



HEAD OF A PROPHET

NOLDE

Midnight and blackness for mankind  
because men ever refuse to be themselves  
to be what God created them to be.  
In their futile and poignant search for happiness  
in their mania for escape from reality  
their lives are mean indeed.  
In their quest of power  
and its misuse when finally attained  
are surely the seeds of disintegration.  
For man would come by happiness with ease  
with slippery methods  
with over quick results.  
Yet happiness we know too well  
is solely the product of inner peace.  
This is what I now prize and hold of dearest worth:  
The knowledge that happiness will come  
only when the mind is at peace

only when one feels within oneself a soul pulled together by one consuming purpose.

Now I know that to live completely  
is to live selflessly

to give with all one's might to one great ideal.

Now I know that true happiness comes from service to one's fellow creatures  
that the losing of life for your ideal of life  
is the discovery of life.

Now I know that giving is the way for both the giver and the receiver.

If I write, I shall write with the joy of others as my purpose.

If I heal, it will be for the satisfaction of the healing to my brother.

If I build, it will be to give man the comfort of a home.

If I sing or play, it will be for the pleasure that is mine to give.

If I walk with men as guide

it will be for the happiness I seek in giving all I have for love of them.

If I love (as surely I must), I shall give myself completely to my lover  
and if I marry for the child our love produces.

If I teach, it will be for the youth I hold within the spell of knowledge.

If I go on missions, it will be without regret to give all I have in selfless dedication.

Now I know that happiness is the mastery of oneself which comes from settling what one is  
and living with that self without regret.

Now I know the cardinal sin, the one monstrous deception

—is self-deception.

First of all, be what you are and with the help of God what he would have you be.

Now I know that the light men truly seek comes ever from within.

This light from within alone will pierce the midnight and the blackness.

You and I and everyone can hold this light of peace and happiness to all those lost in darkness  
if we but be the light.

# CONTENTS

MAY 1947 VOL. VII. NO. 8

This I Believe . . . . .	A Symposium	5
My Own Philosophy . . . . .	Lisgar R. Eckardt	7
Spurs and Reins to the Stars . . . . .	Elbert Russell	8
Darkness Holds No Fears . . . . .	Edward Thomas Ramsdell	9
Seed and Soil . . . . .	Georgia Harkness	11
What Is Success? . . . . .	Ernest Fremont Tittle	13
Accepting Trouble Religiously . . . . .	Moses Bailey	15
Fantasies of Progress . . . . .	Harry Emerson Fosdick	17
Reflections on Progress . . . . .	Aldous Huxley	19
Be It Ever So Humble . . . . .	Louise Panigot	22
Mental Health 20-20 . . . . .	George Ross Wells	23
Pirates! Pirates! Pirates! . . . . .	Herbert Harvey	24
Nazis Who Reside in Chicago . . . . .	Charles S. Braden	25
Faith and Practice . . . . .	Anna Brochhausen	26
Fight for a U.S.S.R.-U.S.A. Peace! . . . . .	Howard Wilkinson	28
Looking at a Shattered World . . . . .	Muriel Lester	29
More Than Bread . . . . .	H. D. Bollinger	30
Remnants in German Ruins . . . . .	George G. Finlay	31
Education s409 . . . . .	Victor V. and Mary Lou Goff	34
One Pilgrim's Progress . . . . .	Anna Paul	39

## DEPARTMENTS

Books . . . . .	Don A. Bundy	40
Reading Between the Lines . . . . .	Marion Wefer	41
Religion and Labor . . . . .	Harvey Seifert	42
Movies . . . . .	Margaret Frakes	43
Question Box . . . . .	Thomas S. Kepler	44

## ART

. . . *With Remnants Tattered* (page 10) by Richard Florsheim tells its own story. This young artist with his stark, modern, and powerful oils has won a meteoric reputation. Mr. Florsheim has studied at the University of Chicago, in Europe and the Near East. This year he had a one man show of paintings and lithographs at the Joseph Luyber Galleries. William Gropper instead of being called "The Palette" or "The Brush" is known as "The Protestor in Paints." He has always had a probing conscience and an inner necessity to use his art to lampoon, point out, and dramatically satirize wrong; he would make people aware of their heritage and culture and the ever present dangers involved in preserving them. In his *Good and Evil* (page 13), he passionately portrays the eternal contest between two opposing forces. *This Tortured Life* was Jacob Getlar Smith's first name for *This Tortured Earth* (page 18). This painting by Mr. Smith had a lifeless stump as its motive—the stump of what had been a huge apple tree, now merely a gaping cavity and decaying trunk. Seeing the tree stump at annual intervals prompted Mr. Smith to do three paintings and discard them all in deference to his fourth and last. With landscape dreary, sky brooding, with colors in low-toned reds, yellows, and grays, we get a sense of the pathos of the spent life of a tree—or of an earth. In the final composition of this majestic shell of nature, the artist, in an attempt to bring more truth to his work, introduced the suggestion of a bit of bright sky which will clear the storm.

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# This I Believe

*says this cross-section of students in the United States.  
No matter if a fuse is blown which plunges us into darkness  
to the following I can and I will hold fast.*

"ALL THE WORLD'S a stage and all the men and women merely actors." The theater today is dismal. The scenery is ugly with its buildings gutted and blackened by war and its sky darkened by clouds of hate, prejudice, and misunderstanding. Some of the actors are lean and weakened by hunger, and looking into their eyes you can recognize the ravages of years of insecurity. They would remind you of amateurs forced into something for which they are unprepared. However, a few of the actors know their lines and effect a distinct contrast to these amateurs. There is a star among them—a most unassuming person who is constantly coming to the assistance of those who need him. His very presence brings reassurance. This last group is noticeably small, but it is like a bit of radium in the midst of pitchblende.

But what of the director of this play? Such disorder on stage does make you wonder. As a matter of fact he is unusual. He is everywhere; he is apart from the stage and yet his whole being is projected onto it. His message and counseling have meaning for the small minority, but between him and the others there is a man made barrier which constantly deflects the message God would give to all his children.

As a member of this minority group on stage, I believe in our director. Each day I try to live my life in accord with the greatest commandment to love my God with all my heart and soul and mind. The prayer I want to live by is "Thy will be done. . . ."

I will always believe in man and the dignity of each personality. Jesus said that the greatest commandment was to love God, but he added that the second greatest was to love our fellow men. I want to be on stage working with my brothers, not relying on my own inadequate resources but on those of God.

If we are going into another dark age, I would pray for the courage and ability to go on against all odds, bringing hope where all was thought lost, restoring faith to the discouraged, and always helping people to come nearer to God. Let us never forget that the silent work done in our last Dark Ages made possible future cultural advances and paved the way for the Reformation.

The lights may go out but I am convinced that our God and his son will live forever. With them as the director and star in our play even a dark ages could be an opportunity.

—JOAN FULTON, SCARRITT COLLEGE.

I am a Jew; today that statement of necessity leads to a complicated and numerous set of definitions. Judaism is

connected with nationalism, culture, history, suffering of a people, and many other things that come into the limelight at different times; yet none of these would exist if it were not for one thing, something which is much too often overlooked in the very definition and idea of a Jew—the Jewish religious outlook upon life.

Whether a Jew is orthodox, conservative, or reform, there is one thing all hold to—one God and there is none else. I am a reform Jew, and therefore I am able to follow only those traditions and ceremonials which enter into and preserve the ever growing tree symbolic of my faith; obsolete practices are constantly being eliminated and my ancient religion is able to remain young and vigorous.

I feel I must be loyal to my God and my people and men of all faiths preparing for the Messianic Age. To me this time will come when men realize they must no longer think of themselves in terms of ego and power. My religion teaches me that the time is not far off when all men shall live as brothers on earth, and peace and security shall be the lot of every man.

—BERNERD BENESCH, UNIVERSITY OF CALIFORNIA,  
LOS ANGELES.

I always think of God as my Father. He isn't a stern parent, forbidding and punishing; he is kind and interested in me. And he finds it hard to say, "No."

When I was in high school and wanted to use my Dad's car, he said, "No," only when the streets were icy and driving was dangerous. So it is with God. Ask him for something and he'll say, "Go ahead, son," unless what you want is dangerous to your soul.

I can remember how my Dad used to coach me in various sports when I was a small boy. Dad was always anxious for me to play the game well. Similarly, God coaches me through life. There are many situations too complex for me to solve. That's when God is at my elbow, ready to direct the play—if I only listen.

That's the essence of my philosophy and faith for today. God is my Father, to whom I owe obedience and respect. I am one of his children and he loves me. I often fail to obey him, just as I do my Dad; but just as surely as Dad will tell me, "Try to do better next time," God will welcome home the prodigal son. This I can count on.

—RICHARD P. FRISBIE, UNIVERSITY OF ARIZONA.

There is a note of assurance which sounds all through the New Testament because the writers' whole messages and outlooks are grounded on certainty. The ground of their assurance was Jesus, because they *knew* him, because

in and through him they had found God.

Is there a faith to hold us when we get back to the creature animal existence to which many peoples of the world have been driven? Without a deep-rooted conviction grounded in God, we should be groping in the dark—that is “lostness.” Should I be plunged into a new dark ages, history would give me faith to see God’s purposes being worked out in spite of catastrophe. Basically, faith is not merely a matter of intellect. Many people, not understanding, approach God with more genuineness and more simplicity of faith which has come from working and living directly with him.

We recognize the presence of God in people. It deepens my faith as I see those who possess some of the qualities of personality of Jesus, who have an understanding and deep appreciation for persons. As I grow in this faith, I am able to accept myself for what I am and other persons for what they are, not judging them or being judged by them, but allowing us both to stand in the “dignity of the judgment of God.”

—MARIE HURLOCKER, WOMAN’S COLLEGE OF THE UNIVERSITY OF NORTH CAROLINA.

Religion is my philosophy of life—a belief in certain principles or moral laws and in their application to my dealings with people. I believe that these laws have best been expressed in the Bible and that their application to everyday life is best seen in the life of Christ.

The outward manifestation of my religion is not to be found in attendance of church or religious meetings or in my profession of faith in a certain religious sect. Only by my total behavior is my religion to be judged—by my treatment of the plants, animals, and mineral resources making up my eternal physical environment, by the changes and adjustments occurring in my own self, and most of all by my dealings with other people.

I believe in the basic moral laws by which God governs the universe as they are set forth in the Bible and the application of these beliefs to my everyday life as nearly as possible in the pattern set by Jesus Christ.

—WILLIAM L. HOWENSTINE, UNIVERSITY OF ARIZONA.

I believe in man, simply and earnestly. In his capacity for purpose, compassion, and self-expression I find hope for future generations which will rise above petty differences and misunderstandings, and in his imperfect state I do not see despair, but the highest of aspirations—and the promise of a new dignity to be won.

I believe in democracy, confidently and sincerely. The privilege and responsibility of each to share in the experience of self-government can alone bring the fullest realization of individual worth and personality. With the lessening of the boundaries of time and space around the world, this goal which must be the true end of all endeavor gains a sense of increasing urgency and demands the efforts of all dedicated to this ideal.

Above all, I believe in God, with humility and reverence. God is good; God is love. It is he who gives continuity and order and meaning to the universe, and calls forth and sustains the deepest of faith.

To be true to myself—to these principles which I believe in—is to have concern for humanity and for the future. This challenge is life, and I am glad to be alive!

—NAOMI NAKANO, COLUMBIA UNIVERSITY.

In spite of the continual disproof of obvious beliefs, a belief is essential in determining one’s faith and conviction. The child believes in the enigmatic figure of Santa Claus who yearly descends in a shower of glimmering icicles and presents. Then suddenly, perhaps even cruelly, age and reason teaches the same child that Santa Claus is a paid union worker who typifies a commercialized society. This child can believe however, that there is one star in the heavens that is brighter than all the rest on Christmas night. The passing centuries will find no dust collecting on this belief.

The search for eternal truth can be found in that star. A belief in it and what it represents will yield everything that is good and truthful. This is a form of godliness. The price of observing this star? No, not the “Step right this WAY” ticket of attraction, but the eternal ticket of unselfish service to benefit mankind. The eternal truth represented by an unsophisticated child gazing at a star, listening to the wind, watching torrents of rain, and finding a pattern of faith in everyday living.

—JEAN STEWARD, FISK UNIVERSITY.

Today, tomorrow, tomorrow after tomorrow, I intend to live my life for the happiness, may it be big or little, which I can bring to those people around me. For me, this is not an idolatry of happiness nor the philosophy of an Epicurean. It is merely a sure, time-tested, expedient formula. Also I know that this formula will not fail to kick back by making me a better person.

Webster gives one definition for happiness which I must throw out; he describes it as the state of good luck or prosperity. But I shall hold to his other definitions: a state of well-being, one of beatitude and blessedness.

This sounds childishly simple; and on the surface it is. And it stays on the surface long enough for anyone to catch hold of it while myriads of systems of theology and philosophies have sunk to the bottom. It is simple in that a desire to make happiness in the world *always* makes for a place to begin. One need never read the headlines, throw up his hands, and say, “All is over. Woe is me.”

Though there is this simple aspect to my formula, it is no magic wand manipulating personality forces into a neat integration. There are front stairs and back stairs, elevators and Escalators moving mankind in the direction of happiness. One is still forced to think through each situation he is confronted with in order that he may know where to get on and where to get off. Wisdom, intelligence, patience, objectivity, and even clairvoyance are still necessary tools of life.

My formula oftentimes sends me off to a movie when I had planned to hit the books (a friend needed a friend, he was lonely, sick, etc., and I *did not rationalize!*). It may make me give a speech when I preferred to never darken that door again. It may even persuade me I ought to wear my rubbers, not because of the rain, but for the chance to sow a little peace. It may prompt me to say the face-saving word when I’m about to burst to say the other. It may make me work on a farm or sell shoes instead of out-distinguishing the “Men of Distinction” with a slicker ad, or it may make me decide to stop my science. It may send me wandering through a city carrying drinking water to people pinned beneath buildings, or it may make me tell a joke when silence is heavy.

—OLIVER R. JOHNSON, NORTHWESTERN UNIVERSITY.

# My Own Philosophy

LISGAR R. ECKARDT

STUDENTS HAVE asked me from time to time to give them something of my own philosophy of life. As a matter of fact this is just what I have been doing in one fashion or another through the years, both within the class-room and by way of personal interviews, though perhaps in no clearly systematic way. May I select a few particulars which, while not defining, may at least be somewhat suggestive and indicative. These have been reached not so much by a reading of books, or by a process of closet thinking, as by keeping in touch with life itself as an ever ongoing process. Life itself is the greatest among all the teachers.

1. Life in all its reality is a matter of intangibles and invisibles. The things which are abiding and satisfying are the things which cannot be weighed and measured, which cannot be cast up in the balance. The things which are not seen are the things eternal, the things which endure, the things which provide the deep and abiding joys.

2. To really live is to live dangerously. Life is a matter of taking risks, of going out not knowing whither one goes. To chart any other course is to miss life itself. The final security is none other than that of taking the way with faith and courage.

"Give me courage Lord to sail  
My boat out from the shore.  
I'd rather know the ocean's gale  
And hear the tempest roar,  
Than safely anchor in some bay

Because fear conquered me.

Let craft less daring, inland stay—  
Be mine the pathless sea.

For though my boat at last go down  
I know my courage shall not drown."

3. Straight is the gate and narrow is the way that leads to the life full and abundant. To really live is not to be busy here and there about many things. We cannot live abundantly and at the same time satisfy every passing desire and interest. Living is a process of continuous selection, ordering, and self-discipline. He who is not willing to surrender cannot ultimately possess.

4. He who self-consciously seeks after what he is pleased to call his happiness is doing the very thing which will finally cause him to miss it. In any case we are not placed in this world to be made happy but to live out our lives in a way commensurate with our natures as human beings, as men and women. A first mark of intelligence and self-responsibility is to go about the work that waits our doing as conscientiously and unself-consciously as possible. Real living is thoughtful, self-forgetful living.

5. He possesses nothing who does not in the first instance possess himself. To achieve one's integrity and to maintain it inviolate, to master one's whims and moods, one's expectations and ambitions, to make oneself all of a piece, a single garment woven throughout without

seam, is to come for the first time into possession of all other things. We may own without possessing, and we may richly possess where we do not own.

6. No one really lives who does not, of his own choice, serve a cause much larger than himself. To freely dedicate oneself to some such high adventuring alone holds the real and rich rewards. There can be no real satisfaction where there is no transcending contribution. Put in another way, we cannot expect to get out of life any more than we are willing to put into it.

7. No good cause is ever completely and finally won; no worth-while goal is ever completely and finally achieved. Life is not like that. Every achievement is in itself a new beginning; every graduation day is also a commencement hour. To have it otherwise is to miss life itself.

8. In every undertaking, even for the betterment of the world itself, we must begin where we are and with what we have. When we build we must do so with the material which we have at our disposal, and with it do the best we can. In any case, a first task and responsibility is just that of helping to keep the way open, keeping in mind always that in the pursuit and realization of any ultimate good we must inform the finite with the infinite and make the reality of the eternal manifest in the worlds of time.

# Spurs and Reins to the Stars

*An awareness and practice of the values which prod and guide the social and spiritual areas of life is a "must" for immortal living.*

ELBERT RUSSELL

WHEN I WAS A BOY living in the east Tennessee hills our only sweetening was Orleans sugar—coarse, dark brown, and strong. It was kept in a closet by the kitchen, which was out of bounds for us children, but we often risked dire punishment to steal a few lumps. Tastes change and I would rather have a box of good chocolates today than a whole keg of the Orleans sugar.

This introduces the whole problem of values. Sweetness is a permanent value; but taste in quality changes. There are certain spiritual and social values that are universal and permanent, which are not to be confused with fluctuating tastes, fads, fashions or with the varying mores and customs of humanity. The latter are conditioned by environment, by traditions and institutions. Some people live in adobe houses because timber or stone is not obtainable, but all men appreciate shelter. Whether clothes are made of skins, wool or cotton is largely a matter of available materials in a given climate; the desire for clothes for protection from heat or cold, for modesty or adornment is universal.

In the social and spiritual areas of life there are values which are essential to human life on any plane above the merely animal. The knowledge of these and the conservation of them is a "must" for successful living. This becomes most difficult in times of growth and change. The problem is especially acute for young people in adolescence or when widening knowledge of the world through study or travel reveals the variety of human institutions and customs; of fashions, codes, and beliefs. It is also an acute problem in times of social upheaval and political unrest like our own, when established and accepted ways and standards are questioned. In such times it becomes of first importance to recognize and hold fast the immortal values. Is a custom merely an out-of-date survival of Puritanism? Or a mid-Victorian prejudice? Is modesty a mere conditioned reflex from customary dress or does its maintenance require certain types of clothing? Can reverence and conscientiousness be kept, if grace at meals, public worship,

and personal religious devotions are dispensed with?

We live in an age when all values are called in question or denied by insistent and sometimes influential voices. The fundamental values are truth, beauty, and goodness; yet we find prejudice substituted for truth; deceit counted more useful than truthfulness; the ugly, bizarre, and meaningless called art; hypocrisy masquerading as democracy; misrepresentation regarded as good advertising; sex morality as only harmful repression of natural impulses. Piety is called superstition, kindness and mercy derided as weakness, and religion labeled as merely a device of the ruling class to chloroform their victims.

When the American forces attempted to land on Okinawa, they did not know that there were coral reefs between the ships and the shore. The breakers did not indicate their presence nor position with certainty. The landing craft were caught, cut, and crushed by the jagged coral; the soldiers were compelled to wade and swim ashore; many were bruised by the reefs, drowned, or hit by enemy gunfire. There is a moral framework to the universe not always easily visible on the surface. Like the breakers over the Okinawa reefs, its manifestations in customs, moral codes, and laws vary, so that it is sometimes easy to persuade oneself that there is nothing there but the whims and traditions of men; but the moral realities cannot be ignored or flouted with impunity.

THE immortal values are solidly imbedded in language, literature, art, and religion. A people's language is a good index of its dominant interests and values. When there is a rich and varied vocabulary about a subject, we can be sure it is common and vital in their experience. The English language, for example, is full of words expressive of moral and spiritual values and their opposite. I started to make some representative lists of these but found that it would involve copying a big part of the dictionary, so taken up is our speech with judgments of character, conduct, work, and motives. Most of them are old words that go back

to the roots of our culture—Hebrew, Christian, Greek, Latin, and Anglo-Saxon. But the latest American slang is equally occupied with them.

The higher values are immortal because they are an inseparable part of humanity and share man's immortality. Curiosity, the love of truth, is born with us. When a man prefers falsehood to truth, or prejudice to reason, he loses a worthy place among men and sins against his own soul. A man's conscience is part of himself and, as Huckleberry Finn put it, it "takes up more room than all the rest of a man's insides." He is able to flout it but not to appeal from its judgment. Reason and conscience: these two imperious and permanent parts of us insist that a man must live up to his highest values. He must believe what seems to his best judgment to be true; he must accept what seems to him to be beautiful and live by what he believes to be right.

The higher values are also inherent in human society and are as permanent as man's need for and enjoyment of the fellowship and cooperation of his neighbors. "Two are better than one, and a threefold cord is not quickly broken." Cooperation necessitates order in work, play or worship; and order requires rules, laws, and leadership. Even gregarious animals must have leadership; and "the law of the jungle" is not mere Kiplingesque fiction. All these express the values of fair play, loyalty, obedience to law, honor, honesty. No worth-while social order can exist except where there is respect for life, property, the family and truth. These constitute the basic core of my social decalogue. Even a successful gang of thieves requires of its members courage, loyalty, trustworthiness, and honesty towards one another. It breaks up, if they turn yellow, squeal, hold out, cheat or try to steal another's moll! There must be honor even among thieves.

Even though at times we defy, deny, or suppress our judgment as to what is right in our own behavior, we demand it of our fellowmen. We regard it as evil in them, if they cheat, lie or steal to our hurt, or threaten life or wife. A

[Continued on page 45]

# Darkness Holds No Fears . . .

*because we need never to be alone in it.*

*Even a tiny remnant possessing the true ordering principle of faith  
will never be forced to surrender.*

## EDWARD T. RAMSDELL

THE NEED OF THE WORLD for a saving faith is no greater in time of crisis than in any other time; it is simply more obvious. The manifest need in human life is for such ordering of our multiple energies as will permit creative living. The ancient Greeks understood something of that need but supposed that man could work out his own ordering principle. Their achievement was as significant as it was valiant, but it was not enough to carry them through their own period of disintegration and disillusionment. It was at that point that the Christian gospel appeared, with full recognition of this basic human need, teaching that man can most certainly order his life as he surrenders it to the goodness which has created him and which is concretely revealed in Jesus Christ. It was the gospel that man becomes free as he recognizes the nature of his dependence, as he seeks to discipline his life in the faith that the goodness which we find in Christ is the goodness of God himself.

The world needs indeed a saving remnant, but Christian faith knows that it is God who saves. Man does not save himself or anyone else. Had man been capable of his own salvation, there would have been nothing novel in the Christian gospel, for Plato and Aristotle and Stoics all had the noblest ideas about man's saving of himself. Saving *from what*? The Greeks sought to save life from irrationality, meaninglessness, disorder and unhappiness. Christian faith catches up all of these but sees something deeper. Man must be saved from himself. He is his own greatest problem. He must be saved from that thrust of self-interest which enters into all his thinking and acting and socializing unless it is under the discipline of a faith which can transform it into creative power.

Man must be saved from the thing which makes him deceive both himself and others, which makes him want to set himself and his group up in vaunted superiority to others, which makes him want to exploit and use others for his own advantage whether for gratification of his own impulsive desires or for his de-

liberate quest for power. Man needs to be saved from a bondage to things, from a slavery to sense, from the idolatry of the finite. He needs to worship that which will lift him above himself and draw his energies together in a profound unity and creative discipline.

It is just such considerations that are involved in the Christian understanding of salvation, for here indeed we find the definition of the specific character of the sin which keeps life from realizing its potential creativity. It is such considerations that point to man's unceasing tendency to worship himself and his own advantage rather than the goodness which created him. The ancient Socrates recognized the unity of the good life—he called it *wisdom*. Christian faith has always recognized the same unity but it sees true wisdom as born of faith in a goodness which infinitely transcends man even as it works within him. It is in our relation to God that we find the unitary ground of all possible goodness. Not that our faith in God operates automatically. Rather it provides the dynamic condition for the profoundest ordering of our lives. Through it we can find our most creative discipline.

YES, the world needs a saving remnant—not a remnant who conceive themselves as possessing saving power, but a remnant who discover in their own lives the saving and creative power of God. That is the meaning of the goodness which we find incarnate in Christ Jesus. It is the goodness of God himself revealed to us and laid upon us as the divine imperative for our lives. It is the goodness in whose service we find our freedom and the release of our deepest creative energies. It is the goodness in which we find the meaning of community as the ministry of the common good.

The critical matter here is that we shall never understand the world's need for a saving faith unless we begin by seeing that the world's need is exactly our need—not the need of the person next to us, but your need and my need. Each of us is a creature of nature. That much is obvious. We are bound to the animal

world by our will to live, by the sex urge, and by our desire for the company of our own kind. What happens when the individual discovers no means for ordering his life except at the level of these natural impulses? Without exception it means that the ego-thrust does the ordering. At that level even sex desire becomes basically a channel for ego-gratification and the desire for company becomes highly selective in terms of the pleasure and advantage which others can give us.

But man is not simply a creature of nature; he is also a child of the spirit. He hungers for truth and beauty and, in a very real sense, for goodness. The civilized man is one who seeks to order his life in terms of the values that have emerged in human society. But Christian faith has always permitted us to see, if we have been willing to look, that even in such ordering man is not freed from the control of his own self-love. What honest student does not recognize the ease with which one can seek truth, in part at least, to flatter one's own sense of superiority? Or beauty to flatter one's own sense of superior taste, or goodness to lift one above the level of others (like the spiritual pride of the Pharisee in the temple)?

Christian faith helps us to see that the root of man's life is his capacity for love and worship. If that love and worship are turned, basically, toward man's own little self, he is in effect falling away from the goodness which created him and which alone can give him wholeness and creativity. If his love and worship are turned, basically, toward God, he finds himself anew. He becomes, as Paul found, a new creature. He finds himself by losing himself, as our Lord taught long ago.

And how do we find the goodness which is God? In Christ Jesus our Lord. That, let us never forget, is the heart of the Christian gospel. It is the news that we are saved from our little selves in our faith in that goodness, for in his presence we know our creaturehood; we know our own self-seeking; we sense the inescapable judgment of a goodness which transcends us; and, at the same time, we know the power of a new love to lift us out of our little, self-seeking selves into sonship in

the eternal Father. We know a power which helps us to achieve the discipline of our faith, that ordering of life which alone can make it creative and capable of genuine community. He who seeks to order his life by the love of God knows that it is God's love that is doing the ordering. Instead of pride in his own achievement he knows only gratitude for the goodness that has freed him and given him the means of abundant living.

Yes, man is a creature of nature and he is a child of the spirit. He finds the unity of both in his relation to God. That relation is the crucial fact of his life. He can indeed find a superficial integration of his life in terms of self-love, even at the level of apparent concern for knowledge and beauty and goodness, but such personal unity is shallow and unstable. It is easily shattered. It cracks under strain. It has no deep stability. It cannot meet crisis.

Indeed crisis, in any profound sense, is always the fruit of man's attempt to order his life in terms of his own self-love. That is the meaning of our common predicament today. Our egos, in every

nation, have operated to secure not only our own personal advantage but the advantages we claim for ourselves through our social groupings: our class, our race, our nation, yes, and even our particular church. The crisis of our world is the product of a self-seeking that has known no transforming discipline. It is the fruit of our worship of the finite.

**T**HE world needs a saving remnant, a group of men and women who can witness to the saving goodness of God and who order their lives under the discipline of that faith. How can you and I realize such a faith, if we do not already know it? Again our Lord gave us the answer. By deeply desiring it: ask and ye shall receive. If we but understand our desperate need for ordering life creatively we cannot help seeing the concrete relevance to our need of the goodness which we find in Christ. He who centers his life in the goodness of God as Christ has revealed it finds the supreme object of all possible worship. It is a worship which deeply unifies within because it is the ground of all unity. It integrates and re-

leases creative energies. Such a one knows the freedom of a Christian man. He knows his fellowship with all other children of men, for they too are the children of God. When he prays, thy Kingdom come, he allies himself with the forces of the Kingdom everywhere. When he prays, thy will be done, he acknowledges that goodness by which his will shall be controlled.

The Christian faces a dark world, but he knows that God is in the darkness. He faces confusion, division, mistrust, hatred, lust for power, but he knows that the creative and redemptive love of God has never abandoned the world. If his own faith seems feeble, he knows that by God's grace it can be a growing faith. Indeed, in Kierkegaard's phrase, our task is to *become* Christian. We do not enter into the fullness of faith at one stroke. Ours is a growing faith as we increasingly surrender to the Lordship of Jesus Christ. It becomes a faith through which God can touch life about us, creating little centers of light and hope in a world that desperately needs both. By his grace we may yet be used as a saving remnant.



