

# motive

ALL eyes are opened, or opening to the rights of man. The spread of the light of science has laid open to every view the truth that the mass of mankind has not been born with saddles on their backs, nor a favored few born with boots and spurs. Since the rights of the whole can be no more than the sum of the rights of the individuals, what is true of every member of the society individually is true of them all collectively. The earth belongs to the living—not the dead. By nature's law the will and the power of man expires with his life.

To preserve our independence we must not let our rulers load us with perpetual debt. We must make our election between *economy and liberty* or *profusion and servitude*. If we run into debts so that we are taxed for our meat and our drink, our necessities and our comforts, for our labors and our amusements, so that we must work sixteen hours in the twenty-four, give the earnings of fifteen to the government, then live on oatmeal and potatoes, have no time to think, no means of calling our mismanagers to account, and even be glad to obtain subsistence by hiring ourselves to rivet chains on the necks of our fellow-sufferers.

I believe that morality, compassion, and generosity are innate elements of the human constitution—that there exists a right, independent of force—that a right to property is founded in our natural wants but that no one has the right to obstruct another—that justice is the fundamental law of society—that the majority, oppressing an individual, is guilty of a crime—that it misuses its strength, and that acting on the law of the strongest, breaks up the foundations of society. I believe that action by citizens in person, in affairs within their reach and competence, and in all others by representatives chosen immediately, and removable by themselves, constitutes the essence of a republic.

We have lands enough to employ an infinite number of people in their cultivation. Cultivators of the earth are the most valuable of citizens. They are the most vigorous, the most independent, and the most tied to their country. As long, therefore, as they can find employment in this line, I would not convert them into mariners, artisans, or anything else. Those who labor in the earth are the chosen people of God—if ever he had a chosen people. He has made the land as his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the face of the earth. While we have land to labor, let us never wish to see our citizens occupied at a work-bench or twirling a distaff. The mobs of great cities add as much to the support of pure government as do sores to the strength of the human body.

Were the money, which it costs us to gain a little town or territory, at the close of a long war, expended in improving what is already possessed, in making roads, opening rivers, building ports, improving the arts, and finding employment for the idle poor, it would render the nations stronger, wealthier and happier.

The genuine and simple religion of Jesus will one day be restored as it was preached and practiced by Jesus himself. Very soon after his death it became muffled in mysteries; it has been ever since. To penetrate and dissipate these clouds of darkness, the general mind must be strengthened by education. I think by far the most important bill in our whole code is that for the diffusion of knowledge. No other sure foundation can be devised for the perservation of freedom and happiness. If a nation expects to be ignorant *and* free, its expects are what never was and never will be. I know of no safe depository of the ultimate power of the society but the people themselves. If we think them not enlightened enough to exercise their control with wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education. I look to the diffusion of light and education as the resource most to be relied upon for ameliorating the condition, promoting of virtue, and the advancing of the happiness of man.

Thomas Jefferson



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*motive*

Ben Shahn, whose work appears on pages 9 and 25 of this issue, is a painter of loneliness; his people are the victims of man's greed; they are isolated by sadness, loss, and hunger against stark backgrounds. In **Reconstruction** and **Liberation**, he paints what he calls "the curious disconcert that children have despite the agonies they go through, and their wonderful power of adjustment to an environment." As well as being a sympathetic and harsh reporter of our contemporary scene, Shahn is a skilled photographer, muralist, and lithographer.

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# Thrive the Pagan Roots

*Problems of bread will be solved when men are sensitive enough to God's will to think their problems through on premises consistent with his nature.*

**DONALD T. ROWLINGSON**

JESUS' CONTRIBUTION to the solution of our economic problems is indirect. It is concerned with basic religious and moral attitudes, not with blueprints of social reform. His response to the two brothers who asked him to pass judgment on the division of their inheritance typifies his attitude toward economic questions in general. Disregarding the relative merits of the claims which each made, he replied: "Beware of covetousness." He was dominated by one overwhelming passion, to reveal God's true nature and purpose and to persuade men to commit themselves realistically to his will. Everything that his teaching implies regarding a just economic order is a corollary of this. He seemed to assume that once men grasped the just and loving nature of God, and thus entered into vital fellowship with him, they would solve their economic problems in a manner consistent with the best interest of all men.

This is evident in the way in which Jesus dealt with the first alternative in the temptation experience. He had just become conscious of a tremendous vocational call at the Jordan River; he saw his task as nothing less than the unique leadership of Israel on behalf of the Kingdom of God. His problem was to determine the direction his leadership should take in relation to pressing current issues. One of these was the economic issue. Palestinian society had its extremes of wealth and poverty; the masses were in desperate circumstances. Roman taxation bore down heavily upon them, abetted by the Quisling aristocrats who sought to retain the favor of the occupying forces.

The constant discontent with the overlordship of Rome, which broke out in violent revolt during Jesus' boyhood under Judas of Galilee and others, and which led to the tragic destruction of Jerusalem in A.D. 70, was in part economic. Poverty and exploitation were linked with political resentment to provide the tinder for the fires of social unrest. The people longed for a deliverer who would cure their economic plight; they expected God's anointed to bring relief from economic tyranny. Thus it was inevitable that Jesus, confronting his task, should be forced to decide how far he would go in satisfying this popular expectation. This is the point of the "temptation" to turn stones to bread. The issue was that between an emphasis upon social reform or religious revival, and Jesus chose the latter as God's will for him. He recognized the need of bread; later he had men pray for "daily bread" as a legitimate concern of man in God's sight. But he became convinced that the role of social reformer or revolutionist, or lobbyist for progressive legislation, was not for him. His task was to deal with the roots of all social inequality; it was religiously rather than economically centered.

This is true as well of his direct statements about material possessions. The advice to the rich young ruler to give all his goods to feed the poor was not social legislation, and it does not follow that Jesus' advice would have been the same in every case. He may well have been happy over the prospect of the assistance to the needy which the distribution of the man's fortune would bring, but his



answer was directed to the yearning of one specific individual for "eternal life." That particular individual could not save his soul unless he divested himself of his possessions. The severe condemnation of wealthy men is in the same category. Jesus probably resented the evil social consequences of misused economic power for he said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." The rich man's soul is the center of interest. The Lucan Beatitudes which bless the poor and curse the rich had point in relationship to their spiritual condition, not primarily their economic lot. In driving the money-changers from the temple Jesus was more concerned with preserving the function of prayer than in leading a revolt on purely economic grounds against the grafters who controlled the temple. In discussing anxiety regarding life's necessities he told men to seek the Kingdom of God first, implying that collective efforts ("seek ye") to serve God realistically might well result in just social conditions, but his point of departure was the religious consideration. In all of Jesus' utterances, what he assumed about God and his will is of greater importance than the specific items of the statement. We always come back to a religious idea and motivation.

This is not to say that other things relative to our economic dilemmas are not implied. In stressing childlike curiosity about facts and their meanings, as well as by example, Jesus encourages us to think with discrimination about economic issues, to avoid the befuddlements of those who use loosely terms like communism, democracy, free enterprise, and the like. He implies that we should be suspicious of unregulated power, as he reveals the wisdom of the ages in assuming that power of any kind corrupts and leads to tyranny unless the people are alert to its dangers. Especially does he emphasize the basic principle of economic democracy: the inestimable value of each individual soul in God's sight. He bids us see every economic scheme as an instrument to the end of a just distribution of material benefits, to be tested by its effects upon human personalities. This principle is basic and it has revolutionary implications in relationship to many current practices. Yet its value resides in its cosmic foundations; it is a

by-product of Jesus' idea of God. Man is significant and he has dignity worthy of efforts to improve his economic condition only because God has so ordered life. An economic system can have permanent value only as it respects man's personality, because the nature of the universe itself requires it.

Thus, in essence, Jesus teaches us what many profound social thinkers are stressing today, that economic problems are at root religious problems. The problems of bread will be solved when men are sensitive enough to God's will to think their problems through on premises consistent with his nature as revealed by Jesus, and to act accordingly. Social reform begins with individual religious conversion, with the creation of a remnant whose personal lives and collective efforts are a realistic expression of Christian convictions. We are in trouble today primarily because so few possess profound Christian convictions about the meaning of life; as William Temple put it, because "we have forgotten God and his laws." We are trying to grow the flowers of a decent society without enough attention to the roots and the soil in which they grow. We cannot hope for a garden in our economic relationships with cut-flowers of that type. This is the consistent thesis, not only of individuals who move in the great tradition of Hebrew prophecy, but also of most of the great collective expressions of progressive churchmen in such conferences as that at Malvern and Delaware.

Jesus' most important word to us was: man cannot live without bread and its proper distribution, but he cannot live by bread alone. He can solve his economic dilemmas only as he remembers that the equitable distribution of material benefits is a by-product of enough individuals in society who are more concerned to know and perform the will of God than to serve their own selfish interests. We possess the brains and the skill to work out economic plans in the best interests of all men everywhere. The crucial question is whether or not we have the character and the will to direct our talents into those channels. That, in turn, depends upon how seriously concerned we are to know the will of God and do it. That is the wisdom of Jesus. It is likewise the clue to our destiny.

## SOURCE

We can achieve wealth now only as we distribute it. We can save only as we spend. We can be secure only as we arrange for everybody's security . . . this is a new epoch. To discover the new responsibilities of this new epoch, and to act in accordance with those new responsibilities, is the most practical and most important problem which confronts us today.—*W. J. Filene.*

All previous historical movements were movements of minorities. The proletarian movement is the self-conscious movement of the immense majority, in the interests of the immense majority.—*Karl Marx in The Communist Manifesto.*

In order that people may be happy in their work, these three things are needed: They must be fit for it, they must not do too much of it, and they must have a sense of success in it.—*John Ruskin.*

Progress is not automatic; the world grows better because people wish that it should and take the right steps to make it better. . . . If things are ever to move forward, some man must be willing to take the first steps and assume the risks. Such a man must have courage, but courage is by no means enough. That man may easily do a vast amount of harm who advocates social changes from mere blind enthusiasm . . . who arouses men only to a smarting sense of wrong or who promotes reforms which are irrational and without relation to his time. To be of value in the delicate process of social adjustment and reconstruction a man must have a knowledge of life as it is . . . he must be a patient collector of facts, and he must possess a zeal for men which will inspire confidence and arouse to action.—*Jane Addams.*

The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds. Nor should this lead us to a war upon property, or the owners of property. Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich and, hence, is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself thus, by example, assuring that his own shall be safe from violence when built.—*Abraham Lincoln.*

The man who gives grudgingly feels that what he gives to others is so much loss to himself.—*Selected.*

Economy is the art of making the most of life. The love of economy is the root of all virtue.—*Bernard Shaw.*



# Prayer Revolution

"Give 'me' this day 'my' daily bread" would have been unthinkable to Jesus.  
And yet the application of the teaching of this "dangerous" man  
is the only way to democratize our social order.

JACK R. McMICHAEL

JESUS IN HIS DAY was a dangerous man. Dangerous too are those young people today, including readers of *motive*, who insist on taking Jesus seriously and on applying to our economic system and practices the implications and imperatives revealed by his teachings, life, and initial impact.

Unfortunately one does not usually think of prayer as a weapon of radical change. But there are tremendous revolutionary implications in the prayer left us as a model by Jesus and repeated in our churches by mechanical rote Sunday after Sunday. Even to approach God in the manner indicated by this prayer is to approach him not as an isolated individual, but as a fellow citizen in the community—nay more, as a member of a great family. The very approach to God in this prayer is one which compels concern for, and emphasis upon, the needs of all our fellows—the community or family as a whole. It is *our* Father to whom we pray, *our* bread and material or economic security we seek. The petition is not for a merely individual deliverance from temptation and evil but for social deliverance: "Lead *us* not into temptation, but deliver *us* from evil." There may well be examples of prayer which separate the pray-er from his fellows and their needs—but not prayer in the spirit of Jesus.

And if this be the way a disciple prays, how obvious that this must be the way he acts in relation to his fellows. It would seem difficult to reconcile this family approach to our world and our fellows with the acquisitive, individualistic profit-motivated approach encouraged in and by our competitive, profit economic system. Jesus observed and challenged such acquisitiveness in his own day. Witness his story of the man who was dominated by the drive for wealth and constantly stored up supplies of grain for himself in warehouses, while other mortals no doubt were going without. Sharp and unforgettable is Jesus' portrayal of the tragic destiny which awaits such a man. We remember also his colorful story of the rich man, which tradition has named Dives, who may well have had all the conventional virtues and who apparently lived within the law, who clung to needlessly luxurious wealth in the concrete presence of degrading poverty. We should note here that Jesus passes judgment not only on economic acquisitiveness, but on the inequitable distribution of material goods which is its result. Both judgments are necessarily implied in any genuine family ethic or in any truly family approach to society.

Set over against this acquisitive motivation and pattern, we find implicit in Jesus the sharing approach in his concept of family. Without attempting to interpret Jesus' parable of the vineyard it can be noted that the distri-

bution of wages was not in terms of the social status of the particular workers involved or even in terms of their individual production, but rather on an equalitarian basis, rooted simply in their existence as human beings with the common need which that implied. Today we find many disturbing suggestions (not exclusively in non-ecclesiastical circles) of psychological preparation for possible atomic war against the world's one self-styled communist country. In that framework no epithet is portrayed as so horrible as that of "red" or "communist." It is perhaps shocking and uncomfortable, therefore, for us to remember that those who were nearest to Jesus historically were united in believing that discipleship necessarily involved an economic pattern and practice of communism—and communism in a purer and more radical or thorough form than has been dared in any contemporary society, including the somewhat unconventional one which has lately emerged in the USSR. Paul, too, knew and affirmed that the way of life lived and mediated by Jesus was a way of sharing and cooperation, not of profit-seeking and competition. "Bear ye one another's burdens and so fulfill the law of Christ." And where in all writing, including the Gospels, is there such an exalted description of that basic trait of which we are speaking as in these words of Paul: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up . . . seeketh not its own. . . . But now abideth faith, hope, love, these three; and the greatest of these is love."

As I write, I have in my hands two publications. One of them is a recent issue of *Public Relations News*, which describes the effectively subtle but expensive three million dollar propaganda campaign planned by the National Association of Manufacturers for the coming year and aimed at selling the American public on the virtues of our competitive profit system, which the NAM describes as "our American system." The other publication is a product of the National Association of Manufacturers and serves to give notice of how some of that three million dollars is to be spent. It is described on the masthead as *A Quarterly Devoted to Cooperation Between Clergymen and Businessmen*. The publication calls upon churchmen to join an alliance with industrialists in an all out struggle against communism, socialism, and even new dealism, which is implicitly linked with the menacing "wave of statism." In it we get a highly idealized picture (with no apparent regard for historic or contemporary facts) of our glorious competitive profit system. It is claimed that all present troubles in our world come from "the rising tide of collectivism." It is also contended in the

(Continued on page 24)



# Was Jesus a Communist?

*Is it Marx and Jesus?*

*Is it Marx or Jesus?*

*Or is it Jesus versus Marx?*

L. HAROLD DeWOLF

"YOU ARE A COMMUNIST!" cries one church member. "You are unchristian!" retorts his accused brother. Name-calling is seldom enlightening. It is high time that the relation between communism and Christianity were treated, not as a mere weapon of angry abuse, but as the subject for a clear-headed examination.

What is communism? Broadly speaking, communism is a social system in which goods are held in common. Communism, so defined, is obviously subject to many degrees of variation. Cooperative, municipal, district, state and federal ownership of school buildings, post offices, systems of irrigation and power plants constitute limited measures of communism long familiar to Americans. No society has ever been completely communistic in this sense, however. For food, at least, must become exclusively private to be useful, and communal ownership of some other things, like clothing, would be so inconvenient as not to be long tolerated anywhere. Common ownership of all goods is not advocated by any party in any land today. It has been most nearly approached by some small groups, like the community of Christians described in Acts 4:32-35.

Usually, in reasonably precise usage concerning present issues, communism now means the ideas and practices advocated by Karl Marx, by which Lenin directed the Bolshevik revolution in Russia. To these principles the Soviet Union still professes loyalty, though in practice they have been much modified.

Let us note, then, some of the main principles of Marx, and see how each compares with the teachings of Jesus.

First, Marx taught that man is fundamentally a physical being whose chief needs are economic and whose history is essentially a history of economic change. In this Marx agrees with the idea of man taught by those employers who believe that the only motives by which men can be induced to work at their best are the hope of material gain and the fear of material loss. Such notions of man Jesus emphatically rejects. "Man shall not live by bread alone," he says, and again, "A man's life consisteth not in the abundance of the things which he possesseth." He stresses that man's first concern be for the Kingdom of God.

Second, Marx taught that all men ought to share in doing useful work, and likewise in using the products of labor. Such a principle seems clearly implied by Jesus' denunciation of the exploiters of other men, his teachings concerning the Kingdom as a brotherhood under God's law.

Third, Marx held out the hope of such a classless society to be won through the gaining and right use of power by the proletariat or laboring people. In the Beati-

tudes as given by Luke (especially 6:20, 21), the strong warnings to the rich (e.g., Luke 6:24-26), and many other passages in the Gospels, Jesus similarly identifies the hope of the future with the cause of the poor.

Fourth, Marx taught that a fraternal and just (not equal) distribution of work and goods should be achieved through the social ownership of natural resources and the means of production, such as mines and factories, rather than through ownership by the few of these means required by the many, as in the capitalistic system. Capitalism did not exist in Jesus' day and he did not discuss it, just as he did not mention bombing raids nor the United Nations. However, it is clear that whatever economic arrangement will best express, in the field of material production and distribution, the genuine spirit of brotherly love is compatible with Jesus' doctrine.

Fifth, Marx denounced belief in God as a delusion and all religion as a fraudulent instrument of oppression. Most of his avowed disciples on the European continent have held similar views. This is not strange, since organized religion under the Czars and some established state churches of Europe, like the Vatican in Spain and Italy during recent years, has been shamefully allied with the forces of exploitation and tyranny. Jesus similarly denounced the oppressive religion taught by the scribes and Pharisees, and with a severity unsurpassed by any critic of religion in history. However, Marx and Lenin regarded such corrupt and oppressive practices as inevitably part of religion, whereas Jesus distinguished sharply between such hypocrisy and the true faith of righteousness and universal love. Hence, whereas the communists have sought to undermine and eventually destroy all religion, Jesus looked to God for salvation and regarded the company of true believers as "the light of the world."

Summarizing, then, it is obvious that one could not believe at once all the basic teachings of Jesus and all the teachings of Marxian communists. On the other hand, there are some principles of Marx which every true follower of Jesus is bound to accept. Yet others have to do with economic methods of which only a careful technical study can reveal their achievement of Christian purposes.

Wanted: clear-headed, Christian students of economics who are not afraid of hard work nor of abusive name-calling. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."





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RECONSTRUCTION

BEN SHAHN

## Economic Thermostat

FRANCIS J. McCONNELL

THE CHRISTIAN SHOULD think through and do all that he can to make our economic order Christian. It is obvious that the task of winning a livelihood is important, or will be important, for practically all of us. Even if we work only eight hours a day and have Saturday and Sunday off it still makes bread-winning the largest time-consuming activity we have. Because of this fact if each person's witness of honesty, faithfulness, and idealism is not developed in his workaday life there is not much sense in our talking about its being developed anywhere else. The daily work is the essential means of Christian grace. If the Christian spirit is to be lived forth in this earthly existence economics is the chief sphere that will have to be made Christian. I am not insisting that any worker must be a technical, scientific expert, unless his job calls for just that expertness, but I do maintain that the worker has to think of the consequence of what he does day after

day, to himself, to his fellowmen, to society as a whole.

It is asked how this Christian ideal can be relevant to the economic order today. I must ask, why not? The Christian ideal is relevant to any order, anywhere, any time. I am aware that the Christian ideal has perfection as its aim. Absolute perfection is the ideal. Practically this means aiming the best we can in every economic relationship to attain perfection. At this someone tells me, "That's all right just to do the best job we can and let it go at that." That is not what I am saying: I am talking about doing our best with the absolute ideal purposely held in full view before us. There is a relative element in everything human, but there are moments when what we call the merely relative becomes the absolute. The test of any Christian institution is the human result; by that same standard of human result Christianity must judge institutions. Here is where the perfection absolute comes in.

THERE are three parties to any economic transaction—the seller, the buyer, and the production-community. Ideally every party is to gain, with all special privileges ruled out. No one of the parties is to consent to, or put up with injustices. He is to demand justice for himself, and everybody else in the name of the respect due him as a human being. The trouble with all this is that the best of us is, or are, likely to feel that there is something in our particular duties which makes us exceptions. Now we are more eager consumers than producers, regardless of the fact that at the immediate hour the imperative duty upon any economic system is to produce to the utmost of its capacity.

If it is said that this doesn't tell the individual just where to take hold, we need to remind ourselves that there is no force in the land more powerful than public opinion and that Christianity can, if it will, create a public opinion.



# The Proof of the Pudding . . .

*is in the tasting, 'tis said,  
as the highest and final test of our economic process  
is in what it does to man.*

CHARLES MELVIN McCONNELL

NOWHERE ON THIS EARTH is there at the present time a thoroughly Christian economic order. Once in a religious journal a writer described a perfectly just and righteous and cooperative community in detail. He laid out something ideal and perfect and built up the reader's expectancy and interest. But the closing statement was "all this exists only in the state of imagination." And that is where the perfect economic order is today.

But such an order must first be in the imagination if it ever is to become real anywhere on earth. The overworked term "ideology," cannot be dropped out of sight in the process of creating a Christian economic order. The entire gospel of Jesus Christ is an "ideology." And it was first in the mind of Christ and then in the minds of his disciples as they went about trying to make it real. There is still meaning in the exhortation "Let this mind be in you which was also in Christ." And Jesus had some sound economics in mind.

There are two verses in Acts 2 (44, 45) which are explosive and have been handled very carefully by every generation of Christians. "And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."

The remarkable thing about these verses is that they follow some very "spiritual" processes. There was preaching and prayer and the teaching of the doctrine and the breaking of bread and the doing of many wonders and signs by the apostles.

The devout disciples who can pray and worship and do many wonders get the jitters at these words and do not include them in that gospel which they desire to have preached. But the gospel of Jesus has economics in it as well as theology. And there is enough in the two verses cited here to blow every current economic order off the earth.

"All that believed were together." The disciples in that early day held a common, definite set of beliefs. And they did not become divided over these beliefs. Proof of this is found in their fellowship. They were together in a group. Holding their beliefs in common they did not at first

spend their time in setting one another right or purging the minds of the group. They got into the fellowship by the way of accepting in the main the "ideology" of the group. And this group process of creating a Christian economic order has never been improved upon.

It is a fact that no group can be held together for very long by common beliefs. Something more is needed. And the basis of fellowship sooner or later becomes economic. It is necessary to establish an economic order in which fellowship can be carried on. The crux of the economic order lies in the way of making a living and the human relations involved in the process.

