How do writers write? What's the ax they have to grind? How did they start to be famous? What keeps them writing? These are nice things to know about a hundred of the people who are behind the books which shape the thinking and living of millions.

The Great Globe Itself, William C. Bullitt (Scribner, \$2.75), presents the ex-ambassador's arguments for defending democracy against Russia. Wait until it's assigned in some course.

G.B.S. 90. Aspects of Bernard Shaw's Life and Works, S. Winsten, ed. (Dodd, Mead, \$3.00), is a compilation of nice things about Shaw by various people who think that ninety is an age which merits nice things. Good if you're an old Shaw fan. Otherwise read some Shaw, straight.

Brewsie and Willie, Gertrude Stein (Random House, \$2.00), is a commentary on America and Americans by the late, great Gertrude Stein, after talking with numerous GI's in Europe. Good fun and good meat for more thought.

Tomorrow Without Fear, Chester Bowles (Simon & Schuster, \$1.00), is worth your buck if you are wondering what dollars are going to be worth next year and twenty years from now. Because it deals with economics in a clear and "New Dealish" manner it's being denounced by other "experts."

GET THIS ONE!

For the price of seven cokes you can own *A Report on the International Control of Atomic Energy*. (Doubleday, \$.35) For two hours of reading you'll acquire insight on the Atom Age from men on the inside.

What Can You Do on a Date?

Olcutt Sanders

IT was like this. I had just missed a bus at 10:25 Friday night, and I had to wait in the lobby of this small-town hotel until 12:55, two and half hours. The night clerk had already curled up in a corner for a snooze. I thumbed through a few magazines, mostly *Silver Screen*, *True Confession*, and *Spicy Adventure*. Pretty soon, though, I gave up the idea of finding anything rewarding in the immediate scene; so I turned to phantasy—thinking about a vital question that many *motive* readers have already been asking, "What can you do on a date?" Sure, we all know the stereotyped answers—a movie, a dance, a park bench. But there must be something else. As I sat there alone (if you count out the unsociable clerk) I made this list for twosomes or foursomes who want to share fun and comradeship. It may not be a good list; I know it isn't a complete list. (Won't you make it a better and more complete list by sending your suggestions to me in care of *motive* ?)

SPORTS—A number are well-suited for a boy and girl, if they're both somewhat the athletic type: swimming, tennis, golf, archery, bowling, badminton. Badminton is an undeservedly neglected game which has much of the appeal of tennis and can be played in a small space, either indoors or outdoors.

OUTINGS—A hike out into the country is especially good fun in the fall and early winter, or for that matter almost any season. You can embellish it with marshmallows to roast, popcorn to pop, or some simple cookery. Incidentally, the best way to know the genuine nature of a person is to be around him without all the frills and props of urban society.

HOBBIES—Some hobbies are social. Two work together well in a photography darkroom (no side remarks, now). You may have a favorite craft to share. For instance, make shepherd's pipes together; then they'll be tuned properly for duets.

THE ARTS—Take parts in play-readings. Read poetry aloud (good for outings). Play or sing parts in music easy enough to sight-read. (Have you seen the publications of Music Press, 130 West

56th St., New York 19, N. Y.?) For instance, they publish a volume called *Music for Two*—for violins, violas, flutes, oboes, clarinets; also some interesting canons and some early two-part church music.) If you are interested in drawing, you will want to go on some sketching excursions. Or go out in search of good camera subjects.

GAMES—I have known very few women chess players. But that doesn't end the list by any means. Look at the numerous possible traditional games—like ruma, wari, go, fox and geese. (All these and more are described in *Ancient Games—Kit N*, published by the Cooperative Recreation Service, Delaware, Ohio, for two bits.)

EXPLORING—Visit the landmarks of the vicinity. Become acquainted with the neighborhoods occupied by different nationality groups. Nose around in the shops. Try some of the food. Best of all, try to get acquainted with some of the people. Or look up some of the pioneer residents and talk over old times with them. They will probably have some good

stories to tell, and if you can prove your genuine interest, some souvenirs to bring out for your inspection.

