

FOR  
THE  
GOD  
OF  
THINGS  
AS  
THEY  
SHOULD  
BE



Cincinnati Art Museum

THE PINNACLE

ROCKWELL KENT

*And no one shall work for money,  
And no one shall work for fame.  
But each for the joy of the working,  
And each in his separate star  
Shall draw the things as he sees them,  
For the God of things as they are.*

This verse, along with Kipling's *If*, probably hangs above more desks than does any other motto. At one time it seemed right, at the time when a young man needed a shot of self-confidence along with his idealism, a lot of belief that someday his values and accomplishments would be recognized. For the meaning of the lines was both a tonic and soporific to the postadolescent boy who looked for a world where each man might work for the joy of it and each might construct his life according to his own pattern for the "God of things as they are."

Experience and a longer life do not change the seductiveness of the concept of an ideal society. "Things as they are" are not good enough for anyone with idealism worthy of the name. The pathetic thing about present-day man is that he lives in a society in which almost any change would be a change for the better. He need not even dream of a better world. All he needs to do is be decent to the clerk in the store, or treat the waiter in a restaurant as if he were

a human being, and he is bettering a pretty bad world. If he should venture to go the second mile with someone, or forgive an enemy, if he should show understanding to a person who does not readily fit all the accepted molds, he is likely to be thought of as a person who "just goes too far." If he lives as if all men were his brothers and as if the world were one in actuality, as if a world government were possible because he, himself, wanted to give up the sovereignty of his own country—if he is so wild eyed and so impractical as to believe and practice any of these things, he is likely to be considered an impossible idealist. And today the world's fate rests with the "impossible idealists."

The Christian student on the campus needs to be just this "impossible idealist." He needs to know and understand the state of things as they are, and, at the same time, to seek and find the way to make things as they ought to be. As things *have been* and as they *are* is the burden of his studies. The library is crammed full of experience of the "has beens." It is likewise the depository of things as they are. And every now and again it reveals the glorious prospect of things as they ought to be. Sometimes this vision is released in the classroom when a scholar dares to be an idealist, too. The truly Christian student lives to his fullest capacity in the midst of the things as they are while he works unceasingly to bring about the conditions that will make the things as they ought to be. This is his glorious adventure—he lives in the present, deeply, wholly and with abandon—yet he lives for the future which he hopes through his life and that of his like-minded fellows, will be more nearly as things ought to be.

In this he is like Jesus of Nazareth who lived "each moment worth of sixty seconds distance run," yet who lived with such profligacy for a future society that he abandoned all the accepted securities of happiness. For Jesus was a man who could start a person on a second chance, help a wedding celebration have the proper attributes to make it successful, stop to talk to a hounded woman at a well, and then, almost without a change in attitude, talk of a blessed community in which the meek inherit the earth and the poor are guaranteed the kingdom of heaven. He was the world's greatest practical idealist who, while he worked with broken and faulty men in close fellowship, left them a legacy of perfection through his preaching and his example. He was the first to see that the joy and happiness of life were the joy and happiness of dissatisfaction with things as they are which drives one to the adventure and romance of living to make them the things as they ought to be.

The campus these November days is a community of persons who are on their way from the present to the future. Here more than any other place in society is futurity. The campus is both livest present and the most hopeful future. The truth is here to find, here to understand and to make come alive in everyday living.

"Life, like a dome of many-colored glass"

does still "stain the white radiance of eternity." Yet the radiance of eternity can be seen here—that is the important point. A few will see it and walk in its light, not knowing how great the price of seeing is. Others will see it and pay the price of seeing, the price of hard work, discipline, depth living and true loving. And the difference between the things as they are and the things as they ought to be will be the narrowing difference made by the living of idealists who see and know perfection and who live daily in the "as things are" atmosphere, working unceasingly to make their dreams come true.