They "had all things common." Without this very important process of living cooperatively instead of in economic competition their common beliefs would not have held them together. This merely means that it is necessary for Christians to set up an economic system which does not make living together in peace and harmony impossible. To try to maintain a Christian fellowship among people who enslave, exploit, and in any way make profit out of people is futile. There never was a good exploiter any more than there has been a good thief or a good bandit.

TO get this idealism out of the mind into practice in a group, it is necessary to develop "cells" or societies made up of people who have a common Christian belief and who will go all out in an economic process which is cooperative rather than competitive.

How long do you suppose this early group would have held together if in selling "their possessions and goods" they had put on a high pressure advertising and sales campaign and had in the process got-

ten the better of one another? The economic processes in making a living divide Christians so definitely today that they cannot even agree on Christian beliefs. The economic royalists and the underprivileged now have their different churches as well as different gospels.

The nearest approach to a Christian economic order is the consumer cooperative movement built along the Rochdale lines. Through this economic program, productive processes can be made cooperative and for use rather than profit, and something like a Christian economic order may be achieved.

The economic process has to cover the disposition of goods and their use. The abundant life does not consist of the amount of goods possessed but in their use for the welfare and highest good of all of the members of the group. And this takes something more than shrewd dividing. It goes deeper into the spiritual nature of man and his needs. Some of the needs cannot be met by bread and clothes and shelter and the necessities of life. There is a higher order of needs which the group must meet cooperatively.

THE over-all needs of the whole world must come into the Christian economic picture. A multitude of economic groups or cells operating for the good of the society members could easily ruin the whole human race. Group selfishness is one of the worst forms. If Christians were to promote only the economic welfare of Christians this would be a terrible economic world. At this point of exclusiveness you have to test every economic order. If the group cooperates in bringing the advantages of its economic processes to all, it is traveling in the direction of a Christian world economic order. If the groups aim definitely to create such a world order there is possible one Christian world.

Of course there are other than economic values in life and human personality is the highest of all. The final test of every economic process is what it does to human personality both in getting and using possessions. This is the purpose of any order or society or group large or small.





DEMOCRACY

COMMUNISM

SOCIALISM

FASCISM

(Nazism)

Its basic philosophy is voluntaristic, allowing for freedom of speech, of worship, of assemblage, and of the press; thus it arrives at collective action through the free interchange of differing habits and opinions. It rests on the premise that individuals have inalienable rights to equality of opportunity and to a voice in their own government.

It works through representative forms of government, each group within the state being free to organize for political action, and minorities of all kinds having recognized rights; it restricts the power of a state over its own citizens.

It upholds private ownership of property but limits the free exercise of unlimited individual power by the intervention of social controls in the interest of the group; thus it exalts law as the codification of accepted social decisions.

It is nationalistic but not dogmatically exclusive in its nationalism, standing ready to cooperate with other nations in the establishment of international practices of cooperation.

It has established debate as a social instrument and has developed a multi-party and multi-sectarian process of organization of life.

Its basic philosophy is naturalistic, not only being atheistic but also rejecting the whole religious pattern of thinking. Its interpretation is definitely deterministic, describing social events within a framework of materialistic cause and effect as rigid as that of the natural sciences.

Its political system is built upon a hierarchy of industrial soviets or committees working up through industries and regions, from shop soviets to the all-Russian Soviet Congress and Council of People's Commissars.

It sets up the stereotype of a classless society with social ownership of the instruments of production, a goal to be reached through revolutionary action by the proletariat resulting in the liquidation of all other classes.

Because it accepts the premise that the interests of all workers are linked, it fosters action by the proletariat of all countries to overthrow ruling classes; hence it rejects nationalism, looking upon the national state as a tool by which capitalistic interests perpetuate their own power. Stalinists approve the USSR as an attempt to build socialism in one country.

Communism rules by a one-party system that relentlessly stamps out all opposition as being counter-revolutionary.

Its basic philosophy is neither exclusively naturalistic nor exclusively religious; there are materialistic determinists in its ranks and also Christian socialists, with many gradations in between. It is not completely deterministic but holds to the idea that the human will and ideas can influence and even determine events.

It has adapted itself to the political forms of the countries in which it has been working.

In politics it sets up the goal of a classless society with social ownership of the instruments of production, a goal to be reached through orderly political action when the masses have been convinced of its desirability.

It looks toward the solidarity of the working class of the world and so anticipates an eventual international society that will supersede national states.

Socialist governments have worked within the framework of democratic procedure to modify institutions so as to guarantee greater security to the workers and a larger voice for them in political and industrial affairs.

It has two basic philosophical premises. (1) The national state is the most comprehensive possible organization of men and so is the final focus of all loyalties; individuals and groups have meaning only as organic parts of the national state. (2) There is a natural hierarchy among men, races, and nations, giving to certain ones a superior quality which must be recognized and obeyed; thus one race is superior to all others, one man to all others, and one nation to all others.

It organizes all industrial units within unified industrial codes, these and every other institution being under state control; all finding their final sanction in the will of the state as expressed through a fascist council and incarnated in a leader.

It maintains the private ownership of property as long as the owners are subservient to the state and are of the superior racial group.

It is completely nationalistic, rejecting all international identities of interest, and so it is imperialistic in world affairs.

In practice it is dictatorial, the leader operating through and controlling the one party system which ruthlessly stamps out all opposition and as far as possible all minorities.

Philosophy  
Politics  
Property  
Nationalism  
Practice



# See Here Private Enterprise

*"It seems to me that the NAM has always been against whatever was up for discussion. And the few times I can remember that it's been right, it was right for the wrong reasons!" says this vet. And he's not joking.*

MARION HARGROVE

IN THE FIRST PLACE, I have no credentials as a voice of the veteran and I don't know anyone else who has. I am authorized to speak for only one veteran—myself—and I don't think I can be called, to use the term employed by the Hollywood columnists and the woman's page editors, the typical GI Joe. And as an authority on industry and economics, I am only a young man who thinks there's a lot wrong with both management and labor. The only thing I can give you is one veteran's opinion and you'll have to decide for yourself what it's worth.

In the first place again, I've been reading about the NAM (National Association of Manufacturers) almost ever since I learned to read, and it seems to me that the organization has always been against whatever was up for discussion: I can't remember a single thing they've been for. I know that any number of the individual members are alert, thinking, and progressive men, but I can't remember offhand a single contribution the organization itself has made, a single constructive thing it's done in the time I've been reading and hearing about it.

Possibly the organization is the victim of poor public relations. Maybe it needs a definite, well planned program to show the public that it isn't as bad as the public thinks it is. Maybe it *has* done constructive things, but if it has you don't hear much about them. The NAM has such a bad name—a lot of which might well be a carry-over from its worst days—that even when it's right about something it can't draw public support to it. Even when a man gets mad at the unions, he doesn't side with the NAM. To the average thinking person, I would say, NAM means something stubborn and reactionary and obstructionist. Even when it's right, it always seems to be right for the wrong reasons. In an argument in which the NAM finds itself on the right side, the opposition uses facts and logic, even if it's specious logic, and the NAM spokesman gets up and thumps the tub about Bolshevism and the American way and the evil forces that are out to ruin the country. And all of that old-style-gentleman-from-Mississippi hogwash goes out with the imprint of the NAM and the ap-

parent sanction of American industry as a whole. That's poor public relations.

Mind you, I'm not saying that I think this is an association of righteous and upstanding idealists, who've been sinned against in thought and word by the public. I don't think that at all. I think that if the Association were put on a take-one, take-all basis, it would seem to be prejudiced and behind the times and more than a shade hypocritical. The NAM talks a lot about free enterprise and the profit system, but we still have monopolies and cartels, and one or another member of the brotherhood is constantly being prosecuted for violations of the laws governing free competition.

The NAM is opposed to raising the minimum wage and it's opposed to compensation for all the people who're going to be unemployed. Maybe they have reasons for their opposition, besides the reasons that come naturally to mind, but I haven't heard any and I can't think of any. Industry has been allowed to build up reserves for reconversion and it has what looks to me like a very good minimum-profit insurance in this business of refunds on excess-profits taxes. Industry has its own brand of unemployment compensation and its own brand of minimum wage handed to it by the government, and if NAM has good reasons why labor shouldn't be taken care of too, I think it only fair that the public hear them.

It seems to me that as an organization the NAM has very definite and very great responsibilities and it refuses to meet them.

I am not denying that the NAM shows good instincts occasionally, but the good instincts go astray at times. I was over at the NAM offices on Forty-ninth Street the other day and one of the fellows in the office there was telling me about the awful problem the organization is anticipating with the shipping clerks and such-like who were drafted into the army and are coming back now as retired captains and lieutenant-colonels. According to the fellow I was talking to, industry is going to have a tough time fitting these exalted office boys into jobs as industrial captains and lieutenant-colonels. Now, this is a boozey sort of thinking and it isn't the

sort of thing to endear you to the great masses of returning veterans, most of whom never even made corporal.

It's a little silly to think that because a shipping clerk made \$450 a month in the army he has to get \$450 a month in civilian life. There were a great number of unmitigated jerks in the war holding a major's rank while their work was being done by privates first-class, and the fact that they were in the gravy then doesn't entitle them to be in the gravy now. Any number of men, I will admit, were given a chance to prove themselves in the army and actually earned their pay. This should be taken into consideration and they should be tested to see what worth they have for better jobs, but it would be a bad mistake to promote them automatically on the basis of their army ranks. Too often in the army you find that any relationship between an officer's rank and his ability is purely accidental. The average American soldier underwent financial hardships in the war, and he took a lot of abuse from these incompetent office boys who were drawing plump salaries and seniority promotions. He was pushed around a lot in the army and he's come out determined to take a minimum of pushing-around in civil life.

I would advise individual employers, largely to forget what a man was in the army. The army is past now and only the man is left. The American veteran does not think of himself primarily as an American veteran: he thinks of himself as a civilian who's been out of the running for three or four or five years and who needs a decent job now, and the chance to settle himself in at least as good a civilian life as he gave up when he went into the army or the navy. This is the way to view him: considering what he was before he went away, what he missed in the way of enlarged experience and the chance for advancement while he was in the service, and what he learned in the service—you'll find some vastly broadened men outside the Officers' Register.

Treat your veterans as individual problems: try to strike a balance between what they want to do and what they can do—and you'll find the problem isn't nearly so staggering as you've thought.



# Free Man and Watch Him Go!

*The chairman of the board of Johnson and Johnson  
puts management through the labor mill  
and comes out with a plea for "upgrading the individual."*

## ROBERT WOOD JOHNSON

DIGNITY IN EMPLOYMENT is subtle and hard to define. One can easily state the broad principle. But one can hardly overestimate its importance. To define a working-program in this age of mass employment is indeed a task. Try to remember the peculiar comradeship that runs through the pages of our early literature on the American scene, our native art, known generally as Americana. Recent plays, such as *Oklahoma*, which portray the cowboy days when the paid hand was the hero of the countryside, bring out the dignity in employment. Through all of this runs a personalized relationship. In our early city and town life the banker held the workman and the farm hand in high esteem.

Grant Wood portrays this in his picture *Dinner for Threshers*—showing the hands sitting down to mid-day dinner with the farmer, his wife, and the neighboring women who came over to help with the harvesting. Ship-builders worked as a prideful team to build the best possible vessel, each knowing his teammate to be an expert in his line. The house builder and his carpenters were all specialists in their own work. Some of our small plants and commercial houses have this atmosphere today. It amounts to mutual respect and it means much to those who take part. Somewhere along the line we have lost this regard for one another. Bigness has contributed to this loss. Absentee management has been a factor. Impersonal stockholders, another. The passing of the craftsman has had a bearing on it. Large cities did much to dissolve our sense of consciousness in each other. And, finally, we largely forgot the human side of employment.

MANY of our dislocations can be traced to the widespread belief on the part of the wage earner that the boss does not appreciate him and that the community as a whole no longer gives him his due in the way of honorable regard. This is not a question of money; rather, it is a matter of attitude. It is closely associated with that expression, "An impersonal little cog in the wheel." Men feel that management is not even aware of their presence on the pay roll, unaware of their talents and ambitions. Human dignity is not only a man's evaluation of himself but what others think of him. To a degree we have lost both of these things. Dignity certainly has something to do with self-expression and with approbation. An American is a man of pride, but in recent years that pride has been stifled. He is his own man. Incidentally, the pride of management too has been hurt. Government, with the apparent support of the people, has sought to destroy the pride of business leadership. Probably a mutual loss of esteem by employer and wage earner has contributed

much toward this loss of dignity. We are on the way to better management and also to more informed and better educated workers.

Give the wage earner a place of greater respect in community life and in his work. Have the board of directors meet the men at the bench as well as those of the sales force. Let us give the wage earner his proper place. He knows his niche. Don't kid him into either more or less than his just deserts. As a man, his dignity must be re-established. A man's earnings are not a true gage of character. Earnings may well reflect his contribution to the economy but not to his character—that is something separate and distinct, that we honor him for, that we respect him for, and for that we treat him with high esteem.

UNIONS, properly constituted and led by men of balanced judgment, can do much to bring about a new status for the American workman. Why shouldn't the community come to the point of giving unions a place of honor at the council table? Of course, many say that unions do not deserve such a place at this time and point to the record to prove that unions lack the qualifications for community partnership.

Unions have had a hard uphill fight for two generations and have been thwarted by managers and social leaders alike. They (unions) have been wrong many times but is it "all their fault"? Surely no one believes in the millennium, but why should not unions be granted a standing equal to that of the board of trade, the Rotary Club, the Lion's Club—clubs that represent leadership in commerce, industry and the professions? Why not leadership among workmen? Granting for the moment that workers have reached a new and higher place than ever before, we should acknowledge this through our social structure, which means that we should acknowledge this in our hearts and minds.

It is acknowledged that we still have menial and dirty tasks that must be performed. This is the fault of management. Management has failed to correct and rearrange the technique. One always hears that some jobs can be cured and others not. So we said of the stokers in the hell holes of coal-burning ships before oil burners made it possible for men to wear white suits and turn valves instead of shoveling coal. So it is with thousands of jobs. Many have been revolutionized and many have not. But all can be—at least to some degree.

From some comments spoken by the less well informed, one would gather that our workmen are still in the world of the black-faced chimney sweep and that our

*(Continued on page 32)*



# From the Church Steeple

*Strawberry socials on the church lawn are not enough.*

*Labor and the church have six common causes.*

*The job to be done takes six days a week of striving.*

JAMES S. CHUBB

Many labor leaders are fearful that if they allow religious leaders to be friendly to them, they will try to dominate the life of the unions much as the communists do. They know that there are always "religious" men who want all the power they can get. But for the foreseeable future, this to labor is a bogey man. The real reason why religious men are interested in the masses of labor is they feel they have found a way of life which is rich and full. Because it is impossible to keep quiet about this life, Christian people go to organized and unorganized labor, as well as to all other peoples, with evangelistic and missionary fervor. Such leaders are also aware of the tremendous potentiality labor holds for the release of progress.

The religious approach of churchmen to labor is as it has always been. Men do not live by bread alone, though they must have plenty of bread to live. If a choice must be made between bread and faith, faith is the greater because it gives one eternity. But we need not to choose one or the other; we can have bread in this country and eternity in the world to come. These are the real reasons why churchmen are interested in the men and women of organized labor.

Following are six common causes of the church and labor.

1. The crusade of each group for high living standards for the masses. The social action group of the churches is just as aggressive for this as are the labor groups.

2. The FEPC, a common cause, is right in line with the ethical ideals of the church of all times. We must give every boy and girl his chance; otherwise democracy is a fiasco.

3. The church and labor have a common cause in the effort to have full employment. The churchman is more theoretical in his approach, but he is on the side of full employment.

4. Both the church and labor have an international point of view. They believe that the UN must be made to work. Each of these groups has members in other nations and among peoples of other races. This has shown them the only sane thing for the future to be a working internationalism.

5. Both the church and labor have

stood solidly against the drive for peacetime conscription. Labor is fearful of all giant militarism; they have always fallen into the hands of vested interests that would beat labor down. The church is opposed on moral grounds; but both are opposed.

6. Both labor and the church believe in the political activity of the masses. Each tries to train its people to vote, to watch its government, and to take political responsibility. Only as the masses are politically conscious, can vested interests and grafters be kept from governmental places.

The basis of these common grounds is that we now have a chance to create a much better world of human relationships. This is especially true as far as human welfare is concerned. Each believes in the freedom of the individual man, and in our making all improvements possible in our personal, class, race, and international relationships. Both the church and labor serve man, the common man, who needs great help in this realm.

The church has always taught, and teaches today, that each person is a son of God, with definite responsibilities to live according to the laws of truth, service, love, and righteousness. There has always been a puritanical strain among some of the churchmen, not because they did not want to enjoy life, but because they took a strenuous view of personal conduct so they could do the unusual things that needed to be done. The Puritans are the athletes of the church.

The church can produce large numbers of high grade men and women who will enrich the ranks of labor with their honor and integrity. Many labor leaders know this and regularly invite ministers to come to their meetings; the ministers in turn encourage and guide men and women of their churches into active work with the union. Labor needs the help of these people.



Then the church teaches that it is the duty of every man and every organization to serve their fellowmen. So far in history, every strong group has killed itself because of selfishness in one form or another. When greed or imperialism is the accepted way of a person or a group, they become the enemies of their fellows and must be destroyed by them. The way of progress and trust lies along the way of service. Labor groups need this great teaching as much as anyone, and if they reject the religious way, they will lose it.

The final and perhaps greatest contribution that the Christian faith makes to progress on earth is its teaching that men are sons of God—with minds, souls and social personalities, as well as bodies to be clothed and fed. This Christian teaching dignifies the life and widens the needs and demands of men in their daily life. This tends to develop men who are capable of doing their work well, capable of being positive citizens in their communities, and capable of creating respect for the labor group because of their own conduct. This is a must in a long-time policy of working, living and producing in our industrial economy.

In religious living men are treated as immortals. They are not laborers to be hired, or animals that happen to come this way for three score years and ten; they are souls and personalities to be developed—to make fit for eternity. This ennobles and dignifies all that a man has or does. He will refuse to be a victim of oppression; he will refuse to allow his group to be small and cheap if he is also a member of a considerable group of these believers. I need not point out to you how ultra progressive this basic idea is when it is in the life of specific men.

So in this postwar era, let our efforts be put, even when the going is tough, to a mutual understanding between church and labor. Let churchmen get among the masses where they belong; let labor have an understanding mind towards the fine work that many churches are doing. There is too much at stake for either group to take a hostile attitude toward the other. They are natural friends and fellow-workers striving for and toward the new day.



# From the Smokestack

*Protestants are now old enough for a few industrial facts of life.*

*It's not a thousand pat phrases uttered at luncheon meetings  
but understanding, knowledge, and work in the labor field that is needed.*

**KENNETH L. KRAMER**

**T**HIS HAS BEEN the year of the "Big Worry." We worried about practically everything, but most of all we worried about our own interests. In the organized labor movement we worried about the maintenance of the unions, about wages, about prices, about everything and anything that could be worried over. And we are now projecting our worries into 1947.

It's poor writing and worse thinking to put things down in rigid categories—labor, church, youth. Labor is both young and church-going, for instance. And labor is middle-aged and never goes near a church, either. Take a look at labor, the favorite menace of the retarded columnist. Labor is the Americans who work for wages. That's a fine majority, practically sixty million people. But deduct a lot here and a lot there and you come down to the people generally referred to as labor, the makers of things. There are over thirty million of them. Divide them yet further and they fall into two main groups, those organized into unions and those still in outer darkness. In unions of all sorts, AFL, CIO, Independent, there are some fifteen million people. And when I say all sorts, I mean just that. The unions, like the churches and every other facet of American life, are proof of our amazing diversity.

There isn't any typical union. They range from rigidly reactionary bodies, hand in glove with equally reactionary employers, to left wing groups whose spiritual chairman is Joe Stalin. Organized labor is a house divided, not only into two main wings, CIO and AFL, but into a thousand small closets as well. They all have this in common: they are all worried.

**A**ND now to the church. Is it necessary to put Roman Catholic and Protestant in place of CIO and AFL? Are there not a thousand small closets in the church, some called Unitarian, some called Jehovah's Witnesses? And are church people worried?

The search for ways of mutual understanding between these two big groups in American life, organized labor and organized religion, has been going on for some time. Not many people on either side

have devoted much more than cursory thought to it. The Protestant character of America grew out of a semi-agrarian, expanding economy of small craftsmen and small farmers of predominantly English and north European stock. The Roman Catholic part of American life grew from more recent immigrants who came here as the mass base of our expanding late nineteenth century industrialism. Protestants vary much more widely than Romans, naturally, and interestingly enough, the more liberal they are theologically the farther away they are from labor economically. The most rigid Protestant sects, with a minimum of social point of view, are the most exclusively working class sects.

It is extremely easy to slip back into the pat phrases of a thousand symposiums on the church and labor and talk about the need for a joint ethic, a common dedication to human progress and more luncheons between ministers and labor leaders as a way to further understanding. That isn't quite enough. More than get-acquainted-meetings are needed if any considerable portion of organized labor and organized religion are to work together in our nation's industrial communities. For what I am talking about is an industrial problem, a big and tough industrial problem, and not something that can be solved by strawberry socials on the church lawn. For that matter it can't be solved by old-fashioned wages and hours trade unionism, either.

No one will deny that labor is a growing influence in the nation's life. And there are few who will not state that the church is a waning influence. The Protestantism that was typified in the popular democratic movements of the middle

nineteenth century has less influence nationally now because the group it represents has less influence socially and economically. I'm not predicting its demise; there is plenty of life and spirit there yet; but what is true is the fact that it no longer speaks with the voice of thunder. Perhaps the prohibition movement was the last big push of traditional Protestantism.

Every time of progress must be a time of breaking out of old forms of procedure. I feel that the traditional church form, developed in the small community of the last two centuries, is not useful in modern industrial society. Some new definition of the term "parish" is needed if religion has anything to offer this country's industrial workers. People work now in masses, ten thousand here, ten thousand there. They come great distances to work. There is little or no community life in the neighborhoods where they live, no common bonds of interest. The impersonality of the machine reflects itself in their cities and their souls and all of us are poorer for it.

**L**ET'S look at the Protestant structure for possible places where orientation to industrial-facts-of-life might begin. First, the divinity schools from whence come the leaders of the churches. Too high a proportion of ministers, even the younger ones, reflect every possible current prejudice about organized labor. Incredibly naive questions have come to me from groups of ministers and I have to ask myself where they have been in the past ten years. We in organized labor don't want unhealthy acceptance of everything we do, both good and bad, but we would appreciate some discrimination and knowledge about us. Is there any divinity school or theological seminary now conducting a thorough course, taught by someone intimately acquainted with the labor movement, on just what the labor movement is? If there isn't it's a long time overdue.