SERVICE PROJECTS—We usually think of large groups as necessary for week-end work camps and other service projects. But even two people with the ability to sense needs and the sympathy to do something about those needs can find areas of service. And I can imagine no better way to build a friendship than in working together on something you can agree is important.

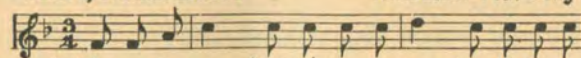
That's my list up to the moment. I note that some of these suggested activities can be done outdoors, or their locale is inherent in them (like exploring). But for some of the others the problem arises about where they can be done. (That's what makes movies such an easy answer, for one thing.) If you live at home, you do not have much of a problem. Some campus living places have adequate social halls, but more often not. Maybe your student religious center can help with some things like a game room, a craft shop, a photo darkroom, or at least a lounge with a fireplace.

Folk Song of the Month

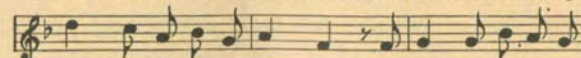
My Twenty Pennies

Trans. by J. Olcutt Sanders

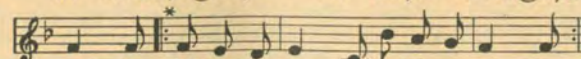
Venezuelan Folk Song



1. With twen-ty pen - nies, with twen-ty pen - nies, with twen-ty
1. Con real y me - dio, con real y me - dio, con real y



pen - nies I bought a pa - va. The pa - va had a pa -
me - dio Compré una pa - va. La pa - va tuvo un pa -



vi - to. I have the pa - va and the pa - vi - to;
vi - to. Ten-go la pa - va, tengo el pa - vi - to y



And thus I have yet My twen-ty pen - nies.
siempre me que - da mi real y me - dio.

2. Gata, (cat); gatico, (kitten) 5. Lora, (parrot); lorito.
3. Chiva, (goat); chivito. 6. Vaca, (cow); vaquito.
4. Mona, (monkey); monito. 1 (Pava, -turkey.)

*Repeat in each stanza after the first, with all previous animals.
By Permission Lynn Rohrbough Cooperative Recreation Service

In cooperation with Lynn Rohrbough, of the Cooperative Recreation Service, we will introduce one of the less well-known folk songs each month. We shall be interested to have your comments on these songs and your suggestions about types of songs you would like to have appear in this department.

Our first song-of-the-month is "Twenty Pennies," which we found in Puerto Rico and translated from the Spanish. Versions of the song are also known in Venezuela and Mexico.

THE PATIENT IS MORTALLY SICK

[Continued from page 14]

disturbing to look back upon the decline and fall of the Roman Empire—the greatest single disaster in the history of mankind—and realize that these same three forces were at work at that time, too.

Economic deterioration? There came the time when the agricultural population of Rome could no longer maintain itself upon the land. So owners and slaves made their way to the great cities, where they were supported by the emperors with their doles of "bread and circuses." This started a process of economic decay which ended in collapse and ruin.

Social disintegration? The Empire, which represented the greatest society that our Western world has ever known, began to break up internally and externally. One emperor became two, and two four, each ruling over a separate division of the realm. A cleavage between East and West resulted in Byzantium as an independent imperialistic counter-balance to Rome. On the far frontiers, great territories were lost, such as Britain, Dacia, and the countries of the Euphrates. At last came general dissolu-

tion, with the Empire like a jigsaw puzzle scattered into pieces.

Political paralysis? Gradually over the Empire spread a blight of inaction. The emperors could not or would not do anything. Their power passed to the army, to the Praetorian Guard, then to organized gangster groups headed by strong and ruthless men. Government as such disappeared, and irresponsible dictatorship took its place.