# Take Every Thought Captive

*is the sobering and exciting responsibility of the Christian student as he presents his mind as a living sacrifice.*

ROBERT HAMILL

CHRISTIANITY HAS ALWAYS respected the life of the intellect. In the early centuries of the Christian Church, the services of some of the best intellects were at its command. During the Dark Ages, the priests and monks were the professors of the times. Universities have often been the centers of new life in Christian awakenings. In the first generation of Christians St. Paul was able to say, "not many wise are called," but the trend in later times has been toward the "wise." Visser 't Hooft, Arnold Nash and others made the arresting observation recently that "whereas the early Church was essentially of the proletariat, and in recent years it has been largely middle class, increasingly now it is from the intellectuals in Europe and America that the Church draws its greatest strength." This lays a sobering and exciting responsibility upon the Christian student.

The major task of the Christian student is to be a student. He goes to his desk as to an altar. He studies with his whole heart and his single mind, because God has called him to that vocation.

The Christian student needs to recover the conviction that real work is done in the mind. The mind is stronger than muscles; the brain can do what the fist cannot. The world's agony, obviously, will not be soothed by a new supply of scientific gadgets, not by a tougher concentration of power even against Russia. The major perplexities of mankind need to be confronted with sound thought matured in a congenial spiritual climate, and the resultant emotional discipline which such thought generates.

No one, however, feels quite so frustrated today as the intellectual. The man who works with his mind, and the student who "withdraws," so people say, from the "real world" of making and trading things, these, more than others, feel a strange sense of futility. The volcanic eruption of emotion and irrationality caused by the last war seems to discredit forever the labors of the intellectuals who had pathetically little effect on the course of events! Even in peacetime pursuits, ideas do not seem to weigh heavily in the world's scales. The artist, writer, teacher or minister who deals with

seeming intangibles is rewarded with intangible satisfactions, whereas the doctor, engineer, business executive and scientist (not to mention movie actor and professional athlete) are paid with hard cash and popular esteem for their very obvious products. The low regard in which the intellectuals of the day are held causes the unwary intellectual to discredit himself, unaware as he sometimes is of the fact that low regard is part of the problem, not part of the solution.

H. A. Hodges, in speaking about the contending political powers in Europe, says concerning the Christian student: "... his real work is done invisibly, in the imagination and the intellect, where he must labor to penetrate to the heart of conflicting doctrines, to the spiritual attitudes underlying them, to experience in himself the intolerable tension of their mutual antagonism, and in the exercise of Christ's royal priesthood, with which as a member of Christ he is clothed, to present the suffering world to the Father. This is the peculiar liturgy or service of all who live the life of the mind. It is their peculiar share of the Passion of Christ. It is theirs to see and endure not so much the broken body, the torn flesh of the world, but its twisted and distracted mind, and, uniting its suffering and their own with the suffering of Christ, to pray prevailingly. Where this is done, the scholar's or the student's work is transfigured, and its place in the never-ending dialogue between God and man in Christ becomes clear."<sup>1</sup>

**S**ERIOUS and concentrated theology! It does say this, at least. Honest work is done in the mind. Thinking is a Christian task. Ideas have consequences, and an idea whose time has come is worth its weight in pure uranium. Ideas determine the climate of a culture, they rule men's minds and hence dictate behavior. The idea of nationalism as a man's highest duty has no substance except as an idea, yet it wields terrific power. The idea that nothing is right or wrong except thinking makes it so, this concept of moral relativism is perhaps the most dangerous

<sup>1</sup> *The Christian in the Modern University*, University Pamphlet No. 3.

idea afloat in the intellectual currents of our time. The idea of a world order where nations shall beat their swords into ploughshares and learn war no more, that dream exists nowhere but in men's minds. Has it no worth, no destiny? The Christian student must first recover a belief that ideas are worth having, and that true ideas are the determinants of tomorrow's world.

To lay hold of true ideas, the student must accept the disciplines of study. Though many people can name them, not many can see that the intellectual disciplines are really spiritual virtues and have special claim upon the Christian student precisely because he is a Christian. Baron von Hügel with an artist's touch describes them:

"The intellectual virtues—candor, moral courage, intellectual honesty, scrupulous accuracy, chivalrous firmness, endless docility to facts, disinterested collaboration, unconquerable hopelessness, perseverance, manly renunciation of popularity and easy honors, love of bracing labor and strengthening solitude—these and many other cognate qualities bear upon them the impress of God and his Christ."<sup>2</sup>

*The disciplines of study are not just tricks of the student's trade: they are, in themselves, obedience unto God.*

"Scrupulous accuracy and endless docility to facts" are not mere scholarly attainments; they infer a humility of soul that is rooted in the willingness to check one's own pretenses and prejudices against the "givenness" of the actual situation which God has created; they root also in the glory of the Incarnation, for in that actual earth-bound event God became subject to the brute facts of human history and physical limitations.

