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# Motive

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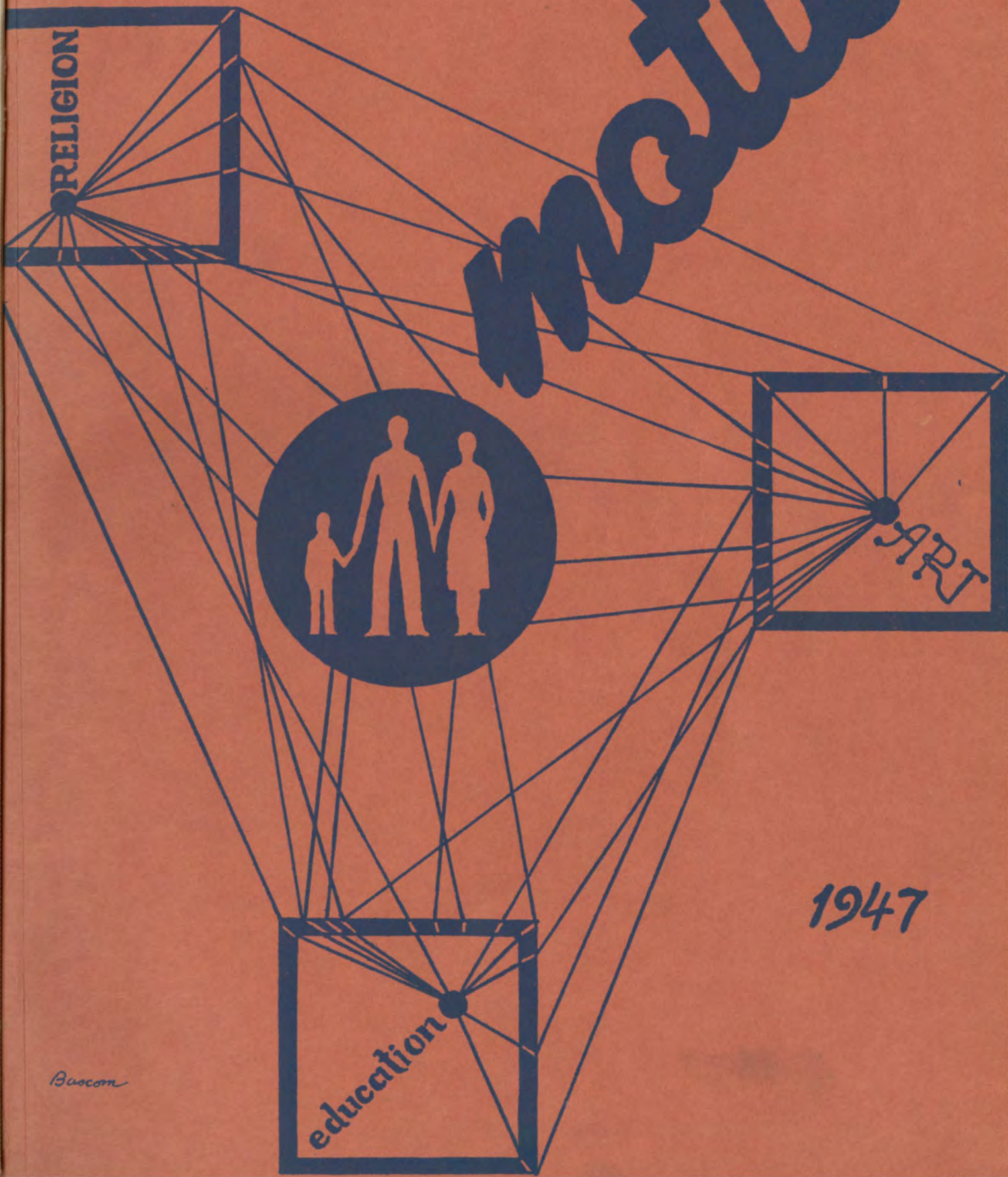


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VOL. VIII

NO. 1

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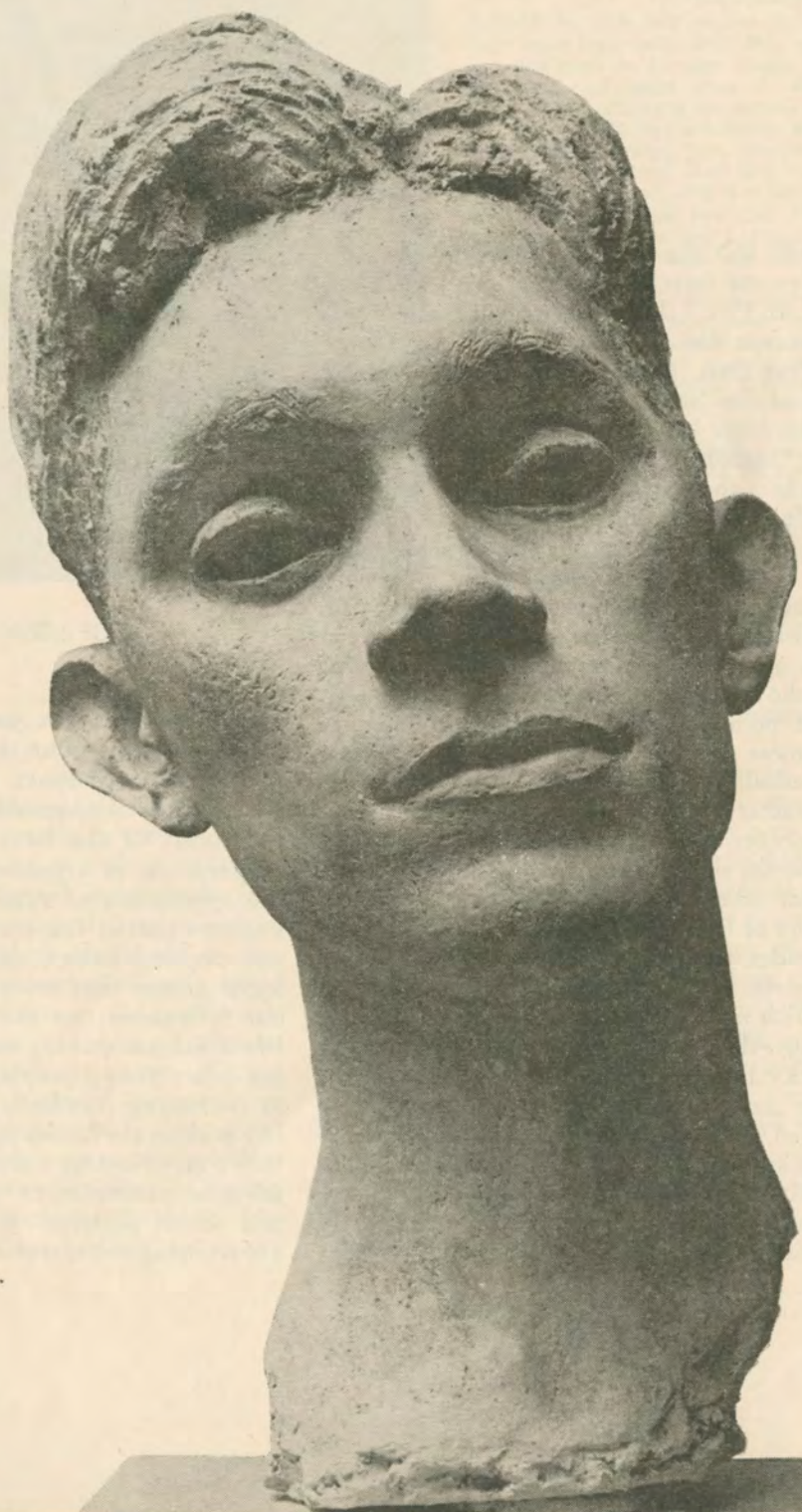
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*In this our age--*



Guy by Gwen Lux

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*a new age has come  
into being--*

THE ACTS OF MAN said Shakespeare in the now hackneyed but famous speech of Jacques are seven ages. However, when *As You Like It* was a "hit," there was no college age except for the few sons who had been born into the ruling class. The ages of the "mewling and puking" infant and the "whining" schoolboy led directly to the ages of the lover "sighing like furnace" and the soldier with his "bubble reputation." Shakespeare had no way of knowing that much later in history a new age would be added to the accepted seven. This widening span of life, roughly between sixteen and twenty-seven, was destined to become the segment of our lives into which not one but at least three ages were to be crowded. We are likely to be the lover, and whether we want to or not, the soldier, and now we are also expected to be the student and the "man of affairs."

The important point is that the so-called college age has become the most decisive age in our lives. Into it is condensed the period when choices are made which determine the character and quality of all of our living, tomorrow and forever. One to six, as educators are fond of saying, may be the significant years in the child's life, but after six what other years are so decisive as those in which a philosophy of life, a vocation, a choice of running mate, social attitudes, and loyalties are settled and bound fast? After the dark ages of preadolescence and adolescence, during which most of us are neither fish, fowl nor good red herring—that nether region of the life-span when we are lucky merely to survive—we arrive at the so-called college age. Here suddenly we are tested, weighed, measured, examined, advised, and counseled—all to make us aware that the time for decision, as well as the time for finally growing up, has come.

Most of us have never sat down to look deliberately at what this period means. For many of us it just hap-

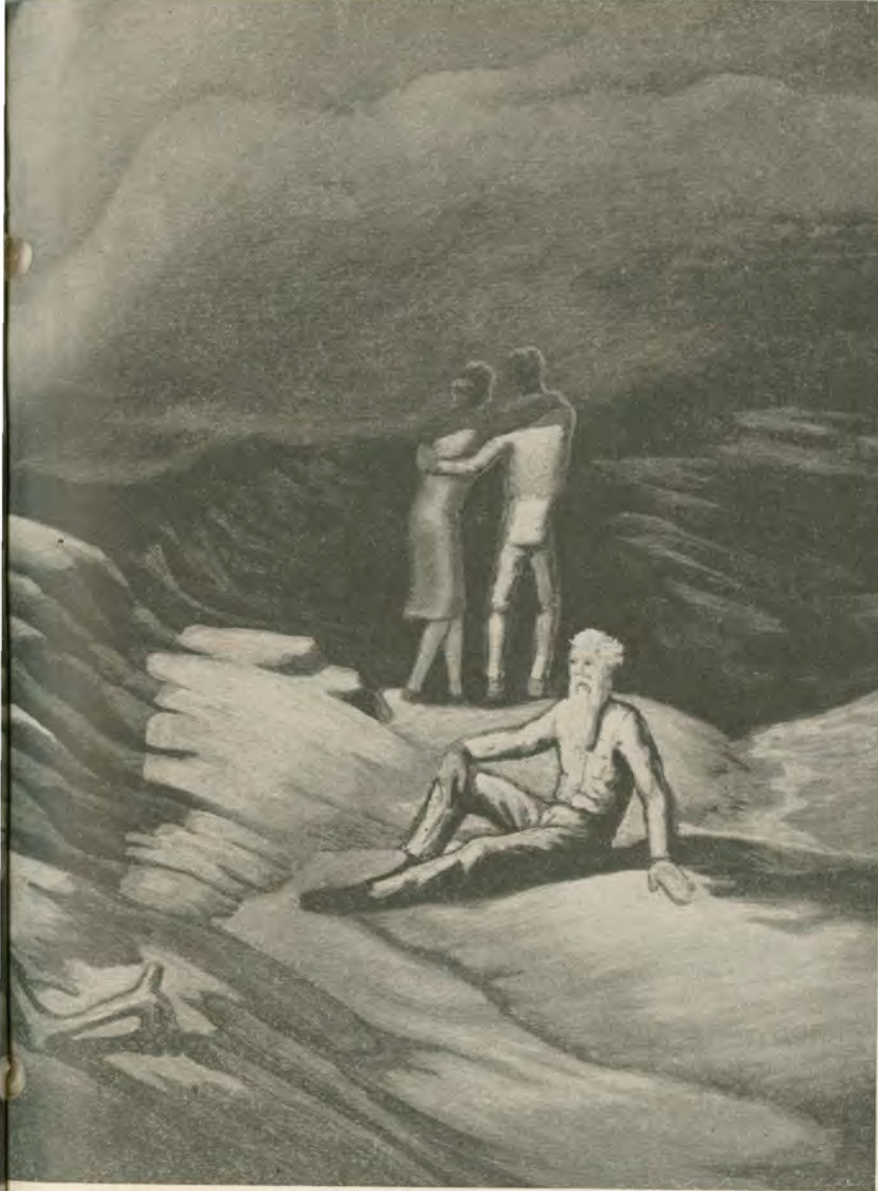


THREE AGES OF MAN

pened. We have thought of it as a time of "education"—scarcely conscious of the fact that an education means the capacity to make decisions, and that the test of our being well educated is our ability to make the right decisions. We also have thought of this time as one of preparation, as a putting off, for an indefinite future, the application of much that we are learning. We are unaware that at this time we are forming lifetime mental and physical habits, that we are allying ourselves with social groups that are conditioning our attitudes toward our fellowmen; we are deciding on lasting concepts of life which are making us the persons we are; we are meeting other young people, falling in and out of love and, in increasing numbers, selecting the persons we are to live with in the homes we are to make.

We are orienting ourselves either to large, unselfish, and religious principles, or we are fitting our lives into small and selfish patterns. We are either "growing up" into a psychological maturity, or we are solidifying an ar-

## *the college age--*



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JOHN McCRADY

*All the world's a stage,  
And all the men and women merely players:  
They have their exits and their entrances;  
And one man in his time plays many parts,  
His acts being seven ages. At first the infant,  
Mewling and puking in the nurse's arms.  
And then the whining schoolboy, with his satchel,  
And shining morning face, creeping like snail  
Unwillingly to school. And then the lover,  
Sighing like furnace, with a woeful ballad,  
Made to his mistress' eyebrow. Then a soldier,  
Full of strange oaths, and bearded like the pard,  
Jealous in honor, sudden and quick in quarrel,  
Seeking the bubble reputation  
Even in the cannon's mouth. And then the justice,  
In fair round belly with good capon lin'd,  
With eyes severe, and beard of formal cut,  
Full of wise saws and modern instances;  
And so he plays his part. The sixth age shifts  
Into the lean and slipper'd pantaloons,  
With spectacles on nose and pouch on side,  
His youthful hose well sav'd, a world too wide  
For his shrunk shank; and his big manly voice,  
Turning again toward childish treble, pipes  
And whistles in his sound. Last scene of all,  
That ends this strange eventful history,  
Is second childishness and mere oblivion,  
Sans teeth, sans eyes, sans taste, sans everything.*

rested development that will keep us upset the rest of our lives. We are being morally responsible people, or we are taking the childish way out in indulgence. We are becoming either well-rounded personalities building an exciting and worth-while set of interests, or we are plunging into boredom that leads us even in college to stupid escapes, or we are becoming warped individuals who will be happy only when we have escaped from ourselves. We are growing in understanding of our world so that we are becoming world citizens, concerned about a world government, or we are bogging down in the provincialism of small loyalties, to little societies and to a perpetuation of childish loyalties to insignificant causes. We are developing a mind either to be a citizen of democracy or the goose stepper of the socially acceptable "big-shot" of the campus. Because we have been given the privilege of education, we are discovering responsibility in living, or we are becoming the social parasites that suck the life blood from a democracy. We are fiddling, or we are

adults, uncomplainingly accepting responsibilities, or we are concerned.

We are understanding the meaning of life through beauty and fineness, developing an appreciation for all imaginative expression through the arts, or we are turning into the "practical" person who hides the emptiness of his living and the poverty of his expression under a smug cloak. We are seeing our time in perspective, and in its proper place in history, or we are whooping it up for the great twentieth century, oblivious to its defeats and to our own lack of historical perspective. We are either becoming intelligent readers, listeners, and talkers, or we are becoming the puppets of a movie-radio-comic strip dictatorship—puppets with a "line," incapable of thinking acutely or judging sensibly. We are becoming leaders or followers; but leaders in our willingness and capacity to know who and what to follow, or followers in our adherence (because it is the thing to do) to popular thinking and popular causes.

All this and more come into the living present of our stage in life called "college." We are becoming religious persons—those who live purposeful and directed lives toward high ends, or we are beating the big drum of secularism with our standards formed out of materialistic considerations and our values dependent upon a monetary price. We are desperately battling our sensate culture with our determination not to succumb to it.

We are now what we are becoming. The solidifying of our lives is a continuous process. As we grow older it increases in rapidity, and it makes changes more and

more difficult. Now, in the college age, is the time of decision concerning what we are and what we are to become. We are the living present and the future of our world. In this our life on our campuses, we shall be moulded—make no mistake about it. Life does not begin at forty, it begins at any age *we* decide to live intelligently for ends and purposes that are worth while—when we begin, in other words, to live religiously—with all the joy and all the enthusiasm it requires. Man's "acts" may be seven ages, but the decisive one, the big "act" overshadowing all the others, is this college age.

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made

**A basic philosophy of life:** attitude toward life, purpose in life, selfish versus service motive, contributive versus acquisitive attitude, cooperative versus individual competitive attitude.

**Personal growth:** disciplines which make for growth toward adulthood, physical development and controls, intelligent and efficient habits, ethical growth, integrity of character, psychological maturation, self knowledge, self perspective, and objectivity, planned versus haphazard movements, mastery of friendships, selfish versus unselfish love, development of skills for personal and social use.

**Social growth:** attitudes toward all men, understanding people and their actions, relationships to family, friends, and intimates, loyalty to organizations, judgment and perspective on social relationships, ability to get along with people, the responsibilities of the individual in building and perpetuating community.

**Work:** the part it plays in one's total life, the creativity and joy in work, work as a revelation of character, vocational choice through knowledge of oneself, one's skills, abilities, and aptitudes, expertness through the discipline of study and application, work as it relates to society in the building of enduring community.

**Educational growth:** education to expand knowledge, cultivation of ability and habit of thinking, education which makes for ability to choose intelligently and magnanimously, evolution in taste and discrimination, ability to participate in arts and crafts, companionship through books, proper balance of outlook of artist and scientist in life, historic perspective, grasp of true nature of man, awareness of time-dictates, freedom from procrastination of "firsts."

**Relationships in the maturing emotional life:** companionship, lifetime friendships, marriage and the home, quality and durability of affection, of relationships, parenthood, compatibility, permanency, ever evolving love in marriage.

**Citizenship in community, nation, and the world:** understanding basic fabrics of community, the place of state and the controls of state, knowledge of workings and limitations of governments, struggles of democracy, socialism, nationalism, communism, fascism, loyalties to state, and necessity and integrity of compromises, realization of the world-mind, perspective, and responsibility.

**Living as the religiously mature person:** insight into self, universe, relationships to men and to God, life of the contemplative and the life of righteous action, religious living which integrates all of life on the campus and in later life.

## *and orientation must be made to life!*

ALL OF LIFE is a process of orientation. A human being spends his lifetime adjusting himself to the world. The measure of the success of the adjustment of his human adventure is how much he realizes a superior conscience in our imperfect society, and to what extent he achieves a harmonious living process for himself and his fellowmen.

Orientation, therefore, to the environment a person finds himself in is not a process of cutting out a life to fit a set pattern. The adjusted animal succeeds in doing this. Man's calling is to construct a conscience, to orient his life to the dictates of that conscience, and to adjust the world to the good, noble, and orderly patterns conceived by that superior conscience.

The campus these days is hectic with "orientation," adjustments, the laying down of patterns and routines. Even for the returning student, there is adjustment after summer vacation which means his return to the binding schedules of classes and the curtailment necessary for house and dormitory living. The riotous and individualistic living of leisurely days is over. An old regime for some, a new regime for others, is reinstated: cleverness in dodging rules, craftiness in putting over all that can be gotten away with, getting by with the smallest effort possible and still keeping up the front of successful living—the "cultivated" handshake, the affected good fellowship, the unconcerned studied front, the artificial bravado—they are all back. College has begun. Orientation is in full swing.

Orientation to this kind of a regime in life results in a society in which a good looking automobile, membership in the right country club, the ability to play a smart game of bridge, the time to cultivate a youthful figure, the right swirl of the hair, the correct drape of the coat, and the phenomenal annual color change of the skin are the trademarks of success. It is this society which feeds on erroneous propaganda, that makes America, right or wrong, right!, that regards "colored" races as inferior, that knows our way of life is not only the best way but the only way.

Orientation to the false in life creates goose-steppers who are at times fascist, imperialist, interventionist, red-baiting—all the disciples of the weather vane. These are the people who have oriented themselves to "things," comfort, obesity, luxury—they are those who clasp the status quo, who abhor change, who prostrate themselves before god Gradualism—they are the ones for whom the problems of the world are merely "the just deserts of those who wouldn't help themselves," "the foreigners who should have known better, because we could have told them so," and so on, and so on, ad nauseam.

True orientation should not be to a week of the frivolous, or to a life of the shallow, but to the eternal verities of life—those monumental and enduring principles for all times—to the immortal concepts of the good life—not because they are to be achieved, but because a lifetime spent orienting the conscience, and the world to their achievement, is the lifetime which approaches a "salvation" living.

A man's life begins when he orients himself to great ideals. Religious living begins when the great ideals compel a way of life in which these are his frame of reference. In college, orientation to the great ideals and the larger concepts and principles of life is possible; the mind is fresh to grasp, the body is nimble to pursue, the spirit is free to overtake. *A man's life begins when he orients himself to great ideals.* Therefore, today, seek the perfection of life. Begin orienting your life to the great and noble and ideal. Let yourself be pulled to the highest, and the lesser will be added to you. A man's life begins when he finally sees, believes, and realizes every day of his life

- that human life is no accident, that our universe is not destined to a sickening and diseased ride down a dead end road, that human life has meaning, value, goodness, and beauty—in proportion to its embodiment of God, that our universe has order, intelligence, and health in proportion to its control by godlike men.
- that man's highest calling is his imitation of God in being creator—creator as originator of undiscovered truth, unreleased beauty, and harnessed goodness, and creator of peace and justice in man's relationship to man.
- that the only intelligent living is living which is integrated by an inner light which reveals the will of God.
- that the only free life on earth is the one obeying the will of God and the law of the universe.
- that the life for self is the life of poignant poverty—that the life of selfless service, the life of selfless giving is, after all, the only life of great riches.
- that the man of God, no matter how difficult his life, is the happy man, that this kind of happiness sows blessedness for the moment—and for all time.

# Foursquare Stature

Some people find their way for a part of the distance.

Others can't see or hear enough to even get started.

And others realize life every minute of every day.