THUS Rome fell—as we shall fall, if the operation of these forces be not stayed. Why such forces should be loose among us, what's really happening to our modern world, may well be the occasion of another article. There remains also the momentous question as to what may, or rather must, be done to save our world in time. But the work of diagnosis comes first. Unless we can convince the public mind that the patient is ailing, indeed is mortally sick, of such and such diseases, there can be no cure, or even attempt at cure.

So here is my *diagnosis of contemporary society*. If it's correct, what's the matter with us? And what are we going to do?

COLLEGE—MUSEUM OF DECAY

[Continued from page 11]

either good or evil, we need bodies of men and women who give their nights and days to the critical examination of the creative imagination as well as to its conscious nurture. The result should be disciplined insight concerning what the world might become in this critical century—a century of more extreme possibilities, including that of actual annihilation, than any man has yet known.

Creative dreaming is a very dangerous business. If it is wrongly guided it may do untold harm, for it is always powerful, even when misguided. The most dangerous time for mankind in this century, thus far, was the period when Adolf Hitler was lodged in Landsburg Prison, with ample time to dream up a new order. He *did* dream up a new order. It brought new life and spirit to millions of his fellow countrymen, but at a price in human misery so great that we can never compute it. What we seek for our time is something that will bring new life and spirit to the men and women of our generation, so that they walk with a new step and find new ways of living, yet ways that do not spell harm to others. Why can there not be a genuine regeneration without hate? The task of those who are set aside, for a time, from the ordinary human enterprises and gathered into places of intellectual adventure, is the discovery of what the way to such regeneration is.

THERE have been many exciting times in human history, when men have shared in the creation of novelty. There must have been much excitement in the period we call the Renaissance, when the discovery of new lands and the development of new learning went hand in hand. Life was great in those days because it was adventurous. Some of this mood has continued in America almost until our own time in the creation of new communities. My own grandfather plowed land that had never been plowed since the beginning of the world.

Now we must find our adventure in other ways. We shall find it—not in building new communities on the open prairie, but in discovering new ways by which men and women can live together, not only with peace, but also with truth, beauty, and art.

It is about all this that students this year and in the coming years should think. The time is too late for the country club college to suffice. There is no hope for the modern world unless we can reverse this process which has already set in. And the process will not be reversed by concentration on golf and on dance orchestras, delightful as they may be as adjuncts to civilization. It will take something stronger than this to recover the creative springs of originality. Apart from this we shall perish as certainly as did Nineveh and Tyre.

IN *Foundations for Reconstruction* Dr. Elton Trueblood calls for a "restoration of a moral sense to our society." Without this, the untrustworthiness of men and nations will make the solution of the problems of our world impossible. In this latest book of Dr. Trueblood's, the Ten Commandments are restated in a positive form to show their urgent relevance to us. Each chapter heading is one commandment suggestively restated. Far from being out-moded taboos of a more primitive culture, the Ten Commandments offer the only real foundations for meeting our problems of reconstruction.

In this little book, Dr. Trueblood insists that men must give priority to the real God who can change human life and remake society. Lip service to "respectable" religion can not suffice. With God first, we shall have the assurance "that we are not alone in our little efforts to maintain justice, mercy, truth, and the freedom which they jointly make possible." This demands that we live with an urgency and a fearlessness that are revolutionary, forming through our culture what Dr. Trueblood calls the "Fellowship of the Unashamed." The world today needs, more than anything else, "a burning faith which can change men's lives." Herein, he says, lie both our hope and our shame—our hope that the number of changed lives has been so great, our shame that they have been so few.

Whether you agree with Dr. Trueblood's presuppositions or not, *Foundations for Reconstruction* will challenge you to a deeper commitment, greater integrity and urgency in living.

LOUISE PANIGOT

motive Smears Again



Chubby fingers and imagination . . .

SIRS:

This is the story of a four-year-old girl whose name is Rosa Martinez. For a little over two years, some of the members of the Wesley Foundation of Texas Tech have been conducting a rather informal weekly craft class in the Mexican settlement in Lubbock. They are always on the alert for suggestions as to what a group of youngsters ranging in age from two to fourteen can do.