"Candor, moral courage, intellectual honesty" are not mere tools of scholarship, but the beginning of self-knowledge; the recognition that man is finite, with limits to his knowledge. He is a man, not God, and he is infected with the original sin of pretending to know more than he does know, and of wanting to eat of the apple tree so that he can know all

<sup>2</sup> *The Mystical Element of Religion*, Vol. 1, page 79.

things. Humility is not so much a virtue of the mind as it is a necessary bowing of the *soul* preparatory to alluring the mind to make headway.

A synthesizing effort (though von Hügel does not list it) is an intellectual virtue, for it is the effort to bring meaning and coherence into all one's studies. This is not a mere desire to know all things; it is rather a confession that truth is *one*, and comes from *One*, and that only the whole truth can be wholly true.

"Disinterested collaboration" with other scholars without thought of who gets the credit, is not merely the sign of morale in a good research laboratory, it is chiefly the means by which a man loves his neighbor, a demonstration of the second great commandment.

THUS we could point out still further that the intellectual virtues are basically spiritual virtues and are most binding upon the Christian student. "In fact, the Christian should be a more wholehearted and single-minded student even than a man who pursues truth for truth's sake, because he knows that it is the vocation to which God has called him.<sup>3</sup> "For God's sake" is a motive higher than "for truth's sake."

The Christian is commanded to love with all his mind. That allows no flabbiness, no slovenly study habits, no academic alibis. God is honored by moral uprightness, and by the right use of gifts such as competence in sports, cultivated artistic taste and intellectual grasp. Undisciplined study habits and uncriticized opinions dishonor him, even when they are characteristic of the president of the student religious group. How many students actually pray for their studies, for the work of the university, except in the words of the semester-end prayer, "O Lord, help me to pass this exam," or, if he is more enlightened, "O Lord, give me a calm mind so I can remember all that I've memorized!"? Phillips Brooks tells of his classmates who were serious students but who never darkened the door of a church. When he arrived at seminary, however, the students there invited him to a prayer meeting, where he heard them pray and testify with such fervor that he was ashamed of his own coldness of heart. Next morning, unfortunately, he heard those same students confess one after another that they were unprepared for the day's assignments.

A Christian student should begin the measurement of his love for God by looking at his grade point. A Christian student group ought likewise to have a grade point average higher than the campus. If it doesn't, let it drop its folk dances and forums, yes, even its worship

services, and organize study halls with tutors and profs. "Thinking is a form of worship." That is true only of certain kinds of thinking. Is it true of the kind I am doing is a question every student ought to ask himself. A Christian student need not necessarily have a high IQ, but he must study with all the brain he has. *The major task of the Christian student is to be a student, because that is the work to which God has called him.*

THE second task of the Christian student is to make a serious study of the Christian faith. He is now pathetically illiterate about his faith. He cannot pass a third-grade examination on its fundamentals, much less draw upon it for comfort in time of trouble, courage in time of testing, or direction in time of confusion. He cannot become articulate about his convictions because they are not realities for him, so that his task becomes not merely the expression vocally of his faith in systematic order, but especially the creation of it within him as a lived fact.

No wonder the Christian student is at sea religiously. His ignorance is spectacular. In a sophomore course in Bible last year, the members of which came from religious homes and attended Sunday school, some amazing stupidity on the final examination was shown. *Time*, in telling the story, quoted the professor as saying that their Christianity was "distorted, confused, and almost absurd. . . . Out of the fifty in the class, there were eight or nine literates." The rest had the general impression that there is no difference between the Old and the New Testament; that Jesus appeared "here and there through it all, tempting Job, helping the prophets, and giving the Ten Commandments to Moses."<sup>4</sup>

In the last few years, Ruth Isabel Seabury has surveyed some 4,000 students, asking them seven questions. Her discoveries are pathetic. Only thirty per cent were able to name correctly six people who knew Jesus personally in his earthly life. To the question, "Give five events of Jesus' life" they gave fantastic answers and included "the flood" as one of the events. Miss Seabury says that the answers to "Why have a Church?" are the most devastating, with about twenty per cent having more appreciation than is expressed in pious phrases. When she asked, "Do you think there is anything required of you in attitude or conduct because you are a Christian? If so, what?" about one-fourth said "no," and the others were very hazy in what they thought this meant.