Next, the church colleges. What current teachings do they give on the industrial scene? Are people from labor unions made as welcome on the lecture platforms as those from management? Is the domi-





nant economic thought of the college shaped with an eye on the "Big Giver" and his economic prejudices? Ivory towers, and we still have them rising up among the elms, occasionally get a little gilded to the ultimate sacrifice of truth in current industrial problems.

Still keeping to the hierarchy of the church, let's get to the question of honors. When honorary degrees and other polite expressions of approval are handed out by church colleges, are the labor leaders receiving them? The management leaders are—men they deal with on equal terms day by day, but it isn't quite socially acceptable as yet to recognize accomplishments in the field of labor. This question of the social responsibility of labor works both ways and it might make some of us feel a little more at home in our society.

AND now to you, the people for whom this article is written. You are probably still in college, doing your best to figure things out for yourself. You want to live socially useful and reasonably productive lives. Many of you have been in to see all of us in CIO. You have the same questions and the same hopes about much of the labor movement as we do. Thousands of you want to work for the labor movement. Your chief assets are good will and intelligence; your major defect is thorough ignorance of industrial life as it is. I don't know how discouraged you are after you apply for a job with a union and are told that there aren't any. Some of you are genuinely sacrificing some of the security you can get from a profession or from working for management by offering yourself to the labor movement. Ninety per cent of labor's paid jobs come from labor's own ranks. Many of them are elective positions, others are highly specialized, and all of them require the know-how of the workings of the industrial workers' minds. And the jobs themselves are poorly paid and tenure is hazardous, to say the least. And, most importantly,

they are all filled, with people from labor standing in line for them.

We might ask the people who want to "get into" the labor movement, if the only avenue open for service in the church is the job of a minister. If the labor movement does look to you like a dynamic answer to some of the questions of twentieth-century industrialization, the obvious way seems to be in membership as a start toward expressing that confidence.

All of us have been taught to look for material success or respectability of profession as our measure in choosing our life work. The children of the middle class educate themselves to go into the professions and into the nonmachine-handling parts of industry. The labor movement could use your education, your experiences in community life and certainly your intelligence very well. Here is a place open for you, taking a job in a shop, learning a trade and accepting leadership in your local union or organizing one if none exists. It's hard, it's thankless, but it's a way for many of you to play a part in the labor movement. It might well require a reorientation of what you plan in the way of living. You'll be hit by the uncertainties of the industrial worker's income and by the grimness of his cities. Your job will probably be monotonous and destructive of health. Your schools for your children will be poorer, your crime rate higher, your curtains dirtier than in the place you could live if you succeeded in a profession or in management. Your reward will be the simple one of association with others who, like you, see in the organized labor movement the essential base for a reorganization of industrial society on a basis of human dignity and plenty for all.

Unions in the machine-handling part of American life are not the only ones. They will, for as long as there is any industry, be the dominant ones. There are legitimate trade unions of teachers, of social workers, of secretaries, of government workers.

## SOURCE

The final test for an economic system is not the tons of iron, the tanks of oil, or the miles of textiles it produces; the final test lies in its ultimate products—the sort of men and women it nurtures and the order and beauty and sanity of their communities.—*Lewis Mumford*.

Library of Congress statistics on costs of wars: Napoleonic War—\$1,500,000 (\$2,500 to kill one man); War Between the States—\$4,000,000,000 (\$4,400 to kill one man); World War I—\$186,000,000,000 (\$21,000 to kill one man); World War II—\$800,000,000,000 (\$50,000 to kill one man).

Murray Shields, economist of Irving Trust Company, presented congress with some pertinent economic facts. For example we are only 6 per cent of the world's area and 6 per cent of the world's total population. Yet we have the following per cents of the world's resources and equipment:

- 23—wheat production
- 54—corn production
- 25—tobacco production
- 49—cotton production
- 30—coal and lignite production
- 63—petroleum production
- 29—water power
- 37—pig iron production
- 38—steel production
- 32—copper production
- 25—lead production
- 31—zinc production
- 18—cotton spindles
- 29—rayon production
- 40—railroad mileage
- 30—highway mileage
- 71—passenger cars
- 54—trucks
- 49—telephones

They all need many more members and much more orientation toward the general interests of the labor movement as a whole. In those jobs you can be an active and valued member of organized labor. And you can always have the particularly harassing experience of starting a union in a new field, an experience that might recall some of the unhappier pages of early Christian history.

As organized labor broadens its relations with the community about it, many chances are open for working with us, wherever you might be making your living. There will be programs of political action, some of it independent political action with socialist roots. There will be efforts for better schools, better housing, better legislation, yes, even better street-car service since that is the way our people go to work. Organized labor works with other sections of the community in more or less free liaison on many joint concerns right now and would like to work on many more. You can help in this by sympathetically defending our right to participate and by encouraging our local people to unite in common objectives with other forward spirits.

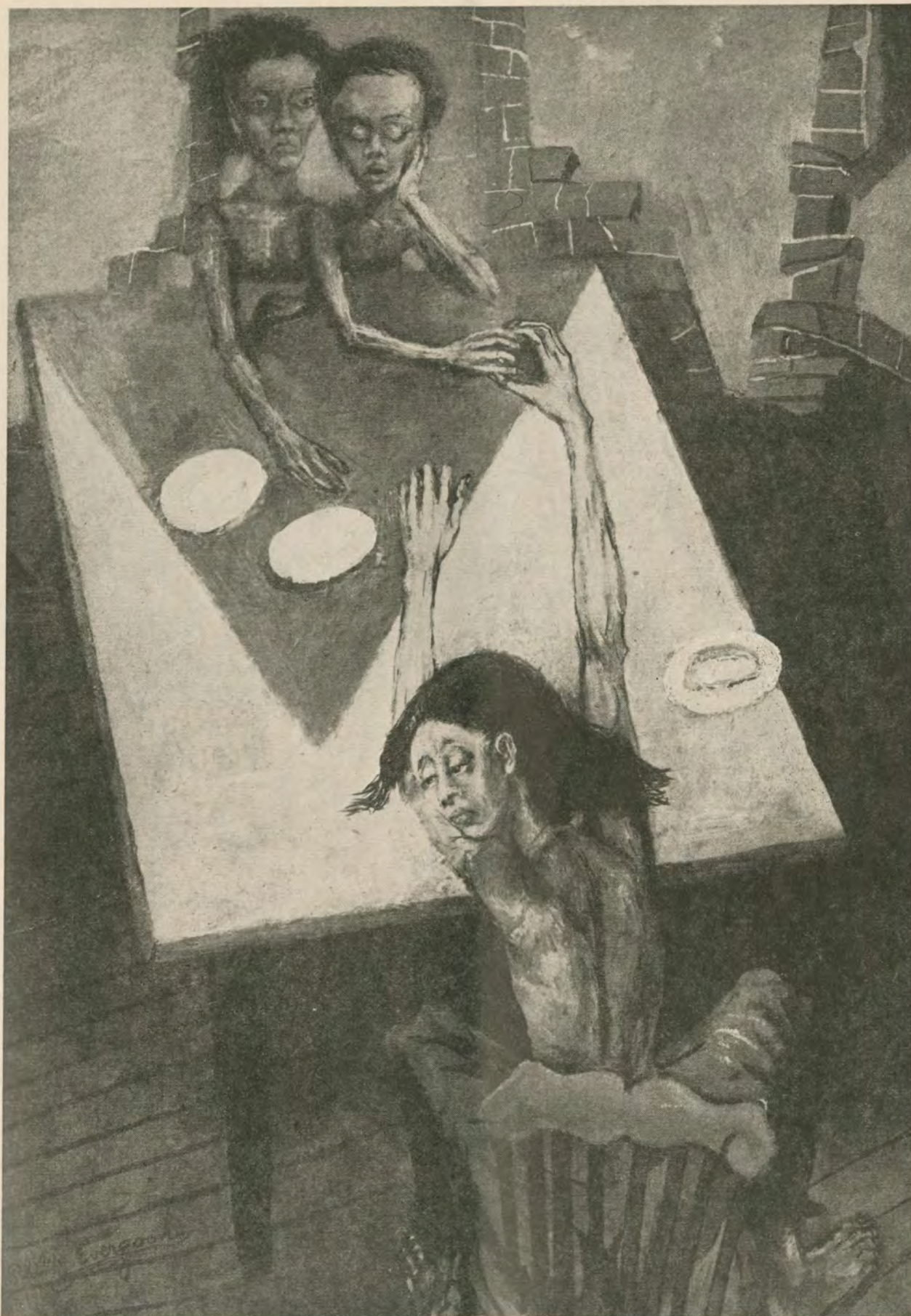
These then are the things to be done: go into the shops; join or form unions if you work in white collar jobs; if you are outside of actual union membership work with organized labor in mutual interests in your community—all are important, all need doing. Would any considerable group of young people doing these things, particularly the first named, have any effect on the trends within the labor movement? I think so, particularly if some sort of fellowship were established among them. I am not suggesting another bloc within labor, there are too many of them now. What I am proposing is the labor movement as the twentieth-century equivalent of the evangelism of the past. Industrial life is the real battleground of today for Jesus' principles. The labor movement, now intensely secular, can be one of the legions in the battle.

It is certain that when work and culture are divorced, and nothing but the task remains, hours of leisure, however many, will not save what has been lost in hours of unintelligent labor, however few; and it is to hours of unintelligent labor that industrialism necessarily condemns the majority. An English philosopher and an Indian sage were in conversation. The former pointed proudly to technical advance. Replied the latter: "You can fly through the air like birds and swim the sea like fish, but how to walk on the earth you do not yet know."—*Roy L. Tawes, The Global Christ*.

Promptness is favorable to fortune.—*Abraham Lincoln*.

Every life is a profession of faith and exercises inevitable and silent propaganda.—*Amiel*.





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**DON'T CRY MOTHER**

**PHILLIP EVERGOOD**



# Pie in the Sky . . .

is now off the menu. Labor is asking what's to be had now.

In grease-smear'd dungarees

"ecclesiastical-choir-boys" are turning out to change the tune.

PAUL BOCK

WORKERS will not listen to churches with a "pie in the sky when you die" philosophy. The fact that factory workers are so surprised to find students aware of religious living and also concerned and interested in their economic and social problems is indicative of the fact that the church has pretty much failed to demonstrate a sincere interest in bettering the life of workers. Consequently, in the eyes of many of them, the church is just a racket.

To make a beginning at wiping out this failure, to make a beginning at the monumental construction job which must be done, twenty graduate students in religion got to work on the job this past summer. "If ministers would do what you fellows are doing, we might have a majority rather than a minority of progressive churches," said a union educational director to one of the twenty students working in a Detroit automobile factory as a part of their new venture called, "A Seminar on Church Work in Industrial Communities." Under the leadership of Owen Geer, formerly of Dearborn, assisted by Herbert M. Fink, this group sought in July and August to understand problems of working people by working with them through the day and by studying labor problems in the evening.

In preparation for the two months in the city, the month of June was spent on Pinebrook Farm near Dearborn. Members of management, union leaders, professors, and ministers spoke to the group. Some of them joined with the students to hoe weeds or pitch manure while discussing everything from neo-orthodox theology to the daily comic strips. The fellowship through this work was found to be deeper than fellowship through play, study, or even worship; this convinced the students of the unique contribution work camps can make to intelligent understanding.

The major project on the farm was the building of a lodge to be used as a center for future seminars and as a haven for retreats. Under the leadership of a former engineering student, the group shoveled dirt, wheeled concrete, laid concrete blocks in the common effort of building a lodge which would be the symbol of the

seminar's ideal for all people—the ideal of the cooperative fellowship of co-workers with God. Above one of the doors is to be inscribed the name "Koinonia Lodge" (Greek for communion) signifying the effort to catch for our day the sense of *community* of the early Christians.

Still unable to forget (for very real reasons) the arduous concrete-pouring day, "How Firm a Foundation, Ye Saints of the Lord" had to be used in the candle-light dedication service of Koinonia Lodge. At this service the seminar members committed themselves to strengthening the church's ministry to industrial people in the words of the following commitment:

We, the charter members of the Pinebrook Seminar on Church Work in Industrial Communities,

Believing in a personal God who desires men to live and to work in creative fellowship with him and with each other in the spirit of love revealed in Jesus,

And, since we have worked in industry and studied the problems of church and labor,

Recognizing that the church has done little to provide fellowship for the workingman in our impersonal, individualistic industrial society, or to interpret the God who loves persons in meaningful terms,

Recognizing also that the modern competitive and noncreative society renders difficult the achievement of a sense of Christian vocation, and convinced that the church has largely failed the laboring man in his efforts to achieve the conditions of the good life in terms of economic and social opportunity for himself and his family,

We here dedicate ourselves to the reaching and redeeming of the disinherited and forgotten brethren of the carpenter of Galilee, the toilers of the earth.

While the month on the farm was enlightening and inspirational, the two months in Detroit were the ones which

counted. Cass Community Church served as the students' residence; they slept on cots in several rooms (mostly the gymnasium) and did their cooking in the church kitchen. Food, needless to say, was bought at the Fordson Cooperative Store in Dearborn (a store begun by Owen Geer and the Mt. Olivet Church).

The students worked during the day in five different automobile factories—Ford, Hudson, Dodge, General Motors, and Briggs. Most of them joined unions and learned something of their operation from first-hand experience.

One evening of the week the group learned about help given to workers by the Mt. Olivet Church such as: a credit union, a cooperative store, reformations in local politics, and the provision of real fellowship for workers within their church. Another night the Workers Education Service provided the students with a course on the history of labor. Another night the group had a speaker or just a discussion. It is difficult to measure how much was learned in the seminar and how much was learned on the job. They were both too closely and effectively related.

As a product of the summer's seminar, the group found that certain ideas and convictions had crystallized for them. The following three ideas and convictions put themselves in a framework for future building jobs:

1. *Community and fellowship in an individualistic, impersonal, industrial world.* Workers are lonely in the city mobs. "Many rub elbows, but few rub hearts." Everyone is out for himself. Real fellowship and appreciation of one another has seldom been learned.

Individualism is reflected constantly in industry. Instead of wanting to "stick together," many workers still live under the American myth that an individual by himself may get rich someday. This aspiration portrays itself most pathetically in the feverish way some play the races. Individualism reflects itself in the lack of appreciation and support workers give to a union after it has greatly improved working conditions in the whole factory.

The impersonal nature of the factory life makes a worker feel as if he is but a





James Carty, University of Chicago, working on the assembly line during the "Students in Industry Project" at the Rouge Plant of the Ford Motor Company.

Ford News Bureau Photo

part of the machinery; and he is often treated as such (cast off, for example, when he is too old to be efficient). As one worker put it, "An old worker is treated like a horse being sent to the glue factory."

The presence of three Negro students in the group helped all the members see more clearly the discrimination inherent in an individualistic society that plays-off one group against another. Negroes were refused service in near-by restaurants among other things. During the month on the farm, the presence of a rabbinical student in the group helped provide interfaith fellowship. The two girls in the group were paid vastly less than the men, increasing awareness of sex discrimination in employment.

2. *Solidarity in efforts for a society in which men can cooperatively engage in creative work for the welfare of all.* Inherent in the very makeup of industrial life are obstacles to the Christian outlook on work. Noncreative, monotonous work with tyrannical relationships existing between management and labor make it vir-

tually impossible to think of work as sacred or something to find joy in. Students of this seminar will be careful in talking about the "sacredness and glory of work."

Society must be changed to a more cooperative order if man's divine purpose in work is to be fully realized. Ministry to labor means a social action ministry—support of cooperatives, union rights, progressive politics, racial equality.

Nor must social action be done as individualists. As Owen Geer says, "There are too many cracked individualists." There must be solidarity among churches of all denominations and of progressive movements in an effort to stem the tide of reaction that threatens to defeat gains made in the industrial world.

3. *Relationship with God so that daily work and all areas of life may be seen and lived according to their divine purpose.* Much of our religious thinking and church program fails to interpret industrial work in meaningful terms. The church and the factory are unrelated. The

worship and educational program of the church should help to bring appreciation of daily toil and direction on social action to change a chaotic society. People must be won not just to vague commitments to "follow Jesus." Christian commitments should be toward specific action in rebuilding our society, and direction should be given for carrying them out in each vocation.

Seminaries must train more men for a labor ministry and encourage the balance of work and study which makes leaders who are devoted, understanding, and capable of interpreting Christianity to specific needs. There are too many "ecclesiastical-choir-boys" trained to lead people in religious exercises and "masters of irrelevant theology" coming out of seminaries.

But the problem and need are too great to think only in terms of improvement brought about by a professional ministry. Colleges, too, can take their part in stirring and preparing men and women to make their lifetime job one of improvement of the lives of industrial people.





**No one can be perfectly free till all are free;  
no one can be perfectly moral till all are moral;  
no one can be perfectly happy till all are happy.**

**---Herbert Spencer**



# His Fight Was the People's Fight

*Tom stacked his books. He knew where the battle lay.*

*When the guy at the next table made the crack about the dirty unions,*

*he got up and began his job.*

## JOE MOORE

TOM MURPHY dropped his new textbooks on the polished library table and slipped into a chair. The colored bindings of the dictionaries and encyclopedias along the wall, the warmth streaming from the hidden radiators, the comfortable spacing under the table which gave his long legs a stretch—all this enveloped him in a blanket of blissful satisfaction. Quite different from two years in New Guinea, with its heat and bully beef, its ants, dehydrated potatoes—and no women.

But now Tom was back in college, and as he looked out of the wide library window at the other campus buildings, he realized that he was slowly getting back into the groove . . . getting the feeling of the student once again.

He opened his history book and looked at the table of contents. "The Thirty Years War," Napoleon's Defeat . . . there it was again, war all down the line. One thing he had learned, whether this book taught it or not, *war was no solution for the problems of the world*. And how the world was full of problems! People were in a bad shape everywhere—Palestine, China, Luzon, Java, New Guinea, and in the States, too.

But that was something he would probably study in that eight o'clock introductory course in sociology, if he were wide awake that early in the morn. What he couldn't understand was how Americans, with the greatest educational opportunities in the world, were not all first-class citizens, or at least trying to be. The lynchings, the clubbings, the rise of the knights of the fiery cross, made his heart ache. It had been hard to answer his Negro friends in Guinea the why's of segregation, the mean jobs Negroes often drew, plus the lack of citations and all the rest. Maybe the professor would help him out on that one.

By the size of the economics book, he knew he would spend an awful lot of time digesting all of it. He wondered what it would say about the strikes. Overseas he'd gotten the impression, oftentimes, that labor was making capital of the war, being completely selfish while he was in a fox hole. But recently he had found a

different story. Pay for labor had not kept pace with price increases. The big corporations had made the real profits. Through senate investigations and the probings of concerned men, he had found out that the great industries had salted away all sorts of sinking funds, paid tremendous dividends, and then tried to take over by constant attacks on labor. He had come to realize how their behavior since the war had been a constant strike against producing and merchandising the things people needed most.

The red-backed social science book would probably give him all answers to a great many other questions. He flipped through the pages. He was worried about the way the press, to so large a degree, was being gradually noosed into playing up to big business. How big business, for the most part, seemed to see only its own large financial and cartel interests, no matter what the dimout of the democratic process. Actually it smacked of nazism all over again, dressed up in terms like "America for Americans," "the right of free enterprise," "union now," and all the rest. Their technique was Hitler's with their anti-Jewish, anti-Negro, anti-labor, and anti-Russian stuff spread over the nation's popular press.

Tom closed the social science book and examined the broad arches of the ceiling, cathedral-like in their majestic Tudor sweep. The minister in church Sunday had really made sense when he said, "When you really get the truth about Jesus, you can't fail to see the violations all about you. We are living in a grabbing society, an anti-people's world where property and machines are given excellent care, while people starve to death. In our midst of plenty, we have unbelievable poverty."

Tom stacked his books. He knew where the battle lay. It lay right here around him, demanding just as much fighting as the jungle warfare in the Pacific. It was a battle for a decent living, security, and opportunity. The only trouble with this business of carrying on the fight in this supposedly peacetime world was that the enemy didn't stand out clear enough to be shot down. In this peacetime world, the enemy might be the newspaper you were

reading, the guy seated next to you in church, even somebody in your own family. One had to keep alert, had to try to get as much face-to-face contact with the true needs of the people as possible. For the fight was the people's fight.

He knew that a fight like this was serious business, and college would be his preparation. Every class, every book, every assignment would be a preparation and a start. He knew which organizations he would join. Only those that offered a chance for working for a better world. He was proud of the AVC. He admired the cooperative movement and the unions—for here the common people were organized to fight off the high finances that otherwise would dominate the government of a democracy. Then there were all of the superior organizations working for improved interracial relationships. A number of them offered the challenge of a lifetime.

Tom examined the people in the library. Nice kids everywhere. Pretty girls, too! Quite a change from army life. And yet how ignorant so many of these kids are of the problems and needs of the times. It was right to have fun . . . he had plenty of that too, and was going in for more . . . but those Chinese students he had met in Manila had fun, and yet they also took the time to become vital forces in their country's fight for democracy.

Out of the shuffle of thoughts, Tom was coming to agreements with himself. He would begin immediately to tie in with the political and social life of the campus—and the community. As he worked, he knew some people would let him down, and sometimes he would probably not measure up to his own standards. Then there would be times when his efforts would not be gratefully received. But that was not important. What he would be sure was . . . that he would stay in the fight.

Just then Tom looked up to hear a guy at the next table make a crack about those "dirty" unions. "What this country needs is to keep those blasted workers in their places." Tom knew this was the time for action. He got up, went over to the other table and began his job.



# Soil Erosion, Human Erosion

*All of the others went down front.*

*He walked quietly out of the church.*

*His place was on the farm and he knew it.*

DAVID E. LINDSTROM

A YOUNG MAN stood irresolutely during an evening church dedication service. His friends, both young men and women, were offering their lives in Christian service. He knew what that meant—they were making their decisions to become missionaries, ministers, religious educators—to fill professional places in the churches. But he felt that he wasn't fitted for such callings—he had come from the farm and expected to return to the farm. Yet he wanted to make his decision too—he wanted to make his life count in the field for which he felt he was fitted for.

He got up, walked quietly and unobtrusively out of the church. As he walked back to his dormitory room, he tried to think about the chances for the kind of service he could give if he were to work on a farm or in some work related to rural life. He was certain that he could be of greater service by preparing himself to work in this field. The more he thought about it, the more he knew it was the right thing for him to do—prepare himself as best he could to improve rural life either as a farmer, a rural teacher, or in some similar work.