It happened, therefore, that when they saw the cover design on the February 1946 *motive*, they said, "Why don't we?" and the very next Monday afternoon, about fifteen dark skinned children and five lighter skinned college students, all clad in aprons made of newspaper, were smearing a mixture of cold starch and bright red tempera paint on some pieces of butcher paper. Finger painting! they called it.

Rosa Martinez is a tiny thing, one of the smallest of the group who attend the "Little Mexico" crafts class. But Rosa is not to be outdone by her seniors. Her chubby fingers are a great deal smaller than theirs, but they are just as creative.

Since we realize that you are sincerely interested in any kind of genuinely creative work, we thought you might like to see a sample of Rosa's finger painting. Therefore we are sending it to you, with the request that you return it to us. For Rosa, like any real artist, is proud of her work, and wants to keep it.

BETTYE JO CRISLER

Lubbock, Texas

Pardon Us While We Dig Into Our File Department

SIRS:

I see no art in finger painting. For a magazine that means as much as *motive*, the February cover certainly does not speak for its content. I keep most of my new magazines on a table in my living room because as callers come I often want to read something to them. I had so many negative comments on your February cover that I finally had to put it in the closet. I think the finger smear covers are inappropriate and ugly. Almost always your covers are thought-provoking; I mean they make us think and give us an uplifting message. It is my high esteem and high opinion of your purpose that prompts this deep desire for your highest growth. Won't you give your serious consideration to this criticism?

A. B.

Indianapolis, Indiana

Legislators and the Gods

SIRS:

The report in *motive* (May, 1946, p. 31), entitled "Emphasis in Oklahoma" (story concerning cancellation of Religious Emphasis Week because of Negro speaker's being refused accommodations in Union building) attracted my attention because of the moral issue involved and the manner in which this issue was related to the laws of the state of Oklahoma.

The author said: "In that particular situation the question was not whether or not to apply the absolute because to do so would have violated the law. It was an instance in which it was legally wrong to be morally right. Therefore the problem was to find the closest approximation of the absolute."

It seems to me that the most important thing to be learned is that where laws violate moral principles, the laws should be disregarded! (Italics ours, Ed.) Of course, one should estimate the probable result of violating the law in order to uphold a moral principle, but he should not regard law violation either as impossible or immoral.

"Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice."

(Henry David Thoreau)

In your reverence for law, you have limited your search for greater moral truth to the realms prescribed for legislators. That would seem to elevate legislators to the position of gods.

A little bit of law violation is general custom for us, but to manufacture saints requires basic questioning of all issues—even laws that are immoral.

CHARLES DAVIS

Portland, Oregon

GI's and C.O.'s

SIRS:

As a fairly recent new-comer to the pleasure of reading *motive*, having been a subscriber for less than a year, I wish to tell you that I think it is tops as a student magazine. I really look forward to receiving my copy every month and I almost wear it out reading it so thoroughly.

There is one thing in the magazine with which I cannot agree. Ever since I have been reading *motive*, there has been a definite tendency to "play-up" the part of the conscientious objector. As a veteran of World War II, I respect the right of all men to believe as they see fit, but I do object to the inference that perhaps some of us who enlisted in the services did not have sincere convictions in the matter, too. Isn't it entirely possible that some good Christian men believed that entering the service was the right thing to do? Perhaps they, too, felt as sincerely as did the objector about the problem. Why not give them a break too? There are a good many fellows like myself, who, I'm sure, felt it was honestly and sincerely their duty to serve the best they could in the armed services, even though they did not desire or encourage war. For many of us it was not a matter of being forced to go and following

the course of the least resistance. Some of us would never have had to go had we not felt it was the Christian thing to do.

I hope you will print this letter as I am eager to find out just how much agreement there is with me on this subject.

PHIL DUNNING

Syracuse University

DEAR MR. DUNNING:

. . . In the past three years we have published a good many articles dealing with men in the service and we have not implied, as far as we know, that the men in service are unchristian or that they were not following their conscience. I would be very grateful to you if you could point out some places where you think that has been done. It would help us a great deal because we are sincerely honest when we say that we have had no intention of doing what you say.