THOMAS S. KEPLER

IN *Our Town* there is a character called Emily. She had lived at Grovers Corners, New Hampshire, until her death in her early twenties. During her residence in heaven she was given the privilege of returning to Grovers Corners to relive any twenty-four hours of her life there. Her friends in heaven discouraged her return, for they knew she would be disappointed over the way life was spent at Grovers Corners. But Emily returned to live again her twelfth birthday. She saw people with great experiences to appreciate, interesting things to do, yet lost in the secondary and tertiary events of living. Emily was discouraged to see how people missed the glory of living, and she said to the stage manager, "Do any people realize life—all of it?" To which the stage manager replied, "No. I don't suppose they do, unless some of the saints and poets, perhaps they do."

The problem of realizing life—all of it—is not an easy task. John Tunis' questionnaire to the Harvard class of 1911, sent in 1936, found that one-fourth of the graduates wished they had chosen different professions; one-eighth were wholly or partially dependent upon other people. Another questionnaire with sixty-five reasons listed as to why people are religious, found that first of all they are religious because religion helps them to find meaning in life. "To realize life" is the most important value in human experience, and many designs have been suggested as to how individuals might find this prime value. Of all designs given, I know of none better than that outlined by Dr. Richard C. Cabot in 1914 in *Things That Men Live By*.

In answering the question, "What do men live by?" Dr. Cabot gave four answers: We are here to work, to play, to love, and to worship. This fourfold pattern for getting the most out of life I shall borrow in discussing, "Why are we here?"

1. *We are here to work* in such a manner that we may become creative artists, hopefully to create something that has never been discovered by any other person. When Steinbeck wrote his *Grapes of Wrath* in which he told the story of 300,000 "Okies" uprooted in Oklahoma,

only to go in their jaloopies across the desert to California, he was telling the story of most human beings. When they cannot find work where they are, they will sacrifice to go to some other places to labor. Man must work!

All labor, even intellectual labor, has a certain amount of drudgery. Canon Sanday of Christ's Church College, Oxford said to his class one day, "Young men, I want you to realize that three-fourths of all intellectual labor is sheer drudgery. If you can face that fact, then you can make peace with yourselves. It is from the other one-fourth of intellectual work that you will find enjoyment, for that part of labor will give you the sense of creativity."

The question is often raised regarding the age when man is most creative. A study at Ohio State University concluded that it was thirty-three. Professor Thorndike stated that people in middle-age learn as well as college students, if they will discipline themselves. Some do creative work when they are very young; Michelangelo did fine sculpture work when he was twenty; Newton discovered the binomial theorem and the law of gravitation by twenty-four; Bryant wrote *Thanatopsis* at eighteen; Elizabeth Barrett Browning published two volumes of poems at eighteen. Yet let us not forget that "Cato learned Greek at eighty; Sophocles wrote his grand *Oedipus* and Simonides bore off the grand prize of verse from his compeers when each had numbered more than fourscore years. Chaucer at Woodstock with the nightingales at sixty wrote the *Canterbury Tales*. Goethe at Weimar, toiling to the last, completed *Faust* when eighty years were past."

Apparently the ability to do creative work is not a matter of mathematical age; it is a discipline of the spirit.

2. *We are here to play*, so that life will possess a balance. *The Atlantic Monthly* several years ago carried an anonymous article by a man who did most of his work in his study, where great concentration was necessary. In middle-age he found himself encountering a nervous breakdown. His doctor sent him to a sanitarium where he was given hob-

bies to nourish him back to mental health. Upon returning cured to his study, he built a hobby shop in an adjoining room. Between the two he alternated, for he had been taught that he must balance work with play. And most of us are like him. We need in the spirit of Cyrano de Bergerac to "get off the earth" occasionally, not to escape life, but to come back to our work with a new enthusiasm, and like Cyrano wear the white plume of courage to the end!

Some of us will find our play in sports like golf, tennis, and swimming. Others of us will play through the books we read. We find meaning in Emily Dickinson's words when she says,

There is no frigate like a book  
To take us lands away,  
Nor any coursers like a page  
Of prancing poetry.

There are some who will find their play in music. Perhaps no experience is more lifting and balancing than the hearing of great music. Many of us are like the girl in Edna St. Vincent Millay's *Concert*. Her lover wished to accompany her to a symphony, but she wanted to go alone so that nothing would interfere with her appreciation of the symphony. As she bade adieu to him she said,

Come now, be content.  
I shall come back again to you,  
I swear I will,  
And you will know me still.  
I shall be only a little taller  
Than when I went.

3. *We are here to love*, in order that we may help redeem some of the sick areas of the world. While we are aware that we shall not redeem the world in this generation, we do feel confident that love can help to better the small areas about us where we daily live. We also realize that those who practice redemptive love are oftentimes in the minority, "lonely figures in the center of culture." Nevertheless we shall keep love alive for it is the ultimate way by which problems

[Continued on page 10]



# Subterranean Orientation

*The only way to understand the problems which beset us today is to ferret out the crucial, give up competing desires, and then "dig down deep."*

J. MILTON YINGER

RECENTLY A LEADING Protestant minister started a pastoral letter with the statement: "Now that we are at war with Russia." He was not echoing, in order to refute, some of the more hysterical newspaper headlines. He was expressing his conviction that an ideological war had indeed started and that all good Christians and Americans would back it energetically, hoping to avert "the shooting stage," but convinced, in any event, that an anti-communist crusade is most worthy of Christian effort today.

His startling remark brings vividly to our minds the problem: *What are the crucial questions to which the Christian student should be oriented today?* Is the mark of an alert Christian the intensity with which he opposes communism? Or are there more basic issues, of which the evils of communism are only a symptom? Or is the crusade against Russia even a distortion of the real issues, a cover for our own problems, and a barrier to sound Christian orientation? It is so easy to wrap a halo of sacredness around ideas and practices that are wholly secular, that are accidental and fleeting, and claim for them an eternal validity that they do not merit. The vision of each of us is so limited by our location in time and space that we are seriously liable to mistake the temporary and unimportant for the permanent and the important. This is no less true in religion than elsewhere, for religious beliefs and practices become thoroughly entwined with the social structure of which they are a part. In medieval Europe, men were persecuted and excommunicated from the church because they declared that the earth was round. At the same time, men who bought and sold slaves received no criticism from the church. From our point of view today, the orientation of that time was around the wrong values. It makes us wonder: Is the Christian church today "excommunicating" persons for unimportant or even necessary "heresies" while major evils go unnoticed?

I should like to suggest that the attempt to get Christian churches to join the "war" against Russia that is now being sponsored by some groups in America will orient us to the wrong problems.

The great evils in communism can only be deepened and spread more widely by making "anti-communism" our focus of attention. Hitler came to power on the strength of "anti-communism"—and succeeded in bringing to Europe, by the disorganization that he created, more communism than anyone could have dreamed was possible. The Christian orientation, in sharpest contrast to this, must be a positive one. The quack-doctoring of the symptoms of the world's disease, while the major causes are scarcely treated, is a major danger.

TO what problems, then, should we be oriented? I have time to suggest only three that seem to me to stand out. The Christian today will devote great energy to the elimination of violence in human relations, especially among nations; he will fight the prejudgment of whole groups, the superficial categorizing process, which leads to such unchristian behavior as racial discrimination; and he will study with great care the causes of economic conflict and poverty which bring in their wake so much bitterness. These three key questions are closely interrelated, each causing and being caused by the others. But we may profitably study them separately.

The development of a society based on Christian principles is impossible so long as there are sixty or more "sovereign" groups, claiming to be laws unto themselves and insisting that the use of military force at their own discretion is an inalienable right. In an interdependent world, in a world that contains atomic bombs, force must be made the servant of international law, and not the destroyer of law. Every other step toward a Christian world is endangered or completely blocked until violence is eliminated as a technique of resolving conflicts. Nations will have conflicts for centuries to come, or forever, just as sharp conflicts continue within a nation. What we must see is the overwhelming necessity of developing nonviolent ways of solving those conflicts. The presence of disputes—even of serious conflicts—does not make violence among nations inevitable. But the presence of atomic bombs does make the use

of violence ever more catastrophic and self-defeating. The world's enormous common interest in peace overrides any lesser disputes among nations. Techniques of discussion, conciliation, arbitration, and compromise must replace force and threats of force. The development of ways of bringing into being a body of genuine international law demands our dedicated efforts.

A cardinal Christian value is the infinite worth of the individual. But the modern world is filled with prejudgments which deny that value. Our society furnishes us with certain designated "inferior" groups which we soon learn are the appropriate objects of hostility and discrimination. I see no way in which such prejudices can be squared with Christian teachings. Basic to Christianity is the belief in the fatherhood of God. The brotherhood of man is therefore inevitable.

The task to which we must orient ourselves is the understanding of the roots of prejudice and a mastery of techniques for reducing it. Prejudice rests upon ignorance, but it also thrives upon personality instability and economic conflict. Unstable persons "need" prejudice to try (however futilely) to bolster their own shaky self-respect. The poor and economically insecure "need" discrimination against minority groups to try (however foolishly) to protect their already desperate economic situation. A wise orientation to this problem will lead us to attack the causes (ignorance, personality instability, and economic conflict) and not have us concerned only with its manifestations (prejudice and discrimination).

Poverty and economic conflict are involved not only in prejudice but lie at the root of many other major evils—war, crime, disease. A Christian orientation today cannot be uninformed about the facts and causes of poverty and economic conflict. It must be concerned with developing a society where maximum use is made, throughout the world, of the productive forces that we have; it must think through the question of the distribution of wealth; and must move swiftly in working out the continuing

problem of relief and rehabilitation abroad. These are not only, or even in the main, economic questions. They are deeply moral and religious questions.

ARE we today oriented to the right values? Are we "excommunicating" persons who defend modern equivalents of "the earth is round," while major Christian values are being denied? Many will say that the major values mentioned above—the abolition of violence in dealings among nations, the elimination of the prejudgment of whole groups, the reduction of poverty and inequality—are "idealistic," that they are not "practical." If by that they mean that the achievement of these values demands great effort and will come about painfully slowly, one can only answer, "of course." The mark of the dedicated person is his ability to suffer defeat 99 per cent of the time and yet feel that the one per cent of victory is worth the fight. If they mean that "human nature" makes violence, prejudice, and poverty inevitable (and therefore why work even for the one per cent), one must answer, "nothing is more *practical* than an *ideal*; in fact, nothing is practical in the long run *but* an ideal, for only such a pattern can improve the quality of human life."

*We need to ask ourselves these questions:*

Do we know what ends we want to achieve? This question is not so easy to answer as it seems. Is the constitution of

the United States an "end" to be protected, or a means to other, more basic, values? Is capitalism an end in itself, or an instrument to be judged by its efficiency in achieving certain goals?

Do we have the good will and the vivid desire necessary to command the sacrifices and the energy that progress toward these goals requires?

Do we have the tested knowledge that will enable us to move effectively? Good will is not enough. Traditional, "common-sense" thinking is not enough. We must know why human beings behave as they do; we must recognize the crucial sources of power; we must escape the "dead hand of the past" that blocks our intellectual growth; we must master the strategy of social change.

Are we willing to take the steps, however new, which our tested knowledge shows are necessary to the achievement of the ends we desire? The answer to this ought to be simple; but we are all contradictory persons: we desire certain goals and then cling tenaciously to beliefs and patterns of behavior which block those very goals. We call for peace—and yet continue to sponsor race prejudice or self-willed national sovereignty that endangers peace.

A Christian orientation to the contemporary world requires good will, great knowledge, and a flexibility of mind that will permit us to see the problems of our time in all their complexity. Nothing less will suffice.

#### FOURSQUARE STATURE [Continued from page 8]

must be solved. We need to have imagination, to put ourselves in other people's places and to say, "If I were you, how would I want to be treated." In three areas in particular in our country we shall heal circumstances of people less fortunate than we—in the realms of industrial relations, religious toleration, and racial experiences.

We need to use redemptive love in the realm of religious toleration, at a time in which ecclesiastical organizations and racial groups are emphasizing differences. Several years ago I heard five men in a college chapel speak on the common theme, "What Religion Means to Me." The five speakers were a Roman Catholic bishop, a Jewish rabbi, a professor in a theological seminary, a conservative Protestant minister, and a liberal minister. The theologies of the five men were quite divergent but in what religion did for them they were very much alike. We need to appreciate the common value of religion for humanity.

4. *We are here to worship*, if work, play, and love are to be integrated into our living. Man needs every help he can find if his life is to be of worth; and

among the great aids to creative redemptive living is that which God can give man in worship. Emerson once said that if you hold a straw parallel to the Gulf Stream, its waters will flow through it. Worship is like that: it is an attempt to let ourselves become instruments through which God's mercy and love can flow through us into the stream of social living. Worship makes man feel his humility in comparison to the majesty of God. It causes a person to envision himself as a tiny creature on a second rate planet, related to a second rate sun; it also allows him to contemplate a universe which extends a million light years in space, of which God is the unifying life. In worship man tries to determine how best he can ally work, play, and love; he also places himself in such a position that God's energy and love can supplement his human frailty.

Why then are we here? We are here to work—to play—to love—to worship. The way we are able to balance these four privileges in this year and in the years ahead will determine the richness of life each of us is to possess!

*Time and Space* by William Schwartz

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# I Believe

in one God present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty . . .

God is King of the world and meets men where they live. He confronts them with inexorable laws of nature: birth, life, death; sowing and reaping in the moral as well as the physical sense. But against the background of this immutable law, from which there is no escape, God's love and grace and mercy flow out in a healing, reconciling, and renewing tide to all men, even the least, the neediest, and the most sinful who will turn in repentance and faith to the Divine Lawgiver. For the King and the Judge is a Father of the spirits of men, and they may become his sons, so that the suffering, sorrowing, and sinning sons of men may inherit the Kingdom. Human life is salvable, redeemable, just as it is, and at the very point of sin and death, because God himself entered into humanity and redeemed it from the inside out, in Jesus.<sup>1</sup>

God is that creative force behind and in the universe, who manifests himself as energy, as life, as order, as beauty, as thought, as conscience, as love, and who is self-revealed in Jesus of Nazareth, and operative in all Jesus-like movements in the world today. In the physical universe I see him as energy—the energy of whirling electrons which compose light, and which build up the planets, of which our earth is one. I see him in upsurging life, which assumes innumerable forms in plants and creatures, forms that change in adaptation to changing conditions. And in this vast and unceasing flow of energy and life I see him in universally present order and beauty. The "laws of nature" which we discover and formulate are our descriptions of the ways in which we find that God consistently works. Poets, artists, and musicians who are "priests of the wonder and bloom of the world," are to me interpreters of God, who is beauty, as well as energy, life, and order.<sup>2</sup>

God is the will and power by which the universe is brought into being and sustained in being.

and in Jesus of Nazareth as the supreme embodiment of our highest ideals and the will of God.

Jesus as man's ideal belongs organically to the universe as we all do; it is his degree of relationship which causes his difference from us. Each of us, because of the misuse of freedom, is in a microcosmic manner (as a "little world") a distorted impression of the macrocosm (God); Jesus, on the other hand, is one who held such harmony

God is the source and the explanation of a moral order in the universe that is no less real than the order of nature. God is a personal being. This is not to say that he is just such a being as we are. In some respects, God is not at all like us. For one thing, he is the Creator and Sustainer of a cosmos in which ours is but one of a million "island universes." And, of course, none of the imperfections or limitations which belong to our humanity may properly be ascribed to God. If we say that God is a personal being, this is because we cannot believe that "the everlasting God, the Lord, the Creator of the ends of the earth" is less than we are, more plant-like or machine-like than man-like; but we can believe that the power behind the universe is a center of self-consciousness, of intelligence, of knowledge and activity, of aesthetic appreciation, and moral concern.

God is he who has made himself known in Jesus of Nazareth, the Christ. The order of nature, the moral order, conscience, significant events in history, great human souls—these all are media through which God reveals himself. And we have in Jesus of Nazareth the supreme self-disclosure of God.<sup>3</sup>

God is everywhere available. He is your very own. He belongs to you. He *is* you. Don't hesitate, and don't be too humble, either. Don't yearn for him, merely yell for him. Ring all the bells of prayer, like an indignant guest at a bad hotel: don't be satisfied with those wretched substitutes which the world tries to foist upon you. Demand to see the manager himself. Make a terrible fuss. No need for tact, for polite phrasing. You are only demanding your absolute, inalienable right. That urgency, that determined call—that is what gets results. If you have that, you can belong to the idol worshippers and still be a man of God. Until you have it, all the gospels of all the great teachers will not be of very much use.<sup>4</sup>

with God (the life of the universe) that God's eternal values could be clearly reflected through him; thus is the basis for the incarnation.<sup>5</sup>

These are the essentials of the religion of Jesus: the coming and the nature of the Kingdom of God—the ideal motive

*In this our age, we must know what beliefs are essential—at least those that are the minimum.*

*Here are answers to the question, "What can I believe?"*

*culled from seven years of motive tailored for this college age of man.*

divine-human society on earth. This Kingdom will come whenever and wherever the wills of men conform to the will of God. The God of Jesus is like a father. The character of those who become his sons is described in the beatitudes and in their response to the two commandments, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself."<sup>6</sup>

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

The enlightened Christian is free from trammeling rites and rules, but he must, of course, constantly use his very best intelligence. It does not require much more mentality to obey a set of strait-laced rules than it does to obey the traffic signals. But when Jesus says, "All things whatsoever ye would that men should do unto you, even so do ye also unto them," then we are free from rules, but challenged to think! We must keep putting ourselves in everybody's place, exercise our imagination, and be wise as serpents.<sup>7</sup>

Jesus came that men might be like him. He didn't

**I believe that man is created in the image of God and that, if he chooses, he may become a son to God.**

In a chaotic world, man has produced order; in a meaningless world he has fashioned signs and revealed significances; in an unformed world he has manipulated refractory materials and shaped art; in a hostile world he has transcended the limitations of merely animal love and animal fellowship to ethical doctrines that bind him in wider associations; in a world of conflicting impulses and claims, he has instituted customs, manners, and laws; in a baffling world, he has created science, and in a mysterious world, philosophy and religion. Here are the essential disciplines that enable man to make of his own life an enduring and significant work of art.<sup>10</sup>

As modern man looks at himself through Christian theistic eyes, he believes that in every person lies the possibility of sainthood, even though the struggle to become a Christian saint is long and arduous. His belief in man's possible attainment of sainthood is based on two premises: (1) He has faith in man's potentialities for greatness even though the image of God in him is distorted. (2) He believes in a God of tremendous energy and mercy

stipulate that they act in precise ways (remember the hypocrite's prayer), but that they should be powered in a unique way by God through him. If he had been only an ethical teacher, there would have been no excuse for him. Confucius covered that subject quite well before him. Jesus was concerned about men's relationship to God, and from this source of power came the ethical structure of their lives, their relationships among themselves. In his own life, he modeled what that relationship should be, but he left no code of behavior good for all time, or all-inclusive. Following Jesus takes us into the presence of God. Prayer, meditation, and repentance are the best suggestions I know for getting there.<sup>8</sup>

We cannot know Jesus except through the experience of his original followers. What were they trying to say through their forms of expression? Let me quote some of their simpler statements. "At the end of these days, God has spoken to us in a son." "God commended his love toward us in that while we were yet sinners Christ died for the ungodly." "God so loved the world that he gave his only son." You have heard words like these as long as you can remember. It is because they sum up the ultimate reason for the significance of Jesus. He was the one whom God had sent as the embodiment of his truth and life and love.<sup>9</sup>

(agape) who dynamically seeks to help man achieve the goal of the saint. The Christian theist is neither pessimistic nor optimistic about man; he is melioristic, believing that there is a Christlikeness in all of us which by a combination of human and divine effort can be fanned into the life of a saint.<sup>11</sup>

Man is an artifact of God like the rest of creation, a contingent, derived being, dependent for every aspect of his being upon God, who is alone the creator and sustainer of all existing things. "It is he that hath made us and not we ourselves; we are his people and the sheep of his pasture." He is a part of nature but he transcends nature. And just here lies his dilemma; he is neither proper animal nor angel but an unstable mixture of both. Any account of the whole man must be, therefore, a paradox.<sup>12</sup>

Man is the being who understands himself and in his self-understanding, decides or determines what he will do and be. This is true, whether this understanding is right or wrong, superficial or profound.<sup>13</sup>

There is in man, as in all beings, something more than the mere sum of the materials that went to his making. A cathedral is a good deal more than the sum of its stones. For centuries civilization contemplated God in the person of man. Man was created in the image of God. God was revered in man. It was this reflection of God that conferred an inalienable dignity upon every man. The duties of each toward himself and toward his kind were evident from the fact of the relations between God and man. It was the contemplation of God that created men who were equal, for it was in God that they were equal. This equality in the rights of God—rights that are inherent in the individual—forbade the putting of obstacles in the way

of the ascension of the individual. God has chosen to adopt the individual as his path. As his manifestation, they are equal in their rights. As his servants, they are also equal in their duties.<sup>14</sup>

The purpose of man's life and his final end is to come to the complete, unitive knowledge of the Godhead, and selflessness is the means to that end. It need hardly be added that the path of selflessness is exceedingly hard to travel. Consequently, the number of persons who, in any one generation, succeed in achieving man's final end is very small. Many are called, but few are chosen—for the sufficient reason that few choose to be chosen.<sup>15</sup>

### **I believe in prayer as a way of life and in worship as the devotion of man's will and life to God . . .**

Prayer is not asking for things, not even the best things; it is going where they are. It is this prayer which the psychologist cannot explain away by any lesser hypothesis. But he may deny it—deny that anyone practices such a curious, severe mental exercise, and, when it is proved that some do, deny that they can contact anything. Of course few people do practice and fewer would claim to be able to bring back spectacular results. But that is not the same as saying there is no evidence here. Prayer does exist, and it has a clear and connected series of results. It first affects conduct, then character, and finally consciousness itself. The ego-confined spirit is first freed from greed, then from fear, and then from ignorance, and finally from the illusion of separateness and loneliness.<sup>16</sup>

I have found that in the center of the religious life, on our part, is a continuous and quiet willing away of our lives, a willing of all that we are and all that comes to us, into the heart and the will of God. Utter dedication of will, utter surrender of ourself into God's care, as a child trustingly surrenders to a father. Down beneath the fluctuating changes of heavenly elation and hellish discouragement, we can carry on a well-nigh continuous prayer life of submission. "Father, into thy hands I commend my spirit." This internal prayer of submission of will we can carry on in the very midst of our busiest days. There is a way of carrying on our mental life at two levels at once but it only comes with practice. At one level of our mental life we can be talking with people, dealing with problems, carrying the burdens that our calling in time puts upon us. But down beneath all this occupation with time we can be in prayerful relation with the eternal goodness, quietly, serenely, joyfully surrendering ourselves and all that we are to him.<sup>17</sup>

Today, as never before, prayer is a binding force in the lives of men and nations. The lack of the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.<sup>18</sup>

Mature Christian prayer is a spiritual adventure from an egocentric plane to an experience of oneness with the power, the purpose, and the passion of God as revealed in Jesus of Nazareth and brought near in the sacred awareness of a living divine presence. The height of prayer is reached when, like Brother Lawrence, we are enabled to "practice the presence of God."<sup>19</sup>

Prayer is indeed the soul's sincere desire, and the practice of the presence of God ennobles desire, changes behavior, and transforms relationships.<sup>20</sup>

True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of love wherewith he loves us. Prayer begets an awakened desire to be and to do good. It shows us more clearly than we saw before, what we already have and are, and most of all it shows us what God is.<sup>21</sup>

Prayer is the soul of religion, and failure there is not a superficial lack for which the spiritual life leisurely can wait. Failure in prayer is the loss of religion itself in its inward and dynamic aspect of fellowship with the Eternal.<sup>22</sup>

### **and in the church as the fellowship of those who do God's will in the world.**

The church's task is first of all to call men to a listening life, a life of internal listening to the inner promptings

that are already going on. We don't begin religion; God begins it, knocking within, in faint promptings, in in-

ward appeals in the silences of our inner hearts. For the listening to the eternal involves a silence within us, a relaxed receptivity, a listening and an expectancy directed to a still small voice within. Periods of quiet and meditation alone and in reverent groups should be a part of normal living for all who would go down into the central silences which are found in the heart of God.<sup>23</sup>

The church can be a training ground for Christ's offensive against the inertia of the world. Behind the confusing brick and statistics, we can look for the invisible binding force, and in it, the eternal, the life-transforming, the adequate. Just as grace, with unpredictable strength, can, at any moment, touch off the hidden potentiality in any man, no matter how inept he has been, so the church can release new resurrection power. And why not now? In the kind of world we're in, it is either the Christian initiative—or else.<sup>24</sup>

The function of the church is to glorify God in adoration and sacrificial service and to be God's missionary to the world. It is to bear witness to God's redeeming grace in Jesus Christ in her corporate life, to proclaim the good

news to every creature, and to make disciples of all nations, bringing Christ's commandments to communities as well as to individuals. The church must proclaim the righteousness of God as revealed in Jesus Christ and thus encourage and guide her members to promote justice, peace, and good will among all men and through the whole extent of life. The church is thus called to do battle against the powers of evil and to seek the glory of God in all things, looking to the day when his kingdom shall come in the fullness of its power.<sup>25</sup>

As Canon Sheppard said, "Jesus was on fire with the idea of the Kingdom; it was that, and not the church, that was his main and passionate concern." Only as it is so with us will our human churches be held to the true perspective and significance. It is the Kingdom which gives to all congregations, communions, and churches their final and regulatory ideal. That ideal is not an ethereal fellowship with Christ as head, but a realm of earthly and transearthly sovereignty with his father as Lord. Like Christ, God bears with the infirmities and weaknesses of our human churches. Like Christ, by his grace, he perpetually purifies and redeems them into the reality of his Kingdom.<sup>26</sup>

### **I believe in the Bible as the historical revelation of God's will being worked out through the lives of men.**

The "Word of God" is not a book. It is a divine motive in men's minds. These motives have a history in man which is translatable only in life. When the history of divine motive in life is written down, it sometimes becomes scripture.<sup>27</sup>

The Bible gives a clear-cut identification of religion with ethics. It challenges us to appreciate the spiritual significance of the world around us. It is a tragedy to say eulogistic things about our Bible and then ignore it.