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... WITH REMNANTS TATTERED

RICHARD A. FLORSHEIM



# Seed and Soil

*No one knows exactly what lay behind  
Jesus' use of this particular story,  
but we do know it achieves a double and durable thrust.*

GEORGIA HARKNESS

JESUS WENT OUT one day and sat by the seaside. Perhaps he had hoped for a bit of leisure to let his soul be bathed in the shimmering beauty of Lake Galilee. But the penalty of greatness is never to be left alone if the people can get at you! So as the rumor spread that the teacher was there, they came running. Soon there was such a crowd that Jesus got into a boat and pushed out a few feet from shore, where they could see and hear him better. From this improvised pulpit he spoke one of his greatest parables.

The story must have hit the people hard when they heard it, for they remembered it well enough so that it got into all three of the Synoptic Gospels. ("Synoptic"—in case you should need to be informed—means "seeing with one view" and as applied to the New Testament means Matthew, Mark, and Luke.) More than that, Jesus did what he usually did not do—he interpreted it, and the interpretation was preserved in all three places. You will find the story in Matthew 13:1-23, Mark 4:1-20, and Luke 8:4-15.

No one knows exactly what lay back of Jesus' use of this illustration. Perhaps that sunny spring day as he walked toward the lake he had seen the peasants scattering their seed in the none too fertile Palestinian earth. Perhaps he thought to himself, "That's the way it is with the seed God has entrusted to me. It won't all grow—but it's God's seed and some of it will." In any case he told the story, and it struck home.

This parable has for some twenty centuries been giving Christians confidence, but a confidence tempered with restraint. Both the pessimists and the optimists can quote it to their own purposes. You can take it, if you like, as a graphic putting of the hardness and shallowness of men's hearts and the unproductiveness of most of our Christian effort. Or you can take it as a ringing call to keep on sowing the seed because some of it will bring forth a hundredfold. Either of these affirmations is true, though either one by itself leaves something very important unsaid. The whole truth requires the whole story. Jesus had a sure, unerring insight as to what belongs together.

THERE is nothing in the Bible which more clearly shows what is wrong with our times than does this parable. The three kinds of unproductiveness on which it centers are lack of understanding, lack of depth, and competing interests. According to Jesus' own interpretation, the wayside seed which the birds carried off is what goes to the devil "when anyone heareth the word of the Kingdom, and understandeth it not." The seed on the rocks growing without much roots has its day, but lacking stamina the stalk soon withers. The seed among the thorns gets choked by a good many things, chief among these competitors being "the cares and riches and pleasures of this life."

What does this mean on the college campus, in the churches, in politics and business, in the world of 1947? We must resist the tendency to moralize at length. But some things it means are so evident that the story might have been written expressly for our times.

On another occasion, looking at Jerusalem and weeping over it, Jesus says with infinite pathos, "If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes." What the people of Jerusalem did not understand is that the things of peace are to be found in good will, reconciliation and brotherhood, not in military might. So in the year A.D. 70 Jerusalem fell and was almost totally destroyed, as Jesus foresaw would happen.

We have had a good many years since then in which to understand the Christian gospel, and have made a little headway in applying it. Yet in spite of much lip service to the idea that the only security in an Atomic Age is moral force channeled through international cooperation, we go on getting ready to have a conscript peacetime army. We propose to link imperialism to militarism by flouting the United Nations and setting up outposts of empire in Greece and Turkey. We keep talking about the fatherhood of God and brotherhood of man, yet go on letting millions of God's children, our brothers, suffer cruelly from

cold and hunger. We talk about "one world," yet act as nationalistic as ever. By this route there can be no peace.

There are enough Christian laymen to make the world over from its present precarious state to an order of peace, justice, and security for all, if Christian laymen understood the Christian gospel and acted upon it seriously. But the number who understand its bearing on such concrete practical issues as wages, prices, employment, investments, racial tensions, food, housing, taxes—to say nothing of armaments and atomic energy—is pitifully small. As a consequence so many "hear the word of the Kingdom but understand it not," that the devil has a Roman holiday.

The second kind of wastage in the parable is the effervescence of the people who are always bubbling with a new enthusiasm before the froth from the last one has had time to dry off. It seems to be a rather chronic trait of human nature to do what the book of Acts says the Athenians did; namely, "spent their time in nothing else, but either to tell or to hear some new thing." Whether it is technocracy, the Townsend plan, miniature golf, cross-word puzzles, boogie woogie, Shirley Temple, Mae West, or Frank Sinatra, we go hard on something—for a while. Since there are fads and passing enthusiasms in everything else, it is not surprising to find them in religion.

Two kinds of religious presentation will get the crowds. One is the spectacular, hit-parade type, full of glamor and tender appeals to the emotions. The other is great prophetic utterance. There is too little of the latter, and the former does not go very well in the colleges. But this does not mean the colleges are free of rootless enthusiasms.

Students are generally quick to detect and object to "an appeal to the emotions" in a religious service they do not like. They are often not so discerning about the way in which their own lives are pushed this way and that by emotional pressures—some of them authentic enough, others as shallow and ungrounded as the seed that fell among the rocks. Even a genuine religious vision, such as

one may catch at an Urbana Conference, or some other great gathering, has been known to melt away under the torrid disapproval of one's fraternity or sorority mates. As for one's zeal to make the world over—I remember hearing a corporation magnate say once that he did not care how socially radical or even communist the young people became in college, because five years in business would take it out of them. Life seems to have a way of burning up anything that does not have roots enough to stand a drought.

The third kind of fruitless seed was that which got choked by competition with other things. When one considers the demands on a student's time—dates, athletics, committee meetings, classes, exams, assignments—that at least now and then have to be done, it is no wonder that religion has hard sledding on the modern campus. It is not merely the pressures of time, though these are acute enough, but competing values demanding to be heard that almost drown out the voice of the gospel. Our whole secularized society with prosperity, comfort and the possession of gadgets as the touchstone of success, a good time, a good income, and if possible a good family the only things really to be desired—is an almost perfect example of what Jesus called "the care of the world and the deceitfulness of riches." Against such a setting, can the

Christian religion make any headway?

Jesus thought it could. That is why he did not stop with telling how much of the seed was not going to grow. It was good seed—God's seed. A little of it *would* grow. And this little would make all the difference in the world!

**T**HERE is no need to be despairing in our time. We ought to be sober. We ought to realize that another war is on the way unless we convince our leaders of "the things which belong unto peace." We ought to face the fact that the bomb may destroy us and still not despair.

You and I do not have to bring in the Kingdom of God. That is God's business. What you and I have to do is to be God's sowers, sowing his seed in good hope on all sorts of ground. Some of it will dry up and come to nothing. That need not discourage us. As far as we can foresee the outcome, we ought to put the seed in good ground, not among rocks and thorns. That is only sensible. But we are not wise enough to see what will happen to it all, and in faith and confidence we must keep on doing whatever work God entrusts to us and leave with him the fruits.

The parable has a double thrust. We must be God's sowers, but we are also God's *soil*. In so far as we have seen something of what the Christian religion

means, the seed has been sown in us by the love of God and the faithfulness of his servants whose lives have touched ours. Will we be good ground bringing forth thirty, sixty, a hundredfold? Or unproductive wayside soil cluttered with all sorts of things that stifle growth? That depends on us.

What the world needs most in our time is a combination of faithful sowers with the kind of soil in which Jesus' vision of God and his way of life can grow. A clear seeing, deep-rooted, purposeful minority of Christians can save the world from destruction, and whatever happens, can be God's servants for the advancement of his kingdom in this world or the next.

"That cause can neither be lost nor stayed  
Which takes the course of what God  
has made;  
And is not trusting in walls and towers  
But slowly growing from seeds to  
flowers."

What is done for God and by his strength is never lost. With this confidence we need not despair. But with the urgency the times place upon us, we must do—quickly, steadily, courageously—what is open to us. Only by faithful sowers and fruitful soil can the world be saved or God's work be done.

#### BEATITUDES MEDITATION

- Unfortunate are the self-satisfied, for their kingdom is small indeed.
- Unfortunate are those who do not care enough to mourn, for they shall miss the companionship of shared suffering.
- Unfortunate are the proud, for they shall inherit only those things which increase their pride and worry when their position in life is threatened.
- Unfortunate are those who have no appetite for right living, for they shall not enjoy the food of life.
- Unfortunate are the hardhearted, for they shall be treated in like manner when mercy is their need.
- Unfortunate are those whose minds dwell on fears and doubts and impure thoughts, for they shall see dangers and reasons for distrust, and all that is regrettable in man when they might, by other choice, have seen God.
- Unfortunate are those who stir up wars, for they shall be called the blind spendthrifts of personality and the undoers of mankind.
- Unfortunate are those who camouflage their ideals so as to escape persecution, for they shall not know the strength and peace which come from standing firmly for that which one believes.
- Unfortunate are you when men shall have no cause to oppose you, for you may have missed the redemptive love of a Christian.
- Weep and be exceeding sorrowful: for your reward is limited to the satisfaction of yourself and the praise of men, for so the world treats those who have no message demanding awakening and change.

—Betty Fukuyama.



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GOOD AND EVIL

WILLIAM GROPPER

# What Is Success?

ERNEST FREMONT TITTLE

THE WORD "SUCCESS," it has been said, is written on the heart of every good American; and there may be some truth in that. The United States more abundantly, perhaps, than most other countries provides a field for the exercise of talent. If there are class distinctions among us, as undoubtedly there are, at least it may be said that such distinctions in the United States are not determined by birth nor regulated by law or custom. It is entirely possible in this country to rise from the lowest station to a position of influence and distinction. Indeed, great numbers of our people have accomplished

this. So that it may well be the case that every American, be he good or not so good, has the word "success" written on his heart.

But not every American is a happy man or a hopeful one. The idea of being a success, so far from making people happy or hopeful, may leave them oppressed by feelings of inferiority and failure. We start out to be a success, and work hard at it. We put forth our best effort, working almost if not quite up to the limit of our capacity. We do work sufficiently well to merit praise, perhaps, but not any-

thing out of the ordinary. And if we know this to be the case, then, despite all our effort and all our accomplishment, we may be tormented by a sense of failure. And what if we have an ambition to excel not less than that of others, yet know ourselves to be as a barnyard fowl that should aspire to take the wings of an eagle and soar to meet the sun?

But need we be thus tormented? Jesus' parable of the talents takes for granted the mysterious inequality of natural endowment. "Unto one he gave five talents, to another two, to another one: to each according to his several ability." But

note the system of measurement which in this parable is employed. The man with five talents makes other five talents, and receives the commendation: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord." The man with two talents makes other two talents, and receives the same commendation. Yes, and the inference is inescapable that had the man with one talent made other one talent he would have received the same commendation as that given to his more gifted fellows.

Success, on this view, is not dependent upon the possession of a high I.Q. To be a success you do not have to reach the top or outdistance others; you have only to make faithful use of whatever ability you possess.

This view of success, it is interesting to note, is coming to be accepted among psychologists. For example, Professor Sherman of the University of Chicago said: "The trouble with success as we know it is that we have entangled it with superiority. To be successful a man must be superior to others in riches, in power, in social position. This automatically restricts success to a few. It means that the majority of people, simply because they do not demonstrate superiority, must look upon themselves as mediocrities or failures. Inability to accept failure in this sense causes half our acute cases of unhappiness—our personality breakdowns." And what does Professor Sherman regard as the test and way of success? To be a success, he says: "You must . . . achieve the maximum of which you are capable in your chosen field. You must not be upset emotionally by the competition from others. Your success as a person has no relation to the success or failure of anyone else. Your interest in what you are doing must stem, in equal measure, from the value of your work to society and its personal value to you."

That success must be reckoned in terms of fidelity and not merely of superiority many human examples may serve to bring home to us. In the Temple, once, Jesus saw people putting their gifts into the treasury. Some of them, obviously well-to-do, were making large contributions. But noting a poor widow putting in two little coins he said: "This widow, so poor, has thrown in more than any of them. For from what they could well spare they have all of them contributed to the offerings, but she in her neediness has thrown in all she had to live on." A judgment hard to deny. Recall, also, certain persons whom you yourself have known in the course of the years. Recall the fidelity and promptness with which always they did the work that was given them to do. Recall their habitual loyalty and kindness toward those about them. Recall

their fortitude under adversity, their patience under pain, their faith and courage in the presence of death. There is, it may be, no tangible memorial to their life and work, no book nor building, no composition, no painting, no material monument of any kind whatever. But as you think of them are you not bound to suppose that theirs was a success of the very greatest significance?

Well, it is something to rejoice in that success is a matter of fidelity and not necessarily of superiority. What this means is that we can all hope to be a success. But the question remains: What is success? It will not suffice to say with Professor Sherman that a man is a success who achieves the maximum of which he is capable in his chosen field. A great deal depends upon what the chosen field is. You may marvel at a burglar or a bootlegger who in his chosen field achieves the maximum of which he is capable, but may hardly regard him as a success. And even though you rule out as a possible field of success any vocation that is obviously antisocial, you have still to inquire into the meaning of success.

ON this matter both religion and history have something to say. According to Jesus we are destined to some very great surprises. "The last shall be first, and the first last," he said. And history's judgment upon this world's exploiters—the Napoleons of war and the Napoleons of finance—is something quite different from the rating which they enjoyed in the days of their flesh. Indeed, it goes far toward validating the saying "the first shall be last." Nor does history fail to underwrite the saying: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake: for yours is the kingdom of heaven." History has assigned some of its chief seats to men who fared ill at the hands of their contemporaries, and has given its supreme seat to a Jewish peasant who long ago in a remote corner of a proud and powerful empire, itself now dust, was put to death as a disturber of the peace.

ACCORDING to Jesus, and according to history, those are failures who do not use their abilities and opportunities in the promotion of the common good but only in the pursuit of individual gain and aggrandizement. But no man need be a failure. Professor Sherman cites as examples of success three persons known to him, of whom one is an industrial manager, another a college instructor, the third a sewer digger. The industrial manager "produces as much as he can, sells it at a fair price, treats his workers well," and has every day the time of his life. The instructor, whose library is full of books, not only loves books but "loves

his family, loves people in general, loves life," and is never happier than when he is giving of his best to a group of students. The sewer digger takes pride in being a good sewer digger, and derives no little satisfaction from the knowledge that "his digging is a vital part of public health."

Recall also that meaningful saying of Jesus: "Whosoever welcomes a prophet because he is a prophet will have a prophet's reward." We cannot all be prophets. The insight of the prophet is something comparable to the genius of the poet and the musician. The prophet is the man who sees—sees deeper and farther and far more clearly than the great majority of his contemporaries are able to do. The ability to see where almighty God is going the next fifty years, which William Ewart Gladstone declared to be the task of the statesman, is not given to all men nor even to all who think themselves statesmen. But though we cannot all be prophets, we can learn to recognize a prophet when we see him. We can learn to recognize a prophet by his devotion to God and to the people, by his apparent indifference to earthly rewards and earthly penalties, and by the fact that his words carry conviction so that, try as we may to discredit them, something deep down in us keeps insisting that he is or may be right. We can give to the prophet a moral support that will help other people to recognize the truth and importance of what he is saying. And, so doing, we can have the prophet's reward—the reward of knowing that we are being used of God for the promotion of his purpose, the satisfaction of thinking that our life has not been lived in vain but has meaning and significance, now and for years to come and for ever and ever.

It is of the greatest importance that we should come, and come quickly, to see what success really is. And the present state of the world may help us to do this. In the presence of death, sometimes, our eyes are opened to reality, so that we see, at least for a moment what is true, what is right, what is important, what a man ought to think and desire and seek after. And now, apparently, we have to reckon with the possibility of universal death on this planet.

I do not myself believe that such an outcome is inescapable. There is, I am convinced, ground for hope that a final catastrophe can and will be averted, that starting with the present United Nations we shall move toward a "Federation of the World." But the possibility recognized by atomic scientists of a speedy end from atomic bombing to man's life on earth may well serve to open our eyes to reality, so that we shall indeed see what is true, what is right, what is important, what is success.

# Accepting Trouble Religiously

*A law of history: If the trouble we experience but do not understand  
be borne in the right spirit;  
it can be a light to all who see and for all who follow.*

MOSES BAILEY

EVERYBODY HAS HIS troubles. That is not a matter of argument, for it is a fact of experience. At certain times, however, and among some people trouble and tragedy are so constant that they must be thought through and understood, or all life is evil. Displaced persons, refugees, exiles, those who are ostracized from their own country and whose homes have been destroyed, must have some deep philosophy of life, or suicide is the only logical result.

At the beginning of the sixth century B.C. Nebuchadnezzar destroyed the little Hebrew kingdom in Palestine. All of the royal family, the official classes, the skilled labor, indeed, all those who were competent to express their desire for freedom from Babylonian rule by any military revolution, were exiled. From that day to this, a considerable part of the Jewish people has been refugees. Among the refugees, several generations later, appeared some of the world's greatest poetry. We call it the Second Isaiah, for the writers' names are unknown.

"Comfort ye, comfort ye, my people, saith the Lord," so the poems begin, stating their subject in the first sentence. But did you ever try to comfort a refugee? Is it possible, by saying "Comfort ye, my people, saith the Lord," to make life worth living for a man who knows that he will never again see home and family? Comfort for him is valid only if he has satisfying answers to three questions: (1) Is there a God, with power to bring comfort? (2) No matter how great the Lord is, why should we think that he has spoken? (3) What is comfort for those who know that the happy past cannot be restored?

These three questions the poet considers with fine literary abandon, moving back and forth from one to another.

FIRST, who is the Lord? In our dull prose we assert that God is infinite, all knowing, ever present. The poet does better than our conventional, theological expressions. He just asks, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span? Who hath directed the spirit of the Lord? With whom took he counsel, who hath taught him truly? The nations are as a drop in a bucket, are as the dust of a balance. The Lord indeed is God. There is no other." No idols can express God's presence. The very idea of anything that is made by the hand of carpenter and goldsmith and blacksmith being the object of worship is ridiculous. Nor can any ritual be adequate for the word of God Almighty. "Thus saith the Lord. My throne is the sky, my footstool the earth. Where then is the house

that you would prepare for me? Where is the place that I should abide?" For the worshipper of the one God of all the universe, no house or religious ritual or creed is adequate, for the Lord indeed is God.

And, second, the Lord has spoken. It is a strange thing to think that God of heaven and earth can communicate from his infinite spirit to mere human beings. Why should one believe that he has done so? To the poet, four or five hundred years before Christ, there was a vivid memory of the words of the ancient prophets of Israel and Judah who had condemned the sins of their people, saying that those sins led directly to destruction. Destruction had come. The Hebrew kingdoms had been obliterated. Only the refugees were left. The words of the prophets had been vindicated by the recent tragedy of 586 B.C. Sin does bring destruction, as the Lord, through his prophets, had said. "Remember the former things," the history of the past. "I am God; there is none else; God, like whom there is none other. I declare the future from the present. My counsel stands, and I do all my pleasure"—so the poet wrote of God. The Lord of the universe established the laws of history. God had spoken in the past through the poets of Israel. He knew that in the present God's word continued. The laws of God are everlastingly orderly. It is to these laws that the poet refers when he says that God has revealed himself through the prophets and now again speaks.

"Comfort ye, my people, saith the Lord." Even if God is Lord of all the universe and even if he really has spoken, there remains the third question: can his message be one of comfort to those whose past happiness can never be restored? What courage can come to persons who have lost their friends and who are scattered in a world of strange language, national bigotry and religious intolerance? Is not the very word, "comfort," absurd?

The poet, over and over again, reminds his people that they alone of all mankind are worshippers of the one God. "Hear, oh Jacob, my worshipper; Israel, my chosen." Repeatedly the poet reminds his people that they alone are the worshipper, the slave or servant of the one God. The fact must have been obvious; the people among whom the Jews lived were idolators, pagans who had no religious concept of history. No prophets had yet told the pagans that sin brings destruction. They had failed to see divine law in history. With the Jews, however, it was different. They were monotheists, who knew that God is one, universal. They could not help knowing that they were the chosen people, for no other people were aware of the divine unity. A beautiful corollary of this is the metaphor by which the poet speaks of God as the Redeem-

ing Father of his servant. When a man was reduced to slavery in the ancient world, it was the obligation of his nearest relatives to secure his freedom. Refugees scattered over the world could not expect human help, for their relatives had suffered the same disasters. But the poet reminds his readers that the God of all the universe is their Father. It is he who redeems them from their sorrow.

REFUGEES are of course strange people. Their neighbors don't understand them; their language is peculiar. Whatever their physical features and complexion, the national group among whom they are scattered sees them as racially distinct, perhaps unattractive. Probably their neighbors referred to the Jews as having originated in the Arabian desert as wild nomads, without claim to civilization. They were "a root out of the dry ground" of the desert, "having neither form nor comeliness; they were despised and rejected of men." Even the Jews themselves were ashamed of their peculiarities. They "hid, as it were, their faces." They had come to think of themselves as ugly, unimportant, without civilization or attractiveness, powerless in the presence of the empires of their day. Nevertheless, because they were God's chosen people, his only worshippers, it was they whom the Lord could redeem. "Thy redeemer is the Holy One of Israel, the God of the whole earth."

But how could the Lord save such people? What redemption could there be for those refugees of twenty-four hundred years ago? To revive the happy past is impossible; that is contrary to the orderly laws of history. The alternative

is to inspire the present with meaning. The light of knowledge, the religious insight of the Jew must be spread. The Lord has "put his spirit upon him." "He shall bring forth judgment to the gentiles." The religious faith of the Jew the Lord is making known over the whole earth through his scattered people. If they had not suffered the world would remain pagan. By their exile into all the countries of the then-known world the worship of God could be disseminated. "Awake, awake, arise O Jerusalem, who hast drunk at the hand of the Lord the cup of his fury." The Lord had deliberately scattered his people that the world might be saved. "Arise, shine, for thy light has come. The glory of the Lord is risen upon thee, and the gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes roundabout and see." The exiled Jews were to become living examples of the moral order of the world. The sorrows of the refugees were redeemed in so far as they, in turn, redeemed the world of the bigotry about them. They were to be as lamps that shone in the dark.

Generations later another writer describing one of the Jews through whom he believed redemption came to mankind, said, "The light shined in the dark and the dark did not put it out." Darkness does not put out a light. God, because he is God of all the universe, uses homeless exiles to shine with divine light. The sorrows of the refugees, indeed, all of the troubles of God's worshippers, cannot be explained in terms of human philosophy; but with God, said the ancient poet, this is the means by which the

light is spread throughout the world.

The divine means of redeeming humanity has not changed with the years. The suffering of oriental exiles, twenty-five centuries ago, the ignominy and crucifixion of good men, the sorrows of today's displaced persons, who have no hope of recovering their friends and loved ones, can, rightly endured, redeem the world. The redemption which God offers to those who know him as the ruler of all history, they can pass on as light to our world.

Many centuries ago three men died upon three crosses. Of two of them we know but little; their lives had not carried a divine light. But one shone with the light of God. The darkness has never put out that light. So it is in all history: the suffering which we do not understand can be, if it is borne in the right spirit, a light to all who see.

The chapters beginning with the fortieth of the Book of Isaiah were written for stateless people who had been scattered by a war in 586 B.C. They told how God was bringing redemption to a world that seems to us remotely ancient and strangely oriental. A few hundred years later, men read in the same chapters a description of the way that God was redeeming them by the suffering of their good master. To our generation the old truth here written is again made vivid; it comes to every man and woman who through war has been sent to places to which he did not wish to go, who has suffered misery for which he was not responsible:

"Arise, shine, for thy Light is come,

For the Glory of the Lord is risen upon thee."

## SOURCE

Since the days of the first martyrs, Christians have been in the arena. Their duty has been to stand up for their faith. But often they have forgotten where they were, because no one has troubled to attack them; and sometimes they have even contrived to slip into the spectators' seats. Totalitarian power has awakened them to their true position again, and once more there have been martyrs. . . .

We know now that our stand as Christians must be based, not primarily upon the hope of changing the world but on a personal loyalty to Jesus, who died for its salvation. The important question for today, therefore, is how this stand of obedience and faith may become the creative point where Christians affect the world's life. . . .

This sense of vocations as Christians in the world is surely more important than yet another reconstruction plan labelled as Christian. If we can make the Christian movement into power-houses rather than headquarters where we argue amongst ourselves, we shall yet bring life into the witness of the followers of Jesus. . . .

The stories of Christian resistance now available are the merest fraction of a whole history we shall never know, and which to many of those who took part in it seemed to accomplish nothing, though it cost them all.

Do we need more assurance as we join freely in political action than the promise of the stuff of those who are prepared to be *stulti pro Christo* in a political and economic struggle in which they have a divine commission, but no special wisdom or protection to save them from mistakes?

—ROBERT C. MACKIE

The Roman Empire has perished. . . . In the midst of this destruction, one institution alone developed slowly and steadily, following out the spirit of its principles. The Christians formed a kind of society by themselves in the heart of the Empire. From Britain to the banks of the Euphrates, a Christian, traveling with a letter from his bishop, found aid and protection all along his route. Everywhere that he went he met with a few Christian brothers who assisted him if poor, cared for him if sick. A sign in place of words served for identification no matter what language or country he might be from—for they were all of one family. This society had organized itself under the stress of persecution; it had a rigid discipline and a regulated hierarchy.

—VICTOR DURUY

The history of the Pilgrims is the proper epic of humility. They did not know their own worth or suspect their grandeur. They

heard God's voice speaking in their age, and they obeyed it. It was a nice ear that could hear it. It was a pious soul that accepted it. It was a bold heart that could obey it. No Moses was with them. No miracle authenticated their moral convictions. No fire or cloud guided them. The invisible truth was their guide.

—HENRY WARD BEECHER

All great ideas are born small, like babies. Why cannot great ideas come into the world full armored, like Minerva from the head of Jove? They never do. All saving ideas are born small. As Jesus said, they are like leaven, a little thing in the beginning, or like mustard seed, the smallest of all the seeds in the ground. In every generation therefore, if we are to believe in the creative forces to which the future belongs, we must believe in something inconspicuous, newborn, just growing. Who of us does not need to see that truth today? If we believe in the noisy and ostentatious violence of the world, as though that alone were the real and determining factor in our time, what hope is there? But wise men believed in a baby. What the wise men did is a parable of mankind's best wisdom in every realm.

—HARRY EMERSON FOSDICK

# Fantasies of Progress

*There is no cosmic law of progress.*

*Our concern for today*

*must be to distinguish reality from illusion.*

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HARRY EMERSON FOSDICK

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THESE DAYS THROUGH WHICH we are passing are especially sobering to us of the older generation who were brought up on the idea that the world is achieving inevitable progress. Two generations ago practically every voice was saying that. "Progress," said Herbert Spencer, "is not an accident, but a necessity."

Today we are soberer about that and we had better be. The very idea of progress was unknown in the ancient world. Plato taught that mankind's history moves around vast cycles and comes ever back to the starting point to begin again. Marcus Aurelius thought that in human history there is no flow, as in a river, only fluctuation, as in the sea, up and down. "He who is forty years old," said Marcus Aurelius, "if he has any understanding at all, has, by virtue of the uniformity that prevails, seen all things which have been and all that will be." That is typical of ancient thought.

If someone asks, then, "Where did the idea of progress come from?" we can name the major causes out of which it rose. For one thing, Columbus discovered America, adding a whole new hemisphere to man's opportunity. The geographical effects of that were immense but the psychological effects were overwhelming.

For another thing, Copernicus and Galileo unveiled a new universe. The astronomical effects of that were great but, if anything, the psychological effects were greater. In a world where almost over night a new cosmos is uncovered, human experience is not like the sea's fluctuation, up and down. It surely is like a river, flowing into new and broader courses.

Then came the American and French Revolutions, swinging wide the doors of democracy. So ended, men thought, the static tyranny of kings; so came into the hands of the people power to mold plastic societies into new forms. Who could tell what might happen with democracy opening the way to fresh achievements?

Then came scientific inventiveness. After that once started, man could not believe in a static world. A man who lives forty years now has not seen everything that will be on this earth.

To cap the climax came the doctrine of evolution. That put a philosophy under the whole idea of progress. So, we said, the universe itself is progressive; progress is a cosmic law. Thus in our youth some of us went out into the most optimistic generation in human history, feeling at times as though we were upon an escalator going up.

We are soberer about that now—fallen, some of us, like Lucifer, from the heaven of optimism to the pit of depression. Certainly, progress is no escalator but a precarious achievement, hard to win, easy to lose—anywhere,

in a family, in a personality, in a civilization—and the swiftest way to lose it is to be fooled by the illusions of it, to think we are getting on when we are getting off.

Nothing that any man can say can go to the bottom of this, but what I am trying to say, while simple, is important. We are easily fooled by the illusions of progress—bigness, external equipment, outward standards of success—tricked into supposing that such environmental changes mean real advance, and it is an illusion. What shall it profit a man or nation to gain the whole world of such things and lose the soul? That word of Jesus does tower up in days like these.

For one thing, what shall it profit if we get bigness and lose human values? Jesus never would be impressed by anything simply because it was big. The most precious things in human experience are not big, but small—always small, like personalities. No more joy can exist on this earth than one personality can possess. Show us one personality capacious for happiness, and in point of intensity that is all the joy the world can know. No more suffering can exist on this earth than one personality can endure. Show us one personality sensitively suffering and there, in point of intensity, is all the suffering the world can bear. Here lie the destinies of human life, inside people one by one, and whatever happens outside, so far as progress is concerned, must be tested by what it does to people inside.