Even more tragic than their ignorance, which can be accounted for, is the easy

tolerance of religious differences, treating them as if they did not concern anything important. Richard Baker tells a story of China of a century ago. "On meeting, two Chinese would ask each other, much in the manner of commenting on the weather, 'To what sublime religion do you belong?' Each would answer, and the other would burst into praise of his friend's choice of religions, as politeness demanded, after which they would both sigh and repeat together, 'Ah, well, religions are many, reason is one. We are all brothers.'" Religion seems to the modern student to be a private matter. Every man has a right to his own opinion.

Is it any wonder that A. J. Coleman can make this judgment:

"Without such a tradition (the Christian conceptions and convictions) upon which to depend for guidance, the scholar is lost in a whirl of values and a chaos of intellectual loyalties. He becomes a sort of polytheist: Christian in the domain of private morals, humanist in his view of history, determinist in his concept of nature, materialist in economics, or whatever other bizarre combination may result from the impact upon his thought of the various conscious or unconscious ideologies of his teachers. A dealer in cheese who knows the various kinds of cheese . . . is much superior to this so-called intellectual who accepts all sorts of mutually contradictory conceptions as equally valuable and equally true."<sup>5</sup>

It follows from this, as Coleman says, "that every Christian intellectual should be a theologian. Not in the sense of having a thorough knowledge of the Greek Fathers, but a *lay-theologian* who tries constantly to discover how God acts in the particular area of life which is his special concern. . . ." Such a serious attempt to study the Christian faith will require students to form study groups, perhaps with professors as fellow students. They will explore the Christian faith in its major tradition, and find to their amazement that there is a large consensus of conviction about major Christian matters among the major Christian thinkers. As they progress, they will attempt to clarify the meaning of each doctrine, and push it as far as they can—much as mathematicians push after the full meaning of pi, beginning with the rough approximation of 22/7, on to 3.14159 . . . figured out to 156 decimal places. They never reach the final clarification of any absolute truth, but they push on toward it. But above all other values in such a pursuit, students will find that Christianity does not consist simply of the Golden Rule and Ten Commandments, but it is a way of thought, a set of convictions which claim to be the truth,

<sup>5</sup> *The Task of the Christian in the University*, page 80. (Continued on page 42)

<sup>3</sup> *Christian Obedience in the University*, a CSM pamphlet, No. 24

<sup>4</sup> *Time*, April 19, 1948.



SOCIAL PRESTIGE

ROBERT HODGELL

# Prerequisites for a Required Course

are what the characteristics of a Christian student might be called  
says the dean of the chapel at Syracuse University.

CHARLES C. NOBLE

HOW CAN A STUDENT be a genuine Christian on the campus without being as obvious as the proverbial sore thumb? If this means being a pious sourpuss, a zealous kill-joy, or an unctuous busybody let's stop right here; we'll have none of it! There are, however, positive qualities that should be characteristic of the real Christian on the campus. Even though they ought to be obvious, let's take a look at them.

*The Christian student is a normal human being.*

He rejoices in the intelligent use of the appetites, desires and needs of his body and spirit as gifts which have come from his creator. Jesus did this. Certainly he participated in the usual social activities of his time and, as a result, he was condemned by some of his strait-laced contemporaries for his lack of asceticism. He seems to have enjoyed life; so does a modern Christian.

This way of life, which we call Christian, if it is properly understood, is one of affirmation rather than negation. It puts its faith in "Do's," not "Don't's." It emphasizes the constructive, creative outlets of human nature instead of insisting on cramping natural vitality. The Christian student cares for his body because he realizes it houses the spirit of God. He takes pleasure in clean, considerate human relationships as a decent social being. He wants his mind to be stimulated and informed; he wants to enjoy song and laughter that lift the heart. He seems to discover and respect the life-releasing laws of