Coleridge said of the Bible, "I have found words for my inmost thoughts, songs for my joy, utterances for my hidden griefs, and pleadings for my shame and feebleness." A contemporary writer says, "This is the mystery and wonder of these ancient books, that they so often express better than we could ourselves what is deepest within us. For many centuries now men have listened to these words and have been refreshed and comforted. They are not for an age, but for all time."<sup>28</sup>

### **I believe in sacrifice as the price we must pay to make right what is wrong, and in salvation as the growth from selfishness to service.**

Whatever the future may hold, the servant of God is bound to do what God asks him to do. It is not required of him to save the world. It is only required of him to say what he is bidden to say, and to do what he is bidden to do in the name of something that he cannot doubt—the love of God for all mankind, by which he is constrained to do what he can for others; to lighten, where he can, a heavy load; to comfort, where he can, an aching heart; to remove, where he can, a crushing injustice; and to strive on in hope that the things that Jesus Christ stands for will ultimately prevail on earth.<sup>29</sup>

Christianity is neither a way of personal salvation nor a way of social action. It begins, however, with personal salvation, and ends with the saved individual acting in the social scene. The apocalypticist is wrong in feeling that

Christianity has saved him as an individual for the world-to-come, when Jesus returns on a judgment day, and hence he sees no reason for improving the social order. The Trappist monk is incorrect in feeling that a personal life of silence and simplicity, away from the world, is the means for receiving the Kingdom. Regarding these two examples of personal salvation, I feel that Jesus would be very much embarrassed, if he were to come back to this planet and find people believing these selfish ways of salvation are his religious teachings.

The way of salvation in Christianity is personal-social. If man finds his proper relationship to God so that his spirit becomes a vehicle through which God's spirit can function, his spirit is energized by God's redemptive love (agape) which drives him out to treat his fellowmen

with redemptive love. The test of his personal salvation is found in the way he lives in social action. If a person has the courage and consecration to "practice the presence of God," the only outcome can be a plan of social action in which he treats his less fortunate fellowmen with the

same redemptive love God has shown toward him.<sup>30</sup>

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.<sup>31</sup>

### I believe in the reality of sin . . .

Anything which keeps us from knowing God is sin. It is a sin against ourselves, against our fellows, against God, himself. It is the greatest wrong we can do ourselves, because, when we shut ourselves away from God, we have frustrated our destiny. It is a sin against our fellows, for it robs them of what we might be to them if we were God-conscious persons. It is a sin against God, because it tramples his love for us under feet. Many things which we have looked upon with easy tolerance, keep us from knowing God. I can only list some of these pernicious tyrants here: the body; indulgences which appease the senses, sight, hearing, sound, touch; people, either the fear of them or the desire to control them; the ego; that pattern of behavior and interest which is an exaggerated concern for self. These tyrants may be described as appetite, possessiveness, power, pride, ego-centricity.<sup>32</sup>

Man sins when he lives contrary to God's wisdom (God's laws). A sinner is a person who cannot get along with himself; he is the one who lets little evils—jealousy, suspicion, anxiety, lust, and hate waste away his life;

he has an unharmonious life within himself; he has a dis-integrated relation with his fellowmen; he puts self-interest before group interest; he is more concerned with personal stardom than teamplay; he has a feeling of disunity with the life and laws of his universe (commonly called God). A sinner usually wants to be in the headlines, because he is basically interested in himself; his self-interest causes him to choose the immediate, enticing pleasures rather than the more distant, but more enduring, values. Usually a sin (wrong choice) does not seem wrong until after the deed is completed. Sin is any act or thought which spoils the wholesome thrill in living a courageous, vigorous, unselfish, throbbing life for the finest ideals that are known. As Christians we commit sin when we violate the law of love as contained in the gospel story. This means that we must love those who are not even deserving of our love. Why? Because God's love (agape) is like that toward us. We possess sin, not because we are biologically related to Adam, but because we don't let God's love direct us in every action.<sup>33</sup>

### the indomitability of truth . . .

At Pine Rock College twenty years ago, we had a "concept" about truth and beauty and love and reality that hardened our ideas about what all these words stood for. After that, we had no doubt about them or, at any rate, we could not admit that we did. This was wrong, because the essence of belief is doubt, the essence of reality is questioning. The essence of time is flow, not fix. The es-

sence of faith is the knowledge that all flows and that everything must change. The growing man is man-alive, and his "philosophy" must grow, must flow, with him. When it does not, we have, do we not?, the unfixed man, the eternal trifler, the ape of fashion—the man too fixed today, unfixed tomorrow—and his body of beliefs is nothing but a series of fixations.<sup>34</sup>

### the deathlessness of great values . . .

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 knowledge of these and the conservation of them is a "must" for successful living. The fundamental values are truth, beauty, and goodness. The social values are as enduring as civilization; and the higher the civilization, the more valuable the values which Jesus put first are seen to be. His way of

life, revealed in his spirit, his teaching and revelation of God as the universal father will outwear and triumph over the evil ways and lesser goods of our present, half-pagan civilization. Truth, brotherhood, and universal kindness, mercy, forgiveness, reconciliation, unselfish mutual helpfulness, and cooperation—these constitute the righteousness of the Kingdom of God which is destined to come upon earth as God's will is put into practice.<sup>35</sup>

### and in Christian love as the way of meeting abuse, violence, and evil . . .

The Christian concept for love is qualitatively different from either *phileo* or *eros*. The term as used in Chris-

tianity is *agape*, which signifies a love which is poured out upon the undeserving, the unlovely, the unattractive; it



is the kind of love which exerts itself, not to promote the congeniality of a group (phileo) or to satisfy one's ro-

mantic or selfish nature (eros), but to remedy the weakness and emptiness of other human beings.<sup>36</sup>

and in the freedom of each man to follow and to obey his conscience.

The conscience cannot be neutral. It cannot be at peace with all men. It cannot and it must not. A free conscience is duty-bound to rise against the declared enemies of the Divine which it should instinctively recognize. That is the prophetic intuition. It must rise against obscurant-

ism, against all violations and abuses of power, against all dogmatisms, against all resurgent imperialisms, against all vilifiers of the human soul and the monopolists of privilege.<sup>37</sup>

I believe in the necessity and the release of faith . . .

Mankind was fashioned for eternity, but man-alive was fashioned for a day. New evils will come after him, but it is with the present evils that he is now concerned. And the essence of all faith, it seems to me, for such a man as I, the essence of religion for people of my belief, is that man's life can be, and will be, better; that man's greatest enemies, in the forms in which they now exist—the forms we see on every hand of fear, hatred, slavery, cruelty, poverty, and need—can be conquered and destroyed. But to conquer and destroy them will mean nothing less than the complete revision of the structure of society as we know it. They cannot be conquered by the sorrowful acquiescence of resigned fatality. They cannot be destroyed by the philosophy of acceptance—by the tragic hypothesis that things as they are, evil as they are, are as good and as bad as, under any form, they will ever be. The evils that we hate, you no less than I, cannot be overthrown with shrugs and signs and shakings of the head, however wise. It seems to me that they but mock at us and only become more bold when we retreat before them and take refuge in the affirmation of man's tragic average. To believe that new monsters will arise as vicious as the old, to believe that the great Pandora's box of human frailty, once opened, will never show a diminution of its ugly swarm, is to help, by just that much, to make it so forever.<sup>38</sup>

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.<sup>39</sup>

Faith may be described in various ways, but it is never correctly described when it is defined in terms of intellectual belief. The belief that something exists is an experience of a wholly different order from the experience of reliance on it. The faith we speak of in Protestantism and of which, it seems to us, the classic book of Christianity, the Bible, speaks, is not intellectual assent to the truth of certain propositions, but a personal, practical trusting in, reliance on, counting upon something. This is the faith that life is worth living, or better, the reliance on certain centers of value as able to bestow significance and worth on our existence. It is a curious and inescapable fact about our lives that we cannot live without a cause, without some object of devotion, some center of worth, something on which we rely for our meaning. In this sense all men have faith because they are men and cannot help themselves, just as they must and do have some knowledge of their world, though their knowledge be erroneous. So faith in God involves us in a permanent revolution of the mind and of the heart, a continuous life which opens out infinitely into ever new possibilities. It does not, therefore, afford grounds for boasting but only for simple thankfulness.<sup>40</sup>

and in the judgment, as an obvious fact, that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, the false, and the profane . . .

and in eternal life as the survival of what loves, and is lovable in each individual.

1. Alexander C. Purdy, 2. Henry S. Coffin, 3. Ernest Fremont Tittle, 4. Christopher Isherwood, 5. Thomas S. Kepler, 6. Howard H. Brinton, 7. Rollin H. Walker, 8. Richard T. Baker, 9. Clarence Tucker Craig, 10. Lewis Mumford, 11. Thomas S. Kepler, 12. Albert C. Outler, 13. Emil Brunner, 14. Antoine de Saint-Exupery, 15. Aldous Huxley, 16. Gerald Heard, 17. Thomas R. Kelley, 18. Alexis Carrel, 19. Lynn J. Radcliffe, 20. Kirby Page, 21. Mary Baker Eddy, 22. Harry Emerson Fosdick, 23. Thomas R. Kelley, 24. Allan Hunter, 25. Edinburgh Conference, 26. Henry P. Van Dusen, 27. Moses Bailey, 28. Wyatt Aiken Smart, 29. Ernest Fremont Tittle, 30. Thomas S. Kepler, 31. Helen Keller, 32. Albert Edward Day, 33. Thomas S. Kepler, 34. Thomas Wolfe, 35. Elbert Russell, 36. Thomas S. Kepler, 37. Pierre van Paassen, 38. Thomas Wolfe, 39. Kirsopp Lake, 40. H. Richard Niebuhr.

# OSLO 1947

*marks the continuing struggle of the youth of the world for understanding. The gleanings from these two delegates and the excerpts from these key speeches show how to unite understanding and deeds.*

TWELVE HUNDRED young people from all over the world, representing almost seventy countries, came together at the Second World Conference of Christian Youth held in Oslo, Norway, July 23-29. We came from a great many different backgrounds and had many different ideas. In fact, one of the most noticeable aspects of the conference was the differences among the delegates. Some differences were obvious, such as skin colors, costumes and dress, and languages (of which we had to use three, French, English, and German, to carry on the work of the conference). There were other

differences which were less obvious at first, but which became very noticeable and even troublesome as the conference went on. There were, for instance, differing social, economic, and political ideas. These, however, could have been largely passed by, if it had not been for some very fundamental differences.

Our sessions were held in a room in the front of which the conference motto, "Jesus Christ is Lord," was printed in four languages. Many of the delegates did not agree, however, as to just what those words meant; there were some very wide theological differences. Many of these

were caused by using words in different ways, but there were other differences which could not be reconciled by a mere definition of terms. Theological differences about the interpretation of the Bible, predestination, the meaning of the communion service, and even of the exact nature of the one whom we proclaimed as Lord, bothered many delegates and stirred up a great deal of thinking and controversy.

Another difference that became more obvious as the conference went on was the different emphasis on the various aspects of religion. The Americans tended to be more concerned with the social, and the Europeans with the personal. This led many Europeans to feel that the Americans were superficial, and the Americans to feel that the Europeans were impractical and introspective. The conference program was, on the whole, much more weighted on the European side, which disturbed especially many Americans.

In spite of these differences there was a unity present. We could not agree on our interpretation of the motto, "Jesus Christ is Lord," but we all did agree that in some sense it was true, and that Jesus was the starting point for our thought and action.

An opening address of the conference was made by Dr. W. A. Visser t'Hooft, secretary of the World Council of Churches, and the chairman of the First World Conference of Christian Youth, held in Amsterdam in 1939. His presence showed our ties to past conferences, and also to the World Council, one of the four agencies which sponsored the conference. That evening we heard Bishop Eivand Berggrav of Oslo, famous for his wartime work in the Norwegian underground.

The next day the regular, daily program began. We met at 9:30 A.M. in Filadelfia Hall (used for most of the meetings of the whole conference body)



These young people are holding a meeting of the social democratic youth organization of Germany. The ruins of Frankfurt are in the background.

Young people attending the World Conference of Christian Youth, Oslo, Norway, are seated by national delegations for the opening session on July 22, 1947.



for a worship service. This was conducted each day by a different person, or group, representing various traditions of worship, such as the Reformed Churches, the Lutheran State Churches, the American Free Churches, and the Anglican Church.

Next came the main address of the day. We were fortunate to have the opportunity of hearing some very outstanding speakers, representing a variety of backgrounds and ideas. D. T. Niles of Ceylon spoke on the historical background of the ecumenical movement; Madeleine Barot of France, the chairman of Cimade (a French relief organization), spoke on "Confronting Moral Chaos"; C. W. Li of China spoke on the subject "There Is a World Church"; Kirtley Mather, professor of geology at Harvard, spoke on "Confronting Self-sufficient Science"; Reinhold Niebuhr, of Union Theological Seminary, discussed "Man's Disorder and God's Design," and Martin Niemoller of Germany assured us that "Jesus Christ Is Lord of the Future." All of the speakers treated their subjects well, although some of them had points of view which aroused criticism from many of the delegates. For example, I heard one European say that Kirtley Mather's speech represented "a peculiar American humanism," while many Americans praised it, and said it was "the only speech that was practical" or "the best speech of the

conference." On the other hand, I heard Americans say that they were very disappointed because Martin Niemoller "didn't really say anything," while many Europeans thought he said a great deal.

Bible study was the next item on the daily program. We divided into groups of from twenty to forty. Some of the most interesting theological controversies arose in these groups. It was here that we could really get down to a discussion of some of our differing views, although we were handicapped by the need for translation in most of the groups. Later in the day these same groups met again, this time to discuss some particular problem facing Christians today, such as world order, science, education, the secular environment in which we live, and freedom and discipline. While most of these groups decided very little, they were very worth while since views could be shared. We found that Christians differ as widely in matters relating to society as they do in

theology. As long as the discussion was confined to abstract principles we could largely agree, but when we considered practical solutions we did not get very far in most cases.

The evenings during the conference were used in a variety of ways. Some were set aside for denominational, national, and delegation meetings. One evening was given to an international concert, in which young people from nineteen countries participated. Considering that it was organized very hurriedly, it was an excellent program. One of the favorite numbers of the group was a Negro spiritual, sung by an American Negro girl. The population of Oslo (such as could get in) was invited to this entertainment, and seemed to enjoy it.

On St. Olaf's day (a Norwegian national holiday in memory of an early king who died in a vain attempt to force Christianity on his people, but the rightness of whose cause was later recognized by his opponents who then became Christian) we went on an excursion into the surrounding country. In the evening we held a great rally in the Bislet Stadium in Oslo, in cooperation with the Norwegian youth. We first paraded through the streets of the city, carrying placards bearing the names of our contingents, and carrying our motto in some twenty languages. Many of the delegates wore their national costumes which made the



Dr. W. A. Visser t'Hooft addresses the opening session of the conference on the theme "Jesus Christ is Lord."

parade colorful. Thousands of Norwegians crowded the streets to watch. When we entered the stadium, we found approximately 25,000 people who had been waiting there for some time. They stood through the long but interesting program consisting of messages from all over the world.

On Sunday a communion service was held in the cathedral of the Norwegian State Church. We had a preparation service the evening before, and there was a feeling of at-oneness in our worship, even though, because of our human weaknesses, we could not worship God together in the same way. The service was very long as hundreds received communion. This service was a high point of the conference.

On the last day of the conference, the group tried to decide what had been accomplished. We found very little that was definite. We could not decide on any particular message which the conference had to give to the world. Many people stated their views, but there was little that we could all agree on. Many thought the day was an anti-climax to the conference. Some people felt the conference was a failure—that we had accomplished nothing. Others would not believe this to be true; they thought the conference accomplished a great deal and was a success. People from every background and with every kind of idea were met by the delegates. Inspiring speakers presented a variety of ideas. New problems came up which we had not been aware of before. Many realized more clearly our own involvement in the sins of the world although some, particularly among the Americans, thought that sin was too much emphasized. Most of the delegates returned home more humble, more tolerant of the views of others, more aware of the problems in the way of permanent peace, of the political aspirations of various parts of the world, of the obstacles preventing a closer union of Christian churches, and alerted to the difficulties of economic recovery and progress.

Some of the work on this article was done in Amsterdam, which reminds me of the connections of this conference with the other conferences of the world-wide ecumenical movement. Oslo is a direct descendant of the Youth Conference of 1939, held in Amsterdam, and it is closely related to the meeting to be held next summer in the same city where the World Council of Churches will finally be fully organized. Let us remember that everything cannot be accomplished at one conference, but look upon Oslo, 1947 as an important part of the continuing struggle for greater understanding and fuller cooperation, and keeping in mind its motto, remember that even when the way seems long and hard, Jesus Christ is Lord, that he *has* overcome the world and

its problems, and that with his help *we* can overcome it also.

—Newell Booth, Jr.

#### FROM AN ADULT DELEGATE

AS I WRITE THIS ARTICLE in Frankfurt, Germany, one week after the close of the Oslo Conference, I feel an increasing sense of the importance of the "unofficial" Oslo. By that expression, I mean the "extra-curricular activities" and experiences which took place outside of the scheduled program.

Like the first World Conference of Christian Youth held at Amsterdam in 1939, the Oslo gathering was deliberately designed to avoid any united expression of Christian youth on the great issues of the day. Opportunity was provided for frank discussion of every problem confronting young people, but the conference machinery and schedule made any united message impossible (except one of a very general nature). This was not due to any wrongful intention on the part of conference leaders and planners, but to their sincere judgment that it would be unwise. International tensions, problems of state-church relations, and differing conceptions of the role of the church in society were factors in this judgment of those who planned the meeting.

But the young people who came to Norway were determined to face what they believed to be the most pressing questions of today. When the Dutch government renewed hostilities against the Indonesians the day before the Oslo Conference convened, the attention of the delegates was immediately centered on the situation in Java. The representatives from the two countries met and prayed together and formulated a statement which read in part: "The Dutch delegation confesses with distress the shortcomings of the Christians of the Netherlands. It considers the lack of true spiritual concern, of passionate prayer, and of true Christian unity as contributory causes of the disaster which has come to Indonesia.

"The Indonesian delegation takes its stand on the conviction that the use of armed force must be halted immediately, and that the way of negotiation must be resumed.

"The Dutch delegation, convinced of the right of the Indonesian people to liberty and independence, is acutely conscious of the tremendous danger which the use of arms implies for a good relationship between the two peoples. It is convinced that every opportunity of halting the use of arms immediately must be seized in order to return to the way of negotiation.

"The members of both delegations de-

sire to continue to meet each other as brothers and sisters in Jesus Christ, in order to help in clearing the road toward cooperation between the two peoples on a basis of liberty and equal rights."

The young people from the Latin American nations had several meetings in which they discussed their mutual problems. They prepared a statement which they planned to send to the Federal Council of Churches in America, asking that body to take a strong stand against the Truman proposal to arm the Latin American countries. The main reasons underlying this action were the impetus it would give to militarism already so strong in Latin America, the likelihood that it would be used by dictators to crush democratic movements, and the economic burden the upkeep of armaments would place on many relatively poor nations. At the request of the Latin American delegates, a few young people of the United States shared their thinking on the same question, also expressing opposition to the Truman proposal.