This, then, is the realistic fact! Nothing that science alone can do is by itself progress. It may mean even the suicide of civilization. But scientific inventiveness in the hands of good will—that would be progress. Our own families are an illustration. In our households, let us suppose, we have everything which scientific inventiveness can give us. But how is our home getting on? That question goes far beyond science, involving factors deep, intimate, personal, and spiritual.

We of America have gone out to achieve success, master scientific power, build a big world. But it is easier to build a skyscraper than to build great character. It is easier to erect modern apartment houses than to achieve the peace that passeth all understanding when we are in them. It is easier to amass physical power than it is to achieve spiritual life which knows how to use it. It is easier to harness the forces of the external universe than to release the inner powers of the divine world by which man lives indeed. And when we do this easier thing and omit the deeper matter, where does it bring us? Let us lift our eyes and see! One civilization after another, one man after another, has fallen, fooled by the illusions of progress. What profit without the soul!



By permission American Artist.

THIS TORTURED EARTH

JACOB GETLAR SMITH

### *Convenient Gods*

They keep their gods current  
 And convenient,  
 The little manipulators  
 Of life and circumstance,  
 The schemers,  
 The opportunists  
 Who flick open their source of light  
 With a flourish  
 When occasion demands,  
 As the smoker does his lighter,  
 Turning the resisting wheel  
 Against the flint  
 To spark the saturated  
 Waiting wick.

I watched them in their fox holes  
 When the air was thick  
 And the earth shuddered  
 And the stars reeled,  
 Rolling to their knees  
 To bargain with their god.

I saw them, fearfully,  
 Shuffle to the markets of mercy  
 In the hours of their trial,  
 Hoping to subscribe  
 To the surgeon's salvation  
 With "No fee's too heavy, doctor,"  
 —until the operation  
 Could be  
 Conveniently forgotten.

I saw them wrapped in mystery  
 And with manner and mien of abundance  
 Blot their checks to the rectory  
 With blotters not yet dried of the ink  
 That garnished  
 Their carefully conceived  
 Income tax returns.

I saw them approaching God  
 With cunning calculation  
 The way they approach  
 The convenient  
 And procurable  
 Blackmarket purveyors  
 Peddling  
 Their special  
 Blackmarket privileges.

And the timid, I saw,  
 Slipping their silver coins  
 Over the lip  
 Of the passing plate  
 During their sporadic  
 Sabbath samplings,  
 With the same slight  
 Happy hope  
 That is engendered when  
 The coin  
 Is dropped  
 Into a wishing well.

I saw them not  
 In the seasons of their health  
 When their bodies were whole  
 And their hearts and minds  
 Unburdened and free.

I saw them not  
 In the giving of thanks,  
 In the hour of praise,  
 In the act of prayer,  
 On their knees, or  
 Paying their fees.

—Alphonse Anthony Medved



# Reflections on Progress

*To try to frame the standards by which we measure human progress is a difficult and oftentimes misleading assignment. Nevertheless some insight on the subject is available to us.*

ALDOUS HUXLEY

EVOLUTIONARY CHANGE is regarded as progressive when it is in the direction of increasing independence of, and control over, the environment. Judged by this criterion, the history of life on our planet has not by any means been uniformly progressive. Primitive forms have survived almost unmodified from the dawn of that history down to the present. Man is the contemporary of unicellular organisms which, despite their almost total dependence on the environment, may very likely outlive their more progressive rivals. Moreover, many organisms have undergone progressive changes over a long period of time, only to regress towards a new and specialized kind of dependence upon the environment, as parasites upon more advanced forms. And finally even those species which have changed most progressively are all, at the present time, at the end of evolutionary blind alleys, condemned by their high degree of specialization either to remain what they are, or, if they undergo a series of considerable mutations, to die out through inability to adapt themselves, in their changed forms, to the environment. There is good reason to suppose that all the existing higher animals are living fossils, predestined to survival without much change, or, if change sets in, to extinction. Except for the human species, evolutionary progress would seem to be at an end.

If there is to be hereditary progress in the human species, it will be brought about by the same kind of selective breeding as has improved the races of domesticated animals. It would be perfectly possible, within a few centuries, to raise the average level of human intelligence to a point far above the present. Whether such a vast eugenic experiment could be carried out except under the auspices of a world dictatorship, and whether, if carried out, its results would turn out to be socially desirable, are matters about which we can only speculate.

Human progress, within historical times, differs from biological progress in being a matter, not of heredity, but of tradition. This tradition, oral and written, has served as the vehicle by means

of which the achievements of exceptional individuals have been made available for their contemporaries and successors, and the new discoveries of one generation have been handed on, to become the commonplaces of the next.

Many and very various criteria have been used to measure this human progress-by-tradition. Sometimes it is envisaged as a continuation of biological progress. Judged by this standard, the progress achieved in recent centuries by certain sections of the human race has been very great. True, it has not been quite so great as some people like to think. Earthquakes still kill their thousands, epidemics their millions, while famines due to drought, or floods, or insect pests, or the diseases of plants, slowly and painfully destroy their tens of millions. Moreover, many of the "conquests of nature" most loudly acclaimed at one moment have turned out, a few years later, to be a good deal less spectacular than was first imagined; they have even taken on the aspect of defeats.

But the criteria by which biological progress is measured are not adequate when it comes to the measurement of human progress. For biological progress is thought of as applying exclusively to the species as a whole; whereas it is impossible to think realistically about mankind without considering the individual as well as the race to which he belongs.

In framing standards by which to measure human progress we must take into account the values which, in the opinion of individual men and women, make life worth living. During the eighteenth and nineteenth centuries it was assumed, as practically self-evident, that advances in man's control over his environment would inevitably be accompanied by corresponding advances in individual happiness, in personal and social morality, and in the quantity and quality of creative activity in the spheres of art and science. Today, after two world wars and three major revolutions, we know that there is no necessary correlation between advanced technology and advanced morality. In the field of international relations the most con-

spicuous difference between the men of the twentieth century and the ancient Assyrians is that the former have more efficient methods of committing atrocities and are able to destroy, tyrannize and enslave on a larger scale. The truth is that all an increase in man's ability to control his environment can do for him is merely to modify the situation in which, by other than technological means, individuals and groups attempt to make specifically human progress in creativeness, morality, and happiness.

Advancing technology increases man's control over his environment, and the increasing control is hereditary in the sense that its methods are handed on by tradition from generation to generation. But this equivalent of biological progress does not by itself constitute specifically human progress. Within the constantly changing situation created by advancing technology, men must try to achieve specifically human progress by means which are not of a technological nature—namely politics and education. Politics is concerned with the organization of juridical and economical relationships within a given society, and between that society and other societies. Education, in so far as it is not merely vocational, aims at reconciling the individual with himself, with his fellows, with society as a whole, with the nature of which he and his society are but a part, and with the immanent and transcendent spirit within which nature has its being.

The difference between a good economico-political arrangement and a bad one is simply this: the good arrangement reduces the number of dangerous temptations to which the individuals and groups concerned are exposed, while the bad arrangement multiplies such temptations. Thus a dictatorship, however benevolent its intentions, is always bad, because it tempts a minority to indulge in the lust for power, while compelling the majority to act as the irresponsible and servile recipients of orders from above.

Goodness and happiness are notoriously hard to measure. All that can be said is that, given certain political and economic arrangements, certain temptations

to evil and certain reasons for misery may be eliminated. Thus, an efficient police can diminish the temptations to crimes of violence, and equitable arrangements for the distribution of food can diminish the miseries attendant on hunger. Again, a paternal government can, by suitable legislation, diminish the miseries connected with periodical unemployment. Unfortunately economic security in an industrialized society has been achieved, up till now, at the expense of personal liberty. The miseries of anxiety have had to be paid for by the miseries of a dependence, which in some countries has degenerated into servitude. This is a world in which nobody ever gets anything for nothing. Advantages in one field have to be paid for by disadvantages in another field. Destiny only sells; it never gives. All we can do is to drive the best possible bargain. And if we choose to use our intelligence and good will, instead of our low cunning and our lust for power, we can make political arrangements that shall eliminate many dangerous temptations to evil and many causes of misery without, in the process, creating new troubles no less intolerable than those we have escaped.

Certain classes of happiness and even a certain kind of goodness are the fruits of temperament and constitution. There are men and women, of whom it can be said, as it was said, for example, of St. Bonaventura, that they are "born without original sin." There are children who are congenitally unselfish, like that Pippo buono, who was to grow up into St. Philip Neri. And to match these inborn and gratuitous virtues, there is such a thing as an unearned joy, an almost causeless beatitude.

Four ducks on a pond,  
A grass-bank beyond,  
A blue sky in spring,  
White clouds on the wing,  
What a little thing  
To remember with tears—  
To remember for years!

Such is the stuff of which a good part of our happiness is composed; and such stuff is the same at all periods, is available in every conjunction of public or private circumstances. Happiness from this kind of source cannot be increased or diminished by act of parliament, or even by our own acts and the acts of those with whom we come in contact. It depends on our own innate ability to react to certain unchanging elements in the order of nature.

The ability so to react also depends to a certain extent upon age as well as on the constitution of the individual. An adolescent newly discovering the world is happy with a kind of tremulous intensity never to be recaptured during the years of maturity. And this leads us to

a very important point, which is that the life of a man is not in its nature progressive, but rises to a peak, continues for a while on a plateau of maturity, then declines through old age into decrepitude and death. The old are in a position to maintain progress in goodness, if only because in later life many vices lose their attractiveness; but it is difficult for them to maintain progress in happiness and creativeness. If such specifically human progress is ever maintained through a considerable period, it must be through a succession of young and mature individuals, whose own lives are still in a progressive phase.

Historians, when they describe a certain age as progressive, never trouble to tell us who precisely it is that experienced the progress, nor how it was experienced. For example, all modern historians agree that the thirteenth century was a progressive period. And yet the moralists who actually lived during the thirteenth century were unanimous in bemoaning the decadence of their times. And when we read such a document as the Chronicle of Salimbene, we find ourselves wondering to what extent conclusions drawn from the sanctity of St. Francis, the architecture of the Gothic cathedrals, the philosophy of St. Thomas and the poetry of Dante are relevant to the brutish and totally unregenerate lives of the great masses of the people. If the age was indeed progressive, who experienced the progress? And if most of the people living at the time failed to experience anything in the nature of biological or human progress, is it justifiable to speak of the age as progressive? Or is an age genuinely progressive simply because future historians, using standards of their own devising, judge it to be so?

The experience of technological and even of human progress is seldom continuous and enduring. Human beings have an enormous capacity for taking things for granted. Our minds being what they are, we do not experience progress continuously but only in fits and starts, during the first phase of any new advance.

FROM politics as a means to human progress we now pass to education. The subject is almost boundless; but, fortunately, in this particular context only one aspect of it is relevant. For, in so far as they are not dependent upon temperament or fortunate accident, happiness, goodness and creativeness are the products of the individual's philosophy of life. As we believe, so we are. And what we believe depends on what we have been taught—by our parents and schoolmasters, by the books and newspapers we read, by the traditions, clearly formulated or unspoken, of the economic, political and ecclesiastical organizations

to which we belong. If there is to be genuine human progress, happiness, goodness and creativeness must be maintained by the individuals of successive generations throughout the whole span of lives that are by nature non-progressive and in the teeth of circumstances that must often be unfavorable. Of the basic philosophies of life which can be imposed upon an individual, or which he can choose to make his own, some are favorable to the maintenance of happiness, goodness, and creativeness, others are manifestly inadequate.

Hedonism for example, is an inadequate philosophy. Our nature and the world are such that, if we make happiness our goal, we shall not achieve happiness. The philosophy implicit in modern advertising is a special form of hedonism. Happiness, the advertisers teach us, is to be pursued as an end in itself; and there is no happiness except that which comes to us from without, as the result of acquiring one of the products of advancing technology. If rayon stockings make you happy, how much happier you must be with nylons, which are the product of a more advanced technology! Unfortunately the human mind does not happen to work this way. Consequently those who consciously or unconsciously accept the philosophy expounded by the advertisers find it hard to maintain even happiness, let alone goodness or creativeness.

More adequate are those political philosophies, which for millions of our contemporaries have taken the place of the traditional religions. In these political philosophies intense nationalism is combined with a theory of the state and a system of economics. Those who accept these philosophies, either of their own free will or because they have from infancy been subjected to unremitting propaganda, are inspired in many cases to a life of devotion to the national and ideological cause. They thus achieve and maintain a kind of happiness and a kind of goodness. Unfortunately a high personal morality is often associated with the most atrocious public wickedness, for the nation and the party are deities in whose service the worshipper is justified in doing anything, however abominable, that seems to advance the sacred cause. And even the happiness that comes from the service of a cause greater than oneself is likely in these cases to be somewhat precarious. For where bad means are used to achieve a worthy end, the goal actually reached is never the good end originally proposed, but merely the inevitable consequence of using bad means. For this reason the happiness that comes from self-dedication to such political causes must always be tempered by the disappointment arising from the chronic failure to realize the longed-for ideal.

[Continued on page 32]



*Climbing the "Funny" Ladder by MOSES BAILEY*



1. Practical joke



2. Guffaws at hurt of another



3. Whoopie over peculiarity or folly of a person



4. Laughter at peculiarities of mankind



5. Amusement at peculiarities of one's own kind



6. Amusement at one's own inconvenience



7. Amusement at one's own embarrassment



8. Amusement at one's own hurt

Drawings by Morgan Johnson and Gregor Thompson

# Be It Ever So Humble

LOUISE PANIGOT

LAST WEEK A PLANE CRASHED and a girl was killed. She had flown five hundred miles to spend a week end at home. Every week end hundreds of students from campuses everywhere start homeward for a day or two. During the war, by the thousands, men and women traveled halfway across the continent under the most unfavorable of conditions to spend a few days at home. And why? To other eyes that home might seem to offer little to compensate for the difficulties of trying to reach it. The reasons go deeper than simply a longing for the old and familiar.

Home, regardless of circumstances, is the place where I belong. There I have a sense of being wanted, of being important just because I am I and not because I have achieved. I am loved, and because I am loved and wanted and belong, home is not quite complete without me. Without some degree of this feeling, a collection of persons into a household is not actually a home. With this sense of belonging, of being accepted by other members of the family—and of accepting them, an individual can face more of misunderstanding and uncertainty from the world outside than he otherwise could take. If he knows he is wanted and has love and support in one significant place, then lack of understanding and support from other directions becomes less important to him. And so a student leaves the campus where he is one of hundreds, a soldier leaves the army where he is one of thousands, a government girl leaves the place where she is simply a file clerk—all of them seeking for a few hours to be a *person* once again.

Probably most of us have studied in sociology, or have heard something about the effects upon children of insecurity in the home. Public school teachers say that problem children usually reflect some form of uncertainty in the home situation.

THE home should be a learning place. There the child should learn the meaning of helpfulness and mutual responsibility. In the home also, he should learn to love—to receive love and to respond to it. Children who have not learned love in childhood find it difficult as youths and adults to love another person and to accept love from another.

This may have disastrous effects on personality, as well as in relationships with other people. Russell L. Dicks, Chaplain of Wesley Memorial Hospital in Chicago, has said: "We suspect that the inability to love someone or to be loved is the greatest single cause of the psychosis called dementia praecox or schizophrenia which makes up approximately a third of all mental hospital patients." (*Christian Advocate*, March 6, 1947.)

This, then, is the first significance of the home in society—that there each individual stands as a *person*, there love and helpfulness are learned, there basic loyalties are shaped. This is its meaning in making socially healthy individuals who in turn make up society.

But the home at its best has a significance far beyond that which makes possible the maturing of healthy individuals. Not everyone has found sufficient security and possibility of maturing within what might be considered a reasonably adequate home. In increasing numbers, also, homes are being broken, forcing husband and wife as well as children to face the basic insecurity of repudiation. Small comfort it is to these damaged personalities to be told how important a good home is. Here is where the second significance of the good home comes in.

Many of us have had the experience of being a long way from home, and of being given the opportunity to share at times the home life of friends in the distant place where we were staying. It may have been the home of one of our professors. It may have been a landlady who shared her home with us as well as a room. But whoever the family might be, the really important thing was that for a time we were brought into a living fellowship that is a home. How quickly our homesickness left us. We went away from that home feeling that our job looked less hopeless than it did a few hours earlier. Life had taken on a different coloring, and we had been renewed in confidence in ourselves. Yet the outward situation had remained unchanged.

That is the contribution that a good home can make to a community in addition to what it does for its own members. That, it seems to me, is the *healing function of the home*. To repair the damage in a world that has been as badly battered as our world has in recent years is

not an easy task. Elements of disintegration are found in every community—confusion or loss of values, moral laxity, broken homes, juvenile delinquency. Not only will the good home reach out to support all that is of worth in the community, but it will also draw into the circle of its fellowship from time to time those who have been hurt by society.

A student whose own home life had a background of unhappiness found her faith in the possibilities of human relations awakened as she lived for a year in the home of a business man and his wife and their children. Something must have happened to her own personality as she made the discovery that in this home there was genuine affection and respect for one another, that it was possible for people to live on this basis. No one can tell how many times this home, and others like it, has ministered healing to personalities damaged by society, and has given them the experience of life lived in "community." And having experienced this kind of community, one can never be quite the same again, but is always searching for signs of community wherever he may be. A person living in such a home learns to recognize and appreciate this quality of community wherever it may be found, in however rudimentary a form. Such a person (and such a home) becomes a living cell, reaching out little tentacles of support to other such cells, thus forming a living network of understanding and support of the worth while about them, and so bringing healing and strength and community into the sick body of society—and dare we hope, our world?

The homes in which we have grown up have already taken their own patterns. The best we can do with them now is to make ourselves better members of them, and to increase whatever community we find in them. It is the homes of tomorrow that today's students will be making. And let there be no mistaking the way here—such homes never happen but must always be *made* by two people who love and appreciate each other and *work*—everlastingly at the job. It is up to you and others like you to work with the determination to make your homes the sort of homes which shall make possible the rearing of your children to be healthy members of society, and at the same time to function as healing units in society.

## GEORGE ROSS WELLS

THE ACHIEVEMENT OF MENTAL integration and of emotional stability and, consequently, of serenity, is brought about by the thoughtful use of intellectual analysis, common sense, self control, and good humor.

The individual in normal mental health is intellectually direct and honest, is free from delusions, fixed ideas, and impossible ambitions. He lives in the actual present, not in some hoped-for or feared imaginary future.

Emotionally, the normal person is stable, which is to say that his emotions do not vary without reasonable cause. He has no phobias, that is to say, no groundless fears, nor does he act under compulsion, that is, he suffers from no irresistible impulses to action without adequate reason.

It may be assumed that good mental health is the rule and mental and emotional disturbances are diseases or partake of the nature of disease. Mental health is maintained by methods more or less comparable to those which maintain physical health. It is attacked and may be seriously injured by factors more or less comparable to physical infection or trauma. Moreover, there are remedial measures which the mentally ill may use to destroy the infection or heal the injury.

The maintenance of physical health depends upon the cooperation of three groups of factors:

1. Access to sufficient amounts of wholesome food and of the other necessities of life such as oxygen, optimum temperature, and sleep.
2. The avoidance of infections and accidents, that is, of the disturbing elements from outside.
3. The employment of remedial measures when infections or trauma occur.

The factors which disturb persons mentally or emotionally, making them unhappy or woefully inefficient, originate some in society and some in the individual's own misinterpretation of himself or of life. Those that originate in society include the various group compulsions: laws, customs, conventions, and prohibitions which not infrequently are in opposition to biological drives. The plurality of conflicting ambitions or the presence of ambitions of impossible fulfillment may cause widespread dis-

turbance. So occasionally, may economic or other social disasters.

The disturbances which originate in one's own misinterpretation of life include conviction of inferiority because of some real or fancied defect in oneself. Such a conviction may be the result of unwise treatment as a child, as when a parent constantly unfavorably compares one child with another, or because of a real or fancied defeat professionally, financially, or sexually. A torturing sense of insecurity may result from unfortunate economic conditions or it may be one of the symptoms of the conviction of inferiority just mentioned.

Of a very different nature is the fact of fatigue from overwork, more often from worry, fear or emotional conflict, the consequences of which may actually be disastrous. Probably fatigue may be considered the most serious enemy of mental serenity as well as of efficiency.

These and other causes are somewhat comparable to the infections and trauma which cause physical disease. From them result defeatist and pessimistic attitudes of mind which are definitely unhealthy.

When an individual displays constant tension and irritability when conviction of inadequacy persists despite a normal amount of objective success, when there is constant rationalization, frequent long lasting escapes into daydreaming, constant fatigue, chaotic sex, and perhaps more or less serious forms of misbehavior, it is evident that he is emotionally and mentally disturbed.

These disturbances, being analogous to physical disease, are capable of therapeutic treatment. A discussion of the kind of help which an expert can give is here beside the point. There is very much which the disturbed, unhappy individual can do for himself.

**S**INCE ideas are the most prominent of all controlling forces of mental and emotional life the individual who is striving to keep himself mentally well must find a logically sound philosophy on which to base his life. Such a philosophy is religious in spirit whether or not it is conventional in statement.

Wholesome thought about oneself must include:

1. The acceptance of the reality of thought as an effective method of solving problems.

2. The acceptance of the reality of value, that is, the complete conviction that some acts, some facts, and some restraints are on a higher level than others.
3. The acceptance of the reality of responsibility for one's own judgments and one's own acts. This implies the conviction of the reality of human freedom.
4. The acceptance of the reality of a universe of persons of varying degrees of wisdom and power, including an acute realization of the possible existence of superhuman wisdom and power expressed in a superhuman personality.

Defeatism, conviction of personal inferiority, belief that human endeavor is useless, are sickly attitudes, unintelligent and avoidable.

These sicknesses are incapable of being eliminated from life in any way except by admission into life of wholesome and vigorous elements which, by their healthy growth, crush into insignificance and finally obliterate the diseased elements.

The most readily available of such wholesome remedial elements are the following:

1. Work which in itself is worth doing and by which one earns his living. When one earns his living by the doing of work, he thereby receives indisputable proof of his value to society. As long as a person is confident of his own worth his mental life is wholesome.
2. Love or affection of a kind which widens the individual's life so that he includes as part of himself the life of another or others, accepting the problems of these others, their hopes and fears, their failures and their successes as his own.
3. A consciousness of relation to totality and an understanding of the universe as something of which one is an essential part. To realize that "If I did not exist, the universe would be different" and finally to understand that "Because I exist, the universe is in some respect a better universe than if I did not" are two convictions which, when realistically attained, are the highest achievements of human character.

# Pirates! Pirates! Pirates!

*Once upon a time we had kind pirates and we had cruel pirates.*

*Now we have mostly the cruel ones, and they plunder with idea-barrages.*

HERBERT HARVEY

A LONG TIME AGO there lived on earth a large number of people who had, in a way, a very wonderful kind of life. They lived on a sea coast and their harbor was the most beautiful in the world. Practically all the people of the city made their livelihood through trading with neighboring cities. All of the trading was carried on by the boats which constantly crossed the seas.

A hardship of life in those times were the pirates. One could not trade without paying something to them. There were kind pirates and cruel pirates; moderate ones and greedy ones; and then there were honest ones, who simply held out their hands until they had enough, and others, not so honest, who spoke of the protection they would give against other pirates.

However, people did not complain much. What was life without trade? And trade involved pirates. So they put up

with them. The pirates cost something, but they felt they could afford them.

One day two pirates fell into a quarrel as to which should have the tribute of a certain strip of coast, each claiming to have wrested it from a third pirate who was now out of business. The fight between the pirates was at first no concern of the citizens of the district, who rather hoped both would be wiped out. But the wiley pirates, seeing they were playing into the hands of their intended victims, began to press the victims themselves into the fight. Upon boarding a merchantman with a cargo of silks and money, they demanded so many silks, so much money, and so many fighting men. This was a shock to the citizens. But still, in time, this innovation was accepted, too. As pirate battles increased, the pirates developed the idea of "protection" a little further, so that citizens

became more willing to enlist in the pirates' wars.

Wars and more wars among pirates finally led to the piratissimo. Only the great pirates could survive in this struggle; any little ones left hanging around were merely there by the grace of a piratissimo who needed them for something at the moment. The little pirate was also being "protected."

Now there came a time, as this process evolved from lesser to greater wars, and from greater wars to super-wars, and from super-wars to stupefying clashes of superhuman forces, that the people who lived in the sea coast cities asked, what for? Let us have an end to pirate wars, they said.

The pirates were alarmed at this talk. What would they do without fighters? The support of the people was necessary. What if they had no one to protect!

So they formed a League of Pirates. No more pirate wars! The people heaved a sigh of relief, and resumed their trading in peace.

Some time after this, one of the pirates snatched a group of black men who were supposed to be under someone else's control. The offending pirate claimed he "needed more men," or he had a "new outlook on life," or something. The black men promptly appealed to the League of Pirates. In fact, they sent a note. The note, unfortunately, could not be delivered at once because it had to go through diplomatic channels; and when it was received, it could not be acted on because the official seal of the part of the coast where they belonged was not attached to the document. Nevertheless, the case eventually got presented—officially!—to the Pirate League. The offending pirate immediately resigned. The League of Pirates considered the grievance of the black men with a most weighty consideration, and finally reached the conclusion there was nothing they could do, inasmuch as the accused pirate did not happen to be a member of the body any more.

Encouraged by the ease with which their colleague had gotten away with the first steal, two or three other pirates connived some plans. First they laid

[Continued on page 32]

## THERE IS STILL TIME

Perhaps men of my land  
will yet awaken  
and within their hearts will feel  
the mankind-love their heritage invokes.  
Their eyes may yet see new frontiers  
to settle in the wild mind-prairies;  
their ears hear fearless promise  
in summer-hued hill streams  
and the clear-sweeping winds of winter.  
If only they heed their peace-eased senses  
to refute the mocking traitors' cries;  
if only the hoe still prods good loam  
and mortars weight the seas' drift;  
men of my land will sing my psalm,  
they will hold the orphans in fraternal arms;  
God will be found in a simple smile  
and his light will align honest eyes.

There is time—there is great need.  
O young land: dispel this lethargy, divulge  
grand pains the pilgrim children suffered:  
we have forgotten—we are lost:  
there is still time and it is now.

Men of my land: form together a strong  
handclasp of determined faith  
and finally feel the sameness  
of your bloods' flow.

—Lee Richard Hayman

# Nazis Who Reside in Chicago . . .

*ride the L, eat at Childs, and occasionally drop in the Art Institute  
just like anybody else, so be on guard!*

## CHARLES S. BRADEN

HE LOOKED LIKE such a pleasant man. He seemed genial, kindly, a rather attractive person—maybe just a little louder in his manner of speech than necessary, but then we were in the lounge of a speeding train and it was not so easy to make oneself heard. Still he could be heard well above the roar of the train. He spoke of his home and his family. Evidently he enjoyed home life. I heard him tell of one of his hobbies—collections of miniatures of famous castles and buildings of the old world. He spoke of an old colored couple who had worked for many years for his parents. When the parents died and the home was broken up, the colored couple was too old to work. He had allowed them to go on living in a cottage belonging to the family and every month sent them a check to cover their maintenance. A very considerate, fair man, one would say.

But as he talked on, he said some things I was so struck with I jotted them down verbatim. He was talking about political graft and corruption. He knew some of the big fellows, among them the mayor of his city who had held a political job all his life, and had managed to accumulate thirty-nine million dollars (his figures, not mine). No man, he declared, could do that on the kind of salary given to public servants. Much was said of dishonesty and favoritism and rake-offs, enough to sicken one almost, if what was said was true; his final word on the subject was this: "I'm not opposed to graft at all, so long as I get my share. But woe betide the guy who won't kick in."

The conversation shifted to investment opportunities. "I used to own some apartments on the South Side," he said. "They were pretty good ones, the kind that rent for seventy-five to one hundred dollars per month. But I sold them. I figured that when this boom breaks there'll be a lot of vacant houses in that rent class, so I went over and bought me some tenements in the nigger section—there'll always be people to pay the eight or ten dollar rent over there, and besides you don't have to do so much for them as you do for the others."

Presently he engaged a man in conversation who sat on the other side of the car. This man, it seemed, lived not far

from his own section of the city. They discussed some mutual acquaintances. "What ever happened to that housing project for niggers on the far South Side? You know, the one out in that swampy section?" Apparently some difficulty had arisen as to whether it was for white or black and the whites were trying to get the blacks out. The blacks, faced with the iron ring of restrictive covenants, that made it well-nigh impossible to go anywhere outside the congested "black belt," were naturally enough unwilling to leave.

Our friend was equal to the occasion. He had a remedy. "What they ought to do," he said, in the same matter-of-fact way that a physician would employ in prescribing for a fever, "is to turn some of the right kind of mosquitoes loose in that old swamp and kill 'em off." Then as if such a statement might possibly appear too novel, he added with entire candor, "It's been done before, you know."

It didn't seem entirely clear just why the mosquitoes would bite only colored people, or why they might not fly a little beyond the edge of the swamp land and possibly infect some adjacent sections of the city where white folk live. Nor did he say where this had been done. Could it have been in Germany? Not with colored folk, of course, but perhaps with Jews?