The defense of the conscience and the right of the Christian to assume that conscience is our purpose. If it leads a Christian into the armed forces, we would defend his right and duty to go there. If it leads him to Civilian Public Service, we would defend his right in that choice.

Up to the time of the war, the church had made it possible for the C.O. to hold his position with its backing. Then, with the coming of the war, the church in a very real sense left him out on a limb (With the 1944 General Conference the statement on war was changed in the Discipline). We have tried to give the conscientious objector a voice.

ED.

SIRS:

I want to thank you very much for your very courteous and informative letter. You certainly handled the matter in a very fair way.

I want to make it plain that I do agree with your statement that you would defend a man for his conscience wherever it might lead him. I, too, think that is very commendable. In giving this a good thought, I feel certain that intentionally you did not convey the impression that the C.O. viewpoint was the only one. However, I still do maintain that a new-comer to your magazine would get that impression. Although I believe in the right of a person to be a pacifist, if he feels it is the right thing, I do not approve personally of pacifistic views. That is a matter of opinion, of course. I have had some experience in that matter lately, as I've been going with a girl for about a year who is an ardent pacifist. From her I learned quite a bit of their philosophy and do not agree with it any more.

If I have been hasty in writing you, I wish to apologize. On the other hand, if I have been helpful in any way, I am thankful for that also. Please have it understood that I am still a loyal and faithful reader and subscriber of *motive*.

PHIL DUNNING

If you have a gripe, a praise, or a suggestion, don't hesitate to express it to us—but keep it short.—Ed.

And by the way

500,000,000 OF 'EM IN THE WORLD

That's right, 500,000,000 human beings are hungrier now than they have ever been before in their lives. At least one out of every ten of these is close to death. Under such circumstances, it is a crime that food has become a political weapon—yet that seems to be the case. Therefore even more responsibility lies with each individual for doing all within his power to bring relief to the hungry. Here's what you can do:

1. Get facts on the food situation from the American Council of Voluntary Agencies for Foreign Service, 122 East 22nd Street, New York 10, N. Y.; from this source you can get almost any kind of information you should need.

2. Send food—dried whole or skim milk, canned meats, dried fruits and vegetables, dehydrated soups and eggs, wholewheat or soybean flour, and sugar to: CARE (Cooperative for American Remittances to Europe), 50 Broad Street, New York 4, N. Y.

3. Send money to CARE. \$15.00 will purchase one of the "10-in-1" packages which was designed by the U. S. Army to feed American soldiers in groups of ten.

4. Get posters and literature from CARE, have "meager meals" regularly, collect money from student body, place collection boxes in strategic places, and set up a goal for the regular and frequent buying of CARE packages by your group.

5. Send money to Methodist Committee for Overseas Relief, 740 Rush Street, Chicago 11, Illinois.

NEW ON THE STAFF OF MOTIVE

William Richard Schisler, Filho, becomes Editorial Assistant with this issue of the magazine. Dick . . . Filho (means "Junior" he says, but prefers "Filho" because it is an official part of his name) is from Uruguaiana, Brazil—right across the border from Argentina. The first school he attended was the mission school of his father's. Dick has renounced his American citizenship for that of the Brazilian and has served with the Brazilian army. During the time he was a student at Mackenzie College, Sao Paulo, he was editor of the magazine of the Brazilian Methodist youth, "Cruz de Malta." That experience started him on the career of religious journalism. In January, 1945, he came to this country and is now a third term senior at Vanderbilt University, Nashville, Tennessee. *motive* is fortunate in being able to have the benefits of Dick's rich background, superior education, excellent judgment, and extravagant concern for the magazine.