Groups of delegates from the United States met with young people from the Philippines to discuss the provisions of recent legislation granting funds to repair war damage but requiring that Americans be granted rights in the Philippines which the United States does not accord to Filipinos when they reside in the States. A statement was drawn up jointly which was adopted by the Filipino delegation. The American delegation discussed the statement, but for lack of information, lack of time, and some unwillingness to criticize American policy, the matter was referred for study and action to the organizations sending representatives to Oslo. Another paragraph on the need for the United States to grant self-determination to Puerto Rico was approved by a majority vote of the American delegates.

I was shocked by the indifferent and irresponsible attitude of many of the United States' delegates toward American policy regarding the Philippines and Puerto Rico. The tone of the discussion was such as to offend deeply any persons from those two countries who might have been present at the meeting. Granted that there was little time, inadequate information, and a tiring schedule, nevertheless a large proportion of the American delegates displayed an appalling unconcern and a pathetic naiveté about important aspects of their country's policy.

The representatives of the Christian youth of France met with those who came from the colonial territories now embraced in the new French Union, and declared in part: "We feel humble that France has not known how to put peacefully into action these principles, and that she should

[Continued on page 22]

# THE FALL FLEECE



THE PASTURE WAS BIG and green with plenty of shade trees. It looked like a lot of other pastures occupied by woolly, gentle sheep, but only very young sheep grazed in this pasture.

All parent sheep, if they possibly could, shipped their sons and daughters to the big pasture as soon as the youngsters were old enough to leave home. In the big pasture they were to learn many things—to get along on their own, to meet other young sheep, and to prepare for the future. Each fall a new group entered the grazing land.

Effie, a right-sharp-looking young lady, was among the hundreds of sheep to begin life in the big pasture one fall. Immediately she noticed that all over the pasture, groups of several dozen young sheep stood with their heads together, chewing their cuds and having a grand time. Other sheep wandered about, alone or in pairs.

Now Effie knew about the groups in the pasture, and she wanted very much to belong to one of them. There were the Ramma Ewes, the Lambie Pies, the Baa Baa Alphas, and many others. Each fall the groups had a huge rustling season

to choose new members. Effie hoped they would notice her strolling over the meadow and stake her for some social engagement.

And indeed they did notice her, for, really, Effie was quite a lamb!



A member of the Baa Baa Alphas invited Effie to join the group for an afternoon chew by the brook. Effie was delighted. (Her grandmother once had a friend whose niece was a B. B. A.) But Effie didn't accept. According to the rules on "how to be accepted," you were not to act too eager.

The next day Effie was asked to have dinner with the Baa Baa Alphas. She brushed her coat carefully, shined her hoofs, and gaily went off to the dinner.

During the meal the senior B. B. A.'s observed Effie's refined chewing manners, her pleasant voice, and her graceful carriage. They exchanged knowing glances. After dinner the Baa Baa Alpha leader got down to cases.

"Effie, dear," she said, "tell us about the ranch you're from."

"Well, it's only a very small one owned by a kind, old widow," Effie said sweetly.

"Oh," the leader murmured. "And Effie, lamb, how many ribbons has your father won?"

"Why, none at all," Effie replied simply.

"Well, Effie, how much per pound did your grandmother bring?" the B. B. A. leader queried.

"They couldn't sell her—she had anthrax," Effie answered sadly.

"Oh," the leader murmured again as she grinned sheepishly at her sister B. B. A.'s.

Effie wasn't asked to join the B. B. A.'s or any other group. Daily she would watch them as they went about their activities—the Baa Baa Alphas frolicking with the Baa Ram boys, picnicking by the brook, and always sticking very closely together.

After a while she was tired of watching the gay groups and she started looking around for herself. Gradually she didn't mind so much not being a "belonger," and she learned to know many young sheep in the pasture. She came to notice the fishes in the brook, the birds, the pretty butterflies, and the first blossoming flowers—all the things she'd missed before. She wondered if the sheep in the groups noticed them. She was glad the wool had not been pulled over her eyes.

(Miss Sulzman was chosen the outstanding graduate of the William Allen White School of Journalism at the University of Kansas. The Fall Fleece originally appeared in The University Daily Kansan.)



OSLO 1947 [Continued from page 20]

be engaged in the unfortunate war in Indo-China, although our country had recognized that Viet-Nam could become 'a free state having its government, army, parliament, and finances, taking part in the French Union.' (Provisional agreement on March 6, 1946.) Whatever may be the responsibilities of Viet-Nam in the reopening of hostilities, we believe that the French policy did not know how to disentangle itself from special economic interests, and that public opinion, as much in France as in Indo-China, has not been accurately informed. We recognize that we have not done all that could have been done to avoid this war."

The French delegation also met with the Czech delegates and expressed to them their regret and sense of guilt because of their country's share in the making of the Munich pact of 1938.

One of the most interesting stories of the conference centers around the German delegation. At first, the Norwegian government refused to allow any Germans to come to Norway, but after meetings with conference officials, this policy was changed to permit about sixteen delegates and a half dozen leaders to enter. Several joint meetings were held with the Chris-

tian young people from France, Holland, and Czechoslovakia in an effort to bridge the gap which had arisen during the years of war and occupation. Some of these sessions were more fruitful than others, but all were significant in their effect on the life of the conference.

Many who were not present in person nonetheless made their influence felt. German prisoners of war in England sent a fine message of greeting to Oslo which included the following lines: "Jesus Christ is Lord. . . . Actually, we cannot fail to mention that the observation, which forces itself on us today more and more from our history and that of many nations, that the powers of this world are not concerned with the Lordship of Christ is an almost unbearable contradiction to these words. Of course, we feel this especially because of the long delay in our return home. To many of our comrades, this apparently unlimited exercise of human power amounts to aggression which makes them doubt the Lordship of Christ and lays them open to the power of nihilism and lost hope. Thanks be to God, however, who continually renews our strength and grants us freedom in spite of such aggression to

remain strong in our faith in the Lordship of Christ."

Although Japanese Christian youth delegates had been selected and General MacArthur's approval secured, their attendance at the conference was prevented by the insistence of the Australian representative on the Control Commission that no Japanese be permitted to leave the country until after the signing of a peace treaty. Some of the Japanese young people sent by mail the results of their preconference study so that their contribution might not be entirely lacking. It a group letter, they greeted all the delegates and said: "When our country is under occupation and has no international standing otherwise, to receive a cordial invitation to this international Conference of Christian Youth has meant far more to us Japanese Christian youth than perhaps you could imagine. It has given us encouragement and reassurance in our belief in the brotherhood of men in Christ our Saviour."

These words are poor instruments with which to convey to you the spirit of Oslo. The conference program and the conference report cannot translate into your experience the real meaning of this great

gathering of Christian youth. The true message of Oslo will be found in the lives of young people in every land who with new understanding seek to demonstrate that "Jesus Christ is Lord."

—Herman Will, Jr.

#### FROM THE SPEECHES

IN THE MIND OF CHRIST you are *the* individual, but never are you a solo. Christ is the Lord of all men, making us responsible for each other. Nothing and nobody is excepted from his ruling. To realize his will we must find all ways and paths in every sort of life. In the language of drama, the only effective language today, this means that we must *demonstrate* him to all men. He was the incarnation of God, we shall be the actual incarnation of him. I think this generation has passed over from the period of talking to a period of demonstration. The future depends on how far Christians can demonstrate Christ in the most realistic ways in this world. As far as we are conquering his and our foe, the world gets before its eyes Christ in the universal drama of our days.

—Bishop Berggrav

CHRIST IS LORD of the future, and we—men and nations and churches—are on our way to meet him. For this time of our pilgrimage, we Christians have no program of our own, for the only program needed has been given to us: it is the program of Christ's redeeming love, and now we are bound and free to live this love of his in a world-wide mission, working—men among men—wherever our talents, our gifts, our brains, our knowledge, and our understanding can be used. "Let all your things be done with charity," with love, for "love is the fulfilling of the law."

—Martin Niemöller

BUT SEE HOW quickly the righteous become the unrighteous in the day of victory: How foolishly they imagine that evil was isolated in the foe and can be eliminated by destroying the foe. And note that while they contrive thus self-righteously they fall out among each other. The world is now newly imperiled; and the conflict which hangs over us, not quite as imminently as the previous one hung over our conference at Amsterdam, is not so simply interpreted as a conflict between civilization and barbarism. It may be a conflict between democracy and a new form of totalitarianism, but it is also a conflict between two schemes of world redemption, neither of which really recognizes the true Lord. For the

democratic cause is shot through with monstrous injustices and worships, an individualism which sacrifices community. And Russia has become the fatherland of a secularized religion, which falsely regards property, rather than the defiance of all men against God, as the root of human evil, and therefore falsely equates the tyrannical socialization of property and life with the Kingdom of God.

—Reinhold Niebuhr

FOR THE CHRISTIAN the choice between the various ideals of social organization (fascism, communism, democracy) is very clear. He must work for the perfection of a society that provides the utmost opportunity for the invigoration of the human spirit, the growth of the soul of man. If we really believe that Jesus Christ is Lord, we must act in accordance with his superb insight concerning the supreme worth of human personality, the dignity of each human being, and the privileges and responsibilities of each person as a child of God. There can be no acceptance of any social, political, or economic pattern for society that involves the master-slave relationship. If human society can be organized efficiently on the basis of the Christian principle that all men are brothers, not only in Christ but in the world, it will go far toward justifying the faith of religion that the administrator of the universe is a "God of Love."

Decisions now being made will determine the future. In every country, more in some and less in others, but to a significant extent in all, the Christian youth have an opportunity to influence those decisions. Public opinion is a fortress against which even mechanized armies dash their force in vain. The greatest danger at the moment is the apathy of great masses of individuals, the willingness to accept whatever fate may hold in store.

Man is the first creature known to science that has the prerogative of determining its own evolutionary destiny. *God works through human beings.* With Jesus, we must say "My Father worketh hitherto, and even so I work."

What will men do with the new power placed in their hands by science? That is the most fundamental and far-reaching of all the questions of a practical nature that can be asked today. But it is not a new question. It merely comes before us with new insistence and new poignancy because of its unprecedented significance. The alternatives now are death and destruction, on the one hand; efficient, comfortable existence, on the other hand, with greater opportunity than ever before for joyous, soul-satisfying life.

It takes intelligence to construct atomic bombs, but it requires more than intelli-

gence to realize the potentialities of the future, implied by the second of those two alternatives. The scientists of our time are becoming increasingly vocal in their insistence that the decisions we face together are in the area of morals and ethics, rather than of physics and chemistry. Knowledge of the weapons of mass destruction emerging from World War II, against which there can be no effective military defense, makes them aware of the eternal verity and present application of the ancient scripture: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Therefore, something more than the intelligence of science is needed to develop humanity to its fullest stature. The something more that must be added is the good will of the religion exemplified by the life and death of Jesus, and by the continuing presence of his spirit in the world. There are many ways of expressing this thought. Let me define my terms in the vocabulary of the scientist. Intelligence permits one to see in advance all significant consequences of contemplated action. Good will impels the selection from the alternatives of the one action best designed to contribute most to the welfare of all mankind. The largest possible measure of both, in the largest possible number of persons, is prerequisite to the demonstration that Jesus Christ is Lord. Only those individuals who develop and utilize to the full all their resources of intelligence and good will are living to the glory of God.

No matter from what country we come, we are all agreed that the world is changing. Mankind is on the march. From the fiery forge and ringing anvil of history, new ways of life are emerging. But the nature of the change, the character of the new ways of life, the goal toward which the people march, the haven to which the world tides flow are hidden in the midst of an uncertain future. In that future there is only one certainty: the nature of the new world will be determined by the ideas and ideals that govern the affairs of men.

Ideas are created in human minds, but ideals are discovered, not created, by men. Ideals are established for us by forces and conditions over which we have no control. They are present because the administration of the universe is law abiding, full of wisdom and glorified by love. The one greatest ideal of all, the ideal of the cooperative commonwealth of mankind, the Kingdom of God on earth, is embedded in the very foundations of the earth, is established in the structure of the universe.

The man of intelligence discovers that ideal; the man of good will accepts it for his own.

—Kirtley F. Mather

# Lake Success Moves in on Kansas

MARJORIE CLARK

LAKE SUCCESS procedure was repeated on the campus of Kansas State College, Manhattan, last spring when the Russian delegation "walked out" of an International Security Assembly in disagreement over the U. S. amendment concerning the veto power.

Nearly 600 students took a spirited part in the procedure before the miniature United Nations organization set up on the campus. Chinese delegates, sitting in a group, wore coolie hats and the Indian delegation showed up wearing sheets draped in Gandhi style.

But the flag waving and enthusiasm were really just a blind for the business at hand. By the time student Don Moehring, assembly president, banged the gavel to end the meeting, the assembly had considered a proposal for disarmament, discussed aid to Greece and Turkey and talked over the aims and work of the United Nations Educational, Scientific, and Cultural Organization.

The International Security Assembly, commonly called the I.S.A. was organized on the campus of Kansas State College in the fall of 1944. A group of students had attended a peace conference at the University of Nebraska and returned to

Kansas State with the idea that world understanding must be a continuous study instead of an intensive study at annual conferences. This handful of students, without faculty advice, made up a committee which modeled a campus organization after the United Nations.

More than thirty sororities, fraternities, and independent organizations adopted a nation. Groups also represented religion and labor. Students wrote to consular offices, embassies, the state department and information bureaus in order to get news about the religious, economic, and social conditions in their adopted countries. And they kept scrapbooks of current happenings.

Informed speakers, many of whom

traveled hundreds of miles at their own expense, talked to the groups. At weekly discussion meetings students reported on interesting customs and learned the folk songs of their adopted countries. Houses arranged dinners and parties with decorations, costumes and refreshments all carrying out the theme of some country.

In later sessions, the I.S.A. tried its hand at solving world problems. The I.S.A. followed the procedure and organization as set up by the charter of the United Nations. But the decisions on international issues were those of the I.S.A. and did not necessarily follow the decisions of the U.N. In some of the business the I.S.A. was a jump or two ahead



Top: Members of Pi Beta Phi sorority, representing India, keep a modern eye on proceedings at a plenary session of the International Security Assembly. Bottom: A member of the Indian delegation is carried to the stage to make a speech.







Members of the International Court of Justice, elected at the first general assembly of the International Security Assembly at Kansas State College, met through the school year to consider world problems.

of the U.N. The I.S.A. elected a delegate from Norway as the first secretary-general and later the United Nations selected a Norwegian for its secretary-general.

The assembly refused to abandon the U.N. in favor of a World Federation, and admitted Italy to I.S.A. with only the dissenting vote of Norway. The group refused, by a one-vote margin, a Canadian petition to nullify the veto power given the Big Five. The proposal that an Atomic Control Commission be created to regulate the use of atomic energy in the interest of World Security was passed with only Switzerland and Canada dissenting.

In the spring of 1946, a number of students questioned the success and value of continuing I.S.A. The suggestion was put to a vote and students decided to continue I.S.A. for another year. The Institute of Citizenship, a newly organized department in citizenship education, took over the sponsorship.

During the past year, four general assembly meetings have been held with disarmament, international press, election of officers, and trusteeship as the main topics up for discussion. Sweden was admitted to the I.S.A. and a delegate from the Union of Soviet Socialist Republics was named president of the assembly.

At the beginning of the second year

countries were reassigned to sororities, fraternities and independent houses. This has helped each organization learn to know more than one country of the United Nations.

Two important events of the year were the sending of representatives to the conference to discuss world problems at the University of Missouri and the sending of delegates to the first regional UNESCO meeting at Denver.

The I.S.A. on the campus of Kansas State has turned out to be more than just a fun and flag-waving affair. Students have given generously of their time and energy to promote world understanding, and they have a better realization of the importance of world understanding to peace.

Organizations similar to I.S.A. are working not only at Kansas State but on many campuses. The fact that I.S.A., one of the first organizations of this sort, grew up in the belt of prewar isolationism is particularly significant. Students realize that an event in Europe can affect them just as vitally as a catastrophe in their own home towns.

Through groups of this sort, students are hoping that world understanding, peace, and good will toward men may yet come upon this earth.

Delegates grouped by countries display their signs on the main floor of the Kansas State auditorium for a meeting of the I.S.A. Visitors crowd gallery.



Seventeen thousand ambassadors? No less. And in all probability many more. "official ambassadors" is the right term for them. "The inevitable fruit of visits to their countries and ours." Inevitable? That depends. And it depends in part upon

They are coming! In 1946-1947 there were not less than 17,000 "foreign student peoples, they will have increased to more than 20,000. (See the border of these contrast this figure with the average for the ten year period of 1934-1944, when an



# They Unofficial

How do these students view their stay in America? The decisive question is what this experience means to the students themselves. Look at a few statements taken at random from hundreds of letters and testimonies.

A young lady from Norway has this to say: "I am sure that only by meeting each other and getting to be friends can we get interested in other countries. I went to the Wellesley Institute for Foreign Students—six weeks with foreign students from twenty-three countries. We all got to be very good friends. I felt that I never learned so much in my whole life as I did in those six weeks. We had classes every day in English speech and pronunciation, reading and writing."

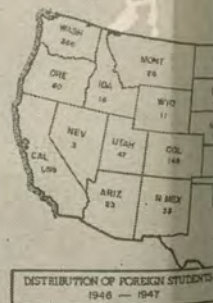
A student from Lebanon speaks of the distrust of all foreign governments that her people have acquired. Happily, she is able to say this: "... But when I came to the United States, I began to understand the unimperialistic inclinations at least of the common, everyday man, my fellow students, and professors. When I was at home I thought all foreigners were haughty and self-centered, but now I know that some are hospitable, sociable, and concerned about the outside world."

A young man from Scotland sounds a note of warning: "One of the traps a British student may fall into is expecting, because we speak the same language with a different accent, that our cultures are more alike than they actually are. Tact ought to be a prime word in the student vocabulary."

From Denmark comes the comment that we know considerably more about Andersen's Fairy Tales than we do about Kierkegaard, that we know something of their cooperative system and folk schools, but little of their social security and university background. The comment continues: "... Your social living is carried on with an enthusiasm we have lost in Europe, and there is no stress on the home as the established institution and cornerstone of society."

A student from Palestine says: "My accent has obviously given me away as a foreigner, but still I have been treated in a very friendly manner. I recall that while looking for some rooms during the housing shortage, I was treated with an attitude of good will that astonished me. I have noticed that every church welcomes foreigners, and that friends continually invite me to their homes for vacations."

To become familiar with hundreds of such incidents is to discover with what mixture of hopes and fears students from other countries approach our shores and our communities, and is to measure the tasks we have before us as we try to make one world real.



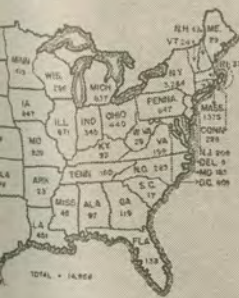
g. We are telling you about students-from-abroad. John Hersey says that "un-  
 these many students," he says, "will be to increase understanding between  
 you who represent the American campus and community.

s" in the United States. By 1947-1948, from no less than 105 countries and  
 pages for the approximate number of students from various countries.) Con-  
 ally there were only about 7,600 students-from-abroad in this country.

# Are Ambassadors



Let's bring the matter of students-from-abroad right down to earth, and think of actual needs of  
 students as they arrive in our country and on our campuses. Naturally, needs differ greatly, depend-  
 ing on background, size of institution and city, and so on. But in one way or another needs are likely  
 to be met at the following points.



1. The American language: Many come with only textbook knowledge of English. A  
 student from the Orient who was invited to a tea just after arrival on the West Coast  
 politely addressed his hostess "Dear sir or madam as the case may be"! Look at  
 Mencken's huge dictionary of the American language for a measure of linguistic  
 adjustments. Remember, too; the machine gun quality of spoken French or Spanish  
 the first time you tried to take it in.

2. Finding a room: A graduate student arrived at her Midwestern campus, worn out  
 with a long journey, to be handed at 5:00 P.M. a list of possible rooms and the  
 unexpected news, "Oh, no, we do not take responsibility to secure rooms for graduate  
 students."

3. Consumer research: What is good economy in buying suits, shirts, shoes, sheets,  
 towels, and so on? A guiding hand in necessary purchases can save much unnecessary  
 grief. And by the way, what about our currency? Imagine yourself going, say, to  
 Norway. How many kroner to a dollar, how many parts to a kroner and what size?

4. And what of food? Corned beef and apple pie alamode may seem very dubious fare  
 to, say, an Egyptian student accustomed to the delightful aroma of muluhayai. Dietary habits are  
 basic to well-being, and strenuous adjustments may be required.

5. How to get around the town? In one city a foreign student went to classes by taxi for two months  
 because the subway system seemed completely incomprehensible. Then there is the matter of ac-  
 quaintance with the way the community "ticks"—farm bureau, cooperatives, sanitary installations,  
 social institutions, courts, schools, homes, and so on.

6. Opportunity for the meeting of minds: Foreign students sometimes are accused of being clannish,  
 of associating only with their own nationals. Often this results, where it exists, from having no oppor-  
 tunity for true meeting of minds, in friendship, especially outside the classroom, where he can be a  
 normal part of group living in a natural setting.

To discover better ways whereby these unofficial ambassadors can be related to campus and com-  
 munity is the special work of the Committee on Friendly Relations Among Foreign Students. But the  
 important thing is what happens where there are face-to-face relationships. And this becomes the  
 responsibility of the university administration, campus groups, the community, and the individual  
 that become for a time the reception room to the world.

# Every Time We Feel the Spirit

*we can know that reconciliation and peace-making  
are hard at work in a world filled with hatreds.*

MURIEL LESTER

EIGHT MONTHS AFTER liberation I stayed for a while in the area of Belgium which is wholly devoted to coal getting, the Borinage. (Van Gogh's pictures and sketches have made us familiar with its inhabitants.) Living in one of the thousands of sooty, little houses, all very much alike, I was able to observe a pattern of social relation which seems to be found nowhere else. Sixty per cent of the miners were German prisoners of war. The remaining miners were Belgians who, for nearly five years, had been under the harrow of the military occupation and gestapo brutality. Now Belgians were spending many hours a day side by side with the brothers and sons of their recent tyrants, hewing coal out of the same rich seams.

My host was the pastor, and he took me with him when he went calling on his parishioners. It was as I sat drinking coffee by many of their kitchen stoves, that I discovered their attitude toward their foreign co-workers.

"They aren't given enough to eat," declared one. "You need good food if you're to do a hard day's work."

"We couldn't enjoy our own lunch and see those 'pore devils' hungry," said another.

The whole neighborhood seemed to agree that the normal thing to do was to share one's rations with the Germans. The womenfolk packed double the usual quantity of food for their men. One stalwart fellow ordinarily preferred not to eat at work; he liked a good meal before he left home and another as soon as he got back, but now he was regularly taking a solid package down to his mate.