"The people who say we ought to have fellowship and brotherhood with the nigger are idealists"—out of deference to the ladies he left out the usual modifier—"who have never had any contact with them. Why to say, as the idealists do, that colored and white are equal is to flout God. If he'd meant them to be equal why should he have made them black?"

"I remember when I was a kid I used to wonder why all men didn't get to be white. Some fellow told me the other day that everything is in the Bible. He said that black men come down from Cain, and that they're black because of Cain's sin, or something like that. I don't know. Guess I ought read the Bible for myself once in a while. But the idea was that difference in color shows you right off who's good and who's bad."

The fellow traveler to whom he was talking, a pleasant faced person who sat with his little daughter across the aisle from him, seemed in perfect agreement. "I'll tell you," he said, caressing the small girl's hair as he talked, "we're soon going to have some terrible race riots."

We were coming into the city now. Not into Berlin, or Munich, or Nuremberg, but into Chicago. The conversation ended.

He seemed like such a pleasant man—the very stuff of which Nazis are made.

## THE ROPE

This is a rope not meant for children's play,  
Not meant for drawing water, nor for swings.  
It hangs here pendulous with the old tree's sway,  
Contrasting harshly with the gentler things:  
The wide free sky, the dreaming floating clouds,  
The soft-sprung grasses, to the earth now bent  
Where, trampled by the soles of angry crowds,  
They droop defeated, of their verdure spent.  
The songbirds wheel above; they do not stop.  
The cattle wander down another path.  
The farmer drops his eyes to tend his crop,  
And buzzards glory in the aftermath.

Not on the earth alone wrath left his trace—  
Observe the furrows in a dark-brown face.

—Clifford M. Gordon

He who knows eternal law is liberal-minded. Being liberal-minded, he is just. Being just, he is kingly. Being kingly, he is akin to heaven. Though his body perish, he suffers no harm. —*Laotzu*

Truth is the law of God. Acquired truth is the law of man. Truth is the beginning and end of existence. Without truth there is no existence. It is for this reason that the moral man values truth. Thus absolute truth is indestructible. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent, it is infinite. —*Confucius*

In the beginning God — —*Genesis*

Whence does wisdom come? And where is the place of understanding? God understands its way, and he knows its location. For he looks to the ends of the earth; beneath the whole of heavens he sees. When he made a weight for the wind, and meted out the waters by measure; when he made a law for the rain, and a way for the thunderbolt; then did he see it and declare it; he established it and investigated it. Then he said to man: "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." —*Job*

How happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of scoffers! But his delight is in the law of the Lord, and in his law does he study day and night. For he is like a tree planted by streams of water, that yields its fruit in its season, and whose leaf does not wither; and whatever it bears comes to maturity. —*Psalms*

Arise, shine! for your light has come, and the glory of the Lord has risen upon you. For lo! darkness shall cover the earth, and thick darkness the peoples; but upon you the Lord shall rise, and upon you his glory shall appear; and nations shall walk by your light, and kings by the brightness of your rising. —*Deutero-Isaiah*

Man does not live by experience alone, but by transcending experience, assured of what he does not see, and never has seen, as real. In success the great man shares his principles with the people; in failure he lives them out alone. To be incorruptible by riches, or honors, unchanged by poverty, unmoved by peril or power—these I call the qualities of a great man. —*Mencius*

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

But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. —*Galatians*

The truly noble and resolved spirit raises itself, and becomes more conspicuous in times of disaster and ill fortune. —*Plutarch*

# Faith and

COMPILED BY AN

The highest good is singleness of mind, for where agreement and unity are, there must the virtues be. It is the vices that are at war with one another. —*Seneca*

We are born for cooperation, as are the feet, the hands, the eyelids, and the upper and lower jaws. —*Marcus Aurelius*

The man who masters himself is free. —*Epictetus*

Love is the crowning grace of humanity, the holiest right of the soul, the golden link that binds us to beauty and truth, the redeeming principle that reconciles the heart to life. —*Petrarch*

In essentials, unity; in nonessentials, liberty; in all things, charity. —*Melanchthon*

All happiness or unhappiness solely depends upon the quality of the object to which we are attached by love. —*Spinoza*

We cannot exist without mutual help. All therefore that need aid have a right to ask it from their fellow man; and none who has the power of granting can refuse without guilt. —*Sir Walter Scott*

I used to ask God if he would come and help me. Then I asked if I might come and help him. Then I ended up by asking God to do his work through me. —*Hudson Taylor*



A man without a purpose is like a ship without a rudder. Have a purpose in life and throw such strength of mind and muscle into your work as God has given you. —Carlyle

I do not believe in God, for that implies an effort of the will. I simply see God everywhere. —Fabre

Faith in God, faith in man, faith in work: this is the short formula in which we may sum up the teachings of the founders of New England—a creed ample enough for this life and the next. —Lowell

The great thing in the world is not so much where we stand as in what direction we are moving. —Holmes

# Practice

NA BROCHHAUSEN

Live your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will," but must make your thoughts, your words, your acts, all work to the same end, and that end not self, but God. That is what we call character. —Florence Nightingale

Every day that passes you must say to yourself, I was born today. Today, every moment of it, shall be propitious to good and to gladness; and the essential reason for my existence, my devoted longing shall be to shed happiness over the world, to pour the wine of kindness into the eager mouths around me. —Nervo

The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things. —Theodore Roosevelt

I am praying to be lighted from within, and not simply to hold a light in my hand. —Tagore

A man attains in the measure that he aspires. His longing is the gauge of what he can be. To fix the mind is to foreordain the achievement. —James Allen

"I believe in God" is a beautiful and praiseworthy phrase, but to recognize God in all his manifestations, that is true holiness on earth. —Goethe

I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that manly humility which alone gives power. It may bring us back to God. In that case our victory is assured. Faith is an anvil which has worn out many hammers. —Lord Tweedsmuir

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.  
—Howard Arnold Walter

The good life is the life that most richly gathers and winnows and prepares experience and renders it available for the race, that contributes most effectively to the collective growth. —H. G. Wells

No matter what the world thinks about religious experience, the one who possesses it has the treasure of a thing that has given to life meaning and beauty and a new splendor to the world and to mankind. —Carol Gustav Jung

All literary creation, in prose and poetry, is saturated with the unity of feelings, thoughts, and ideals shared by all men, with the unity of man's sacred aspirations towards the joy of the freedom of the spirit. —Maxim Gorky

Let us not say: Every man is the architect of his own fortune; but let us say: Every man is the architect of his own character. —G. D. Boardman

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim. —Guiseppe Mazzini

Faith is not belief in spite of evidence, but life in scorn of consequences. Faith, as the plain man knows, is not belief without proof, but trust without reservations. —Kirsopp Lake

Again and again Jesus' followers wanted to build an altar and worship him—a very natural and human thing to do; but Jesus bade them rise and follow him. Worshiping Jesus is much easier than following him, but it is evident that he expected to have his disciples live as he lived. —Harvey F. Baty

The four pivotal freedoms of history are God's word, God's commonwealth, God's deed and God's summons. You preserve them not by fighting for them, but by using them. —Paul Scherer

I long to accomplish great and noble tasks, but it is my duty and joy to accomplish humble tasks as though they were great and noble. —Helen Keller

Men do not live alone. Nobody can live to himself, nor can any one man rule all other men. God took care of that. Everybody in the world is tied to everybody else. When a man suffers in Africa, when a wrong is done in Poland, every other man, woman, and child on earth feels the hurt. There is only one way to live in peace and comfort in any land and that is the way of brotherhood, of kindliness, of good will toward all men. —Angelo Patri

# Fight for a U.S.S.R.-U.S.A. Peace!

HOWARD WILKINSON

**T**O FIGHT RUSSIA, or not to fight Russia: that is the question. Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous Russians, or to take atom bombs against their cities, and by opposing end them? Pardon us, Hamlet, for paraphrasing your speech, but by doing so we can lift into clear focus the greatest national question facing the United States today. Every thinking American spends much time asking himself—at least subconsciously—whether we'll be at war with the Soviet, and every thinking Russian surely spends a like amount of time mulling over the same question. So, for purposes of clarity, let us mull over it here for a few minutes.

First, to note the urgency of the question, let it be said that war with the Soviet Union definitely is within the realm of possibility. It could break out at an early date through disagreements on any one of the following points of tension: The settlement of the German problem, the control of atomic energy, meddling in the affairs of nations such as Greece, China, Turkey, the Balkans, and Poland. In fact, President Hutchins of the University of Chicago stated more than a year ago "we are blundering into a war with Russia."

But let us hasten to add that Russia does not stand to gain by a war with the United States. Nor could we be helped by such a war, especially when we recall that some scientists tell us Russia has a germ bomb as deadly as our atom bomb. Both countries would be left in ruins or utterly depleted, whichever nation "won." Great Britain, for instance, shared a "victory" in the recent war which she fought in part to retain her empire, only to find that the war so weakened her that she is beginning to lose the very empire she fought to save.

Douglas MacArthur was right when he told the Allied Council for Japan that "Another war may blast mankind to perdition. But still we hesitate. . . . Therein lies the childlike faith in the future—a faith that, as in the past, the world can somehow manage to survive yet another . . . conflict. In that irresponsible faith lies civilization's peril."

Let there be no evasion of certain evils in the Soviet system. The atheistic philosophy of communism must be rejected. The totalitarian tendencies within the Soviet regime represent a shameful cur-

tailment of democracy within Russian borders, and prevent the Russian people from getting an unbiased view of world affairs. Communist meddling in other nations' affairs is unjustified and harmful.

But these bad points about Russia are not new. They have been inherent in the communist system from the beginning. They were present realities in Soviet policy during the prewar years when we lived at peace with Russia. They were not minimized during the war years when America and the U.S.S.R. fought side-by-side and spoke many flowery words about each other. The only difference now is that we do not face a common enemy! Perhaps a more exact phrasing of the truth would be that we *fail to recognize* that we *have* a common enemy: war, which threatens to destroy our nations.

We have lived at peace with Russia. We have participated with her in world affairs on a basis of friendship, and we can continue to do it.

We will be wise, however, to realize that certain tendencies in contemporary Russian policy will make it difficult to preserve the peace, and certain elements in the United States could easily lead us to the brink of war. Some of our military leaders seem to assume that war with Russia must come, and since we now have the atom bomb and the Russians presumably do not, the sooner we fight Russia the better it will be. It is of the utmost importance that we do not allow such leaders to do our thinking for us. They may be ever so sincere in their reasoning, but experience has proved that military men, acting honestly, but acting on the iniquitous doctrine of military necessity, have purposely deceived whole populations when they felt it was necessary to do so in order to gain the objectives they desired.

For example, after the initial atomic bombing of Japan, General Spaatz not only dropped leaflets on Japan, promising its citizens that we stood ready to drop more atom bombs on them from bases in the Mariana Islands, but he also released that statement to the press of the world, on August 7, 1945. But in January, 1947, former Secretary of War Stimson disclosed, in an article in *Harper's*, that "the two atomic bombs which we had dropped were the only ones we had ready, and our rate of production at the time was small."

To cite only one more example of this

sincere but dangerous lying, we mention the February 28, 1947, report of the North American Newspaper Alliance, regarding Britain's war leaders. As early as the spring of 1940, these leaders secretly urged Sweden to remain neutral but openly and officially called on Sweden to abandon her neutrality, jump into the war, and help save her sister Scandinavian nations. Thus Britain's war leaders allowed the world to believe for *seven years* that Sweden was morally guilty of doing the very thing which those leaders secretly had asked that nation to do!

**I**F Christian students permit themselves to be pushed around by leaders who occasionally consider it their duty solemnly to issue purposeful lies, they can do no other than accept both the consequences and the blame for their stupidity. Instead, students must do some thinking themselves and let the President, the secretary of state, and their senators and congressmen know what they think.

Within the space of a week, two student groups asked this writer to suggest something they could do to help the situation, "besides writing to our congressmen." To be sure, there are things to do besides writing your congressmen, but the importance of this type of political action, at this time, can scarcely be minimized. It is *extremely* important that our governmental leaders know how we feel about this matter, for *it is in their power to decide whether we shall fight Russia or be at peace with her!* And it is true that they will make a more concerted effort to secure the peace if they are impressed with the fact that the American public is demanding of them to leave no stone unturned to work out a peaceful solution of our problems.

We still support Senator Pepper's proposal for a frank, face-to-face conference between the heads of our government and the heads of the U.S.S.R., which conference would neither minimize our disagreements and the danger of war, nor overlook the vast possibilities of peaceful agreement.

You can greatly aid the cause of peace by letting those who represent you in Washington know that you favor some such proposal. And if you're tired of writing to your senator and congressmen, then try your hand at writing the President and the secretary of state!

# Looking at a Shattered World

MURIEL LESTER

I'M HALF WAY AROUND the globe, and in a day or two I shall be voyaging around the other half. In leisurely fashion I've been staying with the people in each country as their guest: among Belgian mine workers, with farmers in French villages, in the homes of underground resistance leaders, in schools, colleges, and YWCAs. There's been much to learn from the conversation of ordinary people in France, Holland, Belgium, Norway, Denmark, Sweden, Switzerland, India, and now here in China. There's also been much for me to tell each group about how folk in far away countries have faced similar circumstances. My job has been mainly that of a messenger.

Demoralization is everywhere. War had to break up family life, had to utilize and exploit the stimulus of alcohol, had to bring an increase in T.B. and V.D., especially among the children of the conquered, had to necessitate lies and seduction for the obtaining of secret information, had to produce widespread nervous instability, insanity, shame, despair, and suicide, had to destroy necessities of life like food and fuel. These normal results of warfare surprise the young who are naive enough, even in their new sophistication, to expect *good* to result from their supreme effort and self-sacrifice to destroy.

There are fully as many problems as one would expect. Young underground resistance folk are in a particularly difficult position. By their tremendous initiative and courage, they rescued allied airmen, Jews, and refugees by the hundreds of thousands. One, whom I've known since his childhood, smuggled three thousand Jews out of the country, mostly one by one, while a price was on his head and his life-size photograph was posted on all the main streets of Brussels. Underground work was hard. It meant taking carefully prepared courses in the art of forgery, so that false ration books and passports could be provided; it meant learning scientific methods of stealing; it meant learning how to kill a man soundlessly before he was aware of any danger.

Once such personal valor, such unnatural discipline was no longer needed, these underground resistance workers found no interests, no savor in the humdrum events of everyday life. The habit of complete self-reliance made ordinary jobs appear purposeless and irksome. Their

employers, professors, managers, or foremen did not command their respect. They felt their hard won self-confidence was imperiled. If that went, what else had they to face the world with?

Even some of these workers who were lucky enough to get scholarships in the universities had to forfeit them. It was a psychological impossibility to keep to regular hours for lectures, for study, for sleep. Also they began to feel ashamed. Difficult as it had been to learn to steal, it was harder still to stop.

Another problem is how should a decent citizen treat the prisoners of war who are tilling his field and mining his coal? The natural thing is to hand over a packet of cigarettes, or to share one's cake of chocolate, or sandwiches with hard-working youngsters, far from home, and not at all well fed. The Belgian miners regularly feed German workmen. But they must do it furtively because to feed a prisoner, to visit him or to comfort him is only God's command, not the minister of war's. He enforces his command by arrests, fines, imprisonment, and ordering dismissal from jobs.

INDIA won her century-old desire for independence, and then arson, theft, and murder raged anew in three provinces. Conflicts among rival politicians have swept peasants and farmers into actions which they deplored afterwards, saying "Yes, we knew it was wrong. We ought to have protected the victims, but there was power behind the scenes of the outbreaks which we weren't strong enough to withstand."

Chinese people recognize that it was military might which rid them of the eight years of Japanese oppression. Therefore Christian pacifism sounds rather silly to them at the moment. But they are noticing more and more oppression of other kinds, and war still goes on. Internal cleavage is spreading.

But far above, behind, below, and permeating everything, introducing a question into every discussion, making most plans abortive is the newly released energy of the atom. God has let us discover how to destroy his earth. Perhaps he is challenging us to grow up, to have done with such childish things as quarrels, tempers, stone-throwing, bullying, boasting, blaming, conceit, and greed. We have to make our choices whether to follow the true

line of our evolution, from lower to higher, or to drift—which means faltering, losing our sense of direction, feverishly improving defenses on this front or that, but finding as soon as we fall back upon them, that they do not connect. They can not be constructed on any common plan, nor are they ever reliable and universally accepted.

What a different light is cast upon man's unity because of his knowledge of atomic structure! To meet his need there is only one adequacy: The energy of God's whole and holy spirit. This is urging us on today, through despair and through humor, through ugliness and through beauty, breaking up our smirking self-satisfactions, revealing our shallow conceits, cleansing the thoughts of our hearts so that we may perfectly love God's laws and recognize them as incontrovertible—as the only design for continuing life on our globe.

Every religion points to the same path—the choice of God's will though it may be contrary to our own. It is a terrific, epoch-making moment, in the life of a planet, when a human creature makes that choice of God's will in full awareness. Man will have to discipline himself through more growing pains. But he can align himself with thousands of individuals around the world and with millions of others of our spiritual ancestors, who have made the same hard choices—with the sages, and saints who threw away their lives, and thus found them—who ignored their egos so completely that they became transformed. As one of them said: "Liberty of the will is like the motion of the magnetic needle towards the North Pole"—full of trembling and uncertainty until it is fixed on the beloved point. It is only at rest when it can choose no more.

On a certain day of each of their eight years of war, Chinese and Japanese students united in prayer. When the bomb fell on Hiroshima, the theme was chosen for the next meditation: "Forgive us our trespasses as we forgive those who trespass against us." What more need be said? Can we go deeper than that? God in Christ is still reconciling the world to himself and man to man. The first two words of the Lord's Prayer are still authentic and binding. God's laws are common sense.

# More Than Bread

H. D. BOLLINGER



Ernest Lefever (left) and a POW instructor in the "University Behind Barbed Wire."

A LITTLE MORE than a year ago I attended a wedding in a midwestern city and met a large number of college students. One of the members of the bridal party was a young Church of the Brethren minister who had just graduated from Yale Divinity School and who, at the time, was pondering where he might best serve in the postwar world.

When I shook hands with Ernest Lefever last fall, in the oak beamed social rooms of the London YMCA, I knew that he had found his place of service. Ernest is circuit rider, preacher, and counselor to German prisoners of war in England. The story about his work was too personal for the impersonal rooms of the YMCA. Ernest drove me out to Shepherd's Hill. We climbed stairs until we reached the modest, little room in the ultra-modest Mennonite House of London. One look at the room told half the story.

There was a straight back chair waiting for me by the bed. While I made myself comfortable I examined the walls; not the colorless wall paper but the hand wrought trophies that crushed the drabness with sparkles of color. These were the tokens of remembrance of hundreds of German prisoners all over England. On one wall was a beautiful painting framed with crude material gathered from a junk pile. On the opposite wall was an etching of a German scene as the prisoner had remembered it from childhood. There were plaques everywhere with appropriate sentiments dedicated to the one who had served among them. Two held my attention. One from Goethe, "From year to year one must encounter many strange things. You must as you live and work always remain your best self." The other was, "Only he who recognizes God as his Father can look upon all men as his brethren."

And then Ernest told me the nature of

his work. He said there are four hundred thousand German POW's in England. The burning question among them is, "When do we go home?" "Why are we detained in POW camps one and a half years after the war is over?" Then he explained how these questions are all the more insistent when one realizes that thousands of these men had been prisoners in the United States, and that at the conclusion of the war, as they left America, they were led to believe that they were going to return to Germany. Furthermore, that their stay in England has been little less than a sheer exploitation of a source of cheap labor and skill. Even though England has started repatriating fifteen thousand men a month, it will take two years before all will be back on their native soil.

Ernest works for the Church of the Brethren and the International YMCA. The latter ministers to the POW's while the former helps furnish personnel. The YMCA has the Christian record of serving prisoners of war in twenty-three countries during the war.

As to food, clothing, shelter, and medical care German POW's in Britain are adequately cared for. Therefore the YMCA concentrates on ministering to the deeper needs of men. By providing religious, educational, and recreational services to the men it enriches the lives of those who tomorrow must help rebuild their country.

Probably one of the most unusual features of the YMCA program is its complete and fully accredited university behind barbed wire. This university, which operates with the permission of the British War Office, has two complete faculties—a theological and a teacher-training faculty. All the students and all the faculty members are POW's. Over one hundred young Germans are enrolled in the theological course, and three hundred

are preparing themselves for school teaching on their return. All are dedicating themselves to service for a better world.

Ernest in his work spends twelve to sixteen hours a day driving from camp to camp ministering to the needs of his German friends. He thinks this is very little in comparison to their sufferings. As I said good-bye he mentioned something I will never forget.

"Do you know, Dr. Bollinger," he said, "I constantly keep in mind one thing. Men do not live by bread alone—my job is to fill their lives with faith and hope."

## A MESSAGE FROM ERNEST LEFEVER

ALTHOUGH BREAD is absolutely essential in bringing order out of the chaos called Europe, there is something equally fundamental which Christian youth must share—and *that is faith*. As I travelled through Germany, Belgium, Denmark, Sweden, and Norway, I found the people enslaved by a fear of another and more horrible war. The youth were cynical. Many of the church leaders were pessimistic. The future meant only uncertainty. To these disillusioned masses of Europe, American Christianity must bring faith and courage. From these Christians in Europe we must learn the hard lessons of suffering and frustration. And perhaps by blending our optimism and their pessimism, we can emerge with a Christian realism strong enough to command the loyalty of those groping for light. This means that Christian youth must come to Europe, not only to attend the great Oslo conference, but also to labor side by side with Christian youth here—to enter into their sufferings, and to bring faith for a better tomorrow. *We need new missionaries for a new age—we need the best America can offer—we need Christian youth ribbed with steel.*

# Remnants in German Ruins

GEORGE G. FINLAY

GERMANY, TODAY, looks like a scene from the prophet's testimony: ". . . I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: And I will cut off the cities of thy land, and throw down all thy strongholds" (Micah 5:10,11). This is a land of remnants. There are remnants of houses, remnants of cities, remnants of people. Industry, because of shortages, un-repaired devastations, agreements, is yet curtailed. Even agriculture, the least destroyed and the most encouraged aspect of the economy, has not recovered. Life itself seems often to have taken on a curiously fragmentary character. Something has been cut out. Most frequently one has the sense that it is not so much the past, or a part of the living community, but the future which has been cut off. For many, life seems to be merely the marking of time. It has lost, at least temporarily, its direction as well as its dynamic.

Again, a prophet's testimony seems only too terribly applicable to our present scene: "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin" (Isaiah 1:25). Is anyone so naive as to suppose that this is come to pass? Indeed, one is all but haunted by Amos' bitter refrain: all these things have happened, "yet have ye not returned to me, says the Lord."

Actually the truth lies with both of these words: the promise and the refusal. It is true that one cannot point, lo here, lo there, to a community, an institution, scarcely to an individual, and say that here exists purely and unequivocally the remnant that shall save. It were impossible to suppose that the smelter's fire had not been hot enough. Was then the catalyst at fault? For dross there is, and dross remains. None is pure—and none among us with pure eyes looks upon and judges it. Yet the good metal is also there. There is a saving remnant, and the force of that salvation is making itself felt.

In its church there is a saving remnant at work in this society. The church works, as it lives, within a framework of destruction and demoralization. It is faced yet with problems of reorganization and revitalization. One great body, the Confessional Church, is still seeking formulae of unification or federation which can give the church power in voice and deed. The church in this society bears its own burden of guilt; but it has con-

fessed the guilt, and stands by that confession, and there is salvation there. By tradition and by temperament it is predisposed, perhaps too much, to heed the siren voice that salvation is only inner and private, not outward and social. But it is a church which bears also in it the spirit of the living God, a praying church and a working church, and there is salvation there.

The Christian Church is yet a vital force in Germany. And it is authentic Christianity, as evidenced for example in its work of mercy and charity. We have seen the "widow's mite" time and again become the reality of Christian giving in the midst of devastation. Neither will the writer soon forget such a typical deed as that of one of our employees last winter. She gave up her entire ration of fuel, because "some family with children at home would need it more." For her part, she would be warm all day in a heated office, and at home she could go to bed after supper.

There is much evidence of a saving remnant in Germany's church. But is it enough, this remnant? Its leaders have declared (as in the Provincial Synod of Westphalia) that "We reject the doctrine that the message of the gospel is limited to the piety of the individual soul and to a kingdom of heaven beyond this life, as if we could leave the various spheres of public life to ostensible laws of their own." Yet one wonders how far this is the conviction of the whole church. Where is the program which will give it reality?

Certainly the saving remnant, if it has power or reality at all, must be working elsewhere also in this society. And so it is. There is the revitalized labor movement. There is the new political activity with the German people increasingly taking over the responsibility of government. There are the children, the yet pliable substance of the future. Yet in these areas of life, and in others such as art and culture, the evidence remains much the same as for the church, with similar strengths and weaknesses. How can it be otherwise? Shall a society not be limited by the moral foundations upon which it is built?

Perhaps it is the paper shortage. Perhaps it is only that it is yet too soon for the culturally and spiritually creative truly

to have found themselves: though the rose may bloom from the dung heap, it does not spring forth in a day. Thus far there is much looking to the past and much searching of the self. Yet one cannot but remark in conversations with writers and artists and teachers how warily these two bastions of the spirit are approached. Self and past—these are the strongholds which remain to them. Sick and weary, the spirit almost requires to see there only what is good and healthy and whole. Nor is it surprising if men, seeking their cultural roots, should think of them as roots of plants, bruised and trampled in these years and so to be treated tenderly. We only wish that they would quickly learn that what these roots really need is to get down into good solid earth again.

And what shall we say of the children? Here is a remnant worth considering, the past's final hostage to the future. Are they Nazi spawn or tomorrow's hope? Of course it is still much too early to assess developments here. We know that our occupation forces see the possibilities inherent in this new generation. And some results are already recognizable. Juvenile delinquency is definitely and obviously declining in those areas with which the author is familiar, although accurate statistics are lacking. But the pitiful, ob-scene spectacle of a begging, butt-snatching childhood is still universally prevalent.

This younger generation must for many years remain a question mark. Which is to have the victory: church and school and youth program or the forces of social decay and demoralization? These youngsters—even these hungry, dirty, ragged, cellar-dwelling urchins—are the major test. They hold the future reality, the force and the integrity of the saving remnant. Shall we expect them to rise above the world which nurtures them? Some of them surely shall, just as strong spirits always have, whatever the circumstances of their day. But tomorrow needs a broader base than those few who may by pluck or luck or superior endowment win through. These children bear cruel scars of fear and hate and misery. The healing is not being hastened by hungry bellies and shivering bodies. Nor is it only the physical lacks which give one pause. Children, above all others, grow by the dreams, the inspirations which give them hand-hold on the future. Only

tomorrow can tell what dreams have captured this tortured childhood. But if tomorrow holds no great, challenging, expanding hope, we ought not be surprised when the dream turns sullen and monstrous as it clothes itself with reality.

No note of pessimism can, it appears to this observer, ring too strongly in any honest analysis of the situation here. Hope requires wings. It is born of expansion, of possibilities of fulfillment. It can never be won out of an application of a philosophy of scarcity, whether in the realm of religion or economics, of ethics or politics.

There was a hope, how often we heard it even a year ago! It took many forms of expression. Somehow out of the misery and agony of these years bonds of brotherhood were to be forged. We thought that perhaps in common suffering men might learn their common humanity and

PIRATES! PIRATES! PIRATES! [Continued from page 24]

down the idea-barrage. There were the humanitarian aspects. There was the need for their own security as pirates in a world of pirates. There were the historical factors to be considered, and the ideological and the technological, not to mention the anthropological, the geopolitical, and the pseudo-historical anti-piratical secret world movement to upset piracy! Having prepared the idea-barrage until it was thicker than any smoke, the next procedure was for one or two pirates to make a sudden descent on some people outside their sphere of authority, march them off to slavery, and then hide behind the idea-barrage.

The League of Pirates got all jammed up with cases arising out of these incidents. Nobody ever succeeded in finding out what the argument was all about. The League did not know whether its own members would stand behind a decision if it made one, and many of the cases got thrown out for some obscure reasons which nobody remembers.

One case, however, got adjudicated against a pirate, somehow. The pirate promptly played his last card and resigned. Just to show how they felt about it, three more pirates resigned right afterwards. The League of Pirates threw up its

REFLECTIONS ON PROGRESS [Continued from page 20]

In devotional religions, such as certain forms of Christianity, Hinduism and Buddhism, the cause to which the worshipper dedicates himself is supernatural and the full realization of his ideal is not "in this world." Consequently their adherents have a better chance of maintaining happiness and, except where rival sects are struggling for power, are less strongly tempted to public immorality than are the devotees of the political religions.

Stoicism antedated the Stoics and has survived them. It is the name we give

build here a United States of Europe.

That is perhaps how it should have happened. This hope was surely an authentic resurgence of the word of the ancient prophets: that so should God use his chastening, disciplinary power to work his will in history. But the facts deny the hope, at least in this simple form. Negativism produces only a counter-negativism. Something is yet lacking here, as everywhere.