Rural life is greatly in need of such concern today for there is serious human and spiritual (as well as soil) erosion going on all over the world. This young man need not have hesitated to join his fellows; he could well dedicate his life to religious service in rural sections of our country. The field is in need and the workers are painfully few.

Taken the world over, more than three-fourths of the population live in rural areas. They are the producers of the basic necessities of life: food and fibre. And in many of the rural areas of the world the people exist at the lowest possible levels of living. Poor people live on poor land that becomes poorer and poorer because they cannot live without taking more out of the soil than they put back. Human erosion takes place because the best of the rural people leave to repopulate the otherwise static cities; and oftentimes they take with them what little wealth has been accumulated by the family.

WHAT are some of the problems facing rural people that concern all

of us? One is as to the fate of the family in rural areas. The family is the basic social and economic unit. But there are evidences that it is deteriorating in rural areas as well as in the city. Today only one out of three marriages succeeds; and we know that the broken family breeds more irresponsible and unmoral people. The church is the chief stabilizing force in family life. Far fewer marriages which take place there end brokenly. The family ties are still strongest in rural areas, but how long will they be so if the church continues to lose its influence? What kind of youth will be coming from the country when fewer than one in three ever receive religious training? What kind of families will remain there if only one in four support and take part in church life? Yes, we are faced with that situation today all over rural America.

This is not all. We are faced with serious "soil" as well as human erosion in rural areas. The land in many places of our nation is no longer able to support even a home. We in America have destroyed surface land and used its mineral content faster than any nation has ever done before in the history of man. And we are still at it.

MUCH of this has seemed like a black picture. And there is unquestionably much blackness present in the whole of our rural panorama. But are these same problems not characteristic of the world? Are we not all living in strife and disorder? College trained people can be the greatest hope for a real beginning at world reconstruction through rehabilitation of rural living. To say that rural areas hold so much promise for the world and for consequent world peace is no idle dream or fanciful statement. Rural people have been peace-loving people. They have nurtured many of our great leaders and can nurture many more leaders for the future. They are the custodians of our basic natural resources—land and minerals. Upon the preservation and rehabilitation of rural areas, brought about by people who are aware of their responsibility of stewardship, depends the fate of civilization. We have only to look at the misery, famine, disease, and death over the world to-

day because of lack of the products of rural life to realize the great hope of rural people being the regenerators of mankind.

Many of these needs will be met, much of the promise will be utilized through the church. This is a part of the picture, an important part and must be dealt with. Old policies must be investigated and new ones settled upon. For example, can The Methodist Church continue to assign the best leadership to urban areas and "condemn" the poorest to a "sentence" of a year (or until the next conference meets) in the small community? How can such leaders help the rural folk attack the serious problems of poor health (more rural than urban boys were rejected by selective service by a startlingly high figure); or of inadequate educational opportunities (half of the teachers in many rural areas cannot today meet certified qualifications); or of lack of library service (90% of the rural people in America have no free library service). Can this kind of leadership deal with the difficult problems of race relationships (which often are most acute in rural areas); or labor relationships (with the animosities farm people have for organized labor when it is to their interest to have all laboring people gainfully employed at good wages); or help provide for a constructive recreational program for the young; or understand and counsel with the people about the increasingly complex forms of government service and regulations that are coming to the rural people? Can any but the best trained who *remain* in the community for a period of years deal effectively with such problems? They are the problems of the church. The Christian Church, including The Methodist Church, must place its best leadership in rural areas.

WHAT then should be the policy of the church relative to the training, placement and pay of these leaders? Why not a policy that will insure a trend toward longer and more settled periods of service, with adequate pay, in the rural as well as the city areas. Methodists have lost five thousand churches in the last twenty years, the great majority being in rural

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# Paavo the Yeoman

HIGH amid the heaths of Saarijarvi  
Lay the farmer Paavo's frost-bleak homestead.  
Though with tireless arms its soil he tended,  
In the Lord he put his hope of harvest.  
There it was he dwelt with wife and children,  
And with these he shared his meager rye-loaf,  
Dug the ditches, furrow plowed and seeded.  
Then came spring and drift from field was melted,  
With it floated half the sprouting rye-crop;  
Summer came and brought the driving hailstorm  
And half the ripening stalks lay bent and broken;  
Autumn came, and frost took all remaining.  
Paavo's wife then tore her hair, lamenting:  
"Paavo, Paavo, born a luckless yeoman,  
Take the staff! for us has God forsaken.  
Hard it is to beg—but worse to hunger."  
Paavo took her hand and spoke, assuring:  
"God but tries us, he does not forsake us.  
Mix thou half-part bark in with thy flour;  
I shall dig out twice as many ditches;  
Yet in the Lord I'll put my hope of harvest."  
While she mixed half bark in with her flour,  
Twice as many ditches dug the yeoman.  
Then he sold his sheep, bought rye and sowed it.  
So came spring and drift from field was melted,  
But no sprouting crop went floating with it.  
Yet when summer brought the driving hailstorm.  
Half the stalks again were bent and broken.  
And once more fall's frost took all remaining.  
Paavo's wife then beat her breast, bewailing:  
"Paavo, Paavo, born a luckless yeoman,  
Let us die, for us has God forsaken.  
Hard is death, but life is even harder."  
Paavo took her hand and spoke, assuring:  
"God but tries us, he does not forsake us.  
Mix thou bark in two-fold with thy flour;  
Two-fold larger shall I dig the ditches;  
Yet in the Lord I'll put my hope of harvest."  
Of two parts bark the housewife mixed her flour;  
Two-fold larger ditches dug the yeoman;  
Then he sold his cows, bought rye and sowed it.  
So came spring and drift from field was melted,  
Still no spouting crop went floating with it.  
And when summer brought the driving hailstorm,  
Not by it were stalks bent low and broken.  
Autumn came and frost, far from the rye field,  
Let the crop stand golden for the reaper.  
Then fell Paavo to his knees, thanksgiving:  
"God but tries us, he does not forsake us."  
And his wife upon her knees repeated:  
"God but tries us, he does not forsake us."  
But with gladness cried she to her husband:  
"Paavo, Paavo, swing with joy thy sickle!  
Now has come the time for happy living;  
Now the time to cast away the birch-bark;  
Now to bake our bread of rye unblended."  
Paavo took her hand and spoke, reproving:  
"Woman, woman—he stands well the trial  
Who forsakes not then his need-pressed brother  
Mix thou half-part bark in with thy flour—  
For in the field our neighbor's crop stands frozen."

*John Ludvig Runeberg,*

*Poet of Finland*



## PRAYER REVOLUTION

(Continued from page 7)

same context that "the difficulties which face us today are the results of a failure on the part of mankind to follow divine guidance." Evidently the NAM concept of divine guidance is limited to those activities which serve as a bulwark of capitalism and which fit into the pattern of holy struggle against all liberal and radical movements at home and against the Soviet Union and its friends abroad. It is suggested that to tamper with the principles of our competitive profit system is to violate religious principles and to tamper with the "Church of God." The author of the article quoted is described as a member of the Board of Directors of the DuPont Company, which was linked, as we know, with Nazi cartels. The author is also described as one who "has always been an exponent of the idea that the American system had its inspiration in the Christian conception of the importance of the individual in the eyes of God." In his own words our profit system stems from and always was "inspired by the ideals of Christianity." But no evidence is given for this amazing claim. Nor can any gospel evidence ever be produced for harmonizing a competitive, profit driven society with the spirit of Jesus of Nazareth.

NOW let it not for a moment be thought that we are dealing here with something which for Jesus was on the periphery of concern. On the contrary, we are dealing with what was and is at the very heart or center of the religion and concern of Jesus. The Gospel of John records that Jesus came to give men life and that more abundantly. Such life is the pearl of great price, the goal of valid religion. And Jesus proclaimed the secret of that creative and triumphant life in the great paradox: "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." In Jesus' view the greatness which men naturally seek can never be found through acquisitiveness or through any efforts to gain in a competitive struggle at the expense of others, but only through socially useful service. This was also the view of Paul who calls us in this respect to be like Jesus that we too might learn through victorious experience the road to life and the road to greatness. With reference to his own experience Paul suggests on more than one occasion that he has "died . . . that I might live unto God. I have been crucified with Christ; yet I live." Or again he writes: "Have this mind in you, which was also in Christ Jesus: who, . . . emptied himself, taking the form of a servant, . . . and . . . humbled himself, becoming obedient even unto death,

yea, the death of the cross. Wherefore also God highly exalted him." It is clearly implied that this way of self-giving service, as contrasted with acquisitiveness for example, is the road to greatness for us, even as it was for Jesus. Here then was the key to life in its fullness for Jesus, and also for Paul.

What can be said then about a society which stimulates and impels men to seek the good through the pattern, motivation and practice of individualistic acquisitiveness? What can be said of a society which exalts and rewards those as great who get most out of others and who rise to their "greatness" in competition with, and at the expense of, others? That can be said which must be said about such a society: The "way of life" which it exalts and evokes is not a way of *life* at all, but a way of *death*. To take Jesus seriously we cannot say less. We hardly need say more.

THAT we have not lived as a family in our predominant economic patterns and practices is all too clear for any who observes the economic history of our nation in the tragic period between the wars. There was the heyday of unplanned individualistic greed in the "normalcy" to which Reaction had us "return" in the aftermath of World War I: the inflationary "boom"—with its tragic and consequent "bust."

In the Great Depression, through which you and I have lived, events such as the following took place in our America. In the North Central region wheat farmers got cold and burned their wheat, while in West Virginia and Colorado coal miners were hungry for lack of bread. In California a process was discovered by which great valleys of oranges were poisoned as a means of keeping prices up in a society in which little children were suffering from lack of orange juice. Factories which had but recently been opened were closed, when there were workers outside seeking jobs who had the skills to operate the machines in those factories and thereby produce good things which human beings needed. Similarly, farms were mortgaged and farmers evicted at a time when many people needed the good things which those farmers could produce on those farms. We had mass and involuntary unemployment with a consequent sharp rise in crime, divorce, undernourishment, and general community instability. There were other results of this economic breakdown and mass unemployment. In Germany, for example, the result was predatory Hitler fascism. Now it is a haunting and striking fact that the land against which some say we must prepare our souls and bodies for holy and atomic war, had a different experience. In that society there was no depression, no mass unemployment, no burning of wheat, no poisoning of or-

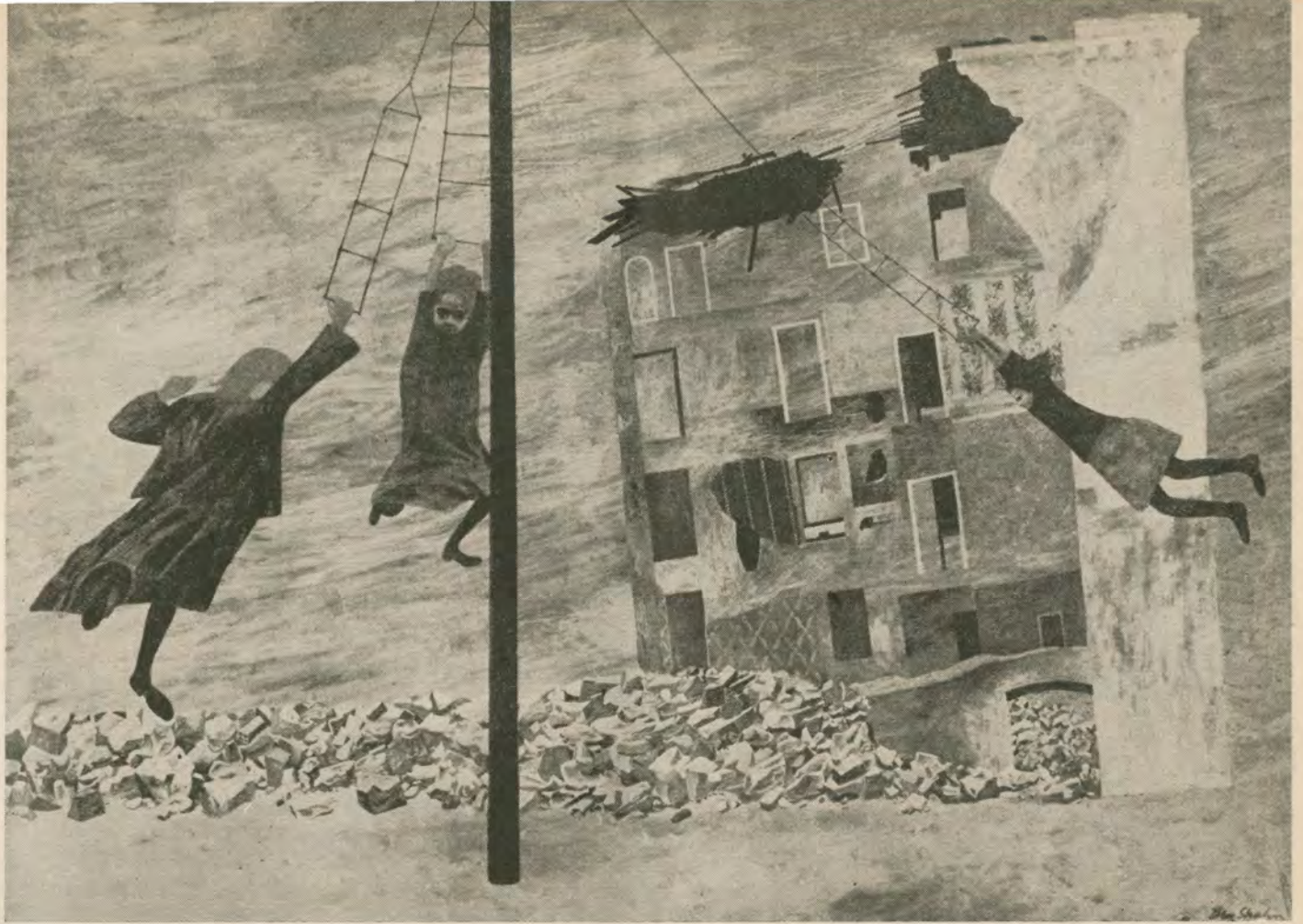
anges, no closing of factories or mortgaging of farms, but a continuing and steady increase in agricultural and industrial and cultural production—with an ever rising living standard and an ever expanding literacy. No doubt the peoples of the Soviet Union have much to learn from us in the United States. But is it not at least conceivable that they can teach us some lessons also—about things like full employment, social security, interracial harmony, and equality of different peoples—or how to prevent the spiritual disaster of recurring and ever larger depressions in which wheat is burned and oranges poisoned instead of eaten?

Or let us cite another tragic example of what has been the meaning and result of an economy predominantly motivated by the competitive drive for individual or corporate profit. The example comes out of my personal experience and observation in China in the early period of Japan's cruel invasion. I speak of the overwhelming aid extended to Japan's predatory war machine by American business in such concrete terms as scrap iron, steel, oil, gasoline, Ford trucks, airplane parts. It was all perfectly legal and indeed natural if we accept the premises of that profit system which the NAM identifies with Christianity and which makes profit the basis for business decisions. And would it be indecent of me to remember that in the same period (as stated by Madame Chiang, despite her strong pro-American bias) the Soviet Union did not find such trade necessary, but was able, like France, to impose an effective embargo on war materials to Japan?

But let us look at one other fact which as much as anything one can imagine, is revelation of the unchristlike nature of our present economic system. I refer to the fact that the mass unemployment suffered by our nation after 1929 was never fully eliminated until our economy was geared to the needs of mass destruction or war. Can it possibly be that it is only through war that our present economic system can employ the skills, talents, and energies of all of its working citizenry? It might be contended in opposition to the implication of the question that we are no longer at war and yet do not suffer mass unemployment. This is encouragingly true. But lest we fail to see the clouds on the horizon of our economic life we should be reminded that many of those in the leadership of our economy are obviously uneasy concerning the future. Witness, for example, the recent sharp drop in the stock market. Note also the results of the sharp price rises which have come in these recent post war months. One result is that Americans have been dipping into their wartime savings, an obvious threat to America's domestic market in days to

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LIBERATION

BEN SHAHN

## Saint John of Jersey, Tailor and Storekeeper

LEONARD S. KENWORTHY

**B**USINESS MEN WHO regret the growth of their enterprises are rare, and those who take steps to curb their growing trade are considerably more rare. But such unique individuals have existed and still exist—and John Woolman was one of them. Because of the standards in his personal, business, social, and civic relationships, he has been referred to by some writers as John Woolman—American Saint. (This phrase is used as the heading of the chapter on Woolman in Doris N. Daglish's *People Called Quakers* and as the title of Janet Whitney's book *John Woolman: American Saint*.)

Woolman was a tailor by trade and for a time a storekeeper, too. He was adept at his business, scrupulously honest, and interested in his clients as persons as well as customers. This combination of characteristics brought him an increase in

trade each year and a comfortable margin of profit.

Sensitive soul that he was, these facts disturbed him. "The increase of business," he says "became my burden." As he sewed or baisted suits and dresses for his neighbors in Mt. Holly, New Jersey, he mulled over the problem of Christian business practices. He could "make his million and retire to devote himself to charitable and philanthropic activities." Many men have done that. But that was inconsistent with Woolman's code. One was too likely to postpone living a scrupulously Christian life until he had "made that million." Also, the preoccupation with accumulating money tended to close the mind to the stirrings of the spirit of Christ which he believed existed in the heart of every living creature.

So, he decided to curb his business and enjoy what Thoreau has called "a broad

margin" in his life—time to participate in local religious and civic affairs; time to travel on religious concerns—to the Indians, to Southern slave owners, or to English merchants; time to write on such social issues as slavery, war, and employer-employee relationships.

He withdrew from merchandising and specialized in tailoring. He limited his customers to those he could personally handle, telling those he could not serve long enough in advance so that they could "consider what shop to turn to."

Then he began to examine the goods in which he dealt, trying not to handle anything which "chiefly served to please the vain mind in people." And, aware that the dyes in cloth were injurious to the workers who handled them, he decided to wear only undyed clothes and beaver hats in the natural color.

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# You for Me and Me for You

*A good economic order must precede a good world.*

*And a cooperative economy can be the living laboratory of the Christian faith.*

*The form it takes is not as important as our decision to have it.*

C. J. McLANAHAN

I HAVE ALWAYS LIKED the line of thinking that what Jesus said was true not because he said it but that he said it because it was true—that he had hold of the eternal nature of things and interpreted it more clearly in his words and in his life than had ever been done before. To me this makes the teachings of Jesus valid and forever worth turning to as a point of reference for our own conduct, whatever the situation.

Now you ask what are the economic implications of the teachings of Jesus? To answer this question, it seems to me we must first ask what are the basic principles that Jesus propounded which apply to all ethical conduct. There are at least five:

First, Jesus talked about the importance of the individual; the individual with the capacity to become perfect, *even as the Father in heaven is perfect.*

Second, that while the individual is of infinite worth, no one individual is of greater worth than another. *We are all children of one Father.*

Third, the relationship between these individuals is to be that of brothers. It is in the nature of things that men love one another in fairness and justice. *Ye are brothers one of another.*

Fourth, the motive and purpose of the individual is to serve God and one's fellowman. *He who would be great must be servant of all.*

Finally, individuals are to serve one another through the methods of friendliness, good will, and cooperation. *Do unto others as you would have them do unto you.*

The man or the society who would apply these principles will be building on a firm foundation, *not because* Jesus said so but because these are basic truths of life itself. When one seeks to apply them in the economic field, there will no doubt be differences of opinion. The views expressed here represent an attempt at realistic interpretation.

IT is my conviction that the private-profit, competitive system, as we know it, misses these principles by a wide mile. Because it does so, it is inherently due to fail and to drag the society which adheres

to it down. It seems to me to be found wanting on each of the above five counts. First, it does not recognize the worth of the individual. That is not a premise with which it is concerned. If it be the lot of countless millions to be stripped of their dignity as children of God and to live in poverty and ignorance, that is accepted as an unavoidable situation. Second, the people are not rated of equal importance. The man who has money, power, or prestige is considered to be rightfully entitled to greater advantages and privileges. Third, goods and services are not exchanged on the basis of equity and fairness but openly on the basis of profit, as much more than actual cost as the market will bear. Fourth, the motive and end of profit-centered business is that of personal or corporate gain. Service is a hoped-for afterthought. And finally, the method called for is competition, based on nothing more moral than the cliché that competition is the life of trade.

The cooperative way of doing business differs radically in my estimation. It measures up in performance with the fundamental principles that we have been talking about. First, it recognizes the individual as of importance. It invites all to participate and share in any advantages that may be realized. It places man in the center of the system. Second, it says to him, "You are of importance, but not of more importance than another." In democratic fashion, each has one vote. Third, goods and services are exchanged at cost, the fairest method of trade that has yet been devised, with no one able to take advantage of another. Fourth, the sole objective of a cooperative, the *raison d'être* for its existence, is to serve the needs of its members. Finally, its method of operation is that of cooperation. People work together in their own cooperative, then with neighboring cooperatives, and then with cooperatives in all parts of the world.

Here in the opinion of many is the pattern of an economic system that measures up to Christian teachings. It is therefore one that will work to the greatest satisfaction of all people everywhere. In the words of Kagawa, it is the "brotherhood principle applied to business."

DURING the middle thirties, thousands of students in colleges and universities all over the nation turned to cooperatives as an effective way of lowering their cost of living. Hundreds of these would not have been able to stay on in school had it not been possible to board and lodge themselves in this fashion. Through the late thirties the idea grew in popularity until the campus co-op was a well-known institution from coast to coast. There was a slow-down during the war, but since then the pick-up has been unexpectedly rapid. Three regional federations, one on the Pacific Coast, one in the Middle West, and one in the Central West, are now active. In the interest of expansion and more rapid growth, these federations along with one in Canada have recently organized the North American Students Cooperative League as a means of coordinating their efforts.

Students today will find in the campus cooperative a living laboratory to test the theories of the cooperative economy. They can examine and weigh the ethical contribution. They can study cooperatives from the standpoint of their cold efficiency. Here is the place to judge, given a fair chance, the role that cooperatives are to play in the economy of the future.

Exactly what shape this economy will take is not as important as our agreement that we *must* have a Christian world. We *must* have the peace, the brotherliness, and the good will which such a world will bring. Since the economic factor plays such a large part in shaping our own lives and that of society about us, it follows inevitably that we cannot have a Christian world unless the economic system is itself essentially Christian.

Ours is the job to build this kind of system, taking advantage of all the knowledge and experience that we can lay our hands on. It is a tremendous task. You who are still in school can begin to prepare yourself for the job. Others can consider best how to use their extra hours for this purpose. Others may consider changing their vocations in order to give full time to this important effort.