But War Offices control the lives of prisoners, and they decreed that civilians were not to give food or cigarettes to Germans. Fines, imprisonment or loss of jobs were the penalties for disobeying this regulation. Though guards were posted near the cage to keep watch over all the workers as they went down the pit, the threat did not stop the sharing. The Belgians waited until they got below before handing over their packets of food.

The time came, however, when one Belgian handed over his package on the surface and was caught. Guards promptly

arrested him and conducted him to the ranger's office. A good many officials as well as army representatives were gathered together there to hear the formalities of dismissal.

The miner's response is memorable: "Very well, sir," he said. "I go. I've got to. But you know as well as I do that I shall find another job tomorrow, perhaps in the mine adjoining this one. I want to be quite frank and tell you that wherever I go, I shall continue to feed the prisoners for the simple reason that not twelve months ago I was a prisoner of war myself in Germany, and the people there always slipped packets of food or smokes into my hands when they got the chance."

SOME months after I'd left Belgium, I heard from my host what had happened in his church. As Easter approached, the first since liberation, his people, nearly all coal workers, worshipers, choristers and elders alike, kept thinking about the prisoners. Surely Easter would be a sorry festival for people herded behind barbed wire, some of whom were mere boys when they were captured years before, all of them yearning to get back to their own people.

After much discussion the church members decided something special must be done to mark the victory over death won by their Lord nineteen centuries before; and in this commemoration the

prisoners must take part. They racked their brains to find a fitting program and then someone hit on the very thing. Music. Of course! What else can cross frontiers, erase national boundaries, bring man so near to God himself?

They got in touch with the camp commandant who gave his blessing to the scheme. The prisoners gladly accepted an invitation to provide half the program for an evening of music. The biggest church in the neighborhood was asked to open its hall to the public for the evening. But here fear entered the picture. It seemed too big a risk for the church to take. One by one other churches were approached but shrank from the prospect of unpopularity and danger.

So the little church proceeded with the planning. The choir prepared its best songs and anthems. The women saved and collected material for a sacrificial feast. The minister hearing ugly rumors felt bound to warn his flock the week preceding Easter, though secretly he hoped they would not be deterred by his words. Stones might come crashing through their good new windows. They even might be personally attacked.

His people listened politely. When he had finished one man spoke for them all. "Then we shall be persecuted for righteousness sake for the first time. And that will be a very good thing." With added zest, the preparations continued.

But nothing bad happened. On the contrary the church was packed. Folk came from the other churches and from all over the town. The music did its perfect work, cleansing, quieting, inspiring, soothing, nerving, relaxing, reducing the ego, rooting up resentments, liquidating hate, expelling loneliness, releasing hope, and creating confidence.

Afterwards the little feast began, in a room set apart for prisoners and their hosts and hostesses. Imagine what it meant to sit at a decorated table, to be waited on by others, to talk to motherly women, to look at sisterly girls, to play with children reminding them of their own. Seeing their emotions, young mothers pressed babies into the prisoners' arms.

"It was the best Easter festival I've ever known," wrote the pastor.



# The Iron Curtain of No Common Faith

*has caused a "darkness of the sun" in Japan as in the rest of the world.*

*But now is the hour of urgent opportunity.*

RICHARD T. BAKER

"AFTER THE RAIN the ground becomes solid," runs an old Japanese proverb. Surely the storms have passed over eastern Asia in the past ten years. They have shaken peoples and nations, the earth beneath them, and the heavens above. They have been bloody storms with death and destruction in their wake.

It all began with a curiously faked "incident" on the South Manchurian Railroad in 1931. Japan was spreading out. Her packed islands needed territorial annexations into which her people might overflow. The anachronism of Japan, living in two ages at once, the age of science and the age of feudalism, brought economic and social contradictions to her people which had to resolve themselves in the age-old ways of imperialistic war. From the gates of Pearl Harbor to the Imphal Valley of East India, from the waters of Australia to the Arctic Circle—these were the coveted lands and seas of the Empire of the Rising Sun.

That empire signed its own death certificate aboard a United States battleship anchored in Tokyo Bay on a balmy September day in 1945. The storm was over. And after the rain, the proverb says, the ground becomes solid.

To millions of the Orient's people this is a day of hope. I talked to no one in Japan who did not admit that there was more hope for the nation today than there was in July, 1945. The Koreans are flexing their muscles for a try at self-government, their dream of thirty-five years. The Philippines, the East Indies, British India, all are alive with new activity. After eight long years Old China stands again sovereign over her soil, free to face her problems without a foreign invader sapping her vitality. This much is solid ground that follows after rain.

The occasion for brightest hope in the Orient today is this hope itself. Eastern peoples no longer slumber in fatalistic acceptance of fixed customs and patterns of life. They are aroused to their own future. More earnestly than ever before in their history are they assailing their own problems with a will to learn and improve themselves. Fresh and eager, they will make mistakes, and the energy born of hope will in many cases waste itself

in vain efforts and contradictions. But the old mold has been broken, and the new forms are not yet rigid. Today, more than ever before, Christianity has its big opportunity to join the peoples of the Orient in their assault upon the future.

One is not in Japan long today before he senses a strange mood in the people. On the surface they are hospitable, orderly, and amenable to all suggestions from the occupying authority. But beneath the surface lie a profound bewilderment and lostness that are apparent if one takes more than a fleeting look. It was a foolish war, foolishly encountered, foolishly waged. The Japanese people are today realizing how stupid they were. It is a profoundly humbling experience for them. Everywhere they are confessing their error. But it is more than repentance toward us, the conquerors. It is a pride-shattering repentance before themselves. And right here is the secret of the mood of emptiness and disillusionment and genuine despair which grips the Japanese people today. Their age-old fetish of superiority, their dream of hegemony in the Orient, their unquestioned ability to wage war, their belief in themselves as a modern, disciplined nation, groomed to conduct itself according to a dignified code of strict morality—all these items of faith are being swept away, leaving a vacuum instead.



I spent hours in Japan with university students, frankly and unashamedly playing hooky from their classes. When I asked them about their irresponsibility toward their lessons, they said: "Why go to classes? The professors don't know what to teach. We're in law. Until the times settle down a bit our law codes are in abeyance. How do we know what legal system we shall have? The professors are waiting. The classes are made up of old men, returned soldiers and officers, anybodies and nobodies. It's not school. You learn nothing. Much better to get out among the American boys, have fun with them, learn their ways, learn English. The best school in Japan today is out on the streets and in the billets and offices of the occupation."

DROP down upon the Oriental scene almost anywhere, and you will again find the ground disturbed by tremendous problems that have survived the war or have been occasioned by it. In Korea there is much to disprove the old remark about the ground hardening after rain. The peace brought a divided occupation policy to Korea that is one of the international tension points in the world today. Instead of being liberated, Korea finds herself cut in two, the thirty-eight parallel bisecting her territory, two nations governed by two totally different sovereignties where before there was one. Lacking any foreseeable solution to this bifurcation, Korean reconstruction and nationalization proceed by spurts and starts, with all measures of reform only half measures because of the position of Korea in the game of balance of power between Russia and the United States.

The long-festering sore in China's internal politics erupted into violence before the ink on Japan's surrender documents was dry. Here again the ground refused to become solid when the storm had passed. Held slightly in abeyance so long as the foreign enemy was at China's door, the smoldering nationalist-communist feud flamed up, and months of negotiation produced no quenching of the fire.

It takes no prophet to see that communism is rearing its head everywhere in the Orient. With such fields of under-

privileged people as the East holds, it is a certain prediction that they are going to turn to communism in greater numbers for the solution of the difficulties which plague their lives. My personal feeling is that this trend is not ideological communism in the Marxian sense, built on an analysis of the unworkability of the capitalist economy. It is rather proletarian unrest arising from the sea of under-privilege which fills the Orient. It is the perfectly natural response of the debt-ridden, the tenants, the farmers, the social outcasts to a promise that holds out hope for them to achieve a greater share of the world's wealth. It is in this sense "bolshvist," as we have used the word to mean "soak the rich" and redistribute wealth and opportunity. Oriental proletarian movements will gravitate toward Russia in so far as that country nurtures their hope and helps them fulfill their dreams. I doubt that Oriental communists have any kinship to Russian nationalism itself, but in so far as that nation furthers their interests they will fall into the Soviet sphere of interest.

The argument between Christians and communists in the Orient today is not a spiritual argument. It is political. It does not talk about Christianity's fundamental opposition to atheism and a philosophy of scientific materialism. It bases itself on the simple fact that Christianity is identified with classes in the society which stands to suffer if socialization wins the day.

**I**N Japan the church has made its strongest appeal in years past to the professional and upper-middle-class groups. It has little following among the farmers and laborers. These latter classes are now putting forth strong expressions of their power, and in almost all political arguments involving them the Christian groups are lined up on the opposite side. The bitterness of anticommunist feeling among Japanese Christians is driving the churches into a position from which it will be more and more difficult for the church to share in possible revolutionary changes of Japanese society.

Likewise in Korea, the Christians are today congregating around the Seoul citadel of American military government. The political picture in Korea is generally summed up in two broad categories, right and left. The rightist parties are the Democratic and Nationalist. The leftist are the People's Republican party and the Communist party. The former two are full of Christians, the products of the great independence movement of twenty-five years ago in Korea, which was led by Christians. There are no Christians in the leftist parties, which leaves a great section of the Korean public untouched by Christianity today.

The identification of the largest Chris-

tian organization in the Philippines, the Roman Catholic church, with wealthy property owners, and its own land tenure system, leaves little ground for sympathy with Philippine proletarian movements committed to upset those holdings.

The truth is that most Christian converts in the Orient today are members of a social class that has much to fear from any movements which look bolshevist. Christian missions have done well their job in touching the centers of culture in these Oriental countries. But they should never have allowed themselves to concentrate so exclusively upon those classes in society which omitted farmers and workers. Even now missionary agencies are being briefed that they must not send missionaries to some Oriental countries unless they are insured their maintenance by the United States Army.

One of the wisest of Japanese Christians asked me to tell American church people to send their missionaries to Japan "to live exactly as the people live, to share their misery and wretchedness, to include themselves in Japan's prayers of repentance and for redemption." He told me that it would be a colossal mistake to bring permanent missionaries to Japan even in a small way identified with the occupying army.

So long as the church is identified with privilege, with foreign national flags, and is timid about basic revolutionary changes which improve the livelihood of Asia's millions, it will lose its appeal to those classes of society which are ripe for communism. The church cannot embrace communism for reasons of its basic faith. But it must meet communism in the contest for human betterment. Continued identification of its interests with classes and power which estrange the masses is equally alien to our basic faith, is unfaithful to our commission, and is strategically foolhardy.

**O**NE of the newest developments which has arisen with the war and its outcome in the Orient, a development full of implications for the American missionary movement particularly, is the emergence of the United States as a power in the Orient. In the days before World

War II America had a modest imperial outpost in the Philippine Islands and a few marines in China. All that is changed today. America developed a network of involvements in China as the war progressed, humanitarian, military, cultural, political. The Philippines became our bastion, replete with material and troops. The entire Pacific basin is dotted by strong points securely in the hands of the United States. The Japanese surrender rushed us headlong into the most strenuous obligations of governing a foreign power in our history. There we are today. The most revolutionary change in the Orient today is the ascendance of America as the superior power.

What does all this have to do with the Christian church in Asia? Simply this: A clash of political interests is going to sound in the ears of Oriental peoples in the days to come as it has never sounded before, and prominently involved in that clash are countries whose nationals have been and are the chief Christian missionaries in those countries. And with increasing difficulty those missionaries and the Christian movement itself are going to be able to dissociate themselves from the tangle of history around them for the main job which is theirs, the building of Christian community.

This problem of the relation of missionaries to their own nationalities is going to be of especial importance in Japan. The Japanese attitude toward the United States today is conditioned entirely by the occupation of their country. My prediction is that the present-day congenial relations between occupiers and occupied will not last forever. Japan's lot is going to be hard, and as the people there chafe at the slowness of their progress back to normalcy they are going to look around for somebody to blame. The difficulties which are Japan's in the future may not be of the Allies' making, but the Japanese in search of a scapegoat will not believe that. More and more Japan will interpret its miseries as a product of the occupation, and sentiment will change to hostility and blame toward the Americans in their midst. Missionaries from the United States will be the strongest body of Chris-

[Continued on page 42]

*Darkness of the Sun* is Richard Terrill Baker's considered story of what happened to Christianity in Japan during the war. His analyses of the state of the church at the beginning of the war, what happened when the state met the church, and the resultant tragedy are for the first time related fairly and intelligently. The chapter on Kagawa is an exemplary piece of what might be called reporting with critical judgment. The concluding chapters on Korea, China, and the Philippines are the first complete and understandable pictures of the situation in these parts of the world. The book grows out of Dr. Baker's three years of living in the Orient. He has brought a religious concern to an evaluation which is both enlightening and revealing for Christians everywhere, and particularly for those of us in America who are not aware of our own compromises and our obvious guilt. *motive* takes pride in printing this concluding chapter of the forthcoming book through the courtesy of the author and the publishers, Abingdon-Cokesbury Press.



*Slave* by Helene Sardeau

*Copyright Associated American Artists*

# A Word With a Hollow Sound

OLIVER R. WHITLEY



"I'D LIKE," SAYS a recent contributor to a letters column of a magazine devoted to ethics and religion, "to propose a five year ban on the word 'tolerance.' It has become a form of anesthetic for the conscience—and an escape from reality to boot. I find that some of my Jewish friends are offended—and rightly so—when they hear gentiles speak about tolerance between Christians and Jews. It is so stupidly smug, so condescending. It is as if we were contentedly convinced that we gentiles are really somehow superior people—but were prepared generously to overlook the fact. Tolerance is a humiliating attitude. It humiliates him who is tolerated and it cheapens him who tolerates. It is thought possible only between superior and inferior; it can have no meaning between equals. Actually tol-

erance is only the first step up from the Stone Age—a kind of 'let him live; he might be amusing to the children' attitude."

If we have been taught that tolerance (usually spelled with a capital "T") is the last word in the lexicon of Christian brotherliness this may sound strange. But there is truth in what the man says. Tolerance is stressed so much, and its meaning is so easily taken for granted that the very word is beginning to have a hollow sound. A moratorium on tolerance would be a good thing!

To begin with, tolerance implies the attitude that "this is something I don't like very much, but since it is here I suppose I will have to put up with it." A cursory look at the dictionary discussion of tolerance shows that it is a most unfortunate choice to symbolize the highest imperative of the Christian conscience in an Atomic Age. In Webster's we read: "Toleration . . . the act of tolerating; allowance given to that which is not wholly approved." The synonyms are "permit," "allow," "suffer," and "endure." The more I reflect on the way "tolerance" is used the more I dislike it. God help us if tolerance is the best answer we have for the tragic racial and religious tensions in our world; and if "to suffer and endure" is the maximum meaning we can find for the biblical injunction, "Thou shalt love thy neighbor."

Today this biblical injunction is no longer an "impossible possibility"; it is a practical necessity. Either we learn to love our neighbors and live together in peace or we perish. The world in one sense at least is *one* world. It has shrunk to the point where space and time are no longer important items in the ledger of the world's business. But this is no cause for rejoicing. The really important divisions and tensions among men are not those in

which space and time are important factors. We are closer together in space and time, but not in understanding or in the removal of fear and suspicion. The shrinkage of the world, therefore, may only accelerate the clash of cross-purposes and antithetical ideas. Enough has already been written and said about the atomic bomb to make it obvious how precarious is the state of world affairs. One important conclusion to be reached from reflection on all this writing and speaking is this: *tolerance is not enough.*

TOLERANCE is basically an attitude of unconscious feelings of superiority. It is not necessary to tolerate those whom we feel to be equal to us, and to tolerate those whom we acknowledge to be superior is ridiculous. Tolerance, as such, is a misleading and inadequate guide to the Christian conscience. We can see this when we examine the peculiar beliefs of *other* people concerning us. Most prejudices sound silly when expressed by others; our own prejudices and condescensions are often positively insulting. In view of this, the suggestion that we learn tolerance as the supreme Christian virtue is shallow. Look at the following incidents, and you will see what I mean.

"'I hope you have been enjoying yourself,' said an English dramatic critic to a celebrated Japanese actress who had been having a season in the West End of London. 'Yes, on the whole,' the lady replied, 'but of course there have been hardships to put up with.' 'Hardships? I am sorry to hear that,' the Englishman exclaimed. 'Oh yes,' she burst out. 'And the worst of all was the smell. The people in this country smell like lions and tigers—but not you, of course—you only smell of mutton fat and scented soap.'"<sup>1</sup>

<sup>1</sup> Toynbee, A. J. *A Study of History*, Volume I, p. 231.





We are not peculiar only to the Japanese, either. "A highly cultivated and fastidious English lady once went to stay for several months in South Africa and engaged a staff of native servants—among them, a little Kaffir maid. It happened several times that the maid, on being summoned into her employer's presence, fell into a sudden faint; and the lady, who was kindhearted, felt some concern. What could be the matter with the girl? At last an older servant succeeded in conquering her own reserve and embarrassment. 'You needn't worry, Madam, there is nothing serious the matter with the girl. The fact is, she came straight from her village to you; this is her first place in white people's service, and she isn't yet quite used to the white people's smell. She will get used to it soon enough.'"<sup>2</sup>

At first we may be highly amused at such incidents. But when we think them through clearly, it makes our own myths and prejudices about other people and nations all the more pathetic. After all, we are supposed to know better. Tolerance is not so noble, and it is plainly *not* enough.

OF course, we ought to be tolerant. But if we stop at that, then we had better get used to the idea that our troubles are just beginning. Not only is tolerance not enough; the attitude which makes it such an important virtue is positively dangerous, especially in a day when democracy cannot survive unless it extends to all people. Tolerance, taken by itself, is really a *disguised form of arrogance*. It can only provoke the response, "who do you think you are, that you can condescend to us, that you can suggest that you are being virtuous when you agree to tolerate us?" One wonders if

<sup>2</sup> *Ibid.*, pp. 231-32.

after all the tolerant person is not most obnoxious, with his tacit assumption that "this is really a good thing I am doing, being nice to these people."

Such an attitude is certainly implied by our indiscriminate use of words like "native" or "foreigner." We believe, though we may not say so, that our society, its science and technics, its political philosophy, its civilization, if you will, represents the consummation of human history; or, to put it in more specific terms, that the way we do things, in our town, in our state, or our nation, is the sensible and obvious way to do things. Hence it is possible to lump other civilizations and other ways of doing things under categories like "semibarbarous," "decadent," "backward," or "Oriental." After we have thus arranged all of history so that it reads in a way which caters to our feelings of superiority, it is easy to believe we are being quite noble when we tolerate differences.

Is it not strange that the majority of the members of all known societies have made the assertion that their civilization represents the main highway of human evolution? And does not this fact make our own ideas along this line suspicious? Consider them in the light of a missive presented in 1793 by the Emperor Ch'ien Lung to a British envoy, to be delivered to his master, King George III. It reads: "You, O King, live beyond the confines of many seas; nevertheless, impelled by your humble desire to partake of the benefits of our civilization, you have dispatched a mission respectfully bearing your memorial. In consideration of the fact that your ambassador and his deputy have come a long way, I have shown them high favor and have allowed them to be introduced into my presence. As to your entreaty to send one of your nationals to be accredited to my celestial court, it cannot possibly be entertained. Our ceremonies and codes of laws differ so com-

pletely from your own that, even if your envoy were able to acquire the rudiments of our civilization, you could not possibly transplant our manners and customs to your alien soil. Therefore, however adept the envoy might become, nothing would be gained thereby."<sup>3</sup>

In view of the subsequent history of the world, this curt refusal to have anything to do with the Western "barbarians" from across the sea may seem somewhat naive. We can laugh at it if we will, but that does not change the fact that our own attitudes often sound equally as condescending and arrogant. Somerset Maugham has a curt reminder of this in *The Razor's Edge*. It seems that two of his characters were talking about a volume of poetry "by someone called Eliot." Said one, "I have no time to read poetry. In any case I cannot read English. If he is a good poet, it is a pity he doesn't write in French, so that educated people could read him."<sup>4</sup>

TO the propositions that tolerance is not enough, and tolerance is a disguised form of arrogance, we should add a third, that tolerance, taken as the basis of our solution to racial and religious tensions, is a *negative and static rather than a positive and dynamic principle*. Stretch its meaning as far as you can, and you get only as far as "live and let live," and never as far as the Christian idea "live and help live." "I don't like these people," we say, "but I guess I will have to tolerate them. However, I shall do this only so long as the situation between us is not changed." No effort is made to understand the other people, or to interpret their needs or to respect their desires as emanating from the same human situation as our own. On the basis of tolerance alone this is as far as you get.

<sup>3</sup> Whyte, A. F., *China and Foreign Powers* quoted in Toynbee, *op. cit.*, p. 161.

<sup>4</sup> *The Razor's Edge*, p. 238.



I cannot agree with Joshua Liebman, who stated in his current best seller book on psychology and religion that "democracy is the principle of tolerance extended into the sphere of politics."<sup>5</sup> On the contrary, unless tolerance is supported and extended by some other attitudes such as a healthy *concern* and *respect* for others as individuals you will not come anywhere near a democracy. To have a democratic society you must be tolerant, of course; but if that is all you are, your democracy will fade into a myth. Without something which transcends both the need and the occasion for tolerance, a democracy cannot even exist, let alone endure. Where a real democracy exists, the idea of tolerance would not only not

<sup>5</sup> Liebman, J., *Peace of Mind*, p. 78.

be necessary; it would never even occur to people.

NOW a question occurs to you, and you say, "but since racial and religious tensions do exist, and since we do not have a real democracy in which tolerance would not be necessary, is not tolerance a very high and important virtue?" The answer is obviously, yes. If we cannot do any better, then tolerance is better than nothing. But we must understand that an attitude which is merely "better than nothing" is, in this age, dangerous and frightfully weak. Several great minds have criticized Henry Wallace's talk about "the century of the common man" on the ground that what we really need is a century of "uncommon men." The

same goes for our attitudes and behavior toward other peoples. What is required now is not *common* sense and *common* decency, but *uncommon* sense and *uncommon* decency, both of which go far beyond the demand or the necessity of tolerance.

Tolerance, far from being the maximum goal which can be set before the Christian conscience, as it is sometimes represented to be, is actually the absolute minimum. Tolerance will permit us to *exist*, for the time being, with our fears, anxieties, and tensions, but it can never permit us to *live*, in the sense of making a creative adjustment to world problems by overcoming them. *Tolerance?* Yes! by all means! But, God help us if we can't do any better.