This is not to deny that there is a saving remnant. That remnant is here. It is a hard core of essential humanity which is present in some measure in every human relationship, in every aspect of society, in every human soul. Yet in the face of a moral depression, of the almost intolerable burden of fear and bitterness and confusion, of the highly symptomatic black market (is it the brand of postwar

leaguely hands and revised its agenda to include tea for the pirates on Thursday afternoons and a consultive service whereby the production of soy beans could be estimated two years in advance.

By now the scramble was on. Open war broke suddenly. Bombs screamed, people died like flies, new combatants entered daily, pirates, piratissimi, piraticetti, and common citizens all mixed in a fury of struggle and conquest defying the ability of description. A single example must attempt the task. One of the combatants had just discovered a horror chamber—a crematory in which one of the pirates after asphyxiating his victims, burned them in batches of a hundred at a time. The pirate who made the discovery then awed all the people anew by burning a hundred thousand people simultaneously in one crematory and without asphyxiating them first. That was the way it went. One wonder followed another; then suddenly there was a halt.

Peace! Wonderful word. Or was it? During the war, people had been suggesting these pirate wars should end. Why should we fight for pirates? Down with the pirate wars. Some even said, down with the pirates!

The pirates began to realize that the

to men's attempt to achieve independence of, and control over, environment by psychological means, rather than by mutation and selection or, on the human level, by an ever more efficient technology. Because it depends mainly on the surface will, and because, however powerful and well trained, the surface will is not a match for circumstances, the mere Stoic has never wholly realized his ideal of happiness in independence and goodness in voluntary detachment.

The aims of Stoicism are fully achieved, not by Stoics, but by those who, by con-

society?) which reaches greedy hands even into medicine and relief, what shall we say of this remnant which is to save?

Certain things stand out. Remnants are not enough while life is composed of and must inevitably concern itself with wholes. Certainly no remnant Christianity is enough. It must be a Christianity which has recaptured its prophets' vision, reaching into and dealing with the whole of life. If there is to be a revival of Christianity, if there is to be a United States of Europe, if there is to be peace and joy and hope, if there is to be any good thing come out of all of this, it will be produced in the travail and courage and devotion of men of good will who are willing to stake everything on that good will. And this is the remnant. This is what is left of the blood and agony and denials of our time.

League, though it had helped them over a tender spot in their affairs, was badly discredited and they were facing loss of public confidence. That would be serious. But there was little the pirates could do about it. They were discredited.

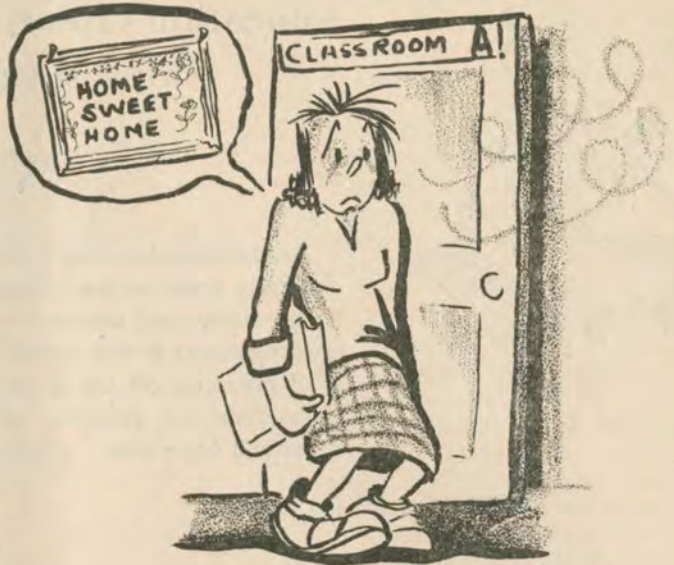
So they just called themselves the United Pirates and laid down a new idea-barrage. That would change everything.

It was the wrong idea-barrage that had caused all the trouble. Instead of the corporative state, there would be a limited bureaucracy, instead of *Fraß Durch Freude* there would be the Universal Military Training for Peace. Instead of *Nazional Socialismus* there would be state socialism, also known as democracy.

The new idea-barrage was so much more confusing than the prewar stuff that it was practically certain no one would ever get through it. There would always be the United Pirates waiting for him! that protector of human rights, liberties, destinies, hopes, and what not.

*Note: Our records show nothing further about this culture. Presumably it perished completely in the next holocaust—or perhaps it died from a surfeit of peaceful living, as one of the more cynical of the Bucanisti contemptuously predicted would happen.*

templation or devotion, lay themselves open to "grace," to the "Logos," to "Tao," to the "Atman-Brahman," to the "Inner Light." Specifically human progress is happiness, goodness and creativity and the psychological equivalent of biological progress in independence and control are best achieved by the pursuit of man's final end. It is by aiming at the realization of the eternal that we are able to make the best—and the best is a continuing progress—of our life in our time.



- GREGOR -

## Education s409 BK---Psychology of Family Relationships; several points. Professors Victor V. and Mary Lou Goff.



An advanced course in the consideration of the inter-personal relations in the family basic to the attitudes and behavior of children and parents, especially the study and analysis of intellectual and social changes on the interaction of members of the contemporary family. Emphasis throughout upon the means of cleaning off the debris and tempering the rationality of college, and the brushing up, sprucing up, and bracing up for the homecoming which is not what it once was.

### MRS. GOFF SPEAKS:

HOW WELL DO YOU fit into your home life during or after your college career? One must assume on the outset that there will be frequent differences of opinion. Your parents have not had the advantages of the latest ideas in the fields of religion, politics, economics, and other aspects of life which you have had. Almost inevitably you will be more liberal in these fields than they are.

These differences naturally create tension. Those with new ardor should be dissatisfied with the old order. However, our problem is twofold, with our youth being overreactionary and our parents, reactionary. We have those students who wish to redirect their parents' lives and those parents who wish to maintain too much direction of their children's lives.

Summer vacation time is near. If you take your roommate home for a few days, will you warn him of all the eccentricities he will find in your parents and apologize for the surroundings? Or will you tell him of what a peach of a mother you have for you do not remember of a single time when she put her foot down on more company for Sunday dinner. Instead of mentioning the pseudo-antique furniture do you tell your friend of the breathless view around Sugar Creek bend at dusk as the geese fly north? When you arrive home with your chum, do you insist on a rigid, newly-acquired formality at the table, or do you suggest a picnic or two so that your mother will have less work and more time to enjoy your friend with you? Do you flaunt your learning in the face of your parents before company, embarrassing everyone?

And after your company is gone, how do you share the additional knowledge

which you have acquired on a subject hoping to change your parents' thinking? Do you with cocksure pugnacity impart your higher learning? Do you withhold it assuming that your parents are hopelessly unable to grow, since you can't teach an old dog new tricks? Or do you share it?

We must realize that unless we face and discuss our differences in family life, we will carry infantilism into the home we intend building. In a vicious circle we will pass on escape techniques to our own children.

Perhaps you radically differ with your parents in feeling that socialism has more to offer than capitalism, you agree with labor that management is receiving too high profits, you feel that the government must be responsible for seeing that all have an equal share in good health, housing, and education, regardless of creed or race. Here your dad would say, "But you don't want Mary to marry a Negro." In all discussions of these differences in your views in the economic realm, it is necessary to use a persuasive technique based on good will and it is important that you have more than a

toleration of your parents' point of view. To change their thinking, you not only have to analyze, you must persuade them.

Make a date with your father and mother to see such movies as *The Stars Look Down*, *Imitation of Life*, and *The Southerner*. Leave a little pink literature around the house, keeping duplicates of course—just in case it disappears.

AND now that you are a Socialist rather than a Republican remember that you cannot get them to switch parties overnight. It took them forty to fifty years to get their political thinking to this advanced stage of Republicanism. In addition they had two hundred years of good Republican heritage through your ancestors on all sides. And what have you had, my young friend, to compare with that?

So you no longer believe in the virgin birth, the physical resurrection, or hell. Well, well. It's easy to find in the books but hard to believe that our own parents' ancestors fought the burning of witches and later fought against slavery, campaigned for decent treatment of the insane, and later the right of women to vote. It rather pushes our thinking on the profound nature of theological details into the field of the unimportant.

But you have your difficulties too. Perhaps your parents have willfully tried keeping you dependent. You are fortunate that you are one who understands what is happening. They want you to follow your dad's vocation, to live in the best places, to pledge a fraternity, own a car and dress like John or Mary, and sing a song of sixpence with *two* pockets full of rye.

When through your psychology courses, you learn something about motivation,





especially in regard to the dollar sign; do you allow your parents to lavish luxuries and clothes on you as they continue to say, "We want Mary to have all those things which we did not have when we were her age"? Or do you call a halt at that place where conscience and discipline speak? If we choose the latter, not only will we be helping our parents to grow to maturity but we will be less likely to imitate Vida's role in *Mildred Pierce*.

Your parents might say that you should not go to work camp this summer because you are needed in the office with dad, or that you need to earn money for next year's tuition. Will you be willing to go the second mile, if you do go to work camp, by giving up help from home next winter and earn your own way? If so, your earnestness may win.

If your dad insists that he wants you to be a doctor while you prefer social work, suggest that you take the vocational aptitude tests to find out where your abilities lie. If the findings indicate that you are best fitted for the career of your choice arrange for your dad to have the tester explain the results.

If you have married while still in school, do you use all the psychology that you have on hand to help a possessive parent accept and love your new mate as another member of the family thus helping the parent to realize that she has gained a new love rather than having lost a son or daughter?

While we are at home during vacation periods, we may be creative in helping our parents find new interests or avocations which they may continue to use after we leave home for school or marriage, thereby filling the void which often leaves the emotionally immature parent unhappy and insecure.

Above all, students, understand your parents and practice good will on them. John Wesley gives the cue: "If we cannot think alike, may we not love alike?"

## AND NOW MR. GOFF

REMEMBER YOUR FAMILY? Yes, it is time to think of being with them again. Or, it is time to enter into negotiations with them over your plans to be away for the summer. In any case, you have either a fruitful or a frustrating experience ahead of you. How much helped or hindered you are through the consultations, depends largely upon you.

Are some of these examples familiar? Art wants to take part in a Friends work



camp this summer. His dad thinks he should help in the drug store. Mary hates to go home because her mother considers her a social failure until she agrees to pledge a sorority. John can no longer believe some of the creeds. His mother suspects, and will be disappointed. Dorothy wants to get married and to continue in college. Although her dad could afford to help her and her G.I. boy friend, he says he will not support a married daughter. Paul could no more fulfill his dad's desire and become a partner in the automobile business, than he could keep from growing whiskers. He *has* to be an artist.

On the other hand, George is very pleased with the prospect of a trip with the family to the West Coast. Ann is going to be glad to help her dad on the farm. She knows it has been hard at home for him without a wife since the fatal accident. Dick is anticipating entering the seed business with his father after graduation in June. They have already agreed as to which parts of the business each prefers to handle.

Is it just because some students are lucky in having "the right kind of parents" that they have no serious problems on going home? Partly. Could it also be that some parents have "the right kind of children"? Maybe.

**F**AMILY relationships depend primarily on the maturity of both parents and young people. Grace Loucks Elliott has said: "The successful parents are those who teach their children how to get along without parents." This does not mean that young people would *want* to get along without their parents. It does mean that successful family relationships require equal voices in matters under question. When parents have been successful in bringing their young people to the point where they can make objective decisions

for themselves, parents must be willing to take the consequences. Those consequences need not be displeasing even though they may disturb one's comfort at times.

Of course maturity is not distributed equally and *you, a student, may be called upon to exercise more maturity than your parents*. And who should be better able? You have been learning the latest theories and techniques of human relationships in such courses as psychology and sociology. You have discussed in your student religious groups the matter of putting Christian principles into every area of life. Putting Christian principles to work in family relationships can be one of the hardest places to apply them. In family relationships students frequently have a religious blind spot. They give up trying to think of their parents other than as out-of-date, dictatorial, stingy, prejudiced, and uninteresting.

But *conflict can be creative*. Family differences can result in amazing progress and arbitration. Family frustration can be one of the most easily overcome. This is because the conflict is between people who should love each other. Together they have faced difficult problems and they have shared all the joys and disappointments that make for understanding and admiration.

When a young person proposes, say, a plan for the summer, it is not surprising for parents to have a counter proposal. It is not too much to expect those who have been footing bills for eighteen or twenty years to have a vested interest in you. They have lived through the great depression and they fear the times that are coming. They may have different ideas as to what would bring you happiness. They *could* be right. At any rate, a synthesis of both your and your family's proposals may bring even a better summer for you than the plan you thought out all by yourself.

When students and parents disagree, opportunity knocks. There is no virtue in having the most wonderful parents in the world. Virtue follows from being good when you have a chance to be bad. You bring Christian maturity to yourself and your parents, if you face family conflicts creatively!



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## DEAR FRIEND,

It seems like a long time since you left me at Kashmir. It was very good to have you see me off and I'm grateful to you for it. The train I'm now on is, as usual, jammed with people. I sit completely surrounded by my luggage and am prepared for a long and tedious night.

And now I'm thinking about you—you and your work. I don't know how you can think of me without disappointment and perhaps even anger. I deserve those thoughts. I shall be the first to admit my failure. I am ashamed of myself, but now I feel more guilt over usurping your time than anything else. Unfortunately I have not been the "investment in future leadership" you deserved and expected.

The night we spent in Hyderabad you said things which I am finally coming to understand. We talked of your work, remember? and compared your compensation with that of your friends in America. I now realize I was reckoning in money and not in values. After you told me of your lack of savings and security, I felt compelled to ask you what it was that had such a strange and yet compelling hold on men like you. What it was that you had or what was needed by somebody like me.

I think I'll always remember how quickly and spontaneously you answered. "A sense of humor!" You said, "don't stay unless you have a sense of humor that can be relied upon when there is nothing else left."

After that, even though I couldn't see your face, I felt it change when you said, "You must love people. That is the all-important thing. You can never be a good missionary unless you love people." And then you repeated it and kept repeating it throughout the night, "You must give yourself to them, give everything you have, and when you've given everything, still give."

I think you were aware of my being sentimental, because you spoke to me the way I should have been spoken to years ago. You said that such service isn't to be thought of in the romantic spirit of adventure but in sticking with a job that demands every kind of sacrifice. At the time I thought you were talking to me when you emphasized our making too much of the romance of the job. . . . No matter, you have given me something to relay to others when I get back to the States.

If I didn't know you as I do, even though my stay was short, I would think you were chiding me when you spoke of the importance of training, "of knowing all religions better than their followers know them themselves, and of being able to talk with the people in their own languages."

I'll remember how you said missionaries had to learn to submit to authority, no matter how hard it was to see the work you had started "taken over" by those who must succeed you. "We all have to have a sense of mission," and you said it so that it meant something. You said that men and women must not only know and be fortified by an inner light—they must be the light.

Please don't think me ungrateful for your great help to me. I know that words are shallow recompense. But I am grateful. Although failing as a missionary, I take back with me the knowledge which may help direct others in wiser steps.

JOHN K. BEATTY

**CHINA**—A booklet filled with photographs of Chinese life telling about its geography, language, history, trade, social organization, government and its part in World War II. Very worth while. Smithsonian Institute, Washington, D. C. (Also ask for a list of their "War Background Series.")

**ARE WARS INEVITABLE?**—Gives some interesting background data on the whole subject of war as an instrument of settling human disputes. Smithsonian Institute, Washington, D. C.

**RUSSIA'S CONSTITUTION**—A complete constitution with all amendments to date. A real help in getting an understanding of this hitherto unknown land and people. Embassy of the USSR, Washington, D. C.

**THE STORY OF AMERICAN HIGHWAYS**—Pictures and narratives about our highways. Greyhound Corp., 245 W. 50th St., New York, N. Y.

## THE SIXTEEN SOVIET REPUBLICS—

Photographs, statistical material, data giving an intimate picture of the sixteen republics. Also included are words and music to the Russian national anthem. Embassy of the USSR, Washington, D. C.

## BIBLIOGRAPHY OF CIO PUBLICATIONS—

Available from 718 Jackson Place, N. W., Washington 6, D. C. Gives material including union history, collective bargaining, wages, the cost of living, reconversion, profits, education, labor and social legislation, veterans, and international relations. Vast resource of good material.

## REGISTER CHRISTIAN OPINION—

Nothing better than to be sure you are writing that letter to the *right* senator or congressman. A list of the members of the two houses. Commission on World Peace of The Methodist Church, 740 Rush St., Chicago 11, Ill.

## WHAT ABOUT CARTELS?—

Condensation of CBS broadcasts by Lyman Bryson. CBS, 485 Madison Ave., New York 22, N. Y.

## PANIC AND ITS CONTROL—

If you ever wondered what you really should or should not do in time of panic, here is the answer by the Association of Casualty and Surety Executives, 60 John St., New York 7, N. Y.

## POLYNESIANS, EXPLORERS OF THE PACIFIC—

Gives much information about the peoples of the Pacific islands with whom we have been thrown into contact as a result of the Japanese war. Customs, cultures, festivals, homes and crafts, described and illustrated. Smithsonian Institute, Washington, D. C.

## THE JAPANESE—

An up to the minute authoritative analysis of the Japanese people, their origin, history, culture, strength, and weaknesses. By Professor Embree of the University of Toronto. Smithsonian Institute, Washington, D. C.

## LET'S TRY CHINESE—

An unusual pamphlet which will enable you to find your name and then try to write it in Chinese. Good for high school groups to teach brotherhood! Pacific Relations, 1 East 54th St., New York, N. Y.

## AUSTRALIA—

Interesting data about Australia and their country. Australia News and Information Bureau, 610 Fifth Ave., New York 20, N. Y.

## OUT OF THE MANY ONE—

A common sense text telling the story of tolerance and equality of all races in this country. Bureau of Intercultural Education, 221 West 57th St., New York, N. Y.

## WHICH WAY IS BETTER—

Leaflet bringing problems to our attention which confront us all and the two alternatives for Christian democrats. Southern Regional Council, Inc., 63 Auburn Ave., N. E., Atlanta 3, Ga.

## WHAT IS AN ALCOHOLIC?—

This and other useful pamphlets about the disease of alcoholism. National Committee for Education on Alcoholism, Rm. 447, New York Academy of Medicine Bldg., 2 East 103rd St., New York 29, N. Y.

## NORWAY—

Considerable material available on this country. Norwegian Information Services, Rm. 1826, 30 Rockefeller Plaza, New York 20, N. Y.

**UNITY BEGINS AT HOME**—A leaflet discussing the peace of the world in the light of the United Nations Charter and the ability of, or capacity of, individual Americans to contribute to this peace. By W. B. Stubbs of Emory University, available from Southern Regional Council, 63 Auburn Ave., N. E., Atlanta 3, Ga.

**A FIRST BALANCE SHEET OF THE UNITED NATIONS**—By John Foster Dulles, Carnegie Endowment for International Peace, 405 W. 117th St., New York 27, N. Y.

**BLACK GI JOE COMES HOME**—What does he expect to find, what does he want, what will he find? Here is a one-page leaflet which seems to answer and ask some of the more important questions connected with the problem. Well worth the ten minutes it will take to read it. Southern Regional Council, Inc., 63 Auburn Ave., N. E., Atlanta 3, Ga.

**WANTED A HOME, A WOMAN'S PLACE IS—WHERE?**—Two of the titles of discussion guides, all on vital problems, including basic questions and bibliography, which you may get from the National Institute of Social Relations, Inc., 1029 7th St., N. W., Washington 6, D. C.

**AIDS IN TEACHING OF INTERCULTURAL UNDERSTANDING**—Lists of materials to use in building better intercultural understanding. Interracial Commission, State Office Bldg., Hartford, Conn.

**LET'S NOT FORGET WE ARE ALL FOREIGNERS**—Written by Frank Sinatra. National Conference of Christians and Jews, Wisconsin Region, 759 N. Milwaukee St., Milwaukee 2, Wis. An excellent list of good publications on intercultural activities from this address also. One of the best available.

**HOW DOES IT FEEL TO STARVE?**—On request a packet of folders and reports sent concerning relief needs and ways of meeting them by groups and individuals, AFSC, 20 South 12th St., Philadelphia 7, Pa. Very useful for clothing or food drives.

**INTERRACIAL BROTHERHOOD**—A statement by the Fellowship of Reconciliation on the responsibilities of churches and individual Christians in regard to rising racial tensions throughout the world. F.O.R., 2929 Broadway, New York 25, N. Y.

**OCCUPATIONAL ANALYSIS PUBLICATIONS**—Sent by the Dept. of Labor upon request. An excellent pamphlet which lists the various publications available on specific jobs. The purpose of the pamphlet is to assist in the job of matching men with jobs. Dept. of Labor, U. S. Employment Service, Division of Occupational Analysis, Washington, D. C. Those who are interested in problems relating to child welfare, care of the expectant mother, and occupational hazards for young workers should request from the Children's Bureau of the Labor Dept., the list of their current publications (most of which are either free or a few cents a copy). You will be surprised at the scope of these publications.

**UNITED STATES ATOMIC ENERGY PROPOSALS**—Statement of U. S. policy on Control of Atomic Energy Commission as presented to the United Nations, by Bernard M. Baruch. Request publication 2522 from the State Dept., Washington, D. C.

**TEACHING AIDS FOR TEACHERS**—Lists both government and non-government sources of material to enrich class-

room teaching. From the Bureau of the Budget, Washington 25, D. C.

**BACKGROUND OF CANADA'S FOREIGN TRADE**—Reference paper No. 1, July, 1946. From Bureau of the Budget, Washington 25, D. C.

**DIRECTORY OF COLLEGES AND UNIVERSITIES**—Those offering graduate de-

grees and some form of graduate aid. From 1946 National Roster of Scientific and Specialized Personnel, Dept. of Labor, Washington 25, D. C.

**ECONOMIC CONTROLS AND COMMERCIAL POLICY**—Publication based on Latin American republics. U. S. Tariff Commission, Washington 25, D. C.

## DEAR FRIENDS,

It hasn't been so long since as a student in Southern Methodist University I was strongly opposed to missions. I remember having made a speech against the idea of taking a collection for a visiting missionary on the basis that there was plenty to be done in Dallas, Texas, before we started worrying about "Christianizing" the rest of the world. My concept of a missionary was an elderly person dressed in a funny costume, put on display once or twice a year in the local church, telling sob stories to raise money to give to the "poor heathen."

And now I am a missionary. But not that kind. I have learned that missions means agriculture, medicine, engineering, and education, as well as preaching. I have learned that there is a need for missionaries of all kinds, with all different types of preparation.

I want to tell you about that need. Nova and I have been here four years now, and we have some idea of what it's all about: To begin with, don't let anybody get you to the mission field on the basis of heroics. Missionary work doesn't seem to us to be heroic; at times it comes much closer to being a grind. There are all sorts of inconveniences. We live at the school because we have to take care of the boys' dormitory. We are on call twenty-four hours a day. The food is poor and even unpleasant. There is no privacy at all. The roof leaks and the stove smokes. Occasionally we get on the nerves of our fellow-workers and they on ours. Working at this altitude we suffer subtle breakings-down. There's nothing at all heroic about the business; it's just a matter of keeping on, keeping on.

Yet we wouldn't trade this for anything else in the world. It is the happiest and most rewarding work we could possibly imagine. Let me give you an example: Last month we had graduation exercises. Among a fine class of students was a boy from the eastern jungles of this country. I remember when he first came to school; he was hayseedish, bashful, timid; he blushed violently every time he was asked a question in class. He was a product of the place he had lived, and he was infected by most of the vices common among people in a society where even the so-called religious leaders are shamelessly immoral.

But more important—he was graduating as the best student in his class. He was a clean-cut, clear-eyed young man who could look you straight in the eye when he talked. He was president of the student council; he was the holder of the highest scholastic average in the school.

More important: he can be trusted, a trait which unfortunately is extremely rare here. He left the semi-pagan religion of his parents to become a Christian, and at considerable personal cost. He is now planning to go to our seminary in Buenos Aires. His father, perhaps the richest man in all the eastern part of the nation, has threatened to disinherit him if he goes on to school. But the boy says that had it not been for the influence of the mission, his character would have been so rotten that he would soon have squandered his inheritance anyway, so he wants instead to make his experience possible for other boys.

That one boy alone is worth four years of work, especially in a small and backward country like this where one educated good man has more influence than a thousand in the United States. And of course he is not the only one; there are others.

In our school here in Cochabamba, we need two missionary couples, or a missionary couple and two single missionaries. Every other country in the world needs them too, I know. It is true, as I used to argue, there is plenty to be done at home. But it's also true that no nation solves its problems alone, for if there is infection in one part of the world, no other part is safe. It is the case of a Christian teacher, minister, doctor, nurse, layman *at work in the world*, or else a world headed for destruction. We cast our lot with the Christian.

MURRAY DICKSON

**VOTING RESTRICTIONS IN THE THIRTEEN SOUTHERN STATES**—This is a report of the Committee of Editors and Writers of the South (with pictures) giving a succinct analysis of voting conditions which make for discrimination. It's a slick booklet. Committee of Editors and Writers of the South, Chamber of Commerce Building, Atlanta Ga.

**THE UNOFFICIAL AMBASSADORS AND STUDENTS FROM ABROAD AND AMERICAN EDUCATIONAL INSTITUTIONS**—These two bulletins give some fundamental principles in relations with students from abroad. Also **STUDENTS AND ONE WORLD**—a method whereby internationally-minded youth can consider together their joint concerns. **COMMITTEE ON FRIENDLY RELATIONS AMONG FOREIGN STUDENTS**, 347 Madison Avenue, New York 17, N. Y.

**THE ROAD TO COMMUNITY ORGANIZATION**—This is a thirty-two page pamphlet giving an analysis of the community's problems and what can be done within each neighborhood to help the situation. Very helpful. The Woman's Foundation, 10 E. 40th Street, New York, N. Y.

## DEAR FRIEND,

As I write from my Connecticut retreat, China seems to be very remote. It often occurs to me that what separates China from America is not merely thousands of miles of land but a matter of centuries. It is the chasm between a land of agrarian economy and a country of steel and iron, radar and television, and now atomic energy. . . .

The news that you will be on your way to China as a missionary has given me great delight. China needs you more than ever. This will, I gather, be your first trip to the Orient. You are, however, not voyaging to a foreign land but to a people who are eagerly waiting for your arrival. True, you will be faced by cold, hunger, and disease. But the love of God will be your tower of strength. You will go forward to heal the wounded and fight against sickness. Surely we owe the common men and women in China an immense debt of gratitude. It will be inexcusable if they do not get a chance to live more decently and happily than they have in the past. Their long winter of hunger and misery must pass on. For spring has come back to the good earth. Farmers are ready to plant new seeds in the ancient soil. They will call upon you for help. You will distribute seed grain among them and introduce new crops of carrots and tomatoes. You will look out of your window and gaze upon the hill, bare and desolate, and will realize it is time to plant trees there. It will take years for them to grow to full height, but the history of China is long and the Chinese people have learned to wait.

It would be untrue if I painted for you only a picture of distress and chaos; the seamy side of China's condition. For the land is now humming with new life. Everywhere people are eager to learn and to rebuild. Among the farmers and the workingmen, there has been an excess of courage and endurance. Once again they begin to put forth new articles for the industrial cooperatives. Once again they begin to plough under a peaceful sky without the fear of enemy planes overhead. China's industrial revolution is also on its way. And if Fifth Avenue in New York City or Merritt Parkway, here in Connecticut, are the foretaste of our future world community, there is the need for reminding my people that the love of the aesthetic and the spiritual values can be crushed by the new gospel of utilitarianism.

As a missionary to China you will have the privilege of witnessing closely the rebirth of a nation. But your greatest opportunity will be leading it to Christ. All cheer and Godspeed!

SHIU KEUNG LEE

*For information concerning jobs as teachers, doctors, nurses, agriculturalists, engineers, laboratory technicians, journalists, dietitians, religious educators, pastors, social workers, and business people write to: The Department of Missionary Personnel, The Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York 11, N. Y.*

**HOW CAN WE TURN THIS TIDE?**—A tersely worded statement to Negroes by Bayard Rustin revealing ways to make use of non-violent direct action to combat race discrimination, F.O.R., 2929 Broadway, New York 25, N. Y.

**AMERICAN HISTORY AND BIOGRAPHY**—Just one of many, many price lists of publications dealing with hundreds of subjects. Superintendent of Documents, Government Printing Office, Washington 25, D. C.

## FOR ALMOST FREE

**KEY ROLL CALL**—How did your representative in the nation's capitol vote on sixteen of the major issues of the seventy-ninth Congress? Friends Committee on National Legislation, 211 Florida Ave., N. W., Washington 8, D. C. 10 cents.

**TO SIGN OR NOT TO SIGN**—By Dr. F. E. Mayer, professor of systematic theology at Concordia Seminary (Lutheran), who points out the reasons why Protestants should refuse to let the Roman Catholic Church dictate the terms of a mixed marriage. Concordia Publishing House, 3558 Jefferson Ave., St. Louis, Mo. 10 cents.

**AN EXAMINATION OF CONSCIENCE FOR MARRIED COUPLES**—Detailed questionnaire to help husbands and wives increase their efficiency as married partners; as useful for others as for Roman Catholics for whom it is primarily written. The Queens Work, 3742 W. Pine Blvd., St. Louis, Mo. 10 cents.