There will be no lasting peace until the job is done.



by Fred Nora



# COLLEGIANS

## Go St-in-co!

YOU MIGHT NOT want to be called a "St-in-Co," but that's the label under which a dozen college-age members of the first Student-in-Cooperatives Work Camp of the AFSC (American Friends Service Committee) lived and labored during their ten-week stay in the Twin Cities last summer. Hardly had the Student-in-Cooperatives members settled down to cooperative living and working before they shortened and corrupted their group name to "St-in-Co," a label which soon lost both the hyphens and all pretense of genteel pronunciation in the hobnobbery of democratic group life.

From Connecticut to California to China—and points in between—came twelve young people who made up the 1946 Student-in-Cooperatives Work Camp sponsored jointly by the cooperatives of Minneapolis and St. Paul and the Quakers—those veterans in sponsoring volunteer projects tackling social problems by working in areas of real tension.

Arriving soon after college spring term closed, the students fixed up their living quarters on the second floor of the Hallie Q. Brown Community House, a progressive settlement center in St. Paul's Negro community of about four thousand population. "Hallie Q." and its staff had helped organize the third cooperative food store in St. Paul, and they recalled with satisfaction a previous work camp group which had made a playground for neighborhood children.

Nearly all of the St-in-Cos were interested not only in co-ops but in race re-

lations. Their group included a Chinese fellow who hopes to prepare to help in the Chinese Industrial Cooperatives after he finishes his graduate work, and a Nisei who is finishing his course at a midwestern Quaker college and is close to rural life movements.

THE St-in-Cos came to life in their dormitory-kitchen by 5:45 A.M., with breakfast at 6:05. Before dashing to streetcars and work at 6:50, the group—widely varied in religious attitudes—paused daily for a twenty-minute silent meditation and worship. Work and fellowship are made meaningful through corporate worship, members of the group explained in the talks they were invited to give at near-by churches.

Core of life for each St-in-Co was an eight-hour day of work as salesmen, clerks, researchers on sales records, solicitors for trade and co-op members, stockyards hog ushers, grease-monkeys, inventory-takers, statisticians, milk testers, warehouse assistants, poster painters, or file clerks.

They worked on an apprentice basis in co-op livestock yards, co-op oil stations, co-op grocery warehouse, co-op wholesale houses, co-op food stores, a co-op health association, co-op creamery, co-op lumber yard, co-op garage, co-op credit union and a projected co-op village—all in the Twin Cities area. They had more job offers than they could fill.

Each St-in-Co worked at several co-op jobs during the summer and pay checks

were always brought to St-in-Co headquarters and put into the common purse, from which the group paid the rent, bought groceries (need we add from the near-by co-op store) and paid car fare. The group prorated income above living costs toward members' travel expenses to St. Paul. About sixty dollars a month was earmarked for helping feed people abroad.

Cooperative living included taking one's turn on cooking and clean up duty, as well as serving on camp education, finance, recreation or worship committees.

Cooperative study meant several evenings a week spent in seminars, camp meetings, learning and practicing recreational methods and sessions with members of the youth clubs that gather for fun at "Hallie Q." They spent some Saturday-time installing playground equipment on the settlement playground.

Co-op leaders came to dinner and stayed to talk informally with the St-in-Cos about activities and problems of local cooperatives in which the students were working. They tried to show how even routine jobs relate to the wider co-op movement. Each student, after three weeks on a co-op job, gave a report and evaluation of what he had learned to the other members of the group. Then he shifted to another job to get broader co-op experience.

Along with occasional picnics—one with an interracial group from a university—the St-in-Cos toured city co-ops and went on a four-day trek to rural co-ops in eastern Minnesota and the



Superior Wisconsin area—topped off with a drive on the North Shore of Lake Superior and relaxation at a north woods lake.

The St-in-Cos on that trip got closer as a group and saw oil stations and food stores which many people had built through their purchases of shares of co-op stock. They met directors and employees hired by the one member, one vote, town meeting co-op democracy. They saw rural villages and country homes among Scandinavians and Finns—homes and farms which had been made more secure for people whose purchasing power had been increased through the patronage refund which member-patrons of co-ops get on their purchases from their co-operatives.

And the students also learned that perhaps six million people—in the United States—most of them rural residents—are members of consumer cooperatives; that United States and Canadian co-operators own 158 co-op factories; that 20 per cent of the petroleum used on American farms is supplied through co-ops; that 10,300 farmers' marketing and production co-ops had 4,250,000 members; that seventy-five million families in more than forty nations shop co-op and are united through the International Cooperative Alliance, which world federation of cooperatives has been given an advisory seat on the social and economic council of the United Nations.

**A**FTER nine weeks of co-op jobs, the St-in-Cos took time out to evaluate. "Why couldn't another group split into two camps, with half of them living together and working in country co-ops and the others doing the same in city co-ops?" some of them asked. Or two separate St-in-Co work camps might be organized next year—with youth from campus co-ops and co-op youth clubs throughout Minnesota and Wisconsin joining the students recruited by the AFSC in Philadelphia.

"A shorter job week would give us more time for studying cooperatives," other St-in-Cos suggested; while a few replied that work camps are more for action than for words and books.

Some co-op employers and students said that the jobs did not always measure up to the abilities and interests of the St-in-Cos. Other were as certain that it is valuable to get the feel of routine work and of the things that make the office and warehouse workers look at life the way they do—year after year at a desk or in a truck. And a few students would like to have rustled their own co-op jobs without the aid of a work camp committee and the camp director.

"Well, then, is a work camp in co-ops for students who want to educate local

cooperators and employees, or is it for those of us who want to be educated?" Although that question was asked, the group realized that a whole week of intensive advance co-op study would have helped them. Speakers from local co-ops got the plaudits of students when they told of problems as well as achievements of their organizations.

But above the questions of building a cooperative—instead of a competitive—economic system and of preparing for possible jobs later in cooperatives, is the stated aim of the AFSC when it planned for the work camp:

"We are interested in co-ops as an actual kind of 'handle' that young people can take hold of to do something about the non-violent economic changes that must come. Also, it is a definite vocational direction into which many can find creative outlet for their spiritual and social concerns."

**M**OST work campers will tell you that most important is the experience of students living together cooperatively, sharing in the work and expenses of the summer and building an intimate community in which the needs and possibilities of each individual are met.

Undergirding this is the daily meditation—in which silence or the sharing of concerns verbally prevail.

"This period," AFSC told the students, "is the time when the thoughts of the group turn from the immediate physical aspects of life to the deeper implications of the summer's experience. It is a time when the group explores the meaning of insights gained through their daily contacts for their own philosophy of life and future work. Silent meditation provides one of the best avenues of approach not only to the achievement of cooperative living, but to the orientation and integration of life as a whole."

Perhaps the students look back humbly as they review in their minds the summer's bull sessions, jobs, speakers, picnics, community contacts, group living, folk dancing, traveling, cooking. . . .

How many of them will be working sooner or later in cooperatives? Barbara, at college in New York, planned to help with co-op housing projects. . . . Elmer, in law school, is preparing for legal work with co-ops and minority groups. . . . Tacie is interested in co-op architecture and art. . . . Grant is close to rural life groups. . . . Louise was anticipating work abroad in AFSC relief work. . . .

"Having students work in our co-ops during the summer is worth the effort—if even two or three good co-op employees eventually develop out of the group," one local co-op manager commented.

When local co-op leaders met at the

summer's end, they voted to invite the AFSC to sponsor another Student-in-Cooperatives project in the Twin Cities in 1947. To show they meant business, right in front of the St-in-Cos they elected a permanent work camp committee. Their first official act was to entertain the Student-in-Cooperatives members at a steak fry outing as a hearty send-off before the St-in-Cos returned to their studies.

And one of the students wrote in a local co-op newspaper: "We believe in co-ops because we have seen social and economic action by people who know what they are doing and where they are headed; people who are doing more than just working for a living; they are working *for* others, not against others, and they are building a better tomorrow—today, now."

#### WHAT MAKES CO-OPS TICK?

Cooperatives—

1. Have open membership.
2. Are democratic: one member, one vote.
3. Pay limited interest on capital.
4. Pay patronage refunds on purchases by me
5. Sell for cash.
6. Are neutral in race, religion, and politics.
7. Educate constantly.
8. Expand continuously.

#### THINGS YOU CAN DO

1. Read cooperative books and pamphlets; learn the history and present scope of the consumers' cooperative movement; consider its principles in the light of Christian ideals.

2. Join a study group on cooperatives or credit unions, or organize one in your home with a few interested neighbors.

3. Schedule a speaker on credit unions or cooperatives before your church groups—youth people's societies; missionary societies; men's clubs, etc.

4. Interest a church group in following a study course such as Carl Hutchinson's *Seeking a New World Through Cooperatives*, or, *Concerning the Choices Before Us*, by Benson Y. Landis.

5. Set up a one-day conference on the church and cooperatives.

6. Visit the nearest Rochdale cooperative and take a group with you; ask questions of the manager and "see it work."

7. Join the nearest cooperative and work on one of its committees; or, if there is no cooperative in your neighborhood, join with other citizens to start a buying club. After thorough understanding of principles and practices of cooperation and investigation of the most practicable form of cooperative for your home community, help organize a cooperative.

8. Use motion pictures and illustrated lectures on cooperatives. (Get material from The Cooperative League of the U.S.A., 167 West 12th Street, New York City.)

9. Join a study tour to Nova Scotia to study cooperatives.

10. Write for further information and advice to the Committee on the Church and Cooperatives, Industrial Division, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y. and to the National Cooperatives, Inc., 343 South Dearborn Street, Chicago 4, Illinois.



# Three Hungers

*In Marburg . . . an American . . .  
a lecture hall packed with students . . .  
rush of questions . . . politics . . . relief . . . books . . . food!*

## H. D. BOLLINGER

THERE ARE THREE vast hungers among German college students today. The first hunger is physical. It is raw, real, and persistent. The second hunger is intellectual. One can only know how strong this is when he stops to realize how anxious students are to go to school, though their clothes are ragged and they are cold and hungry. The only way to sense the third great hunger is to be among them and to realize how great their need is for fellowship.

To get the true picture of the situation among German college students, one should be aware of certain factors. The first is that the present generation of college men and women grew up in an educational system dominated by the Nazi ideology. The second is the fact that the students now in the universities have been carefully screened. They are the A-1 persons in character, scholarship, and political idealism. A surprisingly large number of them have suffered persecution at the hands of the Nazis because they opposed them. One boy I met had

suffered horrible mutilation in a concentration camp; he will never recover. Add to all this the fact that they have discovered that cold materialism is dreadfully cold, and that they have found that the great German tradition of scholarship, which was the norm of all intellectual discipline and rational thought a few short years ago, has gone down. Put physical hunger with this, a sense of isolation brought by defeat, being left out of the world's commerce of thought, and you have the setting for the *real hunger*—which is for fellowship.

My first glimpse of all this came in Berlin. Hayes Beall, formerly executive secretary of the National Council of Methodist Youth of the former Methodist Episcopal Church, and formerly director of the Wesley Foundation at the University of Oregon, introduced me to it. Beall is in charge of youth activities, secular and religious, in the educational division of the American military government in the American zone. One of his meetings is with a group of students in Berlin. Beall is doing a superb piece of work. He is training them in the ideals and methods of Christian democracy. They come to this group from colleges, art schools, and even from the University of Berlin which is located in the Russian zone. They meet in a private home and on the Sunday afternoon I spoke to them they reminded me of a typical crowd of students that one finds in the United States. However, they were different from our students in that these young people seemed to be coming out of isolation, darkness, and intellectual and spiritual imprisonment—all the while being gnawed at from within by hunger.

MY second and even more significant opportunity to be with German students came at the University of Marburg. When I arrived, the Dean of the faculties invited me to lecture (in typical German university style). Because the schedule was already crowded and German students take their choice of the lectures they will attend, I expected eight or ten students to come who might possibly be interested in hearing about Student Christian Movements. A small notice was

placed on the bulletin board. Imagine my surprise when I stepped to the platform in one of the larger lecture halls and found it packed and with students standing around the walls.

I began with 1934, which was about the time Hitler came to power in Germany, and told them of the development of the United Christian Youth Movement in the United States. I then traced the development of student work in the United States showing how student Christian work is a part of the free church (as different from a state church). I described this new development of student Christian work in the churches in the United States, how it had gradually come together in a great ecumenical unity in the United Student Christian Council, organized in September, 1945. I then described how a student Christian council operates democratically on a campus. I described the process of an election and the functional selection of specialized student leadership and how commissions

*(Continued on page 36)*



BEFORE: The theater on the main street of Kassel, Germany.



AFTER: 30,000 killed in 20 minutes. Wire to warning signal cut before bombings.



# Yet in thy dark streets shineth, the everlasting light

I HAVE BEEN in Bethlehem today, Bethlehem of Judea. I have been on top of one of the hills, quiet in this country of unquietness, to look upon the fields where shepherds watched their flocks on a cold night in the winter season of Palestine. I have seen the sorry trappings that have been installed in the traditional birthplace of Jesus, and I have had to flee from these gaudy ornaments to one of the less frequented walled passageways where we can still see cave houses as they must have been when a carpenter and his wife walked through trying to find a place to stay.

I HAVE been wandering through the streets of Bethlehem today, shutting my eyes to the way men have taken advantage commercially of the fact that a life was born here that must still be resurrected, if this cradle land of all the good in man is ever to see peace. The contemporary Palestinian question is not a simple one, and no one on a superficial visit has a right to suggest either the causes or the solutions. Nor is there a quick cure. But neither is the life pattern of Jesus an easy matter even though men have tried to sell it as a panacea for deliberate evils that man himself has woven into the whole fabric of his living. Palestine is merely the ragged edge of a whole cloth that is rotten. Here as elsewhere men have lived evil. Elsewhere the evil has erupted into the designs of a fascist world. The Jews are not the trouble in Palestine, nor is the Arab. Man's greed and selfishness are basically the fault. And the present tragedy is but the sign of man's inhumanity to man the world over.

Here in this Christmas town, the village people look across the valley to David's town, the seat of the temple, the place of the skull, the shadow of crosses on a hill, and the spot where the end of a man became the symbol of undying life. Here man should find again the way. Here where the land itself has been exploited, no less than the great life that gave it fame, wars have been fought which lately being finished have seen swords beaten not into plowshares but into oil shares. Here where a man proclaimed a brotherhood of man, old enmities have been aroused, false nationalisms have been resurrected, and the Tommy gun has been the sign by which men conquer. Bethle-

hem will lie still this Christmas in a world that knows no peace.

TWO thousand feet below the hills of Judea, stretches the Dead Sea. The land between is the wilderness of Judea—a barren waste. Here the Son of Man was tempted, here he saw the walls of Jerusalem and wept over the city. Here, today, I stand weeping over a larger world and a more wicked one. Here Jesus learned that there was no quick way to the good life. Here we must learn that peace is the good life, that it requires above all else the discipline of sacrificial living. Here I would utterly destroy all these trappings of the manger and the tomb; like Turks of old, destroy the hideous empty buildings that have been erected over them; do away forever with the vigil lights counted not by their significance but by the rival churches which they represent; destroy the convents and the monasteries and all the structures symbolizing man's pride in vows that puff his own conceit and waste their meaning on a self-perpetuation. Here on this spot where "some leap of human brains" did "touch immortal things" I'd follow again a simple man born in a stable who went down from the hill on a donkey and entered the golden gate of the eternal city. I'd follow him because in him was truth, in him was peace, and in him was life. This is the Jesus we need to resurrect in the city of the "inheritance of peace." More correctly, his life that did not die, still needs to be lived where man has made his house a fortress, his neighbor his enemy, and his selfishness his crowning glory.

Today the guide said man did not know the exact place of the resurrection of Jesus. Today I told the guide in Jerusalem in the Church of the Holy Sepulchre that the place of the resurrection was in every life that in any way lived love. Today a guide in Bethlehem told me that no one knew the exact spot of the birth of Jesus. Today in Bethlehem I told a guide that Jesus was born wherever men put away greed and selfishness and lived for the common good of all. Today I know that there are wandering shepherds and wise men still looking for the star that rests over that sort of life. Today I know that angels will attend the birth of that kind of life and heaven itself will sing out "Peace on earth to men of good will."

BY  
HAROLD  
EHRENSPERGER







## SOIL EROSION, HUMAN EROSION

(Continued from page 22)

areas. Country and little town preachers are frequently paid less than rural school teachers, who are notoriously underpaid. What else is to be done? What can be done now?

The National Methodist Rural Life Conference has made a hopeful beginning. This movement grew out of a meeting of the Council of Bishops held in December, 1941. Bishop Martin, who is chairman of the planning committee, said, "all over

America there is a growing conviction that the health and stability of our national life are largely dependent upon an economically sound and morally wholesome agricultural foundation." This committee has outlined eight areas of study on this subject. They are to be used throughout the whole church. There will be a national conference July, 1947, at Lincoln, Nebraska, which will endeavor to lay down new policies relating to rural life for The Methodist Church. A large number of concerned students should be present at this conference. (Information and material on this subject may be secured from

James W. Sells, 404 Wesley Memorial Building, Atlanta 3, Georgia.)

The worker through the church, this Conference, practically all approaches to the meeting of the needs of the rural life of America are but a very meager beginning. If rescue is to be brought, it will come largely through our present groups of students. It is our hope that many students will feel called to prepare for a lifetime of service in the rural field—not only as professional workers, but in the many, many positions of leadership crying for Christian service.

## FREE MAN

(Continued from page 13)

women still work as the drudges of the fairy-tale days. It would do many of our merchants and housewives good to go through a modern factory, store, or office (we mean the good ones), and learn first hand what the conditions of the truly modern workmen are. This would automatically give such a workman a place of dignity in the community circle.

Like all spirals, this feeds on itself. If we give the workman a place of honor, he develops a dignity. If we think of him as a drudge, as a social untouchable, he becomes one.

The polite approach will be respected. We know that, but will it get action? Too many of us know that it will not. Power politics are not peculiar to the international scene, although more extreme there than elsewhere. Right in our towns and cities we have had the same experience. We know that persuasion has been tried for years, only to fail, and finally, action or force in the political and social sense has won the day. Perhaps this had to be so, but at any rate we have now arrived, through trial and error (mostly error) at a point where we can look with reason on the scene of the American workman. He has earned his spurs. He has earned his seat at the table. Now, let's be decent.

There may be some who are so stubborn as to be unwilling to treat these men and women with honor until they are forced to pay them tribute. Some few are inclined to brandish their ego and an assumed position, only to be the first to pass some double-crossing bum a roll of bills under the table. This has been going on apace in recent years in places, high and low. Such tactics subtract from the dignity of employment.

Regimentation, either by government or by private employer, is another and a devastating influence towards lowering the dignity of the workman and salary earner. It is a new form of mental slavery not yet recognized by the public. The chains of regimentation do more to de-

stroy dignity in work than does dirt, foul working conditions, or low pay. These chains are a subtle, creeping cloud that envelops the individual mind and whips him every time he turns to dash for freedom. These undignified rules are of our own making. We started with "none." Gradually and rapidly we have been harnessing ourselves to water-tight schemes that grow out of the statisticians' appetite for leveling us up or down depending on their most recent impressions. Karl Marx didn't help any, and neither do our bureaucrats in government, industry, and commerce. We must stop dealing in numbers and start dealing with people.

Plays, books, short stories, movies, funny papers and soap operas all deal with the story of a man and a woman, or a boy and a girl, and the dramatic lives of heroes and heroines. We recognize in these arts that men and women think in terms of persons. Our lives are identified with our own experiences and of those around us. All this is personalized. Life *is* personal. Why then do we turn to the mass mind and accept leaders who insist that we are to be treated as the herd?

This shibboleth has been the tool of the new demagogue in business and especially in government who fears the truth that men solve problems as single persons, not as multitudes. There is of course merit in collective action but not until the problem has been solved by men here, there, and everywhere. Then only it is possible to tie the whole together.

The history of man seems clear on one point, namely, that he has progressed best where the environment was conducive to his individual accomplishments and, more important still, where he has accepted and lived by the Ten Commandments.

A good example in these times is the difference between an Indian maharaja and a modern business executive. The raja is supported by taxes. His people are his subjects, literally his property. He does not perform a service to his employees for which he earns the right to a fair profit. He does not think in terms of raising the standards of his peasants. The wealth of the people, pitifully small as it is, is his by

divine right or at least by custom. His people are born into a class and there they stay, irretrievably locked into social strata for a lifetime. Here are rigid rules standing for centuries. This is a lesson that the world should understand on "How not to do things." By all that is good, let us avoid this trend as we would the plague.

Russia is another horrible example of the same basic fallacy. How the Russians have been able to sell us even a teaspoonful of their poisonous brew is hard to understand. More likely our own crackpots have done the proselytizing for them. Perhaps it's just the thorn in our crown, for America is on the way to show the world a renaissance that will outshine anything that man has accomplished to date, that is if we get back to the teachings of Christ and thereby adjust and amend our thinking.

What's wrong with China? She has the manpower, the climate, the natural resources, the inherent wealth of the United States. Why didn't she develop? The answer is her social philosophy. Confucius did not give the Chinese the idea of "service to your neighbor." He failed to create a social state of mind. China has everything that our nation had, but she lacked the spirit that made us tick. If ever a country misunderstood another, we fail to understand China. At any rate, she holds no lessons for us. What chance for advancement has a coolie laborer? What chance has a small business man? If we grant that he has no chance, then let us be sure that we re-establish such opportunities here at home.

Upgrading the individual is our first duty. Thinking in terms of one man, in one trade, in one town, that is the approach. We can never do this by edict, legislation, or corporate rules; such tools are negative. These devices can stop progress, but they fail to start it. Free the man, and watch him go! Enlightened team work and real wage-earner-management collaboration can do much. The true sense of participation is the key to dignity in employment.



## Profound and Calm Like Waters Deep and Still

The humble people whom he served saw him through a haze of visions, glimmering haloes, and angel wings. A pity—today's biographers have clouded that iridescent mist which helps rather than hinders our perception of his life—a perception of Saint Francis which like a soft-focus photograph suggests his reality more convincingly than a faithful likeness.

ANNA PAUL

WITH DELIBERATE SENTIMENT I have chosen to begin this writing on the fourth day of October, St. Francis' Day, and in surroundings not quite so anachronistic as the college library would have furnished. I am sitting on a sun-dried log in the campus woods, at the rim of a circular clearing used sometimes by romantically religious young people as a chapel. From a sky blue as a madonna's robe the morning light sifts through mahogany leaves, strokes the glossy needles of young pines, glances from the gray, peeled wood of a rustic cross, and falls in amber dapples on the russet ground. I have just verified a long-held suspicion that I am far from sainthood by reading aloud to a faded robin and a nervous chipmunk St. Francis' *Canticle of the Sun*. The performance was clearly wasted on bird and beast, but the radiant lyric has worked its perennial magic on me, as it will on you if you read it with a mind from which all protest against life and death has been expelled. The most innocent and joyous of medieval hymns, it proclaims that man has no enemies in all nature, not even death, but only brothers and sisters in the bond of creation. Like the smile of a winsome child, the song pierces the heart with its arrowy sweetness and makes the modern mind ashamed of sophistication. It is the perfect introduction to the one Christian who unmistakably resembles Christ. You should read it, now, before you finish these pages.