## "Lift Every Voice and Sing"

### PALMER VAN GUNDY

MYRON SAROYAN, the uncle of William Saroyan, had an idea. In the December meeting of the Intercultural Fellowship of Fresno, California, he proposed something be done about it. It had long been his dream to see the principles of Christian brotherhood applied in action. As a member of the Armenian-American community, which had suffered greatly from discrimination and prejudice in Fresno, he was deeply interested in the Negro, the Japanese-American, and the Mexican-American because of the even more severe discrimination which they endured. He had frequently remarked on the tendency of church people to follow patterns of segregation in their worship and on the need to break down unchristian

divisions based on race, origin, and social position. Now he had an idea.

"Why don't we bring them together in a great interracial choir?" Saroyan asked. "Christians of every race and ancestry singing together in praise of God—it would be a sacramental experience, a kind of Lord's Supper of song."

A Eucharist of song, crossing all barriers—that was the idea which Saroyan gave the Fellowship, and it is to the credit of the group that the idea did not remain long in the theoretical stage. It was decided that there must be one hundred singers in the choir. No lesser number would be commensurate with the idea of a community chorus. How the hundred singers were found—one hundred singers

with good voices, of varying racial and national backgrounds and unprejudiced enough to sing together—how these singers and a competent director were secured, is a story Fresno is proud to tell.

Laurel Glass, the president of the Fellowship, was asked to visit Mrs. Bernard J. Rockwood, president of the Fresno chapter of the American Guild of Organists, to get endorsement of the Guild and to seek advice on the choice of a director. The endorsement of the Fresno Council of Churches had already been secured and a number of church choir directors had been persuaded to use their influence to get members of their choirs to join the community chorus. Still, the chorus was far from formed. A great deal depended

on the attitude Mrs. Rockwood would take. Miss Glass rang the door bell of the Rockwood residence with trepidation. Through the window she could see a gray cat sleeping on the sofa. She remembered a conversation a member of the Fellowship had once had with a bigot. The bigot had been charming, except for her bigotry. She too had been the possessor of a gray cat.

"Now the color of people's skins," the member of the Fellowship had explained, "is a great deal like the color of a cat's fur. It has nothing to do with the personality. You wouldn't object to this cat if his fur happened to be black."

"But indeed I would object," the bigot replied in all seriousness. "Black cats are bad luck!"

Laurel Glass inwardly prayed that Mrs. Rockwood had no such ideas of cats or people. An hour later she knew she didn't. Mrs. Rockwood not only would obtain the endorsement of the Guild. She recommended as the director a very accomplished musician—her husband.

The next few days were busy ones for the Fellowship. When the Methodist Church came forward with an offer of its auditorium as a place to hold rehearsals the Fellowship was jubilant. Its jubilation was a little premature, however. One of the Fellowship members reminded the group that, since the choir was to be interreligious as well as interracial in character, a neutral place of rehearsal would have to be located. Roman Catholic singers could not be expected to sing in a Methodist church. This was indeed a real problem—but not for long. The adult education department of the Fresno city schools not only offered a rehearsal room free of charge, but also agreed to include the chorus as a class in the evening high school and to pay the director for his work with the group. All was now in readiness for the first rehearsal.

AS the day approached, one question was in everyone's mind: how many singers would actually be on hand for the rehearsal? Many who had promised to come were discovering reasons why they couldn't attend. Moreover, there had always been people—not in the Fellowship—who had maintained that the whole idea of the choir was impracticable. An interracial choir of a hundred? Why, even much larger cities had not done it!

Ruth Mikami, Japanese-American secretary for the chorus, was apprehensive as she set up her table for the initial registration. The room looked so big for the few people who had arrived. Miss Glass and Mr. Rockwood tried to dissimulate their worry. Could it be that not enough phoning had been done? And then, all at once, they began to appear—singers of many different races and ancestries. They

kept to themselves in little groups—Armenian-Americans here, Japanese-Americans there, Negroes on the other side of the room, members of the majority group on this side. But they were arriving in sufficient numbers to indicate that they were really in earnest about the community chorus. The real getting acquainted would come later. It would come when they had worked together for a few months, shared some disappointments and some triumphs. The encouraging thing now was that they were there. Ruth Mikami counted the names in the register. One hundred and eight! Surely this was the answer to those who had said that it couldn't be done!

Kazue Sekiya, the accompanist, was the last to arrive. She sat down at the piano. Bernard Rockwood stood before the group and raised his arms. The first rehearsal of the "Fresno Community Chorus" was under way.

Many problems arose during the five months of preparation before the chorus was ready for its first concert appearance. There was the problem of attendance. Heavy schedules in the various church choirs to which the members belonged tended to keep down the attendance at the Community Chorus rehearsals. This was especially true during the month before Easter. But planned use of the telephone helped to keep the group together. Another source of concern to the Fellowship was the failure of the chorus to develop sufficient *esprit de corps*. The group was becoming a unit musically, but the unity of the practice hours did not



extend to the less formal relationships between the choristers. But cookies and punch were the solution. Around a punch table, after the strenuous evenings of rehearsal, the chorus members began to get acquainted across color and nationality lines. The group was still far from attaining the comradeship of the Fellowship but it was making progress.

By May, the choir was well enough known in the community to receive an invitation to sing on the "I Am An American Day" program. The invitation was accepted and the chorus presented two stirring numbers at the annual citizenship observance. But that was only a foretaste of the genuine musical treat that was to come two weeks later when the "Fresno Community Chorus" gave the concert at Fresno High School auditorium for which it had been preparing so long.

It was in the promotional work for this concert that the chorus received for the first time the community-wide support which it merited. Newspapers, radio stations, department store windows, and pulpits were generous in their publicity. Blocks of tickets were sold by woman's clubs, churches, civic organizations, and minority groups. Everybody worked together—no longer Armenian, Portuguese, Mexican, Negro, Basque, Italian, or what-have-you, but just plain American. All net proceeds were ear-marked for the B Street Community Center, a social and educational institution newly formed to serve residents of the city's West Side where many of the minority groups lived. The popular director is a Negro, whose successful policy is to maintain the Center open for maximum benefit of all residents of the West Side, regardless of race, color or creed.

The great night came and the auditorium was without a vacancy. Usherettes in the costumes of five different nations—Italy, Mexico, China, Armenia, and Japan—greeted people as they entered the auditorium. When the curtains parted, lights flashed on the chorus, 134 strong. The program was an ambitious one. From the spiritual to the folk song, from the religious tune to the classic melody, as the brilliant program mounted to its climax, there was a visible stirring in the audience. "What is Americanism," the listeners seemed to be feeling, "if it is not such brotherhood as is being demonstrated on this stage?"

White Americans and black Americans, old Americans and newer Americans—all sang together as one. Here none was superior or inferior. Here none sought preference over another. Here no one's contribution was refused. Conceived in a moment of inspiration, the chorus had reached full stature at last. It was playing its part in the struggle for Christian brotherhood in a world of strife.

# MEMO: From the

MARION A. ROBERTS

WITH SLIGHT CHANGES the following script may be used for a radio broadcast, a choric speech presentation, or a dramatic service of worship. It is all to be heard, rather than to be seen. Voices may come from behind a screen, from a balcony, or from a public address system.

*(music up and down to set mood, sound of typewriters, stapling machine, telephone ringing and voice making an appointment)*

MAN'S VOICE: *(dictating)* . . . we may have some difficulty in shipping your order due to the strike at our Pittsburgh plant, but your goods should arrive within two or three weeks at the latest. Very truly yours, and so forth . . . Miss Wilson, I suppose we'd better get this letter out first thing in the morning, and you won't forget that memo to Mrs. Parker in personnel? We're going to be in a bad way if we don't get help soon. I'm sorry that it's been this way.

WILSON: I can get the letter out tonight, Mr. Bentley . . . and you'll want the sales reports from February, won't you, for the meeting tomorrow?

MAN: Yes . . . and a copy of the directive from the New York office. Will you make one for each man. Well, Miss Wilson, I've got to run for the 5:19. You'll see that everything's locked up when you leave, won't you?

WILSON: Yes, I will. Good night, Mr. Bentley.

MAN: Goodnight, Miss Wilson, now don't stay too late.

*(sounds of typewriters decrease, scraping of chairs and punching of a time clock)*

GIRL'S VOICE: I didn't really want to pay \$16.95 for a dress just to wear to work, but what can you do?

GIRL II: Here comes the elevator. Hurry up, Jennie! •

ELEVATOR OPERATOR: Down car . . . step to the rear please

GIRL III: If we eat downstairs, we can make it for the first show . . .

GIRL IV: *(indignant)* . . . so I talked right back to him and I said . . .

ELEVATOR OPERATOR: Sorry, that's all . . . wait for the next car *(fade in music and typewriter)*

WILSON: *(wearily)* Another day, another dollar . . . I suppose I might as well type this memo too

*(sound of putting paper into typewriter and then typing)*

*(mumbling)* . . . memo to Mrs. Parker from H. H. Bentley . . .

Oh fiddle . . . this is a long one . . . *(ironically)* . . . Miss Wilson will be glad to type it, six copies, Miss Wilson . . . Miss Wilson, will you take a letter . . . Miss Wilson, may I have the file on February sales . . . Yes, Mr. Bentley, Yes, Mr. Bentley, Yes, Mr. Bentley . . .

*(sound of sheet of paper being ripped out of typewriter)*

That can wait! Somehow I feel like writing a real memo . . . or maybe a half a dozen . . . memo to Mr. Bentley, memo to Mrs. Parker . . .

VOICE: Memo to Mr. Truman

VOICE II: Memo to Mr. Murray

VOICE III: Memo to Mr. Green

VOICE IV: Memo to the National Association of Manufacturers

VOICE V: Memo to the Security Council, United Nations

WILSON: *(with feeling)* Memo to you, Joe

VOICE: Memo to Sally

VOICE II: and Madeleine

VOICE III: and Sophie

VOICE IV: and Olga

VOICE V: and Li-Kuan

VOICE VI: and Balbina

ALL: Yes, a memo to all of you!

WILSON: From Miss Wilson!

ALL: First, let me make it clear who I am. I'm the efficient Miss Nobody, who writes down in henscratch volume after volume of the things you say.

SOLO: And some of the things you say have deep meaning . . .

SOLO: And some of the things you say aren't worth writing down at all . . .

SOLO: I'm the girl who bangs the typewriter

SOLO: Punches the clock

SOLO: Plugs you in on the switchboard

SOLO: Pecks at the adding machine

SOLO: The comptometer

SOLO: The addressograph

SOLO: The girl who makes your appointments

SOLO: And reminds you where you're having lunch today

SOLO: And my name might be Wilson or Todd or Cohen or Gemelli . . . it's not important. I'm merely one of the great unorganized who shuts the door at five and goes home; and where I go or what I think doesn't matter very much to anybody except me.

SOLO: Sometimes I think a lot, and sometimes I pretend I don't think at all, because I'm afraid to think.

SOLO: Maybe it's because August the 14th, 1945, kind of caught us napping, and suddenly the thing we dreamed about was there in our laps, like a new baby. And while we burst with joy over having it, we hadn't the faintest notion what to do with it. This new world we've got is a brand new baby, and all the strained spinach and mashed bananas we were fed, don't seem to agree with this infant.

SOLO: It looks as though we need a new formula, only we don't know where to find it.

SOLO: Frankly, we'd like to know what's happened to the post-war planners. Where are they?

SOLO: Remember us?

ALL: We're the people who got all excited about a "brave new world," and the four freedoms, and milk for the Hottentots, and the century of the common man, and what was all that stuff about so little time? The time is now, a time for greatness, the only time we can see seems to be slipping away from us.

DARK VOICES: Well, all right . . . maybe from where you sit the Atlantic Charter got washed overboard in a sea of new cars and refrigerators, but back here, behind the typewriter, freedom from want, and freedom from fear are still very real . . . and whether you like it or not, we still believe in them . . . the Eightieth Congress makes no difference whatsoever.

LIGHT VOICES: And furthermore, it seems to us that this brave

# Little People

who are important for their big responsibility  
in the building of a decent world.

new world might come a lot quicker if we left the moon alone and paid a little attention to the earth.

SOLO: It must seem funny to people in France, or Italy or Poland, or Germany or Finland when they think of our eating good food, and being warm, and buying clothes, when they'd sell their souls almost for an old pair of shoes, or a pork chop, or a piece of chocolate . . . but there's something we want to make clear:

ALL: We're ashamed of our own abundance! We have a guilty feeling every time we see a groaning dinner table, or a window full of fur coats . . . and I know this is hard to believe . . . but we'd gladly give you the shirt off our backs, and divy up our lunches with you, if we only could.

SOLO: The trouble is . . . there are too many people in our country and in yours who won't play square, who'd rather sell out freedom from want at a fat price, and line their own pockets.

ALL: Maybe we should add a postscript to this memo saying, Washington: please take note . . . we are ready and willing to pay the price in taxes, shortages, renewed rationing, and whatever else it takes to share our abundance with the rest of the world . . . only don't play us for suckers!

(*sound of opening and closing of door and the clank of bucket being set on floor*)

SCRUBWOMAN: You still here, Miss Wilson?

WILSON: Yes, Anna. I had a couple of letters I wanted to get off.

SCRUBWOMAN: I got a letter this morning from my Frankie. He's coming home soon and bringing a wife with him. She's a Belgian girl, Miss Wilson.

WILSON: That should make you happy, Anna.

SCRUBWOMAN: Yeah, my daughter, Jennie, though . . . she don't like it. She says we got too many foreigners in this country and that Frankie had no business marrying a Belgian girl when we got lots of girls right here. I tell Jennie that ain't no way to talk . . . This girl, why she's coming all the way from Belgium and leaving her family and her home . . . and the least we can do is be friendly. And what's more, I says to Jennie, who are you calling a foreigner? Where do you think your mother came from?

WILSON: That's right Anna. Most of us were foreigners not too long ago.

SCRUBWOMAN: Well, I gotta go clean up in there. So long, Miss Wilson.

WILSON: So long, Anna  
(*door opens and shuts*)

ALL: Sometimes you have to wonder where one world begins. We all seem to be waiting for somebody to hand out a set of rules—all done up in official paper with gold edges and a red seal telling us how to make a United Nations work . . . and when you boil it all down, doesn't it just mean knowing how to be decent to each other?

SOLO: I may not be smart about international politics, but it does seem to me that one world, like charity, has to begin right here at home.

SOLO: It wouldn't be much skin off our noses to be friendly with people we don't like, or we don't know!

SOLO: We could ask the new girl in the office next door to come eat lunch with us.

SOLO: And what if she happens to be a colored girl?

SOLO: What difference does that make? She has to eat, doesn't she?

SOLO: And maybe it means going lots farther than that . . .

SOLO: Maybe we've got to read more than the headlines in the paper and try to understand what's going on . . .

ALL: Every day it seems like somebody else goes out on strike, and if you read the full-page ads, you might think the strikers were all wrong. But it must be something pretty important when plain people like us give up five or six weeks' pay to march around in a picket line.

OPERATOR: (*voice through filter mike or into paper cup*) Pardon me, Miss Wilson. This is Miss Clancy down at the switchboard. You left your phone off the hook and I couldn't help hearing what you've said. Now I don't mean to be nosey . . . but if you've been talking about girls like us, why should we get all excited about strikes, and politics and the United Nations . . . Me? I'm going to get married just as soon as I can, and you can take my word for it that all the other girls here are too. So why do we need to know about all that?

SOLO: Clancy, if you and I expect to marry our men and raise some kids, we've certainly got plenty at stake in what kind of a world our kids have got to live in!

ALL: Think it over, Clancy . . . it's only because the dice rolled our way that we're able to sit here, well fed and warm, and dream about our men and tomorrow. The neatest trick of the week will be to keep the dice rolled our way.

SOLO: Maybe I've been talking big . . . but words like freedom and security and peace are big words . . .

SOLO: And they need to be held close and thought over . . . and wept over . . . and prayed over . . .

ALL: And we've got to see that everybody gets these things . . . all kinds of people . . . big people and little people . . .

SOLO: I think especially the little people.

ALL: And this new world has got to be fought for . . . long after we're sick and tired of fighting, long after all the flag waving is over, long after all the glamor and excitement are gone . . . same as we fought for victory in the shooting war. The enemy is still the same: evil, corruption, lies . . . pushing the little guy around . . . only this time there's nobody to do the fighting for us. It's our job . . . yours and mine, and Joe's and Charlie's, and Anna's and Mr. Bentley's, and how it works out maybe we'll never see. But someday your kid or mine will see the sun shine on all of our world after the rains are over.

(*music sneaks in softly and swells*)

ELEVATOR OPERATOR: Going down. You must have worked late tonight, Miss Wilson . . . It's raining outside now, I hope you don't get caught.

WILSON: Yes, I know  
(*music up to finish*)

This script is used through the courtesy of Mrs. Elizabeth Bradley of The Woman's Press.

# Shouts

THOMAS HUXLEY'S pointed remark that "a man's worst difficulties begin when he is able to do as he likes" is reassuring as far as the return to school is concerned. Most of our difficulties will be over because we won't be able to do as we like. There are still the administration and the faculty to say nothing of our best girl, to *help us keep out* of difficulty.

Speaking of orientation, or were we?, just recently we came across a personal confession by one of our literary critics which read as follows: "My code of life and conduct is this: work hard, play to the allowable limit, never do a friend a dirty trick, never grow indignant over anything, trust to tobacco for calm and serenity, bathe twice a day, and never allow oneself even a passing thought of death." Orientation to this kind of life is precisely what this number of *motive* is against, especially the part about not growing indignant over anything. We have several little matters we'd like to submit to this *tobacco-calm, twice-a-day-bather, unconcerned-over-eternity* critic. Our guess is that one of the chief troubles of our literature is that our critics are oriented to this kind of life.

While we were reading the page proofs of Dick Baker's new book, *Darkness of the Sun*, which deals with what happened to Christianity and the church in Japan before and during the war, we were impressed by the way the militarists insisted that obedience to God must be a secondary matter. We were reminded of the declaration of Socrates at an important moment in his life—a statement which we thought needs emphasizing now. Americans, take notice!

Athenians, I hold you in the highest regard and love  
But I will obey God rather than you;  
And as long as I have breath and strength  
I will not cease from philosophy, and from exhorting you,  
And from declaring the truth to every one of you whom I meet;  
Saying, as I am wont, you are a citizen of Athens,  
A city which is very great and famous for wisdom and power of mind.  
Are you not ashamed of caring so much for the making of money,  
And for reputation?

Will you not think or care about wisdom,  
And truth, and the perfection of your soul?

Orientation is a process of adjustment—getting used to—and changing. When Bernard Iddings Bell castigates America because ". . . our ears are deafened and our eyes insulted by monstrous ugliness, mass-created and mass-distributed; by neon lighted signs, by book clubs, by pulp magazines, by programs and commercials on the radio, by that prostitution of the drama which hails from Hollywood. Even our noses are insulted by plenitude of cosmetic stinks and our sense of taste afflicted by a startlingly swift degeneration of American cooking," he leaves out one thing we hope we won't get used to. We refer, of course, to the still more monstrous piling up of hair on women's heads which is causing us to have a dodging attitude toward life. We have done a little research on this subject because of our native interest, and we find that the Greeks and Egyptians are responsible. We thought that the Greeks and Egyptians were causing enough trouble without this added hair-raising problem. We hasten to add that as yet we can find no Russian influence.

## and Murmurs

As we are writing, we have just taken off our watch to look at the second hand ticking away the minutes, because in front of us is the evidence of a chronometer of crime as well as time. Every twenty seconds a serious crime is committed, every thirty-six seconds a larceny occurs, every one and a half minutes a burglary is committed, every two minutes a car is stolen, every eight and three-fourths minutes an assault maims and hospitalizes victims, every nine and one-half minutes a robbery takes place, every forty-five minutes a rape is committed, and every forty-six minutes a human life expires by murder. *Time marches on*—and so does crime! We'll have a moderate-sized jail full, since we began writing—provided they all get caught!

We wish we might have been in Hiroshima on August 6th. It was the second anniversary—meaning the second day of remembering officially. On that day, Major Shinso Hamai rang a bell in a tower erected at the estimated center of the blast. Major Hamai asked America to send a "peace bell" for the tower, and

wished to make Hiroshima an international memorial city of peace. Had we been there, we would have recited John Donne's famous lines:

Every man's death diminishes me,  
Because I am involved in mankind.  
And therefore, never ask to know  
For whom the bell tolls.  
It tolls for thee.

No event of the past month has been more significant than the granting of dominion status to India, the official date of which was August 15th. On that day, Indians on the campus at Northwestern, like the Indians all over the United States, gathered to celebrate the momentous occasion. We tried to think how best we could describe what we felt this day meant, and we were reminded of Herbert Hill's magnificent statement: "Men are in motion throughout a world adrift. If the movement in the Orient seems slow like that of a glacier, remember that in the end it might be more conclusive than any movement elsewhere. The shift in Asia is one of the ages; the shocks in Europe are more of the times. The tremors of Europe are the result of structural faults in political and economic systems there which have long been charted by political scientists. . . . The chasm yawns in Europe, but there have been violent tremors there before. In Asia the progressive crumbling of such edifices as the old Chinese empire, British imperialism, and the Japanese shogunate is the result of steady and irresistible pressure." To mark the "shift of the ages" we shall remember August 15th!

Getting oriented also reminds us that we've got a few more years to get oriented to. A mortality table used by insurance companies since 1868 will be abandoned January 1, 1948. Under the old table (way down), children reaching one year old had a life expectancy of 48.94 years. Come 1948, the new table increases this to 63.76. We are reminded again that life is not lost by dying—life is lost moment by moment, day by dragging day.

We hope, too, that we will never get oriented to the pollution of advertising, but our concern does not seem to be slowing up the advertising business which we learn broke all records in 1946. Total outlay for advertising last year, according to the American Newspaper Publishers Convention, was \$3,116,600,000, of which \$963,800,000 went to newspapers, \$430,400,000 to magazines, \$325,890,000 to radio, and the remaining to miscellaneous media.

by the Editor  
motive

# The Arts



TO THE YOUNG PEOPLE of this country I wish to say, if you now hesitate on the threshold of your maturity, wondering what rewards you should seek, wondering perhaps whether there are any rewards beyond the opportunity to feed and sleep and breed, *turn to the art which has moved you most readily.* Take what part in it you can, as participant, spectator, secret practitioner or hanger-on and waiter at the door. Make your living any way you can, but neglect no sacrifice at your chosen altar.

It may break your heart; it may drive you half mad; it may betray you into unrealizable ambitions or blind you to mercantile opportunities with its wandering fires. But it will fill your heart before it breaks it; it will make you a person in your own right; it will open the temple doors to you and enable you to walk with those who have come nearest among men to what men may sometimes be.

If the time arrives when our young men and women lose their extravagant faith in the dollar and turn to the arts, we may then become a great nation, nurturing great artists of our own, proud of our culture and unified by that culture into a civilization worthy of our place on this rich and lucky continent between its two protecting seas.