**BOY MEETS GIRL**—An important analysis of the sex problem and venereal diseases. Social Hygiene Association, 1790 Broadway, New York, N. Y. 10 cents.

**TRIALS OF WAR CRIMINALS**—A record of the charges against the war criminals, completely itemized on all counts and against each individual prisoner. Not easy to take but useful historical material. Superintendent of Documents, Washington 24, D. C. 20 cents.

**ATOMS AND YOU**—Gives implications for world peace. Should be read wherever people get together and talk things out. Pamphlet Press, 8 West 40th St., New York 18, N. Y. 10 cents.

**WHAT'S HAPPENING IN EUROPE AND ASIA AND WHAT YOU CAN DO ABOUT IT**—The facts about conditions there, UNRRA legislation, projects in food and clothing distribution, and how you can help. Fellowship Press, 2929 Broadway, New York 25, N. Y. 10 cents.

**THE NEGRO IN AMERICA**—A condensation of the principal findings of the monumental study made by Dr. Gunnar Myrdal in *An American Dilemma*. Public Affairs Committee, 30 Rockefeller Plaza, New York 20, N. Y. 10 cents.

**FREEDOM OF THE AIR**—The problem of how the international airways will be controlled. Public Affairs Committee, 30 Rockefeller Plaza, New York 20, N. Y. 10 cents.

**BLACK JUSTICE**—A survey of the laws and practices restricting the rights of Negroes. American Civil Liberties Union, 170 Fifth Ave., New York 10, N. Y. 10 cents.

**CIVIL LIBERTIES IN AMERICAN COLONIES**—The facts concerning U. S. control of the colonies including Hawaii, Puerto Rico, and others, with a program of reforms. American Civil Liberties Union, 170 5th Ave., New York 10, N. Y. 5 cents.

**THE UNITED NATIONS**—An indispensable reference book, describing in detail the organization of the United Nations, how it functions and what it may hope to accomplish. Foreign Policy Association, 22 East 38th St., New York 16, N. Y. 25 cents.

**RUSSIA: MENACE OR PROMISE?**—Answers the questions most frequently asked about the Soviet Union: what the people are like, their background, customs, religion; how the country is governed and what the Communist Party is; what the foreign policy of the USSR is and its place in the world today. If you really want to be fair about your thinking on Russia this is a *must*. Foreign Policy Association, 22 East 38th St., New York 16, N. Y. 25 cents.

**CRAFTS FOR CONVALESCENTS**—An excellent pamphlet on the subject, covering a wide variety of crafts for sick as well as for well people. American Red Cross, 429 So. Wabash Ave., Chicago, Ill. 10 cents.

**THE BASIC PRINCIPLES OF THE INTER-AMERICAN SYSTEM**—A compilation of fundamental precepts. Pan American Union, Washington 6, D. C. 10 cents.

**THE AMERICAS**—A PANORAMIC VIEW—Excellent list of inexpensive literature on the countries of the Union. Pan American Union, Washington 6, D. C. 10 cents.

*(Compiled by Rusty Atwell Sweitzer)*

# One Pilgrim's Progress

ANNA PAUL

THE DISCOVERY that *Pilgrim's Progress* was once considered trash comes as something of a shock to the average reader, although a very little reflection on the seventeenth century—that heyday of cranks, sects, and tracts—and on the reaction toward conformity that followed it, suggests a simple enough explanation. Bunyan's rise to literary respectability came well along in the nineteenth century when Robert Southey edited a scholarly edition of *Pilgrim's Progress* for which Lord Macaulay wrote an introductory piece of literary salesmanship. The venture was something of a gamble, and might well have failed to catch on but for Macaulay's stimulating rhetoric. The genteel public had supposed the subject closed. Was not the book by an unlearned tinker, thrice jailed for infraction of law? Did it not snap contemptuous fingers at Anglican decorum and Anglican doctrine? Was it not a thinly disguised tract to promote a sort of folk-Calvinism composed largely of bumpiousness, brimstone, and evangelical exhortation? Was it not (most distressing of all) beloved of housekeepers, mechanics, and small tradesmen? The answer, of course, was—yes. But although neither Southey nor Macaulay possessed impeccable taste, they knew the difference between taste and class-snobbery. Between them they managed to conquer a prejudice almost two hundred years old. So well, in fact, did they succeed that what was once a live book, read by thousands of homely people, has become a mere "classic"—a volume frozen on the top shelf, a title lodged in the notebooks of sophomores.

This is a pity. For *Pilgrim's Progress* is an absorbing book to read, barring one or two of the longer hortatory colloquies between Christian and his road mates. If you have an idea that the book's arbitrary God, with his relentless mechanics of salvation and damnation, has hurt the story, begin it some evening. You will very soon be paying attention to something else—its almost uncanny clarity, freedom of movement, and artistic balance. You may even be glad the terrifyingly simple theological framework is there to support so grand a tale.

For it is first of all a technically superior adventure story, almost as full of marvel and meaning, trial and triumph, as the first book of the *Faerie Queene* but without its brocade. Its structure is basically that of the picaresque tale, but its action is propelled by an escape theme, with complicating obstacles to tighten and then release the tension at suitable intervals. Behind Christian looms the black threat of the City of Destruction, gradually diminishing but always there. Before him glimmers the Celestial City (as concrete as London, but nicer), first

read of, then hoped for, then reported to him, then seen "through a glass darkly," and finally beheld with glory-dazzled eyes. In between lies the narrow road where dangers lurk—unrecognized enemies, false bypaths, sloughs, pitfalls, precipices, lions, the dreadful Valley of Death, and even Apollyon himself. The last is a synthetic bogey to smile at—until the struggle starts. Then you find yourself panting and perspiring through the best dragon fight in literature. If you can read the wanderings of Ulysses without apology, you should be able to do the same for this spiritual refugee, and if you are at all susceptible to happy endings you will certainly experience a little throb of exultation when at last the shining gates swing open and the battle-scarred hero enters the City under an escort of seraphic trumpeters while all the bells of heaven peal.

Even the minor climaxes are arranged in a pattern of crescendo and diminuendo close to the rhythm of real life, and there is great skill in the handling of recapitulation and the backward glance. In fact, to this reader's mind the artist's hand slips only twice. The release of Christian from prison in the town of Vanity is fortuitous and unexplained, though it might be urged in Bunyan's defense that the omission produces the nonsequitur quality of dream. Again, when their way passes through the Enchanted Ground, Christian and Hopeful invent a game of Theological Information Please in order to keep each other awake. It is likely to have the reverse effect upon you. Everywhere else the story has punch and power. Why all this narrative appeal has not long ago been exploited by Hollywood is hard to imagine. The story has everything except love interest, and a little tinkering with the Christiana story of the sequel would supply it.

Do you wonder where it all came from? Scholars long ago discovered that the "untutored" John Bunyan carefully concealed the fact that he had read a good many books besides the Bible. If you are a bit on the bookish side you will be able to guess at some of them. But a writer's basic source is always his environment and his personal experience. It is interesting to see how Bunyan has taken the particulars of his own life and turned them into universals. Vanity Fair is Bedford Fair transmogrified. The outrageous trial of

Christian and Hopeful is adapted from Bunyan's own experience of the farce of Stuart "justice." The Slough of Despond was a stretch of his own fen-country nearly impassable in spring, and the architecture of the House Beautiful is copied from the early Tudor manor house with its great hall and long gallery. We are at home in his dream world because he is.

**B**UT if you cannot be lured to the "willing suspension of disbelief" required by a wonder tale, your taste for realism can be satisfied by Bunyan's people—a procession of vivid and perfectly convincing saints and rascals and fools. After Christian, the first one you meet is Evangelist, tutelary spirit of the pilgrimage. He talks like a tent preacher, but he is kind and stable, and carries with him like an aura the shine of moral authority. You do not expect to like him, but you do. At some time, in some church meeting, you must have met Mr. Talkative before, and listened to the evasive religious jargon that serves such men as a smoke screen for shady business dealings. And was there ever an official board without one Mr. By-ends? He is the man who pretends to be a Pilgrim because he can Get Something Out of It. Here is Faithful, better than Christian at sheer endurance, and so serene that he takes the trail through the Valley of Death without seeing its terrors, walking "through sunshine all the way." Hopeful is full of bounce and optimism, and so irritatingly determined to brighten the corner where he is that Christian perversely tries to pick a quarrel with him.

It was an artistic triumph to create these allegorical abstractions and then to individualize them so distinctly. Something exact in the idiom or gesture of each evokes a precise image, yet the type stamp is unmistakable. In most allegories Charity, Hypocrisy, Envy, and Despair are only words after all. In Bunyan's book the words have become flesh, to dwell among us.

For the relisher of phrase there is also the matter of style—clean, forthright language with a firm stride forward, or a quick thrust inward. If simplicity rests you, find the altogether perfect little parable of the dusty room, from the episode of the Interpreter's House. If it

[Continued on page 45]

# Footnotes for a Faith

DON A. BUNDY

NATURALLY, everyone wants an easy way out. A pony for Latin; the plays of Shakespeare in digest form for that Lit course, and so on. If needs can cry, I suppose there's a crying need for a good, little book which sets forth in painless forms the fundamentals of Christian faith in such a way that when you finish you have no questions to ask.

Frankly, this need is going to keep right on crying; I see no hope that such a book will be written. But a number of concerned people will try to write something like it, and they are to be commended for their courage. The reason why no pat summary of the Christian faith or philosophy can be set down is a happy one: Christianity is not a pat religion. It keeps on raising questions even after you've "majored" in the subject. Perhaps, then, a straightforward, finished statement of the faith is too much to hope for, and better we should keep on asking questions all the rest of our lives. If we should find an answer in this book, another answer in that book, then our reading will amount to something.

The book which will mean the most to you on this subject is the one you write for yourself, providing, of course, that you make arrangements to write a revised version every once in a while. That's why it's a good idea to take a course which forces you to write what

the pros call "my philosophy of life." That's probably the only way you'll ever begin to write it down. And if it's a good course, you'll have to think before you write—a waning technique in college.

Before we list the books which might be helpful, one more comment: Your own development of a religious credo will be enhanced more by a hundred books that don't try to do the whole job for you than by one book which tries hard to be a McGuffey's for the Christian.

*The Faith of a Protestant* by W. Burnet Easton, Jr. Macmillan, \$1.50. This is a good job of setting forth "a simple restatement of the historic Christian doctrines" which is the author's intent. Worth your reading.

*Our Christian Faith* by Walter M. Horton. Pilgrim Press, 75c. Though written for Congregationalists this is one of the finest all-round books on Protestant Christianity. Dr. Horton, Oberlin colleague of  *motive* -man Thomas Kepler, has done an excellent thing in prefacing his chapters with excerpts from the various statements of faith which merit our attention: John Bennett's, which was published as a Hazen book, *Christianity—and Our World*, the Madras report on "The Faith by Which the Church Lives," and a statement of faith developed by the Theological Commission of the author's denomination. This last statement is used

as the basis for Dr. Horton's treatment, but again, this book is not narrowly denominational; it merits your study. (Incidentally, don't let the low price throw you off; it's a paper-backed book of 148 pages.)

*Toward Certainty* by Robert H. Gearhart, Jr. Association Press, \$1.50. This is "different." A campus pastor of Philadelphia has done a sometimes rambling, sometimes crisp little book to answer the question: "What can I believe?" It's done in the first person, and it gives the effect of listening to the author tell his own story of a developing faith.

*A Theology for Christian Youth* by Henry David Gray. Abingdon-Cokesbury, \$1.00. You may have seen this by now; it was published in 1941. If you've never read it, do so because it covers most of the main topics about which Christian belief is most often stated.

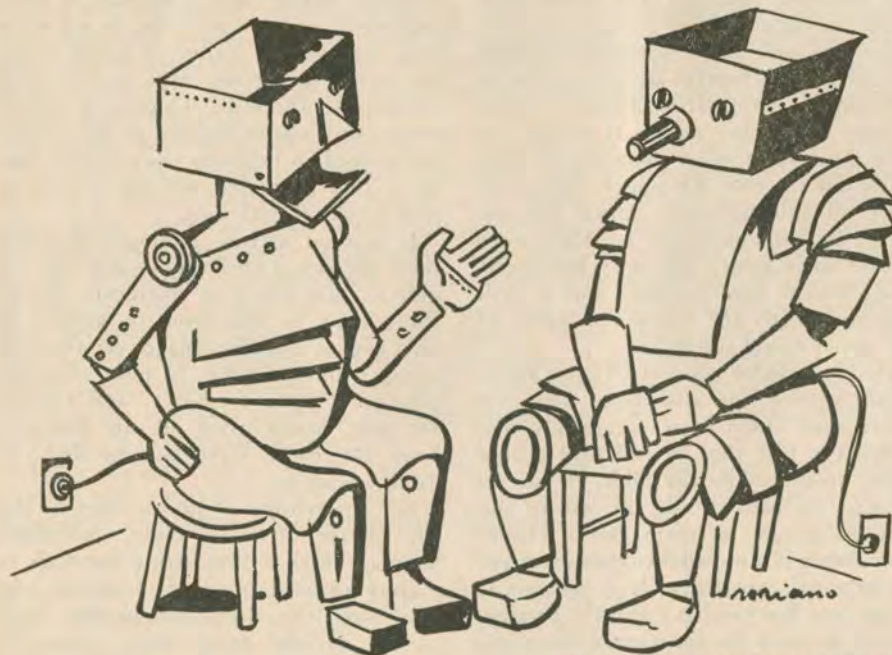
*Christian Faith and My Job* by Alexander Miller. Association Press, A Haddam House book, \$1.00. The publishers have realized that this title doesn't do justice to the contents of the book, and have inserted a disclaimer which is worth repeating: "This book is not a vocational guidance handbook or anything of that kind. It attempts one thing, and one only: to relate the Christian understanding of life in the world to the problem of personal conduct in an industrialized, highly competitive, and often immoral society." While this book is not a plain, unadorned "statement of faith" idea, it is important because, like it or not, our own personal statements have got to hold up in what has been called "the outside world," or else we have no statement worth living.

*Christian Ethics and Social Policy* by John C. Bennett. Scribner, \$2.00. A top notch thinker shows the Christian ethic (and faith) at work or failing to work in modern society.

*A Plain Man's Life of Christ* by A. D. Martin. Macmillan, \$2.00. This gets into the list of the month for two reasons: (1) A personal system of belief must of course have Jesus as its foundation if it is to be Christian. That means a reasonably clear understanding of Jesus is basic to formulating a faith. (2) This is a fascinating treatment of Jesus (one of many) written by an English minister who died in 1940, but whose book is just now published.

This particular department on "Books" demonstrates some of the problems faced during the year: too many books and not enough time to read them all nor space to write about them all. As suggested in October, only a few samples received mention. As we close shop for the summer our hope is that the samples proved or will prove good reading.

It's been nice having a chance to write for you. Thanks.



By permission *Saturday Review of Literature*.

"I met a beautiful girl today . . . she's a model for *Popular Mechanics*."

# Good-by and Remember

MARION WEFER

THIS last column, my dear readers, will reach you some May morning when the snow through which I now watch you cavorting to your classes has melted away. This city is alive with students. The university students go westward past my windows, and on the cross street running north and south, there is a school for arts and sciences whose students of mingled race and color are an ever present interest to me. The girls trip along in white laboratory uniforms and the boys, wearing assorted service jackets, coats, and parkas jostle each other into the snowdrifts shouting cheerful insults. There you go, my dear readers!

I wouldn't dare to call you "gentle readers" in the Victorian manner because gentleness is so universally and inaccurately taken for weakness, but, because we are parting for several *motiveless* months, I will risk telling you that you are dear to me—and there is nothing you can do about it!

Now to refer to the editorial chart for my bearings on this final sharing of experience and opinion. It says here, "What can an individual of the 'saving remnant'" (in which we fervently hope we are enlisted), "hold to" to see him through defeat as well as triumph? What is eternally true? Is there good in suffering? How do we make progress? Are the ideals of the Kingdom of God immortal?"

Weighty questions, these! Too weighty, most of them, for any answer worthy of acceptance except the word of God. To the first, will we not find greatest assurance in the promise, "Lo, I am with you alway"? To the second, "Heaven and earth shall pass away; but my words shall not pass away." Surely that is something to hold to firmly when men seem determined to devote science to causing the earth to pass away. And to the last there is this stirring pledge, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

Truth and freedom are ideals that will live as long as men live to struggle toward them. *Man's Hope*, that movie of republican Spain, tells that in the two words of its title. Man's hope is springing eternal, even in a dictatorship, whose rulers arrogate all truth to themselves and deny all freedom.

TO the other two questions, "Is there good in suffering, and, how do we make progress? I will offer such as I have seen and felt and searched out in my beloved books.

"I'm not for dying, willy-nilly, thee understands," says a Quaker father to his son in an unforgettable chapter, "The Battle of Finney's Ford," in *The Friendly Persuasion*. "It's an awful final thing, and more often than not nobody's much

discommoded by it, except thyself. . . ." Suffering seems to me much the same. I'm not for suffering willy-nilly. You remember the boy in the fairy tale who yearned to learn how to shudder? Today the reading of the morning's newspaper would do the trick for him in no time at all. Unless, as I have always suspected, he was a very self-centered youth, unimaginative and possibly not quite bright. Suffering is something to be avoided if it may be avoided with honor. The revolting penances which the saints of former days performed to mortify the flesh get a quizzical analysis from modern psychology and their voluntary publicized suffering is labelled in terms that would mortify their souls. I am reminded of a ribald cartoon which pictures an Indian fakir sprinkling his bathtub with tin tacks as one would shake in a handful of bubble-bath salts. You may well ask how much merit or spiritual discipline is thus acquired.

Inevitably in my professional life I saw a great deal of physical suffering. The sight of it and a brush of actual experience with it knocked a good many sentimental and literary notions of it out of my head. Great physical suffering dehumanizes the sufferer. I remember a doctor who knew this well and anticipated the indignity of it for himself. He was midway in a promising career when he discovered that the seeds of death were in him. He taught and practiced as long as he could, then retired to a hospital room known only to his mother and a few intimates. We nurses would bring a pile of charts in to him daily, and he would study them and return them with penciled notes to his pupils. The time for that passed. At his earnest request, no one but his nurses entered his room. Not even his mother was permitted to remain. He knew his personal identity would be lost in pain and he was insistent that she be spared the shock of the days when he would turn from her loving, ineffectual touch to the only hands that mattered—those that administered narcotics.

Suffering endured heroically and recollected "in tranquillity" can be transmuted into good. It can teach sincere sympathy and it can keep us from twittering irritating insincerities when the occasion is beyond words.

The toad beneath the harrow knows  
Exactly where each sword point goes,  
The butterfly upon the road  
Preaches contentment to the toad.

We all get our turn beneath the harrow, but deliver us from the fluttering fatuities of the butterfly upon the road!

HOW do we make progress?" Well, slowly, my dears, slowly. Nevertheless, we do make progress. And it is fitting that we should know what progress we do make. I was in New York City a few weeks ago and attended the Fifteenth Annual Youth Choir Service of Goodwill at the Madison Avenue Presbyterian Church. For fifteen years young people from the churches of New York City, with their rich diversity of race and color, have met together to worship God. Italian, Russian, Czech, Japanese Methodist, Finnish Lutheran, Chinese, Spanish Evangelical—all were there and they sang,

O brother man, fold to thy heart thy  
brother;  
Where pity dwells, the peace of God is  
there:  
To worship rightly is to love each other.

There was not a line in the newspaper next morning to balance the weight of evidence that the children of darkness were making progress by leaps and bounds. Pictorially the press considered it of more public interest that a cat could slide down a pole in a Massachusetts firehouse than that city children, black, yellow, and white sang to the glory of God like the morning stars together. I point with pride to this news line and pray for its progress: "Sixteen Church Leaders Open Drive to Mend U. S. Soviet Relations . . . they assert that the supreme moral test of every Christian today is the issue of war and peace."

One more bit of evidence that those of the "saving remnant" do make progress, or refuse to head in the wrong direction. The Philadelphia *Bulletin* records that the Rev. Joseph A. Rabun of McRae, Georgia, has submitted his resignation as pastor of the McRae Baptist Church because he could not go along with his parishioner Herman Talmadge in the latter's bill to bar Negroes from voting. He was a chaplain in the U. S. Marine Corps and saw action in the Solomon Islands, and has the right to speak against undemocratic legislation twice over. More power to him! Oh, we progress, but we've a long, long, lonesome road to travel!

Good-by now, and God bless you in your summer's work, play, conferences and explorations into what goes on in the world so wide.

# Behind the Eight Ball

HARVEY SEIFERT

INTEREST evaporates with the benediction. The concern of church people in their labor discussions seems to run deep, but afterwards, because the verbalization never becomes actualization, effects are negligible.

The transformation of discussion into action is imperative in the relationship of religion and labor. Organized labor has now become big business and it is a major social force in America. However, it has relatively few lines of communication with organized religion. Between the two movements a deep chasm, cluttered with prejudice and misunderstanding, has developed. Instead of harmonious and cooperative pooling of efforts, these two giants seem to work completely independently of each other, and even at cross purposes, straining rather than perfecting the social fabric.

Yet, there is a strong basis for "a more perfect union" between labor and religion. Whatever more superficial differences may appear from time to time, there is fundamental agreement on a shared quest for justice, brotherhood, and freedom. Whether the issue be social security, peacetime conscription, or a lengthy list of other questions, the church and organized labor have frequently found themselves on the same side of the issue. If on such matters we might eliminate animosity and replace it with mutual understanding, our parallel struggle for such social values would have a much better chance for success.

WHAT then is to be done? Here, as in many other areas, understanding will come both through fellowship and through action on common problems. What can individual students hope to accomplish on this front? At least eight areas for action can be suggested:

1. *Study to accumulate the essential equipment of facts.* Even though it may seem as dull as the prof's last lecture to say that action without facts is dangerous, it is nevertheless true. Read competent and scholarly sources in the field. Examine rumors and reports with a "point of view." To eliminate bias as much as possible, balance reading to include numerous points of view. This means, for most of us, subscribing to labor papers and reading labor literature in addition to the more conservative diet of American mass publications.

2. *Share your convictions.* In a democracy public opinion is formed in the ferment of mass discussion. In the barber

shop, on the street corner, in the student union, or even at a fraternity dance, your voice is as valuable as the next person's—and if you have carried through the first suggested step, your ideas are undoubtedly better informed than the average. Organize some study groups on labor, or field trips to union activities. Those groups of which you are already a member might as well be using their regular meetings for subjects of significance rather than for trivial tidbits.

3. *Put your political pressure on the right side.* "Write your congressman" is more often said than done. It ought to be done on labor bills as well as others. Interviews, meetings, and votes are other ways of influencing the political powers that be. Examine your political loyalties in terms both of existing parties and of the numerous political education groups now mushrooming across the map.

4. *Make your purchasing power a social force.* In so far as you can discover them, consider the working conditions under which "that darling hat" or other coveted bargain is made. Numerous churchmen try to avoid becoming parties to sweatshop conditions by giving preference to union label clothing or grocery clerks.

5. *Develop first hand contacts with organized labor.* A well-rounded modern circle of friends includes a few union leaders as well as assorted capitalists. Joining the union in the place you work—and participating in its activities—may be both a service to the union and an education to yourself. Or if you don't work (for financial reward, we mean), offer your volunteer mimeograph-turning services to a local labor group. Or, perhaps you can find summer or other part-time employment with a union.

6. *Consider a vocation somewhere in the area of labor relations.* There is a variety of possibilities. Some college graduates ought to go to work in fac-

ories, expecting to participate in union affairs and hoping to make labor leadership a life work. A few well qualified people can be employed on research, educational, or other specialized staffs of labor organizations. There is a great need, also, for those who expect to go into the ministry or other ecclesiastical vocations, and who are prepared to specialize in religious service to working class constituencies with close contacts with organized labor.

7. *Help to build an organized religion and labor fellowship in your home town.* Such face-to-face organizations of leaders from religion and from labor meet a desperate need almost anywhere for fellowship and mutual interpretation of one group to the other. Write the National Religion and Labor Foundation, 106 Carmel Street, New Haven 11, Conn., for suggestions.

8. *Throw your weight as a church member on the side of policies such as the following, on both local and national levels:* (a) Including in the study program of all church groups units on labor; in more general units or sermons using illustrations drawn from the labor movement along with those from other strata of life. (b) Regularly observing Labor Sunday, perhaps with labor speakers or labor delegations in the congregation. (c) Evangelizing labor leaders just as zealously as business men, for in the eyes of God both are "substantial citizens." There is rejoicing in heaven—and ought to be on earth—when either sincerely joins the Christian fellowship. (d) Electing qualified labor leaders to official positions in the church with alacrity equal to that accorded to other groups. Scattered statistics indicate how little we have done this and how dangerously we have become an upper class church in our leadership, if not in our membership. (e) Insisting upon the union label on all church printing or other purchases on which it is available. (f) Implementing our Social Creed by giving full freedom, and even encouragement, to church employees to organize for collective bargaining. (g) Investigating local labor crises, and issuing reports or offering mediation which lifts the consideration of disputes to the level of Christian principle. (h) Including labor representatives in joint community enterprises in which the church participates, such as Community Chest, anticonscription, housing, race relations, or juvenile delinquency campaigns. (i) Appointing commissions on labor problems, ministers to labor, or other specialized personnel in this field.

This list would seem to include enough roads toward the goal for even the most fastidious chooser. Now the problem is to begin traveling.





THERE'S no definite answer, really.

Most of the work that goes into the production of motion pictures is highly skilled and technical, and if one is really interested in any of that work, the best way to enter the field is to develop one of the skills outside the industry and then see what use can be made of it. If, for instance, you are interested in photography, learn all there is to know about how to use a motion picture camera. If you are interested in art, prepare yourself along those lines. If you are interested in writing for the screen, learn all that you can about writing any kind of fiction. Read samples of motion picture scripts, which you can find in volumes in a public library, and practice on yourself. If you are interested in acting, join a theater group and get experience.

Once you have a definite skill of your own, you can try your wings. The way will be hard, but if you are not averse to spending some years in apprenticeship there may be a place for you. Those overnight successes you read about happening in Hollywood are the exceptions, not the rule. There is no school in which you can study and be graduated into a top motion picture berth; in a way, this is one field in which the old system of apprenticeship still flourishes. You start out being a helper to a helper, then an assistant and finally a bona fide technician. Talent is one thing, but it is not much use unless it is backed up by experience. I remember hearing a man who is now a top cameraman in Hollywood tell how he "got there." The story involved experimentation with a camera from boyhood on, a couple of years of simply holding lights for a regular cameraman, several more of being a "grip"—general handyman, arranging setups, etc. Then more years as assistant—and finally, the top.

Technical aspects of movie work are highly unionized. The "guilds" constitute one field in which Hollywood tries to promote excellence of output. The publications of these guilds will give you useful slants if you are really interested. The *Screen Writer*, for instance, published by the Screen Writers' Guild, would prove suggestive if you are interested in this phase of the industry.

If you are more interested in the overall aspects of the field, probably your best beginning would be with one of the groups working on documentary films, outside of Hollywood—the March of Time organization, for instance, or one of the government film units, or one of the independent production companies that makes fact films for commercial firms and other organizations. With them, you could get a wider picture of the process than if you concentrated on one technical area. There is a wide-open field for imaginative and devoted aspirants in

# Howdya Get in Movies?

MARGARET FRAKES

the production of religious films. The Protestant Film Commission, 45 Astor Place, New York, N. Y., is most conversant with the possibilities just now.

Two universities—New York and Southern California—have regular courses in the cinema, and reports have it that they are doing a good job of offering well-rounded training as a starter. At least, a season spent studying in one of these departments could help you discover if you are really interested enough in the field to go on with it. Canada has an excellent government film bureau, and a few years ago many of the students from U.S.C.'s cinema department were finding postgraduation berths with it. There are about thirty thousand technical jobs in Hollywood, and perhaps as many with the commercial producers outside.

Then there is exhibition. If a brand of exhibitor—one more interested in providing a community with a worth-while film program than in making a large profit—could be developed, the future of movies might appear considerably brighter. At present, movies are too much considered as a commodity to market, like gas and oil or groceries. It would be a job filled with headaches, but it might be fun. There is a place in many small cities for the type of film house that now exists only in the larger cities—where good foreign films and worth-while reissues are shown.

Goodness knows, if movies are to be improved they need the services of people with vision and an aim a bit higher than their pockets.

## WHAT A GOOD MOVIE IS

For the last movie page of the year, I can think of no better finish than a reiteration of the things a *good* movie is—and is not. So here goes: A good movie tells a story that in the first place is worth telling; that is logical, with each development growing naturally out of what has gone before; that bears a recognizable relation to life as it is actually lived or, if it is pure farce, is funny because it is true, pointing up universal foibles or paradoxes; that exists in all its parts for the whole, avoiding scenes inserted for their own sake. A good movie is well-balanced and so timed as to keep your interest centered throughout on its objective; it stimulates the imagination.

A good movie presents actors who seem to be the persons in the story, not the stars they are off the screen or in the Sunday supplements; instead they seem to understand what they are about and

are concerned in making you understand it too; they convince you that the story is real because they are *living* it, not speaking and moving at the behest of an unseen but obviously present director.

A good movie has settings that fit the story, that make the various places shown appear to have been lived in, that add their bit to the reality of the whole, that do not exist for their own sakes.