For your second step read in any encyclopedia the unadorned account of the Umbrian merchant's son of the thirteenth century who deserted luxury, determined to follow out the gospel teachings to their last implication, became an itinerant lay preacher unencumbered with property, attracted a fellowship that grew into an order, confounded the worldly, disarmed the hostile, and died, already a legend, just as he began to see that religious movements, from the very nature of man and society, cannot keep their first spontaneity and purity very long.

Next, you will wonder why the failure of St. Francis to save his generation has left a lingering sweetness in the world not matched by any success you can name. To

capture the fragrance of this second springtime of Christianity you will need a different biography, a sensitive artist's interpretation. There are many, and all fail at some point. This writer seems too gullible, that one too skeptical, or too apologetic, or too blinded by ecclesiasticism. Hardly one, however, fails to suggest the enchantment of a spirituality that knew no guile and asked no favors except forgiveness; for Francis, like his Master, seems to take partial possession of the pen that writes about him. A strait of religious chivalry in G. K. Chesterton fitted him well for the task, but he does a little special pleading, and some of you will respond even better to a beautiful, but less known book—*In the Steps of St. Francis*, by Ernest Raymond. He looks at his subject as many must do, through the windows of a different religious structure. He opens those windows, and the moral splendor of "God's poor little one" floods in like sunlight.

Now you will be ready for the real adventure—an excursion into the three tiny biographies that have detached themselves from the accumulated lore of the saint and have been conceded the stature of classics. These are: *The Legend of St. Francis by the Three Companions*, *The Mirror of Perfection*, and *The Little Flowers of St. Francis*, all, as you see, available in English versions. You may ignore without self-reproach all scholarly introductions that wrangle about authorship, and authenticity, simply reading with sympathy the tender or frolicsome tales.

IF you are handicapped by a matter-of-fact mind you should begin with the *Legend* by the Three Companions, though it is disappointingly plain in style,



even a little clumsy. Its avowed aim was to appeal to the moral sense rather than to the sense of wonder. In the foreword the authors opine that miracles "do not constitute holiness," and so, except for a few prophetic dreams, they aim for what we know as realism. The book blends two narratives: the steps by which Francis advanced in wisdom, self-mastery, and the courage to be "different"; and the stages by which the public and the church came to accept, and honor, and finally canonize him.

The first story is vivid and appealing. You will like the picture of the young Francis, so gay and friendly that he worried his mother by neglecting his meals in favor of his skylarking companions, quixotically generous, given to secret moments of mystical exaltation in the middle of frolic, and fond of arranging little experiments in New Testament ethics. He puzzled his mates by never replying to an insult or an injustice. Once he asked his mother to arrange a banquet for him and then dismayed her by inviting beggars. The great idea was simmering in him even then.

The most striking single act recorded of him before the dramatic final break with his parents is the one by which he conquered squeamishness—the one product of civilized living the potential servant of the poor always rids himself of with difficulty. He did it by entering the hospital for lepers and forcing himself to give to every inmate alms and a kiss. It was then, say his biographers, that "he became all changed for good."

*The Mirror of Perfection* is a study of the completed character, with little episodes to illustrate each of several virtues. It has sparkle, narrative movement, and a touch of the supernatural. Some of the stories are sharply dramatic, revealing the flair for gesture we noted in the young lad, but there now appears a new gift for silencing or forestalling criticism with the perfect remark. We are reminded strongly of Jesus when representatives of officialdom tried to bait him, though the wisdom of Francis is almost wholly of the feelings and lacks the firm core of independent thought we recognize in the Master. For example, he gave away to the needy



mother of a Brother the chapter's cherished New Testament, that she might sell it. To the book-poor friars it was like amputation. "I firmly believe," said Francis, "that it will please the Lord more than if we read in it."

*The Little Flowers* will be the real test of your ability to extend your understanding beyond the limits of your beliefs. Everyone recognizes the charm of these pastel pictures, but some are afraid to succumb to it. You need not be counted among such unfortunates if you will remember that a legend often appeals to us just because it suggests truth obliquely, and sometimes without any awareness on the part of its inventor. People must always evaluate their heroes and interpret experience within the framework of what they believe is possible. Medieval faith, unembarrassed by scientific skepticism, took miracle in its stride. And so, although the Three Brothers tried to combat the trend, the folk Francis served could see him only through a haze of visions, trances, haloes, and angel wings. Perhaps this iridescent mist helps rather than hinders our perception of his quality, as a soft-focus photograph suggests reality more convincingly than a faithful likeness. Moreover, it has often been pointed out that legends have a way of attaching themselves to people who deserve them. At any rate, if you will accept the matter-

of-fact pieces at face value and the fairy tales of faith at their poetic value, you will presently be as unwilling to rob certain episodes of their other-world aura as you would be to rob the artists' Christ Child of his halo simply because the neighbors in Nazareth never noticed any.

In *The Little Flowers* you will find many examples of the tact of Francis in human relationships, some of them strikingly successful applications of the Christian strategy. He knew how to turn the other cheek and walk the second mile. Once he paid without protest a bill the chapter did not owe, and shamed a grasping man into a new life. Another time, learning that the gate-keeper had sent packing three known criminals who were asking for food, he made him run after them with bread and wine and courteous speech. The next morning there were no longer robbers, but three new Brothers.

The most bewitching legends of all are those that tell of his sympathy with the brute creation, like the famous sermon to the birds, with its miraculous epilogue. But this sense of companionship went even beyond living things. In his last years Francis was afflicted with failing sight. The cruel quackery of medieval medicine prescribed a cauterizing of the cheek. As the iron was placed in the flame he said, with the heart-breaking patience of a heroic child, "My Brother Fire . . . be kind

to me in this hour, because formerly I have loved thee."

It will be surprising if the percipient among you do not recognize in this source book of the Franciscan movement suggestions of a nascent Protestantism. It appears in the assertive laymanship of the Brothers, producing a gap that Francis was perpetually trying to bridge. It shows in the emphasis on preaching and in the simple evangelical tone of the message.

But the almost universal affection that Francis draws from Christians does not lie in the fact that he believed like a Roman Catholic, or that he sometimes felt like a Protestant, but in the fact that he behaved like Christ.

Like his Lord he asked nothing of life but the privilege of demonstrating his love for all that lives, and so the world, though a little afraid of such terrifying simplicity, loves him back again.

While I have been sitting here the rustic cross has been used in something less than orthodox fashion. A noisy flicker hammered at it, an October sparrow came to temporary, twittering rest on its arm, and a bright little garter snake sunned himself at its foot before he flashed away into the yellow leaves. St. Francis would have found a little sermon in all that. Perhaps you can think one up yourself if you try, but you will need to read *The Little Flowers* first.

## PRAYER REVOLUTION

(Continued from page 24)

come. Another result is that living standards have gone down. This is obviously true for Americans with fixed salaries, such as teachers or preachers, etc. But this is also true for manufacturing workers. It is generally believed that this latter group has gained great wage increases in recent months, but due to the elimination of overtime, this is not the case at all. In April, 1945, the average factory worker received \$47.12 a week. In July of this year this figure was down to \$43.07—a cut of about 9%. If you add this cut in money wages to the rise in prices of those articles which the average worker requires for his life and family, he has actually received a 19% cut in real wages. According to the conservative figures of the U. S. Bureau of Labor Statistics, there was a 13% rise in cost of living between VE Day and August of this year. Approximately half of this serious increase came in the one month period following the expiration of the old OPA—the largest single monthly increase in the thirty-three years since the BLS has kept its index. The evidence is clear that peace has meant so far not higher but lower living standards for the masses of American people. What kind of economic system is it which in days, and for purposes of war or mass

destruction, can provide its people with higher living standards than seem possible or certain in days of peace? This question takes on special and sharp urgency when we remember that, potentially and technologically far more could be produced and distributed of the socially useful goods and services needed by the people in days of peace—that is when production is not diverted to the wasteful, destructive processes of war. Here again there is some evidence that there has been an embarrassingly contrasting situation in the Soviet Union. During the war Soviet living standards went down and the country suffered real economic retrogression. Much of the industrial progress of prewar years was cancelled out. The war for the Soviet people was a tragic period of great suffering and impoverishment. War, which to millions of us actually brought higher living standards, brought Soviet citizens nothing but heartbreak, death, misery, and impoverishment. If we who fared so relatively well are sick of war, how much more true this must be of the people of the Soviet Union. And this is encouragingly attested by every first hand observer of those people—whether a Methodist preacher like Dr. Ralph Sockman or any of the many newspaper correspondents writing from that land. Even as war meant economic retrogression and impoverishment for the Soviet people, so

peace means a chance for them once again to build and create: dams, schools, hospitals, libraries, and higher living standards. Already American newspaper correspondents have written that prices in the USSR have been slashed, at the same time that they have been soaring in our economy. And when unnecessary artificial scarcities have come in the United States in the service of greed (witness the meat scandal), our Soviet neighbors have been seeing and getting not much, but increasingly more of the good things which they want and need. Certainly we need not deny that there are and have been social evils in the USSR but in a brief time they have attacked many social evils with a remarkable degree of success. Indeed they seem to have conquered such specifically economic evils as depression and answered such specifically economic questions as how to keep peacetime production and living standards widely and continually rising. In doing so they offer a friendly challenge to us and to many other peoples. This challenge, to much that has been fundamental in our capitalist economic outlook and life, is strikingly akin in many respects to the profound challenge inherent in the religion and ethics of Jesus.

There are, of course, other counts on which we can judge our economic sys-

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# Dig Deep, Brother, Real News Is Underneath

MARION WEFER

THEY are selling Christmas tree ornaments in the five and ten today. Tinsel, colored lights, balls of gold, silver and scarlet. The "Agents Wanted" column in the newspaper has a long list of firms urging people to undertake selling Christmas cards immediately. "Start now—big profits!" they say. Yet the grass is still green today and the gardens are gay with the last marigolds. Does the compulsion of the true spirit of Christmas come upon us any time after the middle of August? If it did, indeed, would we be so forehanded in stocking up with pretty non-essentials? Or is it just another evidence of what a recent editorial in the New York *Herald Tribune* calls "the indestructible and universal dominance of the commercial spirit?" Has anybody read *The Hucksters*? Well, then you know what a blatant and brassy manifestation of the human spirit its commercial aspect can turn out to be!

But this editorial was not written about Christmas. It was concerned with economics and science—subjects which engross so many of you. It throws down a challenge to you. Will you take it up? Listen!

"Potatoes are very good to eat . . . In the Old World millions of persons now are starving. Yet in Alaska recently they were burning tons of potatoes. 'Questions of prices and distribution.' Chickens—nutritious and appetizing . . . In California they have been killing thousands of hens and tossing them into incinerators . . . Bulbs are not bad to eat. In Holland hunger turns summer gray, yet the growers have been burning thousands of tons of succulent root forms because they were unable to obtain a profitable price for them at home or abroad.

"There must be some edifying comment to make upon three such news items . . . Perhaps it has something to do with the distribution of food by means of cash-and-carry rockets which will deliver, reverse, and then return with payment before they have stopped. Or with the indestructible and universal dominance of the commercial spirit. *But with Christianity?*"

There is a grim question for you. Do you believe and are you willing to remain supine before the belief that the commercial spirit is "indestructible and universally dominant"? There is an appalling lot of evidence, I admit. I clipped that editorial for you days ago, yet here comes today's paper with a large type heading, "Half of World Held Victim of Malnutrition," and next to it the quaint fact that in Starbuck, Washington, and the stars in their courses never looked down upon a fact more ironical, a "Bumper Wheat Crop Is Stored in Post Office." Life giving grain trodden under the feet of people coming for their mail because

no one has worked out a way to get it where it is most needed. "Questions," as the editorial has it, "of prices and distributions." Questions to which you who are to be economists and scientists must find the answers as long as you wish to retain the name of Christians.

Nor is the cash-and-carry rocket suggestion such pure fantasia. If scientists put their minds to it the sky could be dark with food-carrying caravans "with healing in their wings." Literally. The mechanics of transportation could be solved. Across the length and breadth of these United States they are solved already. Every rickety child in the New York tenements could be sucking a fresh orange from California if mere transport was the only question involved. But, "questions of prices and distribution." Still, the determined mind of a Christian economist could find the way. This I believe! For it is the will of God that his lambs be fed.

SO back to my newspaper to scout for some cheering manifestation of the scientific mind. Happily, it is here and on

page one, for which be joyful! Items of good tidings so often get tucked away in inconspicuous places. Years ago when Clara Barton fairly lugged the United States into the International Red Cross by the ears, bonfires blazed in the streets of Switzerland, while in Washington an insignificant paragraph in a newspaper told the American public the step they had taken in world affairs. This summer (and Clara Barton would have loved this) an International Health Conference convened with the hope of developing a World Health Organization.

Mr. Julius J. Perlmutter (please note the name), foundation president of the National Cancer Foundation, graciously placed the foundation facilities at the disposal of the United Nations and declared that a community of nations "could create the largest pool of funds, facilities and brains ever mustered" to deal with the problem of cancer.

Cancer! That dreaded word which we avoid in the hospital and allude to as "C.A.," never naming it in the hearing of patients. Think of what conquering





that scourge could mean to millions of people living and millions yet to be born! And the conquest is entirely possible.

Here is a scientist pleading for the best means to achieve that obtainable ideal. "There is a general trend in the minds of all who think (and *motive's* readers do think! Their letters to the editor prove it!) toward the organization of international research laboratories, equipped with the best material means, with the highest grade of personnel, with scientists of all countries, working full time in an atmosphere of close collaboration. Many internationally minded men are convinced that this is an immensely efficient way—and, contrary to all expectations, *a truly economical way . . .*" "Questions of price . . ."

Hopeful headlines? There are such things! "End of World's Plagues Foreseen," reports the *New York Herald Tribune*. Who has read "Rats, Lice and History" by Dr. Hans Zinsser? Stand up and make oration about the horrors from which science may deliver us! "U. S. Releases Atom Products to Medicine." "Atom Research By-products Treat Skin Cancer Successfully." The end of the happy possibilities doth not yet appear. "Special Research Project Set Up in N. Y. Hospital Testing Russian Eye Treatment." A treatment which the American-Soviet Medical Society has reported successful in arresting disease in 77 per cent of the cases treated. Surely here we may see, shall we say, eye to eye with our Russian brothers!

**L**ASTLY I bring you a little pamphlet from Pendle Hill where so many good pamphlets are born. It deals with "Foundations" and was written by Howard H. Brinton. "In our formal education we are taught how to adjust ourselves to our external environment and how to secure the correct ideas about it. The world deep within us in which resides the ultimate meaning and goal of life is ignored. We are educated to obtain success in the world as it is, not in the world as it ought to be."

"If," says the wisdom from Pendle Hill, "the world as it is asks us to do something, we do it, for our foundation is on the surface controlled by popular opinion and not on the Rock of Truth." So we bow our heads in shame and think of Hiroshima and the doings at Bikini, staged, as a thoughtful correspondent to a *New York newspaper* put it, "as though it were a Broadway spectacle produced by Billy Rose." But we must lift them again to this challenge and command.

If a large number of persons will not dig deeper to a firmer foundation *then at least a few must*. I have faith to believe that a few of you will. Perhaps more than a few. So bless you and give you a good Christmas!

### THREE HUNGERS

(Continued from page 29)

operate—as in the areas of worship, recreation, social service and Bible study. I then gave a brief description of the recent World's Student Christian Federation conferences I had attended in Switzerland and told them that their own reorganized German Student Christian Movement was represented. Quite unwittingly, I brought the talk to a climax as I sought to outline world plans for the future of student relief, exchange, and conference.

As a student religious worker in the United States for the past twenty years, I have spoken to all kinds of student groups at home and abroad. However, I humbly and solemnly record before God, I have never had such an experience as I had at Marburg that day. First came the rush of questions about students in politics, about Christian social service, about student exchanges and scholarships, about relief, about books, magazines, clothing, and food. Then came the long line of personal interviews which were emotionally tearing. I sat and listened to their stories of terrorism, persecution, displacement, eagerness for truth, and, underneath it all, hunger, physical hunger—always hunger.

**O**UR experiences at Berlin and Marburg, supplemented by later experiences at Frankfurt and Heidelberg, led us to certain conclusions. The three great hungers of German students must be met with Christian understanding and love if we are to destroy forever the evil ideology of the past and reforge the links in the chain of world fellowship of the future. To this end certain things can be done by Christian college students in America:

1. Packages of clothing are always welcome. Eleven pound packages, one per week, can be mailed to a specific name and address, by any American, to anyone in the American zone.

2. The quickest and surest way to save lives is to provide \$10 to CARE, Cooperative Admittance of Relief to Europe, 50 Broad Street, New York, N. Y. This amount of money will release at once from some warehouse in Europe, 40,000 calories of food. It can be sent to anyone anywhere in the British, French, and American zones. Lists of needy students' names will be kept in the offices of the Methodist Student Movement, 810 Broadway, Nashville 2, Tennessee, and the United Student Christian Council, 156 Fifth Avenue, New York 10, N. Y.

3. Support of the World Student Service Fund and the World's Student Christian Federation. Both agencies are engaged in effective relief and reconstruction.

4. Above all, German students need Christian fellowship. This can be given in the following ways:

- a. All types of good literature, in English or German, should be sent to them.

- b. American students should develop pen friendships by corresponding not only with German students but also with students of all other nations. It should be noted that most of the German students have studied English in their equivalent of high school and college. They are therefore eager to correspond in English and to read English literature.

- c. As soon as possible, exchange scholarships should be made available.

- d. Also, at the earliest opportunity there should be teams of students, like caravaners, who would visit Germany, and other countries, carrying messages of fellowship and good will. Similar caravans from European universities should be encouraged to visit among our students.

- e. The Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York 10, N. Y., and the boards of missions of other churches are opening up possibilities for short term missionary service. There probably has never been a period in the history of Christendom when such service would be as strategic and timely as now.

**F**OR college students the words of Sir Cyril Norwood, in the *London Times* of September 22, are important: "There is no way of combating this danger to the human spirit save a long process of education, involving a good deal of travel and much interchange of students. Much may be done by the teaching of the political sciences to fit the new order, but the best education will not bear its fruit until a good many years have passed. Moreover, in my view, civics, however ethical, or ethics, however civic, is not enough; these values alone do not enable human greed to resist temptation.

"I believe in the long term that it is only a revival of religion, by which I mean a belief in a personal God, that can save humanity, and all the religions and all the churches will have to cast overboard much lumber before they can again speak with strong authority. No one can roll back the curtain from the future. But if fear is to be cast out, and peace is to reign, the Three Powers must today agree and cooperate. On the United States, on Russia, and on Britain lies the responsibility for the future of mankind—and the time is short."

Finally, it should be noted, time and survival are now in a race. The winner will probably be decided before long. Europe is a clear picture of the collapse of nations. Whether the final catastrophe for Western civilization, as we know it, will be complete or not remains to be seen. There is only one deterrent and one hope. That is Christianity.



# Washington "Protects" Our Morals

DON A. BUNDY

THE front page story that is currently spoiling my breakfast deals with a book called *Economics: Principles and Problems*. The War Department announces that it's being withdrawn as a text for servicemen and women because . . . well, I don't know the real reason, but apparently the *Chicago Tribune* criticized the book and the president of the National Small Businessman's Club said the material is "pure communism." This radical bit of publishing bears the imprint of that little known company, Harper and Brothers, and is being used in over a hundred schools and colleges.

I haven't been able to get a copy so I'll probably stay uncorrupted, but the news story gives me a point of departure for the non-Christmasy section of this department. In 1944 a group of our representatives in Washington decided to keep our soldiers unspotted by irreligious indoctrination by opposing the distribution of *The Races of Mankind*. One of the grounds was that an illustration showed Adam and Eve with navels. (Having little to do with the objection were some rather "definite statements" about race.)

Those good souls, who presume to protect us from indoctrination, should realize that the only non-fiction writing which has no bias is that which gives directions for bird-house building—and then, even that is based on an opinion regarding birds. The problem is not so much one of finding harmless books on vital issues—there aren't any—but rather that of finding books with a good, healthy point of view which stand up where they can be seen and evaluated. For us, who ought to admit to a Christian and democratic bias, the problem is to get enough good books with these points of view strongly set forth.

A new book in the economic field happily corrects the impression that Harper and Brothers are completely communized. *Economics in One Lesson* by Henry Hazlitt (\$2), promises to enlighten any reader painlessly. But Dr. Krebs, a prof at Stanford University, concludes a scathing analysis of the book with these words:

"Political reactionaries will whoop it up for this book. Most economists will be amused. But laymen desiring a genuinely scientific and popularly written introduction to economics continue to use that classic volume of Henry Clay, *Economics for the General Reader*." I'll go along with the man from Stanford.

Let it be stated, however, that there is no way to read any one book on any one subject and feel that you're an expert. Economics is not a happy little field which stays under the microscope for careful examination. It squirms and wiggles into almost every area of human relations today, and this means we need to look for the dollar sign behind every national and

international development. What belongs to Caesar and what belongs to the Lord is somewhat mixed today. *motive's* "saving remnant" must, therefore, put away any fear of dirtying their minds with matters monetary.

A Mr. Hearst, who manages a newspaper or two, has injected himself into the book field as one more guardian of the public—this time claiming its morals are at stake. Edmund Wilson dashed off a few pieces, had covers put on them, and with the help of Mr. Hearst and anti-vice people pulled in a lot of dough. Mr. Hearst's name has been on newspapers which printed stuff particularly "in the public interest," but of course that doesn't make Wilson's book any better. Publishers and booksellers are naturally excited lest they spend some time in jail or, even worse, lest "unhealthy censorship from the outside" gain public support. In the trade journals they keep mentioning freedom of the press and "internal" scruples for publishers.

## THE CURRENT CROP

*The Natural History of Nonsense*, Bergen Evans. Knopf, \$3. This is a major contribution to the fight against the multitude of falsehoods which "everybody knows." Much fun to read, more fun to talk about to your friends who keep on repeating these "errors" as fact. Everything, from common superstitions about hair turning white over night to dangerous fallacies about race, gets a clever going over.

*The Miracle of the Bells*, Russell Janney. Prentice-Hall, \$3. Through the kind offices of a secretary at Prentice-Hall we learned in the spring that this was a "sure-fire" book. It may hit the best-seller list by the time you read this. But it is a novel you can afford to miss. A press-agent, a funeral and lots of bells.

*My Boyhood in a Parsonage*, Thomas Lamont. Harper, \$2.50. A famous banker remembers on paper that he's a Methodist minister's son.