—Maxwell Anderson

ART IS the truth of things. We can see a thing, hear it, smell it, yes, and touch it, and still be ignorant of its total and inherent truth. Because the artist tries to see objects and circumstances in their true perspective, he can, by the manipulation of selection and focus, communicate truth. Communication of truth is the religious function of art.

ART IS related, in one way or another, to the daily life of every person. Everything which man does, everything he makes, can be shot through with art. It can be done or made with a creative spirit. It can possess imagination, emancipation, sincerity, integrity, and character. It can be given form, line, symmetry, rhythm, harmony, balance, grace, proportion, unity, emphasis, and design. Or else, with purpose, it can be given the antithesis of these principles, such as asymmetry, disorder, confusion, chaos, and disharmony. The inartistic in daily life is that which is the product of chance, laziness, imitation, indifference, and ignorance. Art may reflect the goodness, truth, and beauty of all of life, or in the absence of these values, it may cry out for them by parading their antitheses.

ART IS related both to the end object and to the process of production. Art is inherent in the fabric of creation, it is the way of doing, the activity of creation, and the matrix of action—as well as the art object. The doings, the actions, the processes of the daily life, the spirit in which they are done, the ends which they serve, their harmony, honesty, and intuitive rightness, put art at the center of every moment of life. Art is not an object to be framed or placed on a pedestal. It is a process in which all kinds of people may take part, be the results good or bad. The good process may be of more value than the resulting art object.

ART IS man's tangible sustenance as he craves for perfection. Art is not real, it is make-believe, it is the perfected shadow of reality. On the other hand, though it may seem unreal, art may be more real than the original from which it creates, because it is catching essences, epitomizing key insights and revelations. Consequently, art is the bulwark for sane living for the men and women actually living in the decadence of 1947 and yet attempting to live in such a way that society may be made good. It is in the realm of art that untainted goodness and suggestions of perfection may be known. Art, if it is truly art, completes (as much as illusion and make-believe possibly can) the creative processes underlying our universe. It thereby, in the span of a lifetime, intermittently quenches our thirst for completeness and finality in creation.

ART IS the observer's communication with the artist's world, with the world the observer knows only in his imagination and never through his senses. It is the door opening into golden cultures, multiplying the sensations and experiences which can come to one man in one lifetime. For the observer in need, it is a vista of ecstatic happiness and relief.

ART IS oftentimes a revelation and an unveiling of what life ought to be. It never preaches or expounds a moral issue. It never sells for the satisfaction of selling. It is never imitative, nor is it concerned about wholesale acceptance or the hit-of-the-week popularity. Art is observing, assimilating, and reporting. It stands aloof from a degenerate world, and yet it is at the heart of it. Only a small part of an art object is of this world, yet it is a mirror, yardstick, and tuning fork for the world. Art portrays life from the inside in an idealized form (or else the antithesis of the idealized form). It exhibits life and circumstances freed from the cowardly and middle-aged compromises. Good art tempts mankind to the best. Bad art tempts to the worst.

ART IS like a personal friend. It can and should comfort, inspire, warm, teach, and move to rich emotions and to great achievements. Art objects, like good friends, can be enduring, stabilizing, and exhilarating facets built into our lives. Identification with them, like friendships, is not founded upon the superficial or convenient. Identification is founded upon inner communication, intangible insight, spiritual rapport, the at-oneness in the sensing of values, purposes, happiness, sufferings, and tragedies. It is founded upon the emphatic sensing of common faiths and the intuitive response to common needs, enjoyments, sensations, and ecstasies.

ART IS the unification of the eternal and the temporal, and the communication of the inner reality of that union. It creates an inner impression which intuitively makes for an inevitable outer expression of happiness, peace, and the knowledge that life is meant to possess beauty, truth, and goodness.



## communion of perfection



"THE UNREST IN THE American zone in Germany," writes a newspaper editor, "is due to the fact that the army has not learned that Germans will go without food, but they will not go without their music. Art is integral to German living." Americans have not learned this in Germany because they have not learned it in the United States. Art is still periphery, still on the outside of real living in America. This is due to several causes. Art has been made dilettante by the artist who has often felt himself a misfit, an unbelonging social problem. The average American thinks of art as precious, as decoration, and as something added when the more "fundamental and practical" things of life are secured. For the Oriental, the European, even the peasant, art is central. In America, in the late depression, art, music, and drama were the first subjects sacrificed in schools. Now in a starving Europe, the theaters are open, galleries are patronized, and music is enormously popular. Our army cannot understand it, but they had better understand it if they wish to keep the will of a people moving toward recovery. Art can keep a people sane, not because it is an escape from reality, but precisely because it is the clear channel of reality.

Art in America, unfortunately, has been selling itself to advertising. "Commercial artist" has become an accepted give-away title. Advertising has, in fact, made the life of the artist possible in our dollar civilization. The stage as entertainment, later the movies, and now radio and television have caused the artist in these mediums to become not only the highest paid but also a member of one of the largest professions in the country. Income tax returns are the unquestionable evidence of the "successful" artist in America.

Yet for most of these "artists" their jobs are prostitution of their abilities and talents. They have ceased to be artists because they have ceased to be creative. They have not looked long into their inmost selves and then written, painted, spoken, or acted. They have not communicated realities vital to the soul, realities that liberate, expand, rejoice, and awe. They have not produced the illusion of a loftier reality, they have not interpreted the truth, consciously handing on feelings to others which they have lived through, so that other people may be infected by these feelings and may also experience them. Certainly few artists have worked in the spirit of a prophet or an angel as an "organ through which the universal mind acts." The tragedy in America is that we have had few "religious" artists. The result, on the one hand, has been a cheap and tawdry art, on the other, a dulled and unimaginative religion.

This is not to say that all art sold for advertising is bad. Or is it to imply that there are not true and fine artists in movies and radio. But the artist must establish himself and remain true to his highest insight in spite of and not because of the commercialism which sucks him into its undertow and all but drowns him.

Religious living is the "living out" of the insights of the ideal communicated by the artist. Art, according to Emil Brunner, is the "expression of unrealized perfection." Living is religious when it is lived toward that perfection—"Be ye therefore perfect even as your father in heaven is perfect." This is the great commandment for all serious living. Toward it all religious life is aimed; from it all genuine artistic expression springs. For art is always attempting to get at the "perfect," at the essence, at the soul of things. It must pierce through externals to inner reality; it must interpret the common denominator of all life—the underlying essence and meaning of life. When it succeeds in doing this it is good art. And at the same time it is religious art for there is a necessity in nature for its being, and it is one of the possible forms of the divine mind that is now only discovered and

executed by the artist. All great art stems from the reality which is "... the re-appearance of one mind. Raphael paints wisdom, Handel sings it, Phidias carves it, Wren builds it, Columbus sails it, Luther preaches it." Like religion, "art is not a matter of surfaces. Its essence is to be spiritually discerned."

Art in interpreting the "thing-in-itself," the reality beyond all appearances, can express evil and ugliness, as good modern art is likely to do, in communicating the ugliness and evil of the world. It does not ignore the imperfections, rather it exposes the blemishes as the evidence of the earthy, the mundane, and the surface appearance which is often mistaken for the inner reality. The greater the art, the greater the release from the obvious; the greater the insight into the "great original."

Technique in portraying outward covering is not to be substituted for inward form. This results in the "pretty" pictures such as those of Jesus which hide rather than reveal the greatness of char-



acter in the Son of God. Surface representations are best captured by photography. Art seeks to communicate the essentials by whatever technique can best express the original.

Technique is the *method* of transmitting. The medium—music, painting, dancing, acting, writing—is the sounding board, the instrument of communication. A skilled technician may not be an artist because he has nothing to transmit. Until he sees into the heart of things, until he lives beneath the outward appearance, he is no artist.

Religion is concerned with faith. Art communicates the object of faith but never completely. Both religion and art are unrealized in this sense. Faith is not faith if realized in actuality. Art is not art if it succeeds in reproducing the reality beyond appearance. If it succeeds in doing this, it ceases to have a function as communication. In the presence of God man needs no art.

Art is related, therefore, to all good living—living that has depth. The raw material is human life itself. *What* one does with it depends upon how one lives. Life is the work itself “formed into aesthetic substance,” just as clay or stone or words or movements are formed into the structure of art. The true artist is not the illustration of his own state of mind. He may play a “tedious game with dead forms to keep up the illusion of a living art.” The true artist, Jacques Maritain has well said, produces only what he has put his heart into; he cannot adopt a pose. “If you want to produce Christian work,” he has said, “be a Christian, and try to make a work of beauty into which you have put your heart. . . . Do not make the absurd attempt to sever in yourself the artist and the Christian.”

Without art religion is expressionless. Without religion art lacks the highest significance of which it is capable. Vincent Van Gogh expressed the same idea when he said: “. . . to try to understand

the real significance of what the great artists, the serious masters, tell us in their masterpieces, *that* leads to God.”

“Somehow the truth of art and religion,” writes Alec Robertson in his fine little book *Contrasts: The Arts and Religion*, “must be united not only in the cathedral, but in the world outside. We cannot live in asceticism or aestheticism as ends in themselves. Peter the Venerable said to St. Bernard: ‘You perform all the difficult religious duties; you fast: you watch: you suffer: but you will not endure the easy ones. You do not love.’ And without love, which is faith, art and religion cannot capture the heart of men. With love, whatever the danger to values of the mind, all things are possible.”

There are three great commandments for the artist in life and the artist in communication: The first is “*Thou shalt love the Lord thy God*,” which means that the reality of reality is so loved that it becomes the center of living; the second is “*Thou shalt love thy neighbor as thyself*,” which means that one must communicate to his brother the creative spirit of the universe, the *father* as revealed in Jesus; and the third is “*Be ye therefore perfect*,” which is the incentive for all life and art that is religious and that can be called “good.”

#### THE IRON CURTAIN

[Continued from page 30]

tian workers from one nation in that country. What, then, will be the Japanese receptivity toward Christianity? Only the sincerest show of good will toward the Japanese people's welfare and the most meticulous objectivity toward the intrigue of nations will make the missionaries' position tenable; and free the Christian evangel to move among the people without the marks of coercion and political power upon it.

The Christian movement must at all times and in all of its practice make clear that it does not depend upon the strong right arm of American protection in the Orient. Continued development of national leadership in the churches of the East and a new effort to realize the creation of organized indigenous churches will help to remove the Christian movement from “sponsorship” by the United States or any other foreign nation.

The church must do more immediately in touching the problems of the people's livelihood. It must not stand aloof from the economic struggles of the people. The ideals of Christianity are second to none in the promise of more abundant living for men in their physical environment as well as their spiritual. It will do the church no good to line up on the opposite side from communism in the political arguments which are even now shaking



the Orient if it has nothing to contribute itself for the betterment of living among the masses of the people. The church must throw its influence into social movements which are trying to increase economic productivity, ease the strain of debt upon the underprivileged, reform land tenure, organize workers, and lift the level of public health. The church can also lead the way in missions and ministries to the total life of the people—Christian village centers which include agriculturalists, doctors, engineers, teachers, recreationalists on their staffs, Christian city centers that serve the whole life around them.

The church must do more to bring the people whom it touches into the communion of Christian faith. Call this job evangelistic, if you will. The crying need of the world's peoples is spiritual and moral. The corruption and self-seeking which deaden the efforts of men in their practical affairs everywhere are directly traceable to their emptiness of spirit and confusion of faiths. Christianity has an integrating message to speak to this confusion, a message of a universal God and an ethic of love, a message that the proud must bow the knee in humility if it wants to save itself.

The human family suffered its worst of all wars and today is torn by dissension which ominously portends another for reasons of fundamental belief. There is no common faith among us. This is the iron curtain, the impenetrable screen, for there is no meeting of minds and hearts. The man who has stood in the ashes of Hiroshima knows that the choice today is all or nothing. Either we become a world community or we die. All the machinery at Lake Success, Geneva, in councils of foreign ministers, and in every arena where nations meet is useless without the bond of common faith which underlies it and makes it the instrument of true community.

This is an urgent hour in which Christians live—an hour of opportunity.



YESTERDAY, I HEARD my wife speaking to our guest from the British West Indies: "Did you see my yellow lilies open this morning out by the end of the fish pool?" There you touch upon something essential and something ultimate—the satisfaction of every man in that which is beautiful. From one point of view, you there also touch upon the whole matter of art, from beginning to end, and there is no more to be said.

But Americans are very practical. What's it good for? What's the use? Perhaps before we see that art is good, good in itself, we must see that it is good for something. *Art has practical power.* It is good for almost everything. It is utilized by everybody. The clever storekeeper never dumps a lot of goods into his show window indiscriminately. He selects and arranges. He presents a harmonious scheme of shapes and colors, and so catches and pleases the eye. Automobile designing is an art, exacting and practical. What respectable college student body would send out a ball team or a band without proper uniforms, including snappy costumes for cheer leaders and majorettes? If you went to a dinner party in a well-to-do home, would you not be surprised if the table had no flowers or candles, several patterns of silverware and china, and ill matched linen?

In these, and hundreds of other perhaps more important matters, whether they know it or not, people are obeying the canons of the arts. When they do not obey them, they suffer futility and discomfort. What are those canons? They are unity, movement, style, rhythm, proportion, and design. Supposing you entered a church building forty feet wide, a hundred and fifty feet long, but only the height of your home living room, how would you feel? Stifled, of course, and not from lack of air merely. Why then? Because the structure would



## frame for objectifying ideals

VON OGDEN VOGT

violate the canon of good proportion. No trained architect would build a church with such a negative effect. Unfortunately, many do not design buildings that make a positive use of this law of proportion, and fail to realize the thrilling uplift which some churches afford by the power of proportion.

These canons are the same for all the arts. Whether you are making a landscape garden, writing a sonata, or planning a church service, you must follow them all. They are the laws of form. I have heard some ministers say they do not want any form in religious worship. They cannot avoid it. Every service has some kind of arrangement of its materials. It is not a question of form or no form, but of bad form or good form. Services may be long and elaborate and rich but badly designed and ineffective. Others may be brief and austere, but by unity and movement, style and design, rise to a noble climax of power and influence.

So it is that the arts have been utilized by religion, as also by other aspects of life, for their power of communication. By the direct impact of their very nature, the magic of good form, they give wings to ideas and force to faith. Whether for football victories or alumni reunions, the college song can more deeply express the general gratitudes and loyalties than any other utterance. For times of loss or sorrow, what words of prose can speak the comforts of a great work of art like the twenty-third psalm? Where the voice of prosaic speech falters and fails, the noble rhythms of a grand hymn of the church take up and carry on. More penetrating than argument are the notes of the organ or the violin. The significance of thoughts is more fully realized when the bare mental comprehension is touched by emotion stirred by one or more of the arts. Unnoticed realities and dim values become vivid when brought into the light by songs, paintings, dances, rhetoric, and stately buildings.

Protestantism, to its own impoverishment, has foolishly abandoned many of the riches and vitalities of the fine arts. In earlier times, much religious teaching was accomplished through works of art. The iconography of the medieval church,

in carved stone or painted fresco covered the whole range of human knowledge and faith. The mirror of science, the mirror of nature, the mirror of history, and the mirror of morals expounded the learning of the day, the virtues and



vices, the lives of the saints, and the stories of the Bible. Not only was the content of religious and moral ideas taught by works of art, but taught in a vivid and effective manner.

As the arts are effective in teaching old or accepted truths, they are of equal power to kindle the mind to new outlooks. Did you never in the theater or music hall experience a lift and expansion of the imagination whereby all things were seen in a new light? This enlivening power of the arts is favorable to the labors of the mind towards increasing enlightenment. I know of nothing in a Protestant church that can so stir the imagination as one of Bellini's altar pieces in a Venetian church or a mosaic in the apse of an ancient Roman basilica.

NOW of late, however, there has come a considerable Protestant revival of interest in the religious arts. In architecture, decorative symbolism, dramatics, hymnody and, most important

of all, in liturgics, there have been decided advances.

In recent years, few notable buildings have been erected by our American churches, including Methodist, that have not restored the communion table or altar to its central place. This change would not be made for artistic reasons only, though it is a better artistic composition. More deeply, it adds to the religious intimations and devotional spirit of the church, while retaining the pulpit as the place for the living prophetic voice. Questions of architectural style or mode are now much debated, with an increasing willingness to consider modernistic designs.

In decorative arts, the splendid windows by the late Charles Connick in the chapels of the universities of Pittsburgh and Princeton rival the glass of the thirteenth century. The content of symbolism is becoming more varied and pertinent to the times. In my own church, for instance, symbols of man's vocations were placed in the nave, to teach the ethics of productivity, the mutuality of human toil and the service of God through daily labor. These were reinforced by an annual vocation day in recognition of some one trade or profession. For the railroaders, a model locomotive was placed upon the altar. The officers of the bakers' union presented a three foot loaf of bread at the offertory as a symbol of their dedication to the community. Such a work of ceremonial art is a powerful proponent of the social gospel.

In hymnody, the more recent books have not only presented better music but more texts of an ethical and social character, together with better materials for worship services. The services of many parish churches today have a more sound liturgical structure and a more vital content of ideas than for many years past. They have especially improved in social outlook and urgency, as witness such excerpts from a litany as the following:

By the deeds of brave and generous men who labor for a more just industry and a nobler state for all our people. For prophets and reformers who cry



shame upon social wrong—for many forms of effort to build an earthly commonwealth where every man may reach his highest good.

A few churches have experimented with services which included expressions by speaking choirs, motion choirs, or dance groups. Others have produced dance dramas of great beauty as well as the more traditional pageants.

In these, as in other ways, religion becomes more effectively expressed by the aid of the arts.

But the beauty of the arts, like that of nature herself, is not only good for something, it is good in itself. To see or hear and experience anything that is beautiful is an end in itself, one of the ultimate goods of life. Peoples of the East have more commonly felt this than those of the West. At least their characteristic arts have in general been created from a different point of view than ours. Christian art has been symbolic. It begins with an idea or a faith, then selects some object to represent that concept. It is the idea objectified. Oriental art begins with some definitely beautiful thing. It is the object idealized. It is somehow the expression of a direct apprehension of reality, of finding it supremely good, of beholding in the beauty of anything something of the sublime order and beauty of all things. A Chinese landscape painting seems to intimate the mergence of man and nature and God in one all-embracing and divine life. In any case, even in the West, the aesthetic sense must lead to a religious end. Our deepest enjoyment of the arts is the order and composure they present. That satisfaction is not fulfilled short of something that intimates an order that is universal and supreme, in which alone is our peace.

The true aesthetic sense, finally, has also a moral meaning. The artist puts into

his creation only what can be managed or harmonized within the framework selected. He leaves unmanageable materials outside the design. But the inner drive of art is to find a larger frame wherein that intractable stuff can be composed. People who make their houses beautiful or their suburbs beautiful cannot really stop until they try to make their whole city beautiful. There is no logical limit to this drive. It involves an acceptance of the total moral task of mankind.

The arts, then, both as good for something and as a good in themselves, are human aids toward the truth of God, the service of God, and the enjoyment of God.

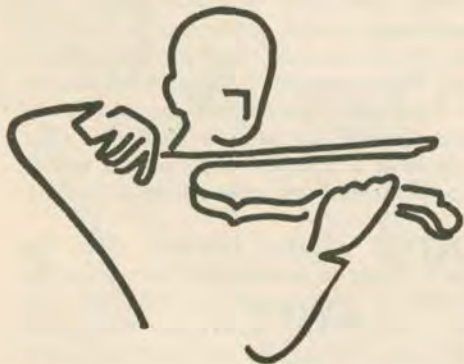
## movies

Since this department last held forth on the good and bad in current movies, productions have come and gone at their usual pace. Here are some high spots of the summer we hope you did not miss:

... the successfully transferred "Dickens' feel" of *Great Expectations*, for which that grand team of British craftsmen, Havelock Allen (producer), Ronald Neame (camera man) and David Lean (director), was responsible. The three had previously achieved fame for their excellent job on four Noel Coward works: *In Which We Serve*, *This Happy Breed*, *Blithe Spirit*, and *Brief Encounter*. Their next assignment is *Oliver Twist*.

... the satiric, comic skill of Danny Kaye in *The Secret Life of Walter Mitty*... *Boomerang!*, in which documentary techniques were employed with telling effect in a taut, suspenseful film pointing up the possible fallibility of circumstantial evidence... the fun of seeing movies, particularly serials, as they were made in the days of *The Perils of Pauline*.

... the gay, good-humored comedy (marred a bit by some approved speeches by the heroine which were almost as corny as those of the politicians the film set out to satirize) of *The Farmer's Daughter*... and two other comedies which at least partly lived up to that classification—*The Miracle on 34th Street* and *It Happened in Brooklyn*... plus the tender believability of many sequences in *The Yearling*, and the same quality, only more so, in all sequences of *Brief Encounter*... the gentle



humanity of the French film, *The Well Digger's Daughter*, particularly as exemplified in the masterly performance of the great character-actor Raimu, who died last year.

. . . the long-deferred frank look at anti-Semitism—albeit a bit confused by melodramatics—of *Crossfire* . . . the unexceptional but pleasant domestic comedy of *Life with Father* and *The Late George Apley*, both adapted from successful stage plays.

. . . the moving army documentary, *Seeds of Destiny*, which despite its having won an Academy Award was barred from theaters by exhibitor associations which felt its content too strong for well-fed Americans, but which Church World Service has made available for 16 mm. showing in such "stronger" spots as churches and schools.

. . . *Man's Hope*, Andre Malraux' stirring picture of Loyalist efforts against unsurmountable odds in the Spanish civil war.

Among the many films we hope you missed, here are some: Despite the ballyhoo they received we most heartily hope you let go by the gaudy, bawdy, artificial sensationalism of *Duel in the Sun* . . . the inexcusable sadism and brutality which seem to have been the only reasons for presenting *Brute Force* . . . the utter silliness of the stories set forth in *Possessed*, *Ivy*, *Repeat Performance*, and *Dishonored Lady*.

Footnote on the duty of the motion picture critic:

When the British Broadcasting Corporation's critic said on the air that a certain MGM film was "one of the silliest films ever produced," the producing company banned her from previews of its films and claimed that she "is completely out of touch with the tastes and entertainment requirements of the picture-going millions . . . and her criticism is unnecessarily harmful to the film industry." The critic sued for libel, and was awarded \$6,000 damages. Said the judge in summing up the case: "The function of a critic is to direct us to what is worth our seeing and to help us to escape that which is unworthy of notice. I sometimes wonder whether the cinema public gets what it wants. It seems to get what is shoveled up to it."

A further footnote on the same: Despite unanimously unfavorable reviews (but, sadly, a sign that producers will go on depending entirely on their blind press agents)

*Duel in the Sun* grossed \$1,135,000 in New York during the week it opened there. National gross for the film's first week was estimated at \$2,750,000 (it opened simultaneously in thirty-nine theaters over the nation).