CONTRIBUTORS

Bill Stone, student at Antioch College, Yellow Springs, did the drawing inside our front cover (Watch for Bill's "One World" cover, February *motive*). Dr. Alexander Purdy, author of *Jesus as His Followers Knew Him* and other books, is Hosmer Professor of New Testament at the Hartford Theological Seminary. Dr. Harris Franklin Rall, perhaps the most regular contributor to *motive* in its entire history, is professor emeritus of systematic theology at Garrett Biblical Institute. Dr. Elton Trueblood, professor and author who returned this summer from having carried on relief work in Europe, will begin his new work at Earlham College. Howard L. Stimmel is pastor of The Methodist Church, White River Junction, Vermont (watch for his new book, *Rendezvous With Eternity*, soon to be released through Abingdon-Cokesbury). Dr. John Haynes Holmes is pastor of The Community Church, of New York. John Tennant is in charge of Methodist Student work at DePauw University. William A. Smith is a leader in the Student Christian Association of the University of Texas. Dr. Howard H. Brinton is director of Pendle Hill, Dr. Robert Montgomery is professor of philosophy at Cornell College, Mt. Vernon, Iowa, and Dr. Rollin H. Walker is professor emeritus of Bible at Ohio Wesleyan University. Rev. Joseph F. Cantillon, S.J., is the librarian of Woodstock College, Woodstock, Maryland. Bill Elkuss is of Highlander Folk School, Monteagle, Tennessee. Gene Goodwin is editor of the *Daily Iowan*, University of Iowa, at Iowa City. Irene Long, editor of THE PLAINSMAN, is a student at Alabama Polytechnic Institute, at Auburn. George Avent is a senior in the theology school at Emory University. *motive* is indebted to Mrs. John Sweitzer for the preparation of features. Albert Lanier is deserving thanks for his drawings on pages 32, 37, 43. We are also indebted to *The Progressive* for the material of John Haynes Holmes.

ONE MAN, THREE DIMENSIONS

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by learning in patience and self-subordination to work with others, only by feeling deeply our kinship with all humanity and by sharing in its life. Jesus took this way.

WE must be men with religion. I am not referring here to something conventional or to pious sentiment or correct doctrine. Things and men and God give the three dimensions in which we live. Religion supplies the third dimension to our world, giving it depth and strength and meaning. We have been living in a two-dimensional world, the world of things and men, the material and the human. Here we found the goods we desired: wealth, power, social prestige, pleasure. Here we found our standards for nations and individuals alike, not truth or right or the will of God, but what *we* wanted and what *we* could get. Here we found the power on which we relied: cleverness and might. The result has been a world without unity since there was no higher authority which men recognized; a world of endless strife since it had neither common faith nor common goal; a world without enduring satisfactions, since man was denying his deeper nature and higher needs.

In God we have the authority of justice and right without which there will be no peace. He alone, working in time of change, but rising above it, can give meaning and hope to human history. He can supply to the individual the spirit of love and devotion needed for the service of men and give man inner strength and peace. Mankind must move up to this higher level or sink to that of beasts. The men to lead in this age of transition must be men of religious faith and life.

CORE OF THE UNIVERSE

[Continued from page 6]

cooperation without crushing the individual. Every fresh discovery of stupendous physical energy ready to the hand of man underlines the urgent necessity of discovering ways of fruitful cooperation and association. It will be sheer tragedy if the Christian Gospel is proclaimed as a return to a false individualism which has no possible basis in the teaching of Jesus. His teaching was that each individual has his significance not in terms of his own separate and isolated self, not in his family, church, state, or race but in relation to the Kingdom of God, the one comprehensive social unity.

We began by noting that men chiefly know Jesus today through the persons, institutions and cultures professing allegiance to him. We have seen that this was so from the first. Jesus was committed to his followers and to the impact of his teaching and of his person upon them. Is this a calamity? Would reliable dates, stenographic reports of his teaching, records of his deeds so documented as to stand up in a court of law, add to the spiritual stature of Jesus? Does not his permanent meaning for humanity consist rather in the mighty stream of creative power issuing from his life, and made formative by his teaching?

Jesus spent himself upon men, risked himself on folk like ourselves, invested and ventured all in humanity. Upon us is laid the glorious responsibility of interpreting Jesus again to our generation.