A good movie has music that does not intrude, yet makes the action more emphatic, adds its bit to the mood of the whole; that is wise enough to stop when it is not needed—in short, that exists for impression of the whole, not for itself.

A good movie presents truths about people and the lives they lead. A good movie leaves you with an increased awareness of those truths. A good movie—for you—squares with your ideals, your conceptions of what is right and wrong. A good movie increases your powers of discrimination and understanding. A good movie presents situations with good taste; it is decent and straightforward.

A good movie is *honest, discerning, believable, restrained, fresh, real, true to itself and to the people who will watch it.*

## AND ISN'T

A good movie does not tell a silly, time-wasting, unrealistic, shoddy story. It does not create unsavory scenes—or brutality, suggestiveness, sadism, etc.—just for its own sake.

A good movie does not exist just as a vehicle to show off some talentless person whom a campaign concocted by a press agent has made into a "star." In fact, a good movie is not a star-ridden production.

A good movie does not present clothes on its heroines—or heroes, for that matter—which exist just to make you say "Ah!" Its settings do not look like a decorator's window dressing. Its music does not wear you out with its presence when it is not needed. Its violence is not inserted for the sake of the sadistic; its sentiment is not sentimentality.

A good movie does not violate your conceptions of right and wrong, or justice, or ethics, or decency, or life purpose.

A good movie is not *glamorous, sensational, thrilling, shocking, futile, sentimental, brutal, false, sordid, improbable, unrestrained, sexy, sly, routine, dull, pedantic, suggestive, overdone, immoral, horror-filled, confused, illogical, unmotivated, artificial, amateurish, silly, pretensions, pedestrian, boresome.*

# It's the Gospel Truth!

THOMAS S. KEPLER

**Continental students talk about Barth, not Jesus. Is it possible to be a Christian (be and live as Jesus) and be a Barthian at the same time?**

Certainly Karl Barth stands out as one of the greatest Protestant thinkers since Martin Luther. While I find my theological position out of harmony with Barth's, I certainly would not condemn him as a Christian. Frankly, I wish I were as Christian as he! We who live in America have been tempered by American "activism" with the belief that human beings have the potentialities to save society through methods of intelligence, especially by scientific aids. Because Europe has passed through tragic pains more deeply than has America, her theology has lost hope in man's potentialities to save the world. As a European theologian expressed it, "If the world is to be saved, there is *nothing* man can do about it. It will need to be *entirely* the work of God." Out of such an atmosphere of pessimism the voice of Barth is to be heard.

Men who follow Barth are not concerned with Jesus as an ethical teacher or as an ideal for us to follow. They evaluate Jesus mainly as one whose will was entirely submissive to God. Only in our having submissiveness like Christ's has he import for us; in no way, however, must Christ be tied into the natural order. Barth's followers say the trouble with the world today is that men have followed "idealists"—Marx, Hitler, and those who bolster Jeffersonian democracy. What the world needs is a denunciation of these "idealists," followed by an absolute submissiveness to God. All our social panaceas must be criticized in the light of the Kingdom of God which transcends the natural order. Hence for many people, Barthian social thinking leaves them passive and confused.

I should say that most of us, who have too much faith in man and not sufficient faith in God, should allow ourselves to become "corrected" by Barthian thinking. On the other hand, those who are Barthian devotees should let *themselves* be "corrected" by American activism. Some place in between the Barthian pessimism and the active-hopefulness of American-scientific humanists seems to be the Christian pattern for us to follow. We need faith in *both* man and God if the Kingdom of God is to become more a part of the world in which we live. I hear the term "modernism" used rather often. Exactly what does it mean?

For the Protestant this term is a bit ambiguous. It originated in the Roman Catholic Church after Loisy and Duchesne (two French scholars) had criticized the creeds, the Bible, and the authorities of the Roman Catholic Church. On September 8, 1907, Pope Pius X called their critical attitudes "modernism" and said it was "the synthesis of all heresies." (1) Modernism has its "father" in Friederich Schleiermacher, a German theologian of the early nineteenth century. He looked upon theology as arising in men's experience of God. As their experiences of God changed, their theologies were altered. Thus theologies had authority in the *inner* spirit of man rather than in the *outer* authority of a church or a creed or a book. The church, the creeds, and the Bible have authority for the modernist only as they speak to his inner experience. If they help him to live better, if they support him, then they are true! (2) Modernism also utilizes the higher criticism of the Bible. It tries to see a book of the Bible critically—not to destroy it but by constructive criticism to make the Bible intelligible to modern man. It asks these questions about any book of the Bible: "Who wrote it? When? Why? Who received it? What was its message for its day? What sources did the author have when he compiled the book? What is the value of the book for today?" The modernist does not take the Bible as a verbally inspired book; rather it is a collected book of the great religious experiences of the Jewish people which find their culmination in Jesus. (3) Modernism finds no conflict between religion and science. Science describes the phenomenal world; religion deals with values, ideals, man's ethical relationship to his fellowmen, man's psychological relation to himself, and man's relationship to the spirit of God in the universe. Instead of science and religion conflicting with one another, since each has a noble task to perform, they supplement each other. For the modernist, science cannot *prove* religious values; rather the scientific method can help us to keep our religious thinking more accurate; science can describe the kind of orderly universe in which we can live as religious creatures. **Why does the Protestant Bible have sixty-six books while the Roman Catholic Bible has seventy-eight books?**

At the Council of Jamnia, about A.D. 90, the rabbis from Palestine and Alexandria differed as to which books should

be added to sections on the law and the prophets. The Palestinian rabbis felt that inspiration had ceased with Ezra, about 400 B.C., while the Alexandrian rabbis felt that the inspiration never ceased. Hence the Palestinian rabbis would consider no books which they thought were written after 400 B.C. (peculiarly enough, some of the books which the Palestinian rabbis thought were written before 400 B.C. were not compiled until after 400 B.C.—for example, Ruth, Esther, Daniel, Ecclesiastes, Job). The Alexandrian rabbis wished the Apocrypha to be a part of the Old Testament, but the Palestinian rabbis objected. However, outside Palestine, the Apocrypha in its Greek version was used, even though the church was not greatly influenced by it. The Apocrypha included First and Second Esdras, Tobit, Judith, Additions to the Book of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, The Epistle of Jeremiah, Additions to the Book of Daniel, Prayer of Manasses, and First and Second Maccabees.

At the Council of Trent (1546) the Roman Catholic Church officially included the Apocrypha among the books of the Old Testament. Martin Luther and the reformed churches rejected the Apocrypha as not being on a par with the books of the Old Testament. However, today, most Protestant pulpit Bibles have the Apocrypha within their pages, and some parts of the Apocrypha certainly stand the measurement of being scripture just as thoroughly as do some books of the Old Testament. Read, for example, Ecclesiasticus and you'll agree with me! **Is prayer direct communication with God or is it merely self-meditation?**

I agree with Professor H. N. Wieman when he suggests that in prayer we practice self-analysis and attempt to see where we can improve. He then goes on to say that prayer involves autosuggestion, not that "talking to oneself" is prayer, but that God will have a hard time to answer prayers unless the person places himself in a constructive, positive fashion for his spirit to work through him.

From my personal viewpoint, I discern God as the life of the universe whose spirit is never detached from our spirits. Prayer is a means by which we come into a sensitive relation to God's spirit, so that his spirit is heightened from the realm of our subconscious to the plane of awareness. As water flows through a conduit without barriers, prayer is a means by which God's spirit can flow freely through the channel of an individual self; by such a process God's love and energy enliven and tap the energies of the individual so that he is able to live his life more vibrantly, more creatively, more constructively, more lovingly.

It seems that a process of *alternation*

goes on in prayer, in which a person shifts back and forth from self-meditation to God-meditation. But something "most high" happens when in this process the person is able to concentrate his mind on God—as he feels his humility as compared to God's infinite majesty—as he places himself in a psychological state so that his littleness becomes an instrument of God's vastness.

Self-meditation or God-meditation means little unless the results of such meditation encourage a person to live his

ONE PILGRIM'S PROGRESS [Continued from page 39]

is a characteristic sample of Bunyan's homiletics, it is no marvel that he drew the crowds. Usually the language is homely and informal, as when Evangelist tells Christian he is not yet "out of gunshot of the devil." It is packed with folk proverbs, some that Philadelphia's Poor Richard was soon to quote, like "A vat must stand on its own bottom." Rarely, but engagingly, comes the brief glint of decorative poetry, as when Christian tells the calculating By-ends, "You must own religion in his rags as well as in his silver slippers."

There is sometimes a superbly successful revelation of human value or human rascality in apparently unforced speech. For example, all the noble fortitude of Christian's soul is distilled in these words he speaks when he hears of the

SPURS AND REINS TO THE STARS

man who prided himself on being an emancipated materialist—so runs a good story—ran through a traffic light. To the traffic officer who called him to account, he protested that he was not responsible. Heredity and environment, he explained, had predetermined his actions. There was no such thing as freedom of the will, and therefore he could not be held accountable for what he could not help. The officer's reply was, "Aw, tell it to the judge!" We know that he is responsible. The moment we become convinced that he is not, we shut him up in an asylum! By that same token we know that lawbreaking is wrong for us; that we are our brother's keeper.

So deep-seated is our conviction of the great moral values that even our enemies are witnesses to them. Hitler and Mussolini professed devotion to liberty—of a superior kind! Stalin champions democracy. A high tariff is advocated because it is for the good of labor. Compulsory military training is for health and peace. "Hypocrisy is a kind of homage which vice pays to virtue," says a wise old proverb. A worthless coin is not counterfeited. Even the devil finds it expedient to wear the livery of heaven.

The social values are as enduring as civilization; and the higher the civilization, the more valuable the values which

life in such a way that the stream of society is bettered by him—this is the real test of its validity.

Prayer for all of us should be like that which Dr. Lyman Abbott describes in the experience of Edward Everett Hale—"He and I, many years ago, conducted a Sunday morning service in a Baptist Church. I preached the sermon; he made what is called "the long prayer." After he prayed, it seemed to me quite unnecessary for me to preach. For by his prayer he had brought us into the immediate presence

of God . . . I was especially impressed not with the literary beauty of his prayer, as I am with the prayers of Robert Louis Stevenson, but with the spiritual beauty of his prayer, as with some of those in the *Book of Common Prayer*. I did not notice then, as I do not recall now, the form of his prayer. But I was conscious of an invisible presence in the room, as of one with whom he was talking face to face. Nothing else counted." For all great pray-ers prayer is surely direct communion with God!

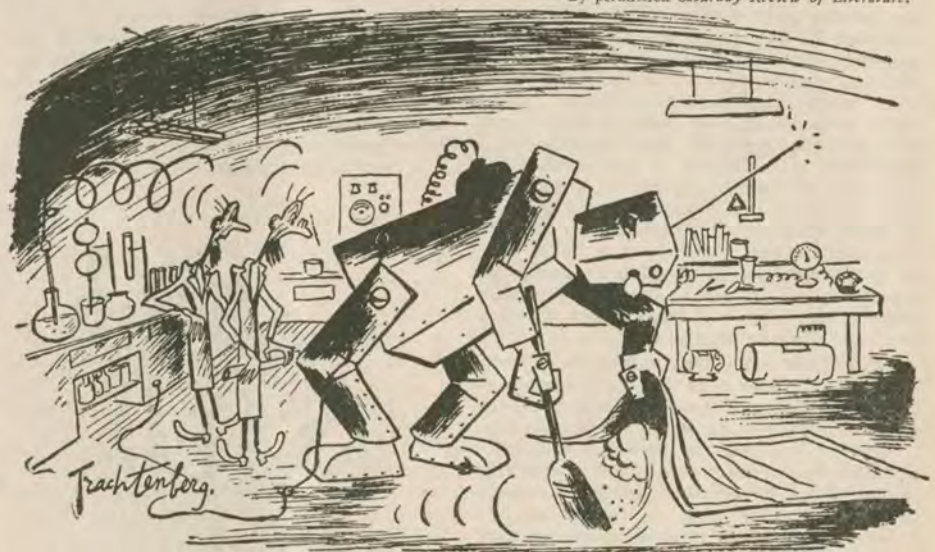
lions in the way: "To go back is nothing but death; to go forward is *fear* of death, and life everlasting beyond it. I will go forward." A masterpiece of another sort is the slippery, weasel speech of the prosecuting attorney at Christian's trial. The reader's anger mounts and leaps across three hundred years. Finally, the book is an unparalleled revelation of a great historic movement and of a persistent type of person. John Bunyan represents one shading of the strand in Anglo-American religious life that we somewhat loosely call Puritan. There is no other book except *The Scarlet Letter* that can help you so much to grasp its quality. This illumination of a subject is perhaps the ultimate value of all. You will see how Bunyan has unconsciously recorded the curious selfishness of Puri-

[Continued from page 8]

tanism, for Christian is ruthless to others in his relentless pursuit of his reward. But you know what his goal is, where to find him, and that there will be no dilly-dallying with the trivial. You will not care much for his unreasonable God who could stack the cards against Ignorance (poor, well-meaning lad) by refusing him knowledge, and then shut him out of heaven because he did not have it. But you will begin to see why, as they spread to a new continent, the Puritans made almost a fetish of learning. You will not share, it is to be hoped, the terror that haunted Christian's mind and goaded his steps. But you will begin to see how the Puritan's Arch-Fear left no room for little fears, and made him strong enough to tame a wilderness and stamp a nation with the seal of his valor.

earth as God's will is put into practice. Many who pride themselves today on being too realistic, too practical, too wise to follow the principles and to seek the goals of Jesus are finding their institutions and their culture blighted by failure and on the way to destruction. The fashion of their world passes away but those who do the will of God as revealed in Jesus, shall, like his word, abide forever.

By permission *Saturday Review of Literature*.



SIRS:

Well, well, I never expected to see these two of my good friends in the same bed either: namely Reinhold Niebuhr and Milton Mayer. In his article, entitled "Shotgun Wedding for Pacifica," which appeared in the February 1947 issue of *motive*, Mr. Mayer complains of the strange fellows the atom bomb "has blown into bed." I think he himself, in the same bed with Niebuhr, offers just as fantastic a sight.

Both Milton Mayer and Reinhold Niebuhr (the latter in an article in *The Nation* a year ago) level their very effective verbal batteries against what they both call the utopian dream of world government. And both reach their conclusions for ultimately the same reason: There can be no real world government without the prior existence of world brotherhood! And, of course, every first grader knows that we do not have world brotherhood (or world community either), but are, in fact, centuries or even millenniums away from the achievement of such an ideal state.

With these latter judgments it would be difficult to take issue. But the claim that you cannot have world government unless you have first established world community is far more chimerical than is the idea of world government itself. In fact, coming as the charge does, from two such eminently reasonable and well versed gentlemen as Niebuhr and Mayer (hereafter abbreviated either N & M or M & N), one is positively taken aback. For, of course, the argument between them, on the one side, and the supporters and advocates of world government, on the other, does not have to be fought out in the rarefied atmosphere of idle speculation or even of abstract debating. In terms of the very reasons our opponents advance for their argument—namely that world government presupposes world "community"—the whole issue is easily settled by simple recourse to history. Historic facts—not supercilious fancy—give us the answer: *IF* we really want to know the answer.

Would anyone, in his right mind, claim that Chicago is a "brotherhood" or a community either, in the sense in which M & N are using this term? (I know that at least Mr. M—who lives in Chicago—knows better.) Yet we do have Chicago city-government. Mind you, I am certainly not saying how good this city-government is; but it is city-government and it accomplishes—at least most of the time—its purpose of keeping gangs of gangsters from engaging in open gun-battle and widespread open skirmishes against each other. Even in the heyday of the reign of the late not-so-lamented Al Capone no one would seriously maintain that in Chicago a frank and openly declared and equally as openly and heroically fought civil war was raging. (Some might even be able to make a strong case that, perhaps, it should have raged.) And I admit that it is difficult to overestimate the rottenness of Chicago city-politics most of the time. But even in Chicago, lacking as it is in being either a "brotherhood" or even a "community," bad government is better than no government at all: good laws badly enforced are better than no laws at all; and I suspect that even bad laws badly enforced are better than no laws at all!

Much of the same thing can be said about the recent upheaval in the governorship of Georgia. There was certainly no brotherhood or community of sentiment on this issue among Georgians! Yet, because there was some government, the fracas was at least temporarily settled. Some government (even government by the Talmadge clan) is better than no government at all. It at least keeps the state militia from engaging in open warfare with

## LETTERS

the state police. This may not be much; but it is something. And, on second thought, in the day of atomic bombs, it may, in fact, be so much as to be the difference between life and death: and this in spite of the absence of soulful "community-spirit." (Of course, I am not quite sure whether life means very much to Mr. Mayer, for he sarcastically writes: "If you hold nothing more sacred than your skin and your money, sign up." On the other hand, to some of us life includes a good deal more than even just our "skin.")

Could anyone, who knows anything at all about the history of our thirteen colonies, claim that those thirteen colonies constituted—either in 1776 or in 1787, or for that matter, even in 1947—a spiritual "community" in the sense in which M & N are talking about this term? Certainly nothing would be farther from the truth. The fact is, some of the people in those various colonies were as ready to go to war against some of the other colonies as some Americans today are ready and preparing to go to war against the U.S.S.R. Not much love was being wasted among many of those colonists for each other. And in many spots and in more individual hearts actual hatred and suspicion and distrust were being harbored. Yet the Constitutional Convention did write a constitution; in fact, they wrote one which they had not even been delegated to write, and one, moreover, which did not satisfy a single one of the men who was called upon to sign it and who did sign it. And that constitution did bring into existence a federal government which, though far from perfect then and still far from perfection even today, *did* manage to govern and to keep civil war from breaking out more than once in over 160 years. Community among the thirteen colonies?—No! Government over all of them (and with the years over many more)?—Yes!

M & N know, of course, that government—even the best government in the world—is no open sesame cure-all for all the ills besetting mankind. They know that most of humanity's ills are the result even more of psychological attitudes—such as selfishness, jealousy, greed, and what have you—than they are the result of open warfare. And in this they are, of course, completely right. But they certainly are not the only ones who know these facts; most of the people who support world government are just as familiar

with and aware of these facts as are Messrs. M & N. What is more: most of us would agree that we can not be too often reminded of these patent facts.

But what our two opponents forget is just two little—but all-important—facts: They forget, in the first place, that government actually is possible without "community" (or brotherhood); that, in fact, even so-called democratic government is possible without community—as this country has shown for 160 years and more and as Switzerland has shown for several centuries more.

And they forget, in the second place, that if what they are saying is actually true, if world government can come only *after* the world as a whole has achieved real community of interests and of spirit, then, I submit, there just is no hope for humanity at all; no, not even for humanity's continued physical existence on this planet.

For, if Messrs. M & N think the atom bombs won't fall until all humanity has achieved real spiritual community they are certainly naive beyond the fondest powers of the present writer's imagination. The Pacific Ocean will dry up just about as soon as that will happen; in fact, I think, sooner. Christianity with its official doctrine of the brotherhood of man under the fatherhood of God has now been preached to this world for nineteen centuries. And look at the "hell of a mess we're in," to quote the famous Negro preacher.

Most of our scientists, who know what they are talking about, give us from five to twenty-five "years of grace" before an atomic war is likely to wipe out humanity and certainly to destroy civilization and culture as we have known them. Do Messrs. M & N seriously believe that religion or education—or anything else, for that matter—will be able to achieve in five to twenty-five years what Christianity has been unable to accomplish in nineteen centuries?

And many of our military men give us only of from two to five years before the next world war of atomic bombs and electrically guided missiles. Does anyone honestly believe that world brotherhood can be established in from two to five years? The first taker of this challenge needs the services of a competent psychiatrist, in my humble opinion.

No: the choice before us is world government or human destruction. And, once the majority of human beings can be made to face this straightforward alternative and to realize its stark ruthless truth, we shall not need to worry long over which alternative they will choose. They may still hate each other, they may still malign and lie about each other, they may still desire and even continue actually to exploit each other—in so far as they will still be able to get away with these sorts of things (and they will, don't kid yourselves)—but they will choose to set up a world government with at least enough power to make open warfare between and among nations impossible; and with at least enough power to have absolute control over atomic energy, so as to take the threat of atomic warfare out of every and all nations.

This will not give us utopia. But it will at least afford humanity the opportunity to go to work on all those other perplexing problems and to work on the gradual achievement of real world community, even if it should take one hundred thousand years or longer to achieve it. The only other alternative is—annihilation.

PAUL ARTHUR SCHILPP

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# INDEX

## Volume VII Nos. 1-8

A		
Abroad, by H. D. Bollinger.....	Nov.,	31
Accepting Trouble Religiously, by Moses Bailey.....	May,	15
a Kempis, Thomas, by Anna Paul.....	Mar.,	26
Alabama Polytechnic Institute: My Kingdom for a House, by Irene Long.....	Oct.,	32
American Veterans Committee: Citizens First, Veterans Second, by Bill Elkuss.....	Oct.,	31
An Emery Wheel to Sharpen Tools, by Mabel E. Swift.....	Apr.,	36
Annie, Get Your Hammer, by Edward R. Miller.....	Apr.,	32
Appleyard, Robert, Who Betrayed Whom?	Jan.,	10
Are Unions Perfect? No. Is Your Church? by Harvey Seifert.....	Apr.,	44
Armajani, Yahya, God Has Dropped a Spark	Oct.,	15
Atomic bomb:		
Gentlemen: You Are Mad! II, by Vernon G. Lippitt.....	Jan.,	23
This Side of the Atom, by David L. Hill	Jan.,	22
Augustine, Saint, by Anna Paul.....	Nov.,	37
Avent, George, Mr. Ignoramus Hypocrisy, Esq. (white).....	Oct.,	39
B		
Bailey, Harry and Lois, Experiment—Temple City.....	Nov.,	24
Bailey, Moses		
Accepting Trouble Religiously.....	May,	15
Climbing the "Funny" Ladder.....	May,	21
The ZBI Investigation.....	Jan.,	18
Baker, Richard T., Tokyo Sob Story.....	Nov.,	34
Bangham, Mary D., Our Father, which art in heaven.....	Apr.,	20
Barefield, Sam, I'd Walk a Mile for Lisle	Apr.,	30
Bascom, Howard J. (December cover)		
Bashor, Phil, Mortar Boards to the Moth Balls.....	Nov.,	21
Battle of the Campus, by Kenneth Irving Brown.....	Nov.,	5
Be It Ever So Humble, by Louise Panigot	May,	22
Beall, Hayes, Germany.....	Oct.,	21
Bennett College: A Community of Purposeful Living, by Willa Player.....	Nov.,	26
Bethlehem: Yet in thy dark streets shineth, the everlasting light, by Harold Ehrensperger.....	Dec.,	30
Beware—Muzzle Barking Minorities, by John Tennant.....	Oct.,	16
Bible:		
The Bible, Evolution, Mr. Darrow, and Mr. Bryan.....	Jan.,	16
The Yardstick.....	Oct.,	7
The ZBI Investigation, by Moses Bailey	Jan.,	18
Bock, Paul, Pie in the Sky.....	Dec.,	18
Bollinger, H. D.		
Abroad.....	Nov.,	31
More Than Bread.....	May,	30
Three Hungers.....	Dec.,	29
Books (edited by Don A. Bundy):		
And What Did You Learn Today?.....	Nov.,	47
Elmer Gantry, Deceased.....	Apr.,	41
Footnotes for a Faith.....	May,	40
How to Read a Book Review.....	Oct.,	42
President for a Day.....	Mar.,	33
The High Cost of Browsing.....	Feb.,	29
Through the Bible with Tom Swift.....	Jan.,	37
Washington "Protects" Our Morals.....	Dec.,	37
See Also:		
<i>Conscience on Stage</i> , by Harold Ehrensperger	Feb.,	25
<i>Foundations for Reconstruction</i> , by Elton Trueblood (a review).....	Oct.,	44
<i>One Pilgrim's Progress</i> , by Anna Paul.....	May,	39
Braden, Charles S., Nazis Who Reside in Chicago.....	May,	25
Breathing Life Into Dry Bones, by Phyllis Nagler.....	Apr.,	7
Brightman, Edgar Sheffield, Toys of Life and Death.....	Jan.,	5
C		
Campus Life:		
Campus Girds Its Bible Belt, The, by Frances Goodfellow.....	Jan.,	30
Family of a Mother and Nine Girls, A, by Mary Wisner.....	Feb.,	24
Cantillon, Joseph F., Marriage, straight or mixed?.....	Oct.,	26
Caravans:		
A Directory of Summer Activities.....	Apr.,	26
Pardon, That's My Caravan Comin', by William Richard Schisler.....	Apr.,	28
Peace Pipers' Holiday, by Betty Mansfield	Apr.,	29
Case Study: MSFF, by Caxton Doggett.....	Nov.,	32
Caution! World Highways Under Construction, by Morgan Harris.....	Feb.,	13
Chapman, Gordon, I Choose a Life Time Exposure.....	Apr.,	23
China's Gallup Poll, by Geraldine Fitch	Mar.,	23
Christ (see Jesus)		
Christian Politico-Catechism, by Donald Frazier.....	Mar.,	8
Chubb, James S., From the Church Steeple	Dec.,	14
Church (see April issue)		
Church, Yes, The, by Robert Montgomery	Apr.,	18
Citizens First, Veterans Second, by Bill Elkuss	Oct.,	31
Climbing the "Funny" Ladder, by Moses Bailey.....	May,	21
College—Museum of Decay? by Elton Trueblood.....	Oct.,	11
Collegians Go St-in-co! by Fred Nora.....	Dec.,	27
Communism: Was Jesus a Communist? by L. Harold DeWolf.....	Dec.,	8
Community (see February issue)		
Community of Purposeful Living, A, by Willa Player.....	Nov.,	26
Compton, Arthur H., 1947 Anonymous.....	Jan.,	25
Condition Critical (a symposium).....	Apr.,	5
Conscious Consciousness, by Albert Edward Day.....	Apr.,	21
Convenient Gods (a poem), by Alphonse Anthony Medved.....	May,	18
Cooperatives:		
Collegians Go St-in-co! by Fred Nora.....	Dec.,	27
You for Me and Me for You, by C. J. McLanahan.....	Dec.,	26
Core of the Universe, by Alexander A. Purdy	Oct.,	5
Crandell, David, A Rolling Snowball With a Seeing Eye.....	Jan.,	42
Cunningham, Merrimon, Dictionary of New Propaganda Tricks.....	Mar.,	16
D		
Dale, Edgar, The Fine Art of Reading.....	Mar.,	19
Daniels, Morris J., Sunday Science School	Jan.,	9
Darkness Holds No Fears . . . , by Edward Thomas Ramsdell.....	May,	9
Day, Albert Edward, Conscious Consciousness.....	Apr.,	21
Democracy: See chart prepared by Frank Kingdon.....	Dec.,	11
DeWolf, L. Harold, Was Jesus a Communist?	Dec.,	8
Dictionary of New Propaganda Tricks, by Merrimon Cunningham.....	Mar.,	16
Directory of Summer Activities, A.....	Apr.,	26
Does Your Library Suffer from Gaposis? by Fanny B. Vanderkooi.....	Apr.,	48
Doggett, Caxton, Case Study: MSFF.....	Nov.,	32
Douglas, Helen Gahagan, My Platform Is Peace.....	Jan.,	21
Douglass, Paul F., Windows to See In to See Out.....	Apr.,	38
E		
Eckardt, Lisgar R., My Own Philosophy	May,	7
Economic Thermostat, by Francis J. McConnell.....	Dec.,	9
Economics (see December issue)		
Education (see November issue)		
Education \$409, by Victor and Mary Lou Goff	May,	34
Education in One Not-so-easy Lesson, by Cuthbert Hurd.....	Nov.,	12
Education Is Not Enough, by Ernest Fremont Tittle.....	Nov.,	7
Egypt:		
A Remnant Is a Fine Vein, by Harold Ehrensperger.....	Oct.,	22
Ehrensperger, Harold		
A Remnant Is a Fine Vein.....	Oct.,	22
One Man Against a World.....	Apr.,	11
Spin for Your Life!.....	Jan.,	31
The Mocking String of . . . Questions.....	Mar.,	20
Unto You This Day.....	Nov.,	36
Yet in thy dark streets shineth, the everlasting light.....	Dec.,	30
Elkuss, Bill, Citizens First, Veterans Second	Oct.,	31
Essence of Things Unseen, The, by Harold F. Walton.....	Jan.,	6
Experiment—Temple City, by Harry and Lois Bailey.....	Nov.,	24
F		
Faith and Practice, compiled by Anna Brochhausen.....	May,	26
Family of a Mother and Nine Girls, A, by Mary Wisner.....	Feb.,	24
Fantasies of Progress, by Harry Emerson Fosdick.....	May,	17
Federal World Government: S. F./F. W. G. Means Spine Today! by Jim Whitehurst	Feb.,	20
Fey, Harold E., We Who Are About to Die (prose poem).....	Jan.,	20
Fight for a U.S.S.R.—U.S.A. Peace! by Howard Wilkinson.....	May,	28
Fine Art of Reading, The, by Edgar Dale	Mar.,	19
Fine, Benjamin, Note on Reconversion.....	Nov.,	13
Finland: Paavo the Yeoman (a poem), by John Ludvig Runeberg.....	Dec.,	23
Finlay, George G., Remnants in German Ruins.....	May,	31
Fitch, Geraldine, China's Gallup Poll.....	Mar.,	23
Florida Southern College: Frederick Bohn Fisher Memorial.....	Mar.,	27
For Ten Righteous Men, by C. F. Littell.....	Apr.,	9
Forest Is the Triumph, A, by Neal W. Klausner.....	Feb.,	11
Forgive Us Our No Trespasses, by Nell Randolph Harrison.....	Apr.,	12
Fosdick, Harry Emerson, Fantasies of Progress	May,	17
Frakes, Margaret (see movies)		
Francis, Saint, by Anna Paul.....	Dec.,	33
Fraternities (sororities): Hendrix Harakiri, by Lane Scott and Kenneth Parker.....	Nov.,	23
Frazier, Donald, Christian Politico-Catechism	Mar.,	8
Free Man and Watch Him Go! by Robert Wood Johnson.....	Dec.,	13
Freshman: If I Were a Freshman, by Eleanor Roosevelt.....	Oct.,	19
From the Church Steeple, by James S. Chubb	Dec.,	14
From the Smokestack, by Kenneth L. Kramer	Dec.,	15