—Margaret Frakes

## theater

There is a cry going up from Broadway for fresh scripts by new playwrights. There has been a surfeit of revivals. They even waked up Rip Van Winkle, but they let him go to sleep again. Enough is enough. So there have been contests and awards and rumors and rehearsals. The new plan of the Fellowship Committee of the National Theater Conference enabled five writers of apparent promise to prove themselves further within five months. During that time they will receive \$200 a month while they work on their plays. If any of these are sold for production on the stage, screen or radio and net the author \$10,000 or more, he is honor bound to return the grant for the use of another gifted brother. Fair enough!

One of the playwrights thus benefiting is Robert Finch whose play, *The Invaders*, was produced at Ohio State University. Others receiving lesser awards were James Parke whose *Hail Columbia* is to be put on at the University of Washington and Robert True whose *In Spite of Heaven* will be staged at the University of Michigan. The American National Theater and Academy is sponsoring a series of new plays at the Catholic University Theater in Washington and is leading off with *All Gaul Is Divided* by John McGiver, an ex-G.I. It is a farce revolving about the black market in France. A drama of diabolic possession, *The Kingdom of the Blind*, by Frank Ford will follow.

The Theater Project Acting Company of the State Teachers College in East Stroudsburg, Pennsylvania, gave a performance of *Home of the Brave*. Cheers for the Theater Project Acting Company. It is a play that should not be forgotten.

To keep alive such scripts and produce new ones might seem to be the most important function of the tributary theater, yet in the analysis of the A.N.T.A. (American

National Theater Association), who figured it out in percentages, what are most of the noncommercial theaters presenting? At least 95 per cent of the plays currently produced were retreads from Broadway and less than ten community or university theaters manifested real interest in producing new scripts! So what to do? One answer is the Southwest Drama Festival to be put on by Margo Jones and her Theater '47 in Dallas, Texas. This is sponsored by the A.N.T.A. in an effort to "decentralize the American theater." They will present four new plays and an Ibsen item, *Hedda Gabler*.

On Broadway, Eddie Dowling promises three interesting titles. First will be *Our Lan'* by Theodore Ward which was tried out this past spring by the Associated Playwrights, Inc. The others are *Congressional Baby* and *The Righteous Are Bold*. That we gotta see!

John Van Druten is reported to be writing on the campus scene. The new title may be *Professor White*. His *Voice of the Turtle* is said to have shocked the public and delighted the critics in England. John Garfield is to appear in a new play by Tennessee Williams, *A Streetcar Named Desire*. His last Broadway vehicle (We are not being funny. We are telling you.) was *Heavenly Express*.

—Marion Wefer

## radio

The editor of this department is hard at work every night and on Sundays too fluffing a sequel to *The Hucksters*. Publishers vying for the manuscript are tentatively calling it *The Hucksters Upsetting the Fruit Basket*. This book will be the popular writing of a six volume doctor's dissertation making a research into the annual mad scramble of network salesmen to upset the nighttime listening program of a competing network. In other words, as sure as Mutual gets Kay Smith completely away from Columbia, Columbia is expected to go to pot within a day, and competition from 485 Madison Avenue will be extinct. Another fall upset of fruits will be *Information Please's* moving over to Mutual. The network executives in the past few months have been playing no less than *Till the End of Time* on their brass hats trying to arrange programming so

that the seven o'clock program will be so good that you'll set the dial on their network and let it freeze. It's good to report that the fatalities from coronary thrombosis and ulcers of sales accountants (as they like to be called) are no worse this year than usual. And it looks as if all four networks will still be in the running for another year—each *still going to be* the top network very shortly and practically the only network afloat on the airwaves within just one more year! One of the biggest peaches to be pulled in this exciting game of radio fruits has been by N.B.C. There'll be a homecoming on *Your Hit Parade* at 9 P.M. with the return of Frank Sinatra. Long live The Voice! Long live N.B.C.!

The Radio Department of the Church World Service has put out a number of effective fifteen minute radio scripts appealing for food and clothing for the peoples of Europe. The scripts may be quite simply produced—by amateurs with little in the way of difficult sound background. They are written so that they may be done in small stations all over the nation. Contributions of food, clothing, or money may be sent to the Church World Service in care of the listeners' local churches. Scripts may be obtained free of charge from the Church World Service, 37 East 36th Street, New York 16, New York.

—Oliver Johnson

## records

Note:  *motive* is pleased to reinstate its records department and welcome Keith Irwin as an editorial associate. Naturally Keith is a musician, and on top of that in June he will manage to nab an M.A. from Northwestern and a B.D. from Garrett. Keith plans on teaching religion and philosophy in a college, so he's not stopping until he has knocked out a Ph.D. Keith now lives in Evanston and wants the world to know about his blonde, blue-eyed daughter, aged six months. Nothing could be finer, he says, unless it would be more of the same.

Do you like it sweet or solid? Are your preferences for the three B's or for Szostakowicz and Prokofiev? Or maybe you're a middler and like Strauss waltzes and *The Sorcerer's Apprentice*. If your tastes are definitely on the side of popular music—as if classical music couldn't be popular!—here are a few tips for your album collection—a couple of new ones by Ellington and Krupa. Krupa's is Columbia C138, and Ellington's is listed as Victor P182. Some hot platters in

both of these, and some good listening, too. If you like 'em on the unusual side let me highly recommend Columbia's album of Dorothy Shay, *Park Avenue Hillbilly*.

Predictions in the "swing" field, particularly when written for publishing a month after the prediction is made, are often quite futile, but we feel like launching out on a new venture, so if you don't own this disk as you read this column you don't have the hottest platter on the market. It's Art Lund on an MGM release with *What Are You Doing New Year's Eve?* It's strictly all reet in this corner, and the other side, *Naughty Angeline*, isn't bad either.

Folks who can't see anything but hot stuff, and stuffed shirts who look down their noses at anything more recent than Brahms, are both getting interested in and converted to something new by a fine gentleman named Burl Ives. Those who have heard his concert performances or his Friday night A.B.C. program should be thoroughly sold on the fine art of balladry by this time. He has a Decca album (No. 407) with a rich selection of folk songs and ballads in it. The Ives interpretation remains characteristically true through such diverse ballads as *The Eddystone Light* and *Rhody*. In your youth, early youth, that is, you might have been lulled to sleep by the melody of the latter. Ives switches from major to minor so slickly that he has his listeners shedding bitter tears for Aunt Rhody who's old gray goose is dead, before they discover that the fowl died in the millpond while standing on her head. We tried to list our favorites from this album the other night and found we had to include almost every selection.

There are a number of new releases in the classic field that are worthy of mention. There are also some that are high quality recordings from the point of view of tonal validity and orchestral interpretation, but are not first rate music. One of these latter is the new Victor Red Seal Release of selections from the Glazounoff ballet, *Raymonda*. Despite excellent use of the orchestra, picked up by Glazounoff from his teacher, Rimsky-Korsakoff, the music with one or two exceptions doesn't produce any audience response. Despite the Boston "Pops," perhaps because they've strayed a little afield, the music doesn't come to life.

However, Victor Red Seal has

two new releases that in almost every detail make up for the *Raymonda* mistake. They are good music and well recorded. The next time you're at your favorite record shop, pick up albums DM1131 and DM1129; give them a good listening, and then try to avoid the temptation to part with a few of your hard-earned shekels. The first one is Handel's *Concerto for Viola and Orchestra in B Minor*, arranged by Henri Casadesus, and played by William Primrose. There is some dispute about whether it is Handel's composition, or something composed by Casadesus in a Handelian or neo-classic style. Our own limited knowledge leads us to side with those who say Casadesus himself composed it, but whichever is true, the mellow tones of the viola with a very full string and woodwind orchestration soon bring one to real appreciation for the artistry here put on wax for your pleasure. Nuff said for this month, fellow fanatics, so for now, here's good listening to you.

—Keith Irwin

## books

Another  *motive* year begins and we're happy to be busy tacking up our platform again: "Some books are a waste of time; some books are fun to read; and still other books are essential." In a very presumptuous and arbitrary way we shall say which is which, and hope that you may be tempted, taunted, or shoved into reading something you would have otherwise ignored. If you should be so foolish as to spend good money for a new book or two each month then there'll be a brief huzzah from this corner. In case you're one of those who prefer book reviews to books, we plan to make this department almost useless to you by keeping our comments to the few words necessary to cast our vote for or against a particular tome.

*What Must the Church Do?* by Robert S. Bilheimer. Harper, \$1. The author of this fifth and last volume of the excellent Interseminary Series sat down to dash off a first draft of a summarizing volume, which in turn was to be whipped into shape by Dr. Van Dusen, Chairman of the Interseminary Committee. But Mr. Bilheimer, the Committee's secretary, did so well that Dr. Van Dusen contented him-

*motive*

self with the writing of the foreword. If I were writing the blurbs for Harpers, I would say of the Interseminary Series (five books for six bucks): "This is the best contemporary Christian writing on the market, at a price every intelligent college student can afford, and on subjects every college student should know if he wants to be intelligent." Too long for a blurb but you get the idea—a wonderful set of books, with volume five showing vividly the challenge now facing the Christian Church, its resources and hopes for meeting the challenge.

*What Is A Man?* by Robert Russell Wicks. Scribners, \$2.75. The dean of the chapel at Princeton University subtitles this book "A design for living that makes sense," and clearly and concisely sets down a system of faith that is sensible. You have the strange feeling that you are reading epigrams and finding them fascinating.

*Gentleman's Agreement* by Laura Hobson. Simon and Schuster, \$2.75. This best seller may be at your movie house by now. Still it's a diverting story which puts the cards on the table in this business of anti-Semitism. Its best recommendation is that many very nice people do not like what the author has said.

*Acres and Pains* by S. J. Perelman. Reynal & Hitchcock, \$2. Just a very funny book by our favorite humorist.

*Forest of the Dead* by Ernst Wiechert, translated by Ursula Stechow. Greenberg, \$2.50. Another but quite different study of a concentration camp from the inside. We enjoyed a brief visit with the translator, wife of an Oberlin prof, at the Lisle Fellowship, Watkins Glen, N. Y., not long ago. She put hours into the translation because she thought the book important. She is not alone.

The Federal Council of Churches has a Commission on the Ministry. Two samples of its publishing are just the thing for you if you have the slightest inclination toward the ministry as a life work. One is *Look At the Ministry* by John Oliver Nelson, a neat job of telling the story with good photographs and a minimum of text. The other is *A Young Man's View of the Ministry* by S. M. Shoemaker, a re-issue of "the classic presentation" of the challenge of the ministry. Each book is \$1.50, distributed by the Association Press.

*Clods of Southern Earth* by Don West. Boni and Gaer, \$1. Ordinarily I'm neutral toward most published poetry, but this collection has heart and punch which appeals. The democratic spirit of the South sings in these lines.

—Don A. Bundy

## social action

On July 25, the day before congressmen recessed to go home to fan their brows and their political fires, the House Armed Services Committee reported out a bill calling for universal military training (H. R. 4278). When Congress reconvenes on January 2, this proposal will be one of the first to be considered. Students thus have only a short time to decide whether they think the proposal is wise, and to let their senators and representatives know what they think about it.

What do you think of it? Of course, in general, the brass hats favor it: U.M.T. would provide many fat jobs for generals and colonels, and it would give them a lot more prestige and control over the common people. However, most of the educators, church groups, and labor organizations are against it. Some military experts think it would be a blunder, too. Brig. General H. C. Holdridge, Hanson Baldwin (military analyst for the *N.Y. Times*), and Josephus Daniels (former Secretary of the Navy) are among those who think it's a bad dream. We agree with the latter, and wish to summarize here a few of the weaknesses they observe in the plan.

1. It is based on the fallacy that a conscript army has meant national security in the past. Yet in World War II, France's army, built by peace time conscription and before the war said to be the world's finest, was nevertheless crushed and the nation overrun. Then in turn, Germany, Italy, and Japan, all of whom were defended by conscript armies, were defeated by nations who in peace time did not have universal military training.

2. It arises out of the illusion that military training can give the United States security in an age of atom bombs, germ warfare, atomic poison gas, jet planes, rockets, etc., all of which effectively by-pass the type of training provided for in this plan. The President's Commission that drew up this scheme ad-

mitted that the only real excuse for adopting it is national security. Yet it simply cannot provide security in this scientific age. To trust in conscript armies is to play the ostrich.

3. Although supporters of U. M. T. claim conscription would strengthen the United Nations, actually the reverse would be true. For our adoption of conscription would unquestionably give the signal to Russia that the armaments race is on, full scale, and soon there would be two great nations, antagonistically armed, either of whom would have military power far greater than any possible police force which the United Nations could muster. This clearly would weaken the influence of the United Nations in world affairs, and would hurl us back into the old muddle of nationalistic power politics, which always has led to rivalry and war. In fact, the report of the commission which prepared this plan of conscription strongly hints that if America adopts conscription, we could ourselves take over the police work of the United Nations for some time to come and deal with "threatening incidents" which arise. Moreover, the commission admits this might lead to war, for "There is always the possible danger that even a minor action of this type might be the spark which would ignite a world conflagration."

4. The plan for conscription is based on the dangerous assumption that war is inevitable. If Generals MacArthur and Eisenhower are correct, civilization absolutely cannot stand another war. Hence we must not assume lasting peace is impossible! Yet that is the assumption made both by the commission and the conscription proposal. How unfortunate it would be for America to make that assumption, for it soon would be shared by Russia, and a war would be inevitable.

(For a more complete statement of the weaknesses of the plan for conscription, and a statement of an effective alternative to it, write to The National Council Against Conscription, 1013 18th St., N.W., Washington, D.C., and ask for: *An Analysis of the Report of the President's Advisory Commission on Universal Training*, by Josephus Daniels and others. Write your congressman and ask him to send you a copy of the U.M.T. bill, together with other information he may have regarding it.)

—Howard Wilkinson

1947-48

# *motive*



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1. Robert E. Morin spent nineteen months in the navy before reaching his destination of Northwestern. He's now a sophomore and going to be a psych major.
2. Elizabeth McNairy will wield the gavel of the Wesley Foundation at the Women's College, University of North Carolina. She's a senior, on the dean's list, nuts about home ec, and all those little things you do around a home.
3. Alice Elizabeth Russell finds time for about every activity (good grades, too) at the University of North Dakota. She's a junior now and plans on a master's degree.\*
4. Roger L. Crossgrove is a junior and art major at Nebraska State. He says he's self-conscious in crowds even though he's been president of the Methodist Student Movement. Wants to mix art and religion in the future.
5. James Hansen is a junior at DePauw and is majoring in Bible. He's interested in youth work and may be a minister.
6. Evangeline Allison is a senior at Clark College, Atlanta, Georgia, and hails from Chicago. Her major is music, but she likes "just being with people" better.
7. Edward L. Hanna is in his last year at Syracuse where he is a Bible major. Plans to be a minister.
8. James W. Marquis is a junior at Stanford and a major in education.
9. Virginia M. Claxton is now on her fourth and final year at Allegheny College. She is majoring in philosophy and religion and hopes to teach.\*
10. Donald S. Ross is a sophomore at State College of Washington. His work with B-29's in the air forces has held him in good stead in his physics major.
11. Richard W. Cain is a sophomore at the University of Southern California and regional vice-president of the Methodist Student Movement.
12. David A. Rodgers is a senior in chem engineering at the University of Oklahoma. Chief interest is "living."
13. Eben Taylor, "an old infantry veteran," is now in his senior year at Wofford College, Spartanburg, South Carolina.
14. Barbara Butin is a music major at Smith. She's held many positions during her three years there and has been active in sports as well as music.\*
15. Ivan L. Nickerson has gone this year from Wesleyan (Connecticut) to Harvard Divinity School.\*
16. Helen Houg is in her third year at Cornell (Iowa). Her major is in history and political science.

*our eyes and ears*



# STUDENT EDITORIAL BOARD

17. Royce M. Hilliard has found the rigor of life at Iowa State comparable with his combat service in Italy. He's been prexy of the Wesley Foundation.
18. Ruth Taylor is a senior at Huntingdon College and is serving her second year in the Student Christian Association cabinet. Her plans include studying for an M.A. and teaching.
19. Lawrence D. Gorrell, at the University of West Virginia, is active in YMCA and Wesley Foundation work. He plans to teach social sciences.
20. George M. Ricker, in addition to doing a bang-up job on the *motive* board last year, managed to be number "two" man on the tennis team. His plans include being a minister and then a teacher.\*
21. Kenneth S. Jones is a senior at American University and is majoring in religion and philosophy. He is an assistant at the university church.\*
22. Donna Hollinger is pursuing her life interest in painting at Hamline University. She hopes to teach art and illustrate books.\*
23. Henry L. McLeod, Jr., is a business administration major at Duke. In two more years he plans to make big business of running a farm.
24. Dorothy Alice Pierson, after two more years at Illinois Wesleyan, plans to teach music so she can study drama and creative writing on the side!
25. Winona Dillard is a student at Willamette but is going to take work this year, or a part of it, at the University of Mexico.\*
26. Buford E. Farris' chief interest is his family, although he works with the Wesley Foundation at the University of Texas and manages some good grades too.
27. Sarah Pulos is now launching out on her third year on the editorial board as a representative of the University of Arizona. When she's not all mixed up in *motive*, she contemplates a teaching career and marriage.
28. William R. Crout is interested in long-haired music and doctoring aches and pains. But the business at hand at Millsaps College, Jackson, Mississippi, is learning to be a medical missionary.
29. George E. Todd is in his third year at Denison University after jeeping around the E.T.O. with the Eighth Armored Division.
30. Phyllis Stickland, better known as Dorothy, is madly in love with college life at the University of California, Berkeley. Journalism is to be her forte.
- \*Second term of service on Student Editorial Board.



## CONTRIBUTORS

- THOMAS S. KEPLER is professor of New Testament at the Graduate School of Theology of Oberlin College. Dr. Kepler is the author of **Credo: Fundamental Christian Beliefs and Contemporary Thinking About Jesus**, as well as numerous popular and scholarly magazine articles.
- J. MILTON YINGER is a professor of sociology at Oberlin College.
- NEWELL S. BOOTH, JR., is a student in Boston Theological Seminary.
- HERMAN WILL, JR., is administrative assistant of the Commission on World Peace of The Methodist Church.
- DOLORES SULZMAN was graduated from the School of Journalism of the University of Kansas.
- EVERETT M. STOWE is executive secretary of the Committee on Friendly Relations Among Foreign Students (347 Madison Ave., New York 17, N. Y.).
- MARJORIE CLARK was graduated from Kansas State College this past year. At present she is living in Trenton, Nebraska.
- MURIEL LESTER is founder of Kingsley Hall, London, England, international secretary of the Fellowship of Reconciliation, world lecturer, and the author of many pamphlets and books.
- RICHARD T. BAKER is a professor in the School of Journalism of Columbia University and associate editor of **World Outlook**.
- VON OGDEN VOGT is minister emeritus of The First Unitarian Church, Chicago, Ill., and author of **Art and Religion**.
- OLIVER R. WHITLEY until recently was a chaplain in the U.S.N.R. He now is in St. Louis, Missouri.
- PALMER VAN GUNDY is area director, San Joaquin Valley area, of the National Conference of Christians and Jews.
- ALBERT LANIER, student at Black Mountain College, has done the drawings appearing on pages 32, 33, and 35.
- GREGOR THOMPSON, art consultant to **motive**, has done the drawings on pages 21, 22, 26, 27, 48, and 49.
- JOANA SAYLOR did the drawing on page 28.

## MOTIVE STAFF

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## COVER ARTIST



Howard J. Bascom has now executed three covers for *motive*. For October 1945, he stirred our feelings with his insights into good and evil, and the lightness and the darkness of our world. In December 1946, he made us aware of the vast and intricate economic problems which beset our generation. This month, he has symbolized the web of complex relationships among religion, art, and education, and he has made the center of this web (to which these relationships go and from which they derive) the basic unit of the family. Howard Bascom believes the quality of the family is determined by its relationship to these three aspects of life. It is indeed a pleasure to have Howard start off another year of *motive*. We hope that we may continue to benefit from his studies in fine arts at Ohio State University.

## MOTIVE 1947-48

This last year and this summer also, we've been listening to the questions that you ask—the big ones and the mighty ones about the meaning and the purpose of this living that we're doing. Like you, we dislike the person who thinks he has all the answers, but we do like the person who asks the questions, you know, the student who always makes classes and discussions much more interesting because he asks the questions and puts them in a thought-provoking way. We've had our questions too, the age old kind that keep bobbing up and never seem to flatten out with answers. Yours and ours together, strangely, and yet not so strangely, are the same. These are the mighty questions that anyone will ask who thinks at all about the kind of living that has meaning, scope, and purpose for the living of this day—the kind, we hesitate to say it, that you and all of us will call religious in the best meaning of that term. And here they are, all eight of them: (1) What are the minimum essentials of belief for genuine religious living on the American college campus? (See pages 12 ff. of this number.) (2) How do minimum essentials of belief express themselves in religious living on the campus? What is religious living anyhow? What are the signs—long face, drip, goody-goody? (3) What inevitable changes does campus religious living bring into our personal and innermost lives? Religion comes from within and goes without, but it must start within! (4) What changes are inevitable in our relationships to people when we are living religiously on the campus? For instance, to boys, to girls, to faculty, to parents, and to —? (5) What inevitable changes does campus religious living make in our activities, clubs, courses? Religion affecting fraternities and courses? Well! (6) What inevitable changes does campus religious living bring into our relationships to the totality of our world? We are citizens of one world, or are we not? Religion is a world-embracing thing, or else? (7) How, specifically, can we underpin and construct decency, fair play, justice, in our political and social order on our campus in such a way that our work can reverberate throughout the world? A whopper! What with vocation and life philosophy involved! (8) What are we like when we are truly alive, when we have found our fullest expression, when we possess real power, when we are well-rounded, when we are released for life? And the answers? We just don't have them all complete, but what we do have, and here's a large part of our magazine for the year, is the experience and testimony of a crowd of witnesses, the students, faculty, men and women outside of, but understanding, the campus, who are giving us their answers. Look at the names of people who have written for this number and who have crowded our pages for the last seven years to give us their answers, not the answers. For you, with them, must answer too!

Religion is communicated when it is expressed. To have it become a part of our lives, we must use the insights, imagination, and vision of the artist. So in our pages this year, we will call upon the artists, the men and women who will tell us how through the motion picture, radio, drama, painting, music, literature, speech arts, and dance this intelligent, serious, and purposeful living can best be expressed. This is the most ambitious analysis we have yet attempted. We think it will be exciting, and we hope that you will think so too.

The absolutes! Throughout the year we are

*motive*