*Glass House of Prejudice*, Dorothy W. Baruch. Morrow, \$2.50. Previews of this sound good, exceptionally good. Sorry we haven't read it yet.

*King Jesus*, Robert Graves. Creative

Age, \$3. No! Another illustration that the New Testament ought to be read more. Incidentally, for Christmas send out a few copies of the new Revised Standard Edition of the New Testament. Nelson, \$2. Read one yourself. Or try Smith-Goodspeed "An American Translation," Popular Edition \$2, University of Chicago Press. Or the Moffatt Bible, another radical book bearing the Harper imprint.

*Thinking About Religion*, Max Schoen. Philosophical Library, \$2. Stimulating, if you've never thought about religion.

*Christian World Mission*, William K. Anderson, Ed. The Methodist Church's Commission on Ministerial Training, \$2. For Christians who care.

Economic note: The high cost of reading which disturbed even young Lincoln is making the public and college libraries even more indispensable for the student who wants to know the score. It's smart, in view of rising book prices, for you to set yourself a monthly book budget—for books only—and use it on books you are not able to borrow soon enough. Work out a deal with some good friends. Each of you buy a different book from a list you all like. Swap around—two weeks to a person for each tome. It's cheaper and you keep a book for yourself. (If you don't put a fortnightly limit on reading time you'll never keep up.)

Also good business: watch the newstand racks each week for new and good reprints—selling from two bits to a buck. Some mighty fine writing, which you've always ignored as too expensive, is coming along now. New slogan: "Cut a movie, read three books instead."

Christmas vacation special: If you haven't yet, read Philip Wylie's acid thoughts on you and me in *Generation of Vipers*. An "oldie" but packed with stuff to argue about. When you finish it, you'll appreciate Santa Claus even more.

BUY AT LEAST ONE OF  
THESE . . .

*Hiroshima* by Hersey—a buck seventy-five. It beats Frankenstein.  
*The Natural History of Nonsense* by Evans—an even three.



# Money Is the Root of All Evil . . . Give Me Evil

ROBERT HAMILL



DEAR EDITOR:

You will go a long way to find a poorer remedy for poverty than the Gospel which begins, "Blessed are the poor." Those poor begging disciples of Jesus were taught the holy trinity: peace, purity, and poverty.

Don't shout back at me, "Poor in spirit, you dope." That's not what Jesus said. It's what his followers wished he had said. Look it up in Luke. Luke was written fifteen years before Matthew; scholars (if men can be scholars of so slippery a subject as mysteries and myths) declare Luke to be the genuine Sermon. And Luke says, "Blessed are the poor:" the tramps, the beggars, the hungry, the homeless, and the sick. Blessed are these, said Jesus, for they have the Kingdom of Heaven. Exactly. They will find joy in heaven, but hardly in this life. Now I take it, sir, that *motive* is not concerned with such insubstantial things as crowns in heaven, but with the good things of this earth—things you can eat and wear and pay your bills with. If so, this meek and lowly Jesus is a dangerous fellow to follow.

Jesus renounced wealth and rejoiced in poverty. I wonder what the red-blooded pioneers, and Henry Ford, and sixty-million-jobs-Wallace would say to anyone who said to them, "Blessed are the poor."

Luckily the Christians never took Jesus very seriously. With the rise of capitalism,

the Protestants became thrifty, industrious, and they salted away capital and got into the income-tax-paying level of society. The church, with more wisdom than virtue, exceeded the fervor of its preaching against wealth only by its zeal in obtaining it. Imagine a successful preacher—that is, one who stays over two years with annual increases in salary—imagine his saying, "Blessed are the poor . . . and now, brethren, I want you to give a generous offering to the Lord." Or, imagine his preaching from the text, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into heaven," then telling his finance committee to go see Will Philbank and get a thousand bucks for the building fund; besides, it will help get Will through the pearly gates. "Ye cannot serve God and Mammon." Indeed, nor can you serve God without some mammon clunking in the plate on Sunday morning. Luckily, the Christians have been wiser than their Master, which they already know, and I need not tell you.

Jesus renounced wealth, yet depended on wealth to keep himself going. He lambasted the rich, then turned around to beg from them. So far as we have any record, he never did a day's work with his hands. Never supported himself, much less a family. He had no house, no taxes. He lived off his friends, Mary and Martha, a kind of chivalry in reverse. (It is easy to psycho-analyze Jesus. A clear case of manic-depressive. Revolt against frustrations in his youth. Boyhood privations in a carpenter's shop. Sour grapes. That sort of thing, you know.)

Later on, he sent out his disciples without money in their purses. Beg, he told them, beg. You deserve to receive from the rich. A laborer is worthy of his hire. So, while he denounced those with means, his disciples had to live off them. A delightful bit of inconsistency, permitted only to the great. Jesus scoffed at the blind leaders of the blind. What think you of the poor leaders of the poor?

"Be not anxious about what you shall eat, and what you shall drink, and what you shall wear, for your heavenly Father knoweth that you need these things." It sounds ideal, eh?

God will take care of you,  
Through every day,  
O'er all the way,  
He will take care of you,  
God will take care of you.

God will feed you as he does the birds, clothe you as the lilies of the field, to surpass the glory of Solomon. To get the truth of that etched into your dumb brain, editor, look at Europe, and see the shriveled legs and bloated stomachs slumping in the gutters. See? God will take care of you. Be not anxious.

And Jesus told people "to have nothing," "to be generous with what you have." Share your nothing! Give away your goods, he said. All of it. Did Jesus realize that charity is a degrading experience—not for the man who receives, but degrading to the man who gives? It tempts him to pride, and often makes him a measly little prude trying to buy his way into heaven.

Another thing. How can men develop the abundant life without money? How can they have music and books? Send their kids to college? How, if they are poor, can they respond to the impulse to be generous? How can they entertain friends at dinner, send gifts, go to a concert? There can be no abundance without the wherewithal.

The naked truth is exactly what Jesus once said, "To him that hath shall be given, and from him that hath not, even that which he hath shall be taken away." That's Gospel preached by the NAM. The man with money can invest it and make more; the man with little money gets squeezed out and what little he has is taken away. Cutthroat business merely obeys the Scripture.

It seems mildly insane, in our kind of world, to tell a man that if he can get poor enough he will be happy, and to teach him that life does not consist in abundance. That idea puts a premium on begging. It gives economic power to those who take no responsibility for others and who go out to get and grab for themselves. It seems plainly to say to the decent people,

You'll have pie  
In the sky  
By and by.

But I'm hungry now, and so are others. Too bad, because I don't see how starvation helps the Kingdom. But I'm a simple man, and do not understand the complexities of religion and economics. Surely the Master cannot have been wrong.

Regretfully, and still hungry,  
SKEPTIC

P.S. We'll have dinner together in heaven, if we both make it. Save me some pie. Chocolate, please. With whipped cream.



I suppose for some of your readers of the November question box, you proved beyond a doubt the existence of God. I want to believe what you said there, and I can when I come out of church. But I have one science course which upsets my whole apple cart. Can science ever prove or disprove the existence of God?

In an age of radar, television, and atomic energy, many have felt that science can probe and understand every aspect of reality. The scientific method has almost become a messiah for some. They say, "Unless science can prove something as true, I shall not accept it. And since God has always been thought of as *the* Reality, I shall depend on the results of scientific investigation as to whether God exists, and as to what his character may be." Those who call themselves scientific humanists add, "The love and forgiveness of 'God' are proved and observed only as those characteristics are seen in groups of people. 'God,' however, does not exist beyond nature and human beings. In the lives of men and women the spirit of 'God' exists with certainty, for in these people his spirit can be tangibly seen."

Certainly we ought to use the scientific method as far as we can; above all we should never let our religious thinking become shoddy and mere armchair speculation. The scientific method asks us to keep our thinking geared into real problems, to think carefully, accurately, completely, and to constantly observe and record. But to get back to our question, can this method prove God's existence? Read these lines of *Renascence* by Edna St. Vincent Millay:

The soul can split the sky in two,  
And let the face of God shine through.

The scientific method cannot touch these two lines of poetry as to whether they are true or untrue. Personally I feel that such an utterance is spiritually true, but I arrive at my conclusion by going *beyond* the scientific method of observation. The scientific method can determine whether those two lines have the proper meter to be called poetry, but that method cannot say anything about the beauty or truth of the idea. And the same thing is true about music. Three people attend a symphony. The scientific method can tell them how many wave lengths each tone of the notes in the symphony possesses, and whether the symphony is written according to the proper techniques of musical composition. But science cannot tell each of the three persons how much he can enjoy the symphony. One who cares only for boogie-woogie feels that the symphony is highbrow—that it is for just the long-

## Don't Kid Me, I Want the Truth Department

THOMAS S. KEPLER

hairs! The second, with very little technical appreciation for music, says he likes the symphony because, "It does something to me." The third, perhaps a composer of symphonies or a skilful conductor of symphonic music, is raised to the "seventh heaven" of enjoyment. These three instances indicate that there are aesthetic values which the scientific method cannot prove; such values are relative in their worth to the subjective appreciations which different individuals possess.

If the scientific method is unable to prove the *value* of poetry and music, it is also impotent to prove God's existence.

The task of science is to describe the phenomenal aspects of our universe; the task of religion, theology, and philosophy is to interpret meanings within our universe. Science tells us about a carefully designed cosmos, an organism in which all parts of the universe are held together by an integrating spirit of life; it tells us that this universe extends a million light years into space; it informs us that this little earth of ours is probably the only planet in the whole universe with the proper environment for human beings. But the scientific method stops there. Whether this awesome universe is the result of chance or the



"Does Santa Bring Things to All the Kids, Mama?"



work of a Designer called God must be determined by the inferences man makes from his observation of this intricately woven, seemingly purposeful universe. A biologist who believed in God made his inference in this way: he held a fountain pen before me and said, "I know from both reason and experience of no fountain pen ever to come into existence by mere chance. Every pen admits to a designer. Therefore I make analogous inference from these two criteria of truth—reason and experience—that the universe, so intricately described by science, could not happen by chance. As a biologist, I see organic life; I discern tiny cells tied together by an interrelating life. I know these organisms I observe in my laboratory are the results of a Designer. However, when I say I believe in God as the Designer, I am not speaking as a biologist, for biology can only describe what the organism looks like. When I believe in God I make that statement as a person who goes *beyond* scientific description, yet as one who bases such a religious belief on the data brought to him through scientific description."

Let us keep remembering that religion is an art; it is not a science. Science and the scientific method can take us part way up the mountain in our search for Reality; at the foothills scientific description must be bade adieu as man in his living experience of God finds himself approaching the peak of Reality. God is best proved by those who are desirous and capable of "practicing the presence of God."

I think I've had some pretty good teachers and I know I've read the better books. I believe my religious beliefs are rationally sound—that is until the day life stops rolling along so comfortably and the bottom drops out of everything. At those times I'm not certain of anything I believe. What is it that can make you certain of what you believe—on all kinds of days, every day?

It was less than ten years ago that I found myself experiencing a "dark night of the soul," a time in which I was working many hours a day with a number of difficult and important problems. Along with my regular work I was using almost every available moment to finish some urgent writing. I was both physically and psychologically tired. I remember the setting so clearly: It was in my living room on a December noon; I was playing "Liebestod" from Wagner's *Tristan and Isolde* on my record-player. Then the mail brought me good news as a partial reward for my weeks of disciplined effort. As I played "Liebestod" again that day it seemed as though the heavens were opened, as though my soul were momentarily lifted from time into eternity; the tears

which flowed from my eyes were tears of joy. I knew that day that I was in touch with Reality! I had read books about Wagner—and "Liebestod"; others had told me of their appreciation of that great work; but now I was certain of its depth and greatness. The reason?—it had woven itself into the most intricate fabric of my feeble soul.

And so it is with our religious beliefs. The Bible, the church, the council with its creeds (external authorities) may tell us what we ought to believe; but these beliefs will never have real certainty for us until we live them. The two highest tests we have for religious truths are those of coherence (are the beliefs reasonable and consistent?) and pragmatism (are the beliefs workable; do they speak to my inner experience?). The church, the Bible, the council with its creeds can tell us the great directions in which our religious living and thinking ought to move; but the validity of these suggestions can be proved only as we weave their ideas into our daily living.

One example will suffice: How can I be sure that forgiveness is basic in my Christian living? I know of a capable woman who let animosity slowly creep into her soul. She began to be enervated; she retired from her community leadership; she visited her doctor and finally her minister who was trained in Christian psychiatry. This pastor discovered her animosity toward a person in her community; he told her to go to that person and seek forgiveness for her pettiness, so that a Christian relationship could once again exist between those two persons. This advice was followed by this psychologically ill woman. Gradually she began to take on verve; she reassumed her leadership in her church and civic affairs. Certainly this woman was convinced that forgiveness is a basic essential in Christianity, not merely because she had read about forgiveness in the New Testament and contemporary books of practical psychology, but mainly because she had *lived* the fact of forgiveness. *Living a religious idea is the surest way to prove its certainty!*

#### SAINT JOHN OF JERSEY

(Continued from page 25)

WOOLMAN also scrutinized his own living habits, aware that "a humble man, with the blessing of the Lord, might live on a little, and that where the heart was set on greatness, success in business did not satisfy the craving, but that commonly with an increase of wealth the desire for wealth increased. There was," he added, "a care on my mind so to pass the time as to things outward—that nothing might hinder me from the most steady attention to the voice of the True Shepherd." This examination included his home and its appointments, for he was

disturbed lest the "seeds of evil desire have any nourishment in these our possessions."

All this does not imply that Woolman believed in poverty—or even in a bare minimum standard of living. He believed in a moderate mode of life and simplicity in its best sense.

He was likewise opposed to inherited wealth. In his "Plea for the Poor" he cautioned that wealth treasured up for another generation may be applied to evil purposes when we are gone.

FOR Woolman the examination of one's own possessions and one's own business were but a part of the task involved in seeking first a Christian commonwealth on earth. One's duty did not stop there. Having striven for these right relationships in one's own life, one could then seek to establish right relationships in society.

This he attempted to do, and in at least one cause he was markedly successful. As much as anyone in the colonial period in America, he aroused the conscience of persons to the evils of slavery. His influence was far-reaching upon the Society of Friends, as well as among other groups.

He was likewise vitally interested in the welfare of the Indians, and made more than one visit to them in a remarkable spirit—hoping that he "might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they might in any degree be helped forward by my leadings of truth among them."

IN all these causes he was the concerned Christian business man interested in the society of which he was a part. He was not a crusader, an orator, or a lobbyist. His method was direct personal contact with those involved in what he considered immoral practices. To them he went quietly and presented his case. This he did with everyone, from the local tavern keeper to the owners of slaves in the South, or even to the industrialists of England. He believed that persuading them was far more important than legislating against them. He was essentially a reconciler rather than a revolutionist. He believed that the method of open, direct attack aroused opposition, placed those attacked on the defensive, wounded their pride, and retarded the cause of truth. His was the slow but sure approach of which there are too few advocates in the world.

In every phase of his life Woolman strived to attain one objective—sensitivity to the leadings of the spirit. In that he was remarkably successful. His conception of the purpose of life he expressed in these memorable words, "to turn all we possess into the channel of universal love becomes the business of our lives." This purpose he embodied in himself in a lifetime of service as a Christian business man.



# Jitterbugs and Gangsters

MARGARET FRAKES

HERE is food for thought for those concerned about the content of American films in reports of how those films are being received abroad today. When American military government forces embarked on a program of political and psychological regeneration in former enemy countries, much was hoped from their use of American films to help in that process. How, today, is that hope being realized? In Germany, not so well, according to reports coming back to the New York Times and to *Variety*, trade paper of the amusement world. Cables Dana Schmidt to the *Times*:

"The thirty American films shown to Germans since the end of the war have, with only a few exceptions, had no observable effect in the political and psychological regeneration of the Germans and have, on the contrary, reduced American cultural prestige and probably damaged the future market for American films in Germany."

A *Variety* correspondent reports that American films now going to Germany and Austria are those which paint this country as a "race of gangsters and jitterbugs."

The majority of American films, to be seen on German screens, Mr. Schmidt points out, have no implications one way or another concerning the democratic way of life. Most popular so far, it seems, have been *Young Tom Edison*, *You Were Never Lovelier*, *Seven Sweethearts*, *It Started with Eve*, *The Sullivans*, *Madame Curie*, *Dr. Ehrlich's Magic Bullet*, *100 Men and a Girl*, *30 Seconds Over Tokyo*, and *Moontide*. *30 Seconds Over Tokyo* and *The Sullivans* have recently been withdrawn from circulation. The reporter does not say why, but a clue may be found in the words of a writer who spent nine years in prison for his work against totalitarianism and is now in Berlin. Writing for Worldover Press, he says:

"What improvements could be made in the choice of American films! One of these showed American troops conquering Japanese islands. It was not Japanese defeat that produced a disgruntled audience, but the parade of American armed might. 'We have seen enough of this in our own country, and we never want to see any more of it for the rest of our lives.' That was the common reaction, along with: 'Look at them—the democrats! They are no better than we are!'"

Two other films concerned with Pacific warfare, *So Proudly We Hail* and *The Sullivans*, were still being shown in Germany when Mr. Schmidt cabled his dispatch. The showing of another film, *K-225*, which portrayed bestial practices of German submarines, has created violent demonstrations, but it had not been withdrawn. The Germans, the Worldover

Press writer pointed out, objected to having themselves all lumped together—even those who suffered for democratic activity as responsible for Nazi excesses.

So far, showing of films in occupied nations has been under army direction, but it is expected that it will shortly be turned over to regular commercial channels, in which American films will stand on their own merits. That they will hold their own is indicated by reports that even the Russians are distributing some American films in their areas because they have not enough of their own and because audiences prefer the technically superior American product. In Austrian commercial houses, American films have so far done the best business, followed by British and "approved" German films (the latter mostly musicals). Russian films have been avoided because audiences find them almost straight propaganda. In Germany, however, the Russian films are popular.

IN Japan, there is encouragement in a report that *Abe Lincoln in Illinois* broke all Tokyo box office records last spring. At that time, nine American documentaries, nine features and two shorts had been shown in Japanese theaters. Occupation authorities announced that they meant to use live plays, newsreels, radio, and entertainment and documentary films to show that democracy means responsibility as well as freedom. However, the choice must not have been too careful, for during one week last summer five crimes in Tokyo were solved by the confession of a man who described himself as "the Arsene Lupin of Tokyo." He had just seen a Hollywood "Arsene Lupin" film at a local theater.

Incidentally, a democratic Japanese recently told an American interviewer that the government's wartime propaganda designed to paint Americans as rapists, murderers, and torturers had been ineffective because adults were too well acquainted with American business men and missionaries to believe it. Then he added:

"In only one way were our military successful in misleading the people. By frequent reference to your crime and sex motion pictures the idea was wide-

ly spread that Americans were gangsters and their sex lives habitually loose.

That definitely helped to arouse our people to a feeling of distrust."

Now, for some items on our film relations with our former allies. Roman Catholic Bishop Edwin V. O'Hara of Kansas City told a reporter on his recent return from a visit to Brazil that our relations with that country are being seriously harmed by the export from this country of films which have been branded as morally offensive by the church. He said that films which thoroughly misrepresent this country are being shown in Rio de Janeiro and other cities. He referred specifically to *The Outlaw*, pointing out that films of this type do harm by indicating that they picture the actual social background of North Americans.

MEMBERS of the British film industry are warning that the current practice of importing American producers and directors and other technicians to make films in England will turn British films into phony facsimiles of Hollywood products and result in "artificiality as obvious as American attempts to reproduce the English scene in United States pictures." A British director is quoted as saying that British films made by British producers will show "the British way of life" in a manner as true to life as possible, particularly since they are not bound by the Johnston code which "apparently allows the sniggering innuendo but not the honest statement."

Could we say the same thing for producers of American pictures? That they are to be preferred to imported technicians because they show American life as it is? We all know the answer. It is a fact, sad but probably true, that films conducive to the political and psychological regeneration of Germans and Japanese have not been shown in occupied countries because we have no films conducive to producing political and psychological regeneration of people anywhere. All the more reason for us to continue to keep our minds as well as our eyes open and to plug for more films worth while in theme as well as in technical quality.



# A Negro on the Edge of the Crowd Quietly Walked Away

MARIANNE D. SMITH

IT was a hot afternoon in July, and Georgia's flies swarmed over the heads congregated in the town square. Hands reached down and brushed them off bare legs; battered hats fanned them away from sweaty faces. The faces were intent—straight lines drawn straighter, lax mouths dropped farther open, deep-set eyes looking even deeper. They were the faces I had known before. They were farmers, small businessmen, moonshiners, mountaineers, and small town citizens. They were smart, they were ignorant, they were dull-witted from too little food and too little understanding, they were belligerent, they were peace-loving, they were thinkers, they were lazy, they were kind, they were cruel—in simpler statement, they were the citizens of America, the "common man" and his wife.

And they were voters. That was why they were congregated in the town square. More voters registered for the coming election than the little county has ever had before. And they were here to listen to the man they were voting for, to be sure they were getting what he had promised through the newspapers and his bush-beaters. They were Talmadgites, and "old Gene" himself was speaking. He was drawing a picture of Georgia as he was going to fix it up for them.

It was not a Georgia whose citizens would live together in peace and progress. It was not a Georgia whose children were to be taught that democracy depends on sharing and working together for the good of the whole. It was not to be a government of the people, by the people, and for the happiness of all concerned.

"This election rests on one issue, and only one—" Gene shouted. And in no uncertain terms, he declared that the one issue was white supremacy in Georgia, which he pledged himself to keep. "There will continue to be white primaries," he promised fervently, "and white waiting rooms and white buses and trains. No child of yours will have to sit by a nigger on a bus, or by a nigger in school. . . ." There was a loud cheer. . . . "We folks have always known how to handle our niggers, and we don't need anybody to tell us. . . ." Another cheer, even louder. . . . "We love our colored folks. We know

how to take care of them, like we always have, but . . ."

Yes, Gene Talmadge, like we always have: keep them in their "place," keep them in the crowded and the dirty part of trains and train stations, keep them out of our water fountains and rest rooms, keep them on a lower wage basis so we can keep more of the profits, keep them on the shanty side of town, keep them out of the elections where they might express their God-given right to an opinion, keep them in the crowded schoolroom with little water and poor heat, trying to learn something under poorly-paid teachers. We know how to take care of our colored folks, all right. But we don't know how to be democratic, to be humanly decent, to be Christian—not yet.

A high school girl next to me had a copy of Hitler's *Mein Kampf* under her arm. "He must be getting his ideas from this," she said in disgust, and walked away. But she was the only one. The rest cheered.