G

Gandhi:  
 One Man Against a World, by Harold Ehrensperger..... Apr., 11  
 Spin for Your Life! by Harold Ehrensperger..... Jan., 31  
 Gaylord, Harding W., Lines by a Bigot (a poem)..... Feb., 12  
 Gentlemen: You Are Mad! II, by Vernon G. Lippitt..... Jan., 23  
 Georgia: March on the Goose-Steppers, by Bill Morris..... Mar., 15  
 Germany:  
 Germany, by Hayes Beall..... Oct., 21  
 Munich January 1943, by Martin Hall..... Nov., 33  
 Remnants in German Ruins, by George G. Finlay..... May, 31  
 Three Hungers, by H. D. Bollinger..... Dec., 29  
 God Has Dropped a Spark, by Yahya Armani..... Oct., 15  
 Goff, Victor and Mary Lou, Education \$409..... May, 34  
 Goodfellow, Frances, The Campus Girds Its Bible Belt..... Jan., 30  
 Goodwin, Gene, If the Glove Fits, Flap Your Wings..... Oct., 30  
 Gordon, Clifford M., The Rope (a poem)..... May, 25

H

Hall, Martin, Munich January 1943..... Nov., 33  
 Hamill, Robert H. (see Skeptic's Corner)  
 Hansen, Robert (October cover)  
 Hargrove, Marion, See Here Private Enterprise..... Dec., 12  
 Harkness, Georgia, Seed and Soil..... May, 11  
 Harris, Morgan, Caution! World Highways Under Construction..... Feb., 13  
 Harrison, Nell Randolph, Forgive Us Our No Trespasses..... Apr., 12  
 Harvey, Herbert, Pirates! Pirates! Pirates!..... May, 24  
 Hayman, Lee Richard, There Is Still Time (a poem)..... May, 24  
 Hearn, Arnold W., Jiminy Cricket Conscience..... Apr., 14  
 Hendrix Harakiri, by Lane Scott and Kenneth Parker..... Nov., 23  
 Hesselstine, William B., History Roller Coaster..... Mar., 5  
 Hill, David L., This Side of the Atom..... Jan., 22  
 His Fight Was the People's Fight, by Joe Moore..... Dec., 21  
 History Roller Coaster, by William B. Hesselstine..... Mar., 5  
 Hodgell, Robert (March cover)  
 Holmes, John Haynes, The Patient Is Mortally Sick..... Oct., 14  
 Holmes, Virginia, Sweet Briar Was Never Like This..... Feb., 22  
 House Cleaning Steeples, by Herman Will, Jr..... Apr., 15  
 How Do You Spot a Christian on the Campus? by Theodore C. Mayer..... Nov., 22  
 Hunter, Allan, I Would Like to See It Through..... Apr., 19  
 Hurd, Cuthbert, Education in One Not-so-easy Lesson..... Nov., 12  
 Huxley, Aldous, Reflections on Progress..... May, 19

I

I Came to Nature (a poem), by Dean M. Kelley..... Mar., 18  
 I Choose a Life Time Exposure, by Gordon Chapman..... Apr., 23  
 I'd Walk a Mile for Lisle, by Sam Barefield..... Apr., 30  
 I Return With New Appreciation, by Martha Strum..... Feb., 23  
 I Would Like to See It Through, by Allan Hunter..... Apr., 19  
 If I Were a Freshman, by Eleanor Roosevelt..... Oct., 19  
 If Saint Peter Tapped for ODK, by William A. Smith..... Oct., 17  
 If the Glove Fits, Flap Your Wings, by Gene Goodwin..... Oct., 30

India:

Editorial, by Harold Ehrensperger..... Feb., 3  
 One Man Against a World, by Harold Ehrensperger..... Apr., 11  
 Spin for Your Life! by Harold Ehrensperger..... Jan., 31  
 The Mocking Sting of . . . Questions, by Harold Ehrensperger..... Mar., 20  
 Unto You This Day, by Harold Ehrensperger..... Nov., 36  
 Ingredients for a World-Mind, by Ruth Isabel Seabury..... Feb., 7  
 Inter-varsity Christian Fellowship: The Campus Girds Its Bible Belt, by Frances Goodfellow..... Jan., 30  
 Its Bark Is Worse, by Claire A. Nesmith..... Jan., 12  
 It's No Sin to Have a Problem, by Edward L. Parsons..... Mar., 10

J

Japan: Tokyo Sob Story, by Richard T. Baker..... Nov., 34  
 Jefferson, Thomas..... Dec., 3  
 Jesus:  
 Core of the Universe, by Alexander A. Purdy..... Oct., 5  
 Life from the Center, by Paul Minear..... Feb., 5  
 Prayer Revolution, by Jack R. McMichael..... Dec., 7  
 Scientist of Nazareth, by W. F. Luder..... Jan., 8  
 Thrive the Pagan Roots, by Donald T. Rowlingson..... Dec., 5  
 Was Jesus a Communist? by L. Harold DeWolf..... Dec., 8  
 Will you uphold the social convictions of Jesus? by Roy L. Smith..... Apr., 22  
 Jiminy Cricket Conscience, by Arnold W. Hearn..... Apr., 14  
 Johnson, Robert Wood, Free Man and Watch Him Go!..... Dec., 13

K

Kelley, Dean M., I Came to Nature (a poem)..... Mar., 18  
 Kenworthy, Leonard S., Saint John of Jersey, Tailor and Storekeeper..... Dec., 25  
 Kepler, Thomas S. (see question box)  
 What Is Religion?..... Jan., 15  
 Kingdon, Frank  
 Chart (democracy, communism, socialism and fascism)..... Dec., 11  
 Klausner, Neal W., A Forest Is the Triumph..... Feb., 11  
 Kramer, Kenneth L., From the Smokestack..... Dec., 15

L

Labor:  
 Are Unions Perfect? No. Is Your Church? by Harvey Seifert..... Apr., 44  
 Behind the Eight Ball, by Harvey Seifert..... May, 42  
 Free Man and Watch Him Go! by Robert Wood Johnson..... Dec., 13  
 From the Church Steeple, by James S. Chubb..... Dec., 14  
 From the Smokestack, by Kenneth L. Kramer..... Dec., 15  
 Pie in the Sky, by Paul Bock..... Dec., 18  
 With Surplices and Overalls, by Walter P. Reuther..... Apr., 43  
 Leadership (a poem), by Edwin Markham..... Oct., 15  
 Lefever, Ernest, See: More Than Bread, by H. D. Bollinger..... May, 30  
 Leisure (edited by Olcott Sanders)  
 Conversation Piece..... Feb., 32  
 Does Your Library Suffer from Gaposis? by Fanny B. Vanderkooi..... Apr., 48  
 Good Dough but No Yeast..... Nov., 45  
 One Man's Meat or, Parlor Games Drive Me Nuts, by Mary Brown Sherer..... Dec., 43  
 Pursuit of Hobbiness, by Geo. J. Steinman..... Jan., 40  
 What Can You Do on a Date?..... Oct., 43  
 Lester, Muriel, Looking at a Shattered World..... May, 29  
 Life from the Center, by Paul Minear..... Feb., 5  
 Lilitenthal, David E., Where Power Found a Soul..... Jan., 13

Lindstrom, David E., Soil Erosion, Human Erosion..... Dec., 22  
 Lines by a Bigot (a poem), by Harding W. Gaylord..... Feb., 12  
 Lippitt, Vernon G., Gentlemen: You Are Mad! II..... Jan., 23  
 Lisle Fellowship:  
 See: A Directory of Summer Activities..... Apr., 26  
 I'd Walk a Mile for Lisle, by Sam Barefield..... Apr., 30  
 Littell, C. F., For Ten Righteous Men..... Apr., 9  
 Little Man's Last Stand, by Charles Markham..... Mar., 13  
 Long, Irene, My Kingdom for a House..... Oct., 32  
 Looking at a Shattered World, by Muriel Lester..... May, 29  
 Luder, W. F., Scientist of Nazareth..... Jan., 8

M

Mansfield, Betty, Peace Pipers' Holiday..... Apr., 2  
 March on the Goose-Steppers, by Bill Morris..... Mar., 15  
 Markham, Charles, Little Man's Last Stand..... Mar., 13  
 Markham, Edwin, Leadership (a poem)..... Oct., 15  
 Marriage:  
 Marriage, Love, 'n Stuff Like That There, by Katharine Whiteside Taylor: Nov., 4; Jan., 39; Feb., 30  
 Marriage, straight or mixed? by Joseph F. Cantillon..... Oct., 26  
 Open the Door, Wifey, by Katharine Whiteside Taylor..... Mar., 29  
 Martin, Robert D. (January cover)  
 Mayer, Milton, Shotgun Wedding for Pacifica..... Feb., 17  
 Mayer, Theodore C., How Do You Spot a Christian on the Campus?..... Nov., 22  
 McConnell, Charles Melvin, The Proof of the Pudding..... Dec., 10  
 McConnell, Francis J., Economic Thermostat..... Dec., 9  
 McLanahan, C. J., You for Me and Me for You..... Dec., 26  
 McMichael, Jack R., Prayer Revolution..... Dec., 7  
 Medved, Alphonse Anthony, Convenient Gods (a poem)..... May, 18  
 Mental Health 20-20, by George Ross Wells..... May, 23  
 Methodist Student Fellowship Fund: Case Study: MSFF, by Caxton Doggett..... Nov., 32  
 Miller, Edward R., Annie, Get Your Hammer..... Apr., 32  
 Minear, Paul, Life from the Center..... Feb., 5  
 Minorities: Beware—Muzzle Barking Minorities, by John Tennant..... Oct., 16  
 Mocking Sting of . . . Questions, The, by Harold Ehrensperger..... Mar., 20  
 Molnar, Enrico C. S. (April cover)  
 Montgomery, Robert  
 In a Nutshell (a symposium)..... Oct., 18  
 The Church, Yes..... Apr., 18  
 Moore, Joe, His Fight Was the People's Fight..... Dec., 21  
 More Than Bread, by H. D. Bollinger..... May, 30  
 Morris, Bill, March on the Goose-Steppers..... Mar., 15  
 Mortar Boards to the Moth Balls, by Phil Bashor..... Nov., 21  
 Movies (edited by Margaret Frakes):  
 Celluloid Censorship..... Mar., 32  
 Chichi That Flutters the Heart of a Grand Rapids Floorwalker..... Nov., 44  
 Europe Snowballs Hollywood..... Apr., 40  
 Hollywood—U. S. A. Spiritual Leader?..... Oct., 41  
 Howdy Get in the Movies?..... May, 43  
 Jittersbugs and Gangsters..... Dec., 41  
 Take Home a Movie..... Jan., 44  
 Take Note, Hollywood..... Feb., 28  
 Mr. Ignoramus Hypocrisy, Esq. (white), by George Avent..... Oct., 39  
 Mrs. Up De Lift and Her Heart, by Arnold G. Nelson..... Apr., 50  
 Munich January 1943, by Martin Hall..... Nov., 33  
 My Kingdom for a House, by Irene Long..... Oct., 32

My Own Philosophy, by Lisgar R. Eckardt May, 7	We Who Are About to Die (prose poem), by Harold E. Fey.....Jan., 20	M. Read.....Mar., 11	
My Platform Is Peace, by Helen Gahagan Douglas.....Jan., 21	Political Action: A Negro on the Edge of the Crowd Quietly Walked Away, by Marianne D. Smith Dec., 42	Reuther, Walter P., With Surplises and Over- alls.....Apr., 43	
Myers, A. J. William, Sculpture Is to a Block of Marble.....Nov., 9	Mr. Ignoramus Hypocrisy, Esq. (white), by George Avent.....Oct., 39	Rocking Chair Sadists, by Lyndon B. Phifer Apr., 39	
Myers, H. W., Youth For Christ.....Jan., 27	Think With Facts, by Kenneth Underwood Mar., 12	Rolling Snowball With a Seeing Eye, A, by David Crandell.....Jan., 42	
N			
Nagler, Phyllis, Breathing Life Into Dry Bones.....Apr., 7	Politics (see March issue)	Roosevelt, Eleanor, If I Were a Freshman Oct., 19	
Nash, Ogden, Our Side and Your Side, Too (a poem).....Feb., 6	Politics (see March issue)	Rope, The (a poem), by Clifford M. Gordon May, 25	
Negro on the Edge of the Crowd Quietly Walked Away, A, by Marianne D. Smith Dec., 42	Politics (see March issue)	Rowlingson, Donald T., Thrive the Pagan Roots.....Dec., 5	
Nelson, Arnold G., Mrs. Up De Liff and Her Heart.....Apr., 50	Politics (see March issue)	Rural Life: Soil Erosion, Human Erosion, by David E. Lindstrom.....Dec., 22	
Nesmith, Claire A., Its Bark Is Worse.....Jan., 12	Politics (see March issue)	Russell, Elbert, Spurs and Reins to the Stars May, 8	
New Life Movement: Conscious Conscious- ness, by Albert Edward Day.....Apr., 21	Politics (see March issue)	Russia: Fight for a U. S. S. R.-U. S. A. Peace! by Howard Wilkinson.....May, 28	
Nora, Fred, Collegians Go St-in-co!.....Dec., 27	Politics (see March issue)	War With Russia! by Howard Wilkinson Nov., 39	
Note on Reconversion, by Benjamin Fine Nov., 13	Politics (see March issue)	S	
O			
On a Bicycle Built for Tooooooour—ing, by Evelyn Wakefield.....Apr., 33	Politics (see March issue)	S. F./F. W. G. Means Spine Today! by Jim Whitehurst.....Feb., 20	
On Architecture.....Apr., 16	Politics (see March issue)	Saint John of Jersey, Tailor and Storekeeper, by Leonard S. Kenworthy.....Dec., 25	
One Man Against a World, by Harold Ehren- sperger.....Apr., 11	Politics (see March issue)	Sanders, Olcutt (see leisure)	
One Man, Three Dimensions, by Harris Frank- lin Rall.....Oct., 10	Politics (see March issue)	Schisler, William Richard, Pardon, That's My Caravan Comin'.....Apr., 28	
One Man's Meat or, Parlor Games Drive Me Nuts, by Mary Brown Sherer.....Dec., 43	Politics (see March issue)	Science and Religion (see January issue)	
Open Under New Management, by Henry P. Van Dusen.....Nov., 15	Politics (see March issue)	Scientific Stone Age, by Roger L. Shinn.....Jan., 7	
Our Side and Your Side, Too (a poem), by Ogden Nash.....Feb., 6	Politics (see March issue)	Scientist of Nazareth, by W. F. Luder.....Jan., 8	
P			
Paavo the Yeoman (a poem), by John Lud- vig Runeberg.....Dec., 23	Politics (see March issue)	Scopes Trial, The (see: The Bible, Evolution, Mr. Darrow, and Mr. Bryan).....Jan., 16	
Panigot, Louise	Politics (see March issue)	Scott, Lane, and Kenneth Parker, Hendrix Harakiri.....Nov., 23	
Be It Ever So Humble.....May, 22	Politics (see March issue)	Sculpture Is to a Block of Marble, by A. J. William Myers.....Nov., 9	
Review: <i>Foundations for Reconstruction</i> .....Oct., 44	Politics (see March issue)	Seabury, Ruth Isabel, Ingredients for a World- Mind.....Feb., 7	
Pardon, That's My Caravan Comin', by William Richard Schisler.....Apr., 28	Politics (see March issue)	See Here Private Enterprise, by Marion Har- grove.....Dec., 12	
Parker, Kenneth, and Lane Scott, Hendrix Harakiri.....Nov., 23	Politics (see March issue)	Seed and Soil, by Georgia Harkness.....May, 11	
Parsons, Edward L., It's No Sin to Have a Problem.....Mar., 10	Politics (see March issue)	Seifert, Harvey Are Unions Perfect? No. Is Your Church? Apr., 44	
Patient Is Mortally Sick, The, by John Haynes Holmes.....Oct., 14	Politics (see March issue)	Behind the Eight Ball.....May, 42	
Paul, Anna	Politics (see March issue)	Shedd, Clarence Prouty, Reformation Goes Marching On.....Nov., 29	
Profound and Calm Like Waters Deep and Still.....Oct., 20	Politics (see March issue)	Sherer, Mary Brown, One Man's Meat or, Par- lor Games Drive Me Nuts.....Dec., 43	
a Kempis, Thomas.....Mar., 26	Politics (see March issue)	Shinn, Roger L., Scientific Stone Age.....Jan., 7	
Brother Lawrence.....Apr., 37	Politics (see March issue)	Shogun Wedding for Pacifica, by Milton Mayer.....Feb., 17	
Bunyan, John.....May, 39	Politics (see March issue)	Skeptical's Corner (edited by Robert H. Hamill): Hallelujah Bandwagon.....Mar., 30	
Saint Augustine.....Nov., 37	Politics (see March issue)	How to Find a Black Cat That Isn't There Nov., 43	
Saint Francis.....Dec., 33	Politics (see March issue)	Money Is the Root of All Evil—Give Me Evil.....Dec., 38	
Peace:			
My Platform Is Peace, by Helen Gahagan Douglas.....Jan., 21	Politics (see March issue)	Passionate for Purity.....Feb., 33	
Peace Pipers' Holiday, by Betty Mansfield Apr., 29	Politics (see March issue)	Schizo on the Loose!.....Oct., 35	
Phifer, Lyndon B., Rocking Chair Sadists Apr., 39	Politics (see March issue)	Smith, Marianne D., A Negro on the Edge of the Crowd Quietly Walked Away.....Dec., 42	
Philosophy of Life (see May issue)	Politics (see March issue)	Smith, Roy L., Will you uphold the social convictions of Jesus?.....Apr., 22	
Picture of a College, by Sinclair Lewis.....Nov., 38	Politics (see March issue)	Smith, William A., If Saint Peter Tapped for ODK.....Oct., 17	
Pie in the Sky, by Paul Bock.....Dec., 18	Politics (see March issue)	Social Action (edited by Howard Wilkinson): Everybody Strikes Out Part of the Time Apr., 45	
Pirates! Pirates! Pirates! by Herbert Harvey May, 24	Politics (see March issue)	Take Up That Pen and Write.....Oct., 36	
Player, Willa, A Community of Purposeful Living.....Nov., 26	Politics (see March issue)	Ventriloquism, Lessons 1, 2, 3.....Jan., 41	
Poetry:	Politics (see March issue)	Spalding, James C., Wind Pudding Objectivity Jan., 11	
I Came to Nature, by Dean M. Kelley.....Mar., 18	Politics (see March issue)	Spin for Your Life! by Harold Ehrensperger Jan., 31	
Convenient Gods, by Alphonse Anthony Medved.....May, 18	Politics (see March issue)	Spurs and Reins to the Stars, by Elbert Russell May, 8	
Leadership, by Edwin Markham.....Oct., 15	Politics (see March issue)	Steinman, George J., Pursuit of Hobbiness Jan., 40	
Lines by a Bigot, by Harding W. Gaylord Feb., 12	Politics (see March issue)	Stimmel, Howard L., Put on That Asbestos Raincoat.....Oct., 12	
Our Side and Your Side, Too, by Ogden Nash.....Feb., 6	Politics (see March issue)	Stone, William (February cover)	
Paavo the Yeoman, by John Ludvig Rune- berg.....Dec., 23	Politics (see March issue)	Strikes: Everybody Strikes Out Part of the Time, by Howard Wilkinson.....Apr., 45	
The Rope, by Clifford M. Gordon.....May, 25	Politics (see March issue)		
There Is Still Time, by Lee Richard Hayman May, 24	Politics (see March issue)		
Q			
Question Box (edited by Thomas S. Kepler): Don't Kid Me, I Want the Truth Depart- ment: Oct., 34; Nov., 42; Dec., 39; Jan., 38; Feb., 31	Politics (see March issue)		
It's The Gospel Truth: Mar., 31; Apr., 46; May, 44	Politics (see March issue)		
R			
Race:	Politics (see March issue)		
Family of a Mother and Nine Girls, A, by Mary Wisner.....Feb., 24	Politics (see March issue)		
If the Glove Fits, Flap Your Wings, by Gene Goodwin.....Oct., 30	Politics (see March issue)		
Mr. Ignoramus Hypocrisy, Esq. (white), by George Avent.....Oct., 39	Politics (see March issue)		
Nazis Who Reside in Chicago, by Charles S. Braden.....May, 25	Politics (see March issue)		
University of Illinois.....Oct., 27	Politics (see March issue)		
Radio:	Politics (see March issue)		
Rocking Chair Sadists, by Lyndon B. Phifer.....Apr., 39	Politics (see March issue)		
Rall, Harris Franklin, One Man, Three Di- mensions.....Oct., 10	Politics (see March issue)		
Ramsdell, Edward Thomas, Darkness Holds No Fears.....May, 9	Politics (see March issue)		
Read, James M., Responsibility Is a Heavy Thing.....Mar., 11	Politics (see March issue)		
Reading Between the Lines (edited by Marion Wefel):	Politics (see March issue)		
Citizen of Common Sense.....Feb., 27	Politics (see March issue)		
Dig Deep, Brother, Real News Is Under- neath.....Dec., 35	Politics (see March issue)		
Good-by and Remember.....May, 41	Politics (see March issue)		
Philly Is No Pin-Up Gal.....Mar., 28	Politics (see March issue)		
Rainbow Over Broadway.....Apr., 47	Politics (see March issue)		
The Tragedy of Precious Jewel.....Nov., 49	Politics (see March issue)		
They've Gotten What We Wish We Had Oct., 38	Politics (see March issue)		
Today's Special—Husks.....Jan., 45	Politics (see March issue)		
Reflections on Progress, by Aldous Huxley May, 19	Politics (see March issue)		
Reformation Goes Marching On, by Clarence Prouty Shedd.....Nov., 29	Politics (see March issue)		
Religion and Labor (see labor)	Politics (see March issue)		
Religion and science (see January issue)	Politics (see March issue)		
Remnant Is a Fine Vein, A, by Harold Ehren- sperger.....Oct., 22	Politics (see March issue)		
Remnants in German Ruins, by George G. Finlay.....May, 31	Politics (see March issue)		
Responsibility Is a Heavy Thing, by James	Politics (see March issue)		

# CONTRIBUTORS

Student exchange:	
I Return With New Appreciation, by Martha Strum.....	Feb., 23
Sweet Briar Was Never Like This, by Virginia Holmes.....	Feb., 22
Student movements: Reformation Goes Marching On, by Clarence Prouty Shedd	
	Nov., 29
Summer Work Projects:	
A Directory of Summer Activities.....	Apr., 26
Annie, Get Your Hammer, by Edward R. Miller.....	Apr., 32
I'd Walk a Mile for Lisle, by Sam Barefield	Apr., 30
On a Bicycle Built for Toooooour—ing, by Evelyn Wakefield.....	Apr., 33
Pardon, That's My Caravan Comin', by William Richard Schisler.....	Apr., 28
Peace Pipers' Holiday, by Betty Mansfield	Apr., 29
Sunday Science School, by Morris J. Daniels	Jan., 9
Sweet Briar Was Never Like This, by Virginia Holmes.....	Feb., 22
Swift, Mabel E., An Emery Wheel to Sharpen Tools.....	Apr., 36
T	
Taylor, Katharine Whiteside	
Marriage, Love, 'n Stuff Like That There: Nov., 41; Jan., 39; Feb., 30	
Open the Door, Wifey.....	Mar., 29
Television:	
A Rolling Snowball With a Seeing Eye, by David Grandell.....	Jan., 42
Windows to See In to See Out, by Paul F. Douglass.....	Apr., 38
Tennant, John, Beware—Muzzle Barking Minorities.....	Oct., 16
Tennessee Valley Authority: Where Power Found a Soul, by David E. Lilienthal.....	Jan., 13
There Is Still Time (a poem), by Lee Richard Hayman.....	May, 24
Think With Facts, by Kenneth Underwood	Mar., 12
This I Believe (student symposium).....	May, 5
This Side of the Atom, by David L. Hill.....	Jan., 22
Three Hungers, by H. D. Bollinger.....	Dec., 29
Thrive the Pagan Roots, by Donald T. Rowlingson.....	Dec., 5
Tittle, Ernest Fremont	
Education Is Not Enough.....	Nov., 7
What Is Success?.....	May, 13
Tokyo Sob Story, by Richard T. Baker.....	Nov., 34
Toys of Life and Death, by Edgar Sheffield Brightman.....	Jan., 5
Trueblood, Elton, College—Museum of Decay?.....	Oct., 11
Two Jumps Across a Chasm, by Howard Wilkinson.....	Feb., 19
U	
Underwood, Kenneth, Think With Facts	Mar., 12
United Nations: Caution! World Highways Under Construction, by Morgan Harris	Feb., 13
Unto You This Day, by Harold Ehrensperger	Nov., 36
Unwanted, by John L. Wallen.....	Nov., 17
V	
Van Dusen, Henry P., Open Under New Management.....	Nov., 15
van Paassen, Pierre.....	Oct., 3
Vanderkooi, Fanny B., Does Your Library Suffer from Gaposis?.....	Apr., 48

Veterans:	
And to what veterans' organization do you belong?.....	Jan., 33
Citizens First, Veterans Second, by Bill Elkuss.....	Oct., 31
“Resolutions of The Bishops' Conference With Returned Veterans”.....	Oct., 30
Voorhis, Jerry, What Color Politics?.....	Mar., 7

## W

Wakefield, Evelyn, On a Bicycle Built for Toooooour—ing.....	Apr., 33
Walker, Rollin H., In a Nutshell (a symposium).....	Oct., 18
Wallen, John L., Unwanted.....	Nov., 17
Walton, Harold F., The Essence of Things Unseen.....	Jan., 6
War With Russia! by Howard Wilkinson	Nov., 39
Ward, Joe (November cover)	
Was Jesus a Communist? by L. Harold DeWolf.....	Dec., 8
We Who Are About to Die (a prose poem), by Harold E. Fey.....	Jan., 20
Wefer, Marion (see Reading Between the Lines)	
Wells, George Ross, Mental Health 20-20	May, 23
What Color Politics? by Jerry Voorhis.....	Mar., 7
What Is Religion? by Thomas S. Kepler.....	Jan., 15
What Is Success? by Ernest Fremont Tittle	May, 13
Where Power Found a Soul, by David E. Lilienthal.....	Jan., 13
Whitehurst, Jim, S. F./F. W. G. Means Spine Today!.....	Feb., 20
Who Betrayed Whom? by Robert Appleyard	Jan., 10
Wilkinson, Howard (editor, Social Action)	
See Also:	
Fight for a U. S. S. R.—U. S. A. Peace!	May, 28
Two Jumps Across a Chasm.....	Feb., 19
War With Russia!.....	Nov., 39
Will, Herman, Jr., House Cleaning Steeples	Apr., 15
Will you uphold the social convictions of Jesus? by Roy L. Smith.....	Apr., 22
Wind Pudding Objectivity, by James C. Spalding.....	Jan., 11
Windows to See In to See Out, by Paul F. Douglass.....	Apr., 38
Wisner, Mary, A Family of a Mother and Nine Girls.....	Feb., 24
With Surplices and Overalls, by Walter P. Reuther.....	Apr., 43
Woolman, John (see Saint John of Jersey, Tailor and Storekeeper).....	Dec., 25
Work Camps (see Summer Work Projects)	
World Government:	
Caution! World Highways Under Construction, by Morgan Harris.....	Feb., 13
S. F./F. W. G. Means Spine Today! by Jim Whitehurst.....	Feb., 20
Shotgun Wedding for Pacifica, by Milton Mayer.....	Feb., 17
Two Jumps Across a Chasm, by Howard Wilkinson.....	Feb., 19
World-Mindedness (see February issue)	

## XYZ

Yet in thy dark streets shineth, the everlasting light, by Harold Ehrensperger.....	Dec., 30
You for Me and Me for You, by C. J. McLanahan.....	Dec., 26
Youth for Christ, by H. W. Myers.....	Jan., 27
Zahn, Curtis	
Buttermilk for Mr. Pythicanthropus.....	Nov., 10
ZBI Investigation, The, by Moses Bailey	Jan., 18

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