"Now I want to make a little test," Gene went on, about to use a crude kindergarten political technique. "How many of you folks out there would like to see the niggers vote in our primaries, and sit by you in schools, and on the buses? Just put up your hands if you're going to vote for that kind of Georgia—"

He looked out over the crowd, over the tulip poplars swaying slightly in a hot breeze, over the red clay dust that had settled on the watermelons and cantaloupes for sale along the curb, over the faces of these citizens of America, intent on his words of filth and prejudice; feeding on them. Some of them began to look

about. Was there anyone there who wanted that kind of Georgia? Three hands went up. Three women out of the multitude said yes to decency.

"Well," Gene consoled them, "I feel sorry for these three women who really want to live in a state ruled by niggers. They'll be wearing sack cloth and ashes some of these days." There was a laugh and a loud cheer. One Negro on the edge of the crowd quietly walked away.

The speech ended with a few quotations from Lincoln and other great men—their words twisted and desecrated. The crowd cheered each one, and then slowly dispersed into the summer afternoon, nodding their heads that "old Gene" was the man. "He keeps his promises."

WHY do these folks of Georgia keep voting for Talmadge?

Why do so many citizens of our "democracy" feel so fervently that they must vote to keep white supremacy, forgetting to be interested in improving their health, their land, their roads, their schools, their neighborhoods?

"They are uneducated," we say. Lots of them are. They may have been through school and perhaps to college, and they may own businesses in town, but they are uneducated in that they have never let their minds travel into the venturesome belief that there really can be a community where people would live together happily despite color and nationality, and that such a community would net rich results to all, in more than monetary value. They have not adventured with the thought that real democracy would be worth while, and fun to build.

"They are poor," we add. Lots of them are. They are still in debt for their farms and homes from 'way back in the '20's. They have poor land, which they love because it's theirs, and cannot clear enough to buy the machinery that would improve it. Some of them have neither the mental nor the vitamin energy to care about improving it. Any change is abhorred. So they vote for more Negro restrictions and lower taxes on farms, rather than school and health improvement and better government.

(Continued on page 46)





# One Man's Meat or, Parlor Games Drive Me Nuts

MARY BROWN SHERER

YOU know how they are. You hardly get your rubbers off before they say, "Now, someone goes out of the room," and you are ushered into a closet while they think of a vegetable or an adage. They are the players of parlor games. When two or more are gathered together you may as well make up your mind to a lot of frantic endeavor.

All on your account, the atmosphere is disagreeable right at the start. You have to have the game explained. The others, all born public speakers, want to tell you how it goes. They lecture you, simultaneously and with frightening firmness. Since it is something brand new and not to be discovered by Elsa Maxwell for months, they bicker among themselves about the rules. Finally, in utter confusion, you say you understand.

The chances are that the motif is cultural. With a college degree and subsequent reading, you feel that you are reasonably well educated. But when someone sits back and complacently announces that he begins with "b" your mind is suddenly wiped bare. You can think of nobody whose name ever began with a "b." The rest mutter impatiently, "Come on! Everybody knows that!" while you mentally scuttle around and wonder how you got through school. Finally you do think of a "b" which is barred because of its obscurity (implying that you simply made it up) or is shrieked by an old hand before you can open your mouth or turns out to be a peninsula and not a person.

Or perhaps the game revolves around some talent, some offshoot of the Muses. You won't have felt as silly since the church pageant. You are expected to get up and act, impersonating King Lear or tapioca. Or with no artistic ability whatsoever, you must draw "I'm a ding-dong daddy."

Then comes the time you rest your joints by earnestly filling in spaces on a piece of paper. After they have been filled and argued over (every addict dearly loves this feature), there are some special stunts. The object is to get the neophyte into as undignified a position as possible, preferably under the rug. You, in your new

suit, cooperate, all innocence, and exorcise yourself from two cups of flour. After the others have had their laugh, everyone is sufficiently relaxed to go back to the heavier program, back to the goings-out-of-the-room.

It's a dreary business, out of the room. You stand in the hall, rather embarrassed with your own company. You study your face in the mirror, the calling cards on the tray (people you never heard of—depressing), the wattage of the light bulbs. You listen to them inside, a gay little clique, muttering and whooping. When you are finally called back, amid much laughter, you find that the salted nuts are gone, every comfortable seat is sat on, and there is nothing for you but to lean against a doorway and grieve.

You go out for a sociable evening and find that there is no conversation, but merely repeated choosing of sides, many whisperings, and long silences while everybody thinks. You may as well face it: you can give up or give.

\* \* \*

*motive* readers in five widely separated colleges have read "One Man's Meat" and commented upon it. Noma Souders of U.C.L.A. says: "My sister and I had just gotten into a discussion on the same subject shortly before it arrived." Marjorie Boyd of the University of West Virginia reports that she has heard some of the same criticisms of party-game recreation. John E. Kirby of the University of Arizona calls it "an excellent presentation of the usual method of social recreation designed for the nine-to-thirteen-year age group which is often offered to college-age or adult groups in place of a recreational program designed for intelligent social groups."

"We have the case of the somewhat introverted person in a trite party situation," suggests Sarah Pulos of the University of Arizona. Bob Payne of the University of Iowa counters: "I prefer to think the victim has undergone a lopsided recreational treatment somewhere along the way and that she is not anti-social, as the article might imply."

Marjorie also says: "It would be a very funny world if all people liked the same

kind of games. If a person knows the type of party he has been invited to and doesn't enjoy it, he should stay away." Marjorie Girtner also of Arizona footnotes: "If he does go to the party he should bear it and wait for his type of game to be played." The replies of others indicate they think the fault lies in the games themselves. "Such games are fun occasionally when you are in a group of old friends, but they are terribly overworked," believes Fred Strasburg of Boston Theological Seminary. "The games often get into a rut and seem childish and pointless," agrees Marilyn McLean of Arizona.

Analyzing the games a bit, Fred says, "Games, especially in a group where the members are more or less strangers to one another, are for the purpose of setting people at ease. Yet guessing games often have the opposite effect. Instead of bringing out a person with a retiring nature, they tend to embarrass him and make him feel self-conscious. He is therefore likely to withdraw from the group."

"Entertainment should be such that group unity is obtained where individuals can lose their identity rather than have it emphasized," Noma believes. Fred suggests games like "Up Jenkins," which might be more widely used. But, says Marilyn, "To plan recreation in which all may participate is indeed hard unless party games are included."

Sarah sees a "need to develop our conversation to its highest form" and thinks "we should work for inclusiveness yet variety and charm in our fellowship programs." Noma concurs that "the ideal recreation would be that in which friendly conversation was joined with activity. However, the attitudes of the participants can make the entertainment a success or failure for themselves. A person who is embarrassed to perform might realize that it helps him to enter into the group when such a situation is set before him. He might be led to see that his self-conscious efforts are funny to others because they would probably act in much the same manner if the places were reversed."

"The world's most streamlined recreation could not catch an individual who is determined not to be 'recreated,' espe-



# SONG OF THE MONTH

## Come, Ye Shepherds

*Kommet ihr Hirten*

Bohemian Folk Carol

Come now, ye shep-herds, Come one and come all;  
Let us then find Him Whom an-gels pro-claim;

See the dear Christ-child In Beth-le-hem's stall.  
Joy to poor shep-herds, Good will in His name.

Je-sus the Mas-ter, born on this day; God's Son, your Sav-ior;  
Bear we the ti-dings of Je-sus' birth; Glo-ry, All High-est!

so now we say, "Good news! Fear not!"  
Peace on the earth! Hal - le - lu - jah!

(Engel) Kommet ihr Hirten, ihr Männer und Frau,  
Kommet das liebe Kindelein zu schaun.  
Christus der Herr ist heute geboren  
Den Gott zum Heiland such hat erkoren,  
Fürchtet euch nicht!

(Hirten) Lasset uns sehen in Bethlehems Stall,  
Was uns verheissen der himmlische Schall.  
Was wir dort finden lasset uns künden,  
Lasset uns preisen in frommen Weisen.  
Halleluja!

(Alle) Wahrlich, die Engel verkündigen heut'  
Bethlehems Hirtenvolk grössere Freud.  
Nun soll es werden Friede auf Erden,  
Den Menschen allen ein Wohlgefallen.  
Ehre sei Gott!

from *A Little Carol Book*, Cooperative Recreation Service

cially in a group," Payne insists. "I will admit that parlor games are almost as ludicrous as Miss Sherer asserts, if they are not balanced with more active forms of recreation. The parlor games ought to come in groups of two or three, between more active games or dances, and then only briefly. They should be led enthusiastically and in the spirit of outright fun.

"Through emphasis on creative fun, recreation leaders can help people to recreate themselves—to find new vitality and freshness in all of life. The balance between the fun and the serious becomes a powerful help toward happier and more wholesome living. The accusation, 'The chances are the motif is cultural,' seems to negate the merit of creative recreation. The creative expression of personality in recreation takes varied forms. The possibilities in impersonating King Lear or

tapioca, for instance, are terrific! Even guessing who 'b' is can be hilariously creative, and challenging, when it is done in the true spirit of *re-creation*."

### PRAYER REVOLUTION

(Continued from page 34)

tem in the light which comes from Jesus. "By their fruits," said Jesus, "shall ye know them;" and this can be applied to economic systems as well as to individuals. A test which would be in harmony with the mind of Jesus, is the test of equality. Does our economy (as its spokesmen sometimes claim) actually promote and produce equality among men? Surely this is one fruit which Jesus would commend, for he was ever a foe of inequality and ever a champion of its victims. Whatever the barriers were in his day which denied brotherhood and thwarted equality, Jesus challenged them. Paul put it well when he said that in the society of those disciples of Jesus who "have put off the old man

with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him . . ." there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian bondman, freeman. Such racial, national, religious and class distinctions and barriers cannot live under the equalizing impact of Jesus.

We can also say that Jesus was interested in the extension of basic democracy. He applied his own democratic revolution specifically and clearly to the realm of religion. He contended, for example, that such a religious institution as the Sabbath, "was made for man, and not man for the Sabbath." Religious institutions themselves, had to justify themselves in terms of the extent to which they served real human needs. There are relevant ramifications, for example, for our economy. Clearly it is not enough, if we seek a truly democratic society, that we can vote every two or four years and speak our mind in between. No, this is not enough where economics and politics are so closely intertwined—not enough, that is, if our economy is a revelation of autocratically and increasingly concentrated control, privilege and power. All economic observers agree that our economy has been marked by definite growth in monopolistic trends, involving increasing concentration of ownership and control in the hands of a few. This trend was especially strong in the war period. And the Secretary of Commerce reported at the end of last June that since "VJ Day there has been a sharp increase in corporate mergers and acquisition of small firms by larger ones, a trend closely resembling the corporate concentration that occurred following World War I." And as the Senate Small Business Committee put it, "The record of the war years shows a constant increase in the importance of big business and a constant decline in that of the little concerns." The history of monopoly in our profit system shows that it involves pegging of prices at high levels, deliberate curtailment of production of goods and services needed by the people, and often the withholding of new scientific development, which might increase production at lower prices for the consuming public. The history of monopoly has also revealed that such growing concentration of economic power has always jeopardized political as well as industrial democracy.

Our American heritage reveals a rich unfolding of political democracy. It is our great and challenging task as young citizens to complete that unfolding and to democratize our whole economic life. If the economic and political systems of America become quickly and fully democratic—if they are controlled of, by and for, not a privileged class, but the people as a whole—then there will be abundance in the days ahead and assurance of peace.

DEPARTMENT EDITOR  
OLCUTT SANDERS



(Dr. Anderson's letter is his reply to Father Cantillon's article "Marriage, straight or mixed?" (October motive, p. 26) which is Father Cantillon's reply to Dr. Anderson's article "So Long As Ye Both Shall Live" (February, p. 19). And all this, somehow or other, is a reply to a letter of Mrs. Vachel Lindsay (April, p. 41). Any more replies from anybody?)

SIRS:

Rev. Joseph F. Cantillon has examined "So Long As Ye Both Shall Live" with careful scrutiny and has found many flaws in it. He has been frank and firm in his criticisms and has shown no rancor. As the author of the original article, I am privileged to reply, for there are still some things to be said. I shall be frank but will also aim to show the same good spirit.

Let it be noted that Father Cantillon and I are in agreement with regard to the main thesis of the article. We are both against mixed marriages. The critic's exceptions have to do, then, with some of the interpretations I put upon the Roman attitudes. I am sorry for this. It is always an advantage if one can state the case of an adversary acceptably to him. This I tried to do, but have failed. I feel, however, that some of the exceptions have been almost captious and that Father Cantillon has erred in interpreting Protestantism as I have in regard to Roman Catholicism. Let us consider the items of his article seriatim:

Item 1. The offender is ejected from participation in the sacrament, not from the church; but still he is not a member in good standing. His status, if persisted in, results in the loss of his soul, which, apart from a time consideration, is essentially what I said. I therefore do not feel that my original statement is far from the truth.

Item 2. It was the fact of requiring all the wedding party to be Roman that I had in mind. I stated it in terms too general.

Item 3. Our critic is frank in going beyond my own statement. Our youth should know that the marriage agreement to be signed by the Protestant party in a mixed marriage does fully repudiate the validity of the Protestant position.

Father Cantillon proceeds to outline reasons why the Protestant should not object to this: (1) since the Protestant does not believe that his particular denomination was established by God (an assumption which we do not grant); (2) since we look on all such groups as "equally valid and good before God" (which indicates that he does not know his Protestants); (3) since we would

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"gladly welcome the Roman Catholic Church into the Council of Churches" if it would come (but only if the Roman Catholic Church would renounce its claim to control and would cooperate in a spirit of Christian democracy); (4) since to the Protestant "one religion is as good as another" (which we would stoutly deny)—then, says Father Cantillon, "it is hard to see why the Protestant should object to the pledge" even though it does deny Protestantism's position.

Our critic has laid down a series of postulates which are contrary to fact and then through them points us to a conclusion which we would not accept, even if the postulates were true.

The psychology of trying to use Protestant tolerance to force us into a position that would deny our own faith is a bit naive. Roman policy where it controls compels us to be on guard. For example, in Poland, incredible though it seems, Roman Catholic intolerance forced Methodism for a quarter century to hold property under the name Southern Trading Association. With the Roman downfall there, we are now a church. Such conditions modify our tolerance. Tolerance, yes; but supine self-defeating indifference, no!

Item 4. A fact cannot be met by a theory. Father Cantillon argues his points and so do the religiously conflicting members of the average family.

Item 5. I am greatly surprised that Father Cantillon takes exception to this point. A well qualified priest I heard talk on his religion once, started with the statement, "The Roman Catholic religion is a religion of authority."

When Descartes started to build his philosophy on reason he stripped down everything and took as a foundation for his inductive system, "I think, therefore I am."

When I first read Father Cantillon's statement on this, including the quotation from Thomas Aquinas, "An argument from authority is as good as the reasons which back it up, and no better," I thought the good Father was ready to repudiate the deductive

reasoning of Roman Catholicism and to accept inductive reason as a foundation for faith. On second reading, however, I saw that he was not ready to do any such thing.

He will reason, but "from divine authority." This leaves us at the same point we were before he said it. The authority of the "keys of the kingdom" is still basic. Transubstantiation, which never could be established by reason without authority, will continue to be insisted upon. The privilege of drawing on a special bank of grace to free one from the temporal punishment of remitted sins will still operate as an indulgence. The insistence on having no Protestant wedding attendants will be continued. Those are all authoritative matters, and are typical of many more rules of the Roman Church. To the good Roman Catholic they are reasonable. To others who do not accept Roman authority, they are not. So my original statement needs no emendation.

Item 6. No comment.

Item 7. Here is the matter taken exception to by Mrs. Vachel Lindsay. It is apparent that my original statement was too sweeping. The *Catholic Encyclopaedic Dictionary* says: "'Outside the Church, no Salvation.' . . . There is a command to enter the Church which is the prescribed way to heaven. He who refused to join the Church which Christ founded . . . is in the way of perdition." This, of course, supports my statement. However, there is an allowance for those "who are in invincible ignorance." They can be saved though outside the Roman Church. Presumably good Protestants would be in this number.

There is here a modification of the exclusiveness of the "keys of the kingdom" belief. Presumably, however, anyone who has once been a Catholic cannot claim the benefits of invincible ignorance. For them the church's mandates hold. Either they obey and are saved; or they disobey and are damned, as Father Cantillon's answer on Item 1 indicates.

Item 8. This is a clever argumentum ad hominem but, as is the case with all such logical fallacies, it does not answer the truth advanced.

Item 9. My "reflection on the rosary" made the good Father forget his manners. It is not the character of the rosary prayer; the Protestant soul has a natural revulsion against a bead's representing the Lord's Prayer, even though it be a big bead.

Item 10. No comment.

Item 11. As I have said, after devi-



ous ways and multiple differences we arrive at the same point.

WILLIAM K. ANDERSON

Nashville, Tennessee

SIRS:

... It might interest you to know that I read the notice of the various summer projects in your May issue and I went to the Students-in-Industry project under the SCM of New England. It was truly the finest summer experience I have ever had and I feel you are in part responsible for my good fortune.

RALPH PARTINGTON

West Lafayette, Ind.

SIRS:

What did the editors of *motive* hope to gain by devoting a full page to the reproduction of an admittedly crude drawing of Christ in the October issue (page 9)? Since so many people find it necessary to carry with them some mental image of our Lord, I can't help wondering how this latest "conception" affected them.

W. P.

Nashville, Tennessee

SIRS:

While studying the photograph of *Cristo* (page 9, October) I was struck by the likeness of the impression on the left cheek to the shape of lips. Could this be an attempt to portray Christ as he might have looked after Judas' kiss of betrayal? I have always thought of that time of Christ's life as being one of his most sorrowful ones. The image impressed me strongly.

D. ORVAL STRONG

Lubbock, Texas

SIRS:

Upon looking through the October issue of *motive* I discover that the Student Editorial Board does not include any representatives of our colored race. I understand that *motive* does not appoint directly representatives to the Board but couldn't some arrangement be found to give them a voice on present-day issues? The magazine has always stood for absolute brotherhood. Surely such a magazine is willing to go all the way.

JIM FRIESE

Illinois Wesleyan University,  
Bloomington, Ill.

SIRS:

... Pierre van Paassen's editorial in October is severe—but difficult to deny.

CLEO HARTLEY MILLS

Portland, Indiana

SIRS:

I wuz gonna "save" a dollar this year. I wuz gonna avail myself of the vast opportunities offered by the college library. In other words I wuz gonna read the library's copy of *motive* and not spend that dollar to get a copy of my own. But I wuz just over at the library and I saw that October issue and I can't stand it! How on earth can I go traipsing all the way to the library for *motive* to prove my point in a bull-session—or break my meditative mood to go for that poem I like to muse over. Nope! It just can't be done! Here's my dollar; I give in. So it means five chocolate sundaes—so what? It means I'll get a lot more inside of me than just ice cream—so please send me *motive* posthaste! I need *motive*.

BETTY BERENTHIEN

P.S. I'm a junior in college and really do know how to write. It was just that back cover of the October issue (after not seeing *motive* all summer) that did it.

Asbury College, Wilmore, Kentucky

## A NEGRO ON THE EDGE QUIETLY WALKED AWAY

(Continued from page 42)

"They are unwanted," someone whispers. And here the finger swings directly at us, at our church. Lots of these are the folks we have lost from our congregations. They used to come twenty years ago, as they came to John Wesley long before. But we do not reach them now, and often we do not care. "They have churches that they go to," we say, and let it drop, because we do not want bare feet in our church schools, and snuff at our socials, a farm brogue in our worship services; and their pennies are not missed from our collection plates.

SO these citizens of Georgia have once more voted against democracy—and won. Not all Georgians wanted Talmadge. Many of them, liberal in thought and interested in good government, voted against him. Atlanta did, Macon did, other counties outruled him. Many Christians voted against him. Many Methodists did. But some of them voted for him. And the election returns came in.

"Talmadge carries Appling, Bacon, Baker, Banks . . ." It was a landslide of little counties, and in Georgia's unit system of voting, it is the little counties that count up—"Rabun, Twiggs, Walton . . ."

It was in Walton County, near Monroe, several dark nights later, that a farmer was driving home in his car with two Negro workmen, one out of jail on bail, the other a friend, and their two wives. They were approaching the banks of the Appalachian River. Suddenly two cars blocked their way, and about twenty men with weapons surrounded them. They took the farmer aside, and roughly ordered the two Negro men out and over against the bushes that shield the waters of the Appalachian. It was all so sudden, and evidently so well-rehearsed, that the Negroes had scarcely a moment to think. But one of the women cried out, "I know that man!" and the leader ordered that she and her companion be brought along, too.

There was a short order, a count to three, then a volley of shots rang out and the four bodies were riddled. Not satisfied, the leader called for another volley, and another, until what was left of four human beings was not fit to be looked at. The white men rode off into the night, satisfied, and only the unheard wail of four souls that didn't count on the election rolls was left for the night wind. That was Monroe's way of celebrating their victory against human right and freedom.

"If those four Negroes had children, how do you think those little orphans

would grow up feeling about our world and our life, remembering the night when a bunch of white men took their parents out and shot them to pieces?" we asked a group of our children, who had been as horrified as any decent person on hearing of the incident.

There was a bit of silence for thinking. Then one of them said in low tones of conviction, "I think they'd hate us for the rest of their lives!"

After a pause, another hit the core of it with "You know, they'd grow up feeling like nobody loved them, and nobody wanted them, and they'd be unhappy—" and, examining their preoccupied little faces I thought, What can we do about it? *Desperately*, I asked this question, *What can we do about it?*

For surely no one can say now, "Let's just keep quiet and let Georgia grow out of it. It'll all blow over and some day everything will work out." It takes yeast to make things grow, and Christ assigned us to be that leaven. That gives us an *active* job, a job with a challenge, not to be carried out with force, but with love and hard work.

Surely no one can say now, "The church must stay out of politics—" Not now that we've seen what one July 17th election is doing to the people of Georgia. It's up to the church to get *into* the political thought of our people.

There is something else that we must do. Our Master sent us out to create one family of all of God's children. A family is somewhat different from a club group or a business organization. A family is bound together by love. And no one can be brought into a group with love until they are *wanted*. To create in Georgia—or anywhere else—a community like this, we've got to want its people—all of its people—actively want them. We've got to get our grass roots spread out in the soil of our society.

Perhaps we're going to have to give up some of our teas and socials and provide an atmosphere where bare feet and snuff are welcome, too. And we might as well relax our sometimes too-"intellectual" conversation and learn to share in home-spun jokes and rough English, so that we can share with them our ideas. We've got to make friends "across the tracks" and out on the farms, not because we're adding to our church rolls, but because we *want* friendship—we plain *want* them!

For we have taught—lo, these many years—that a democracy is Christianity in action, a society where every individual is worthy of being wanted, where his happiness is essential to the happiness of all. And we have called our nation a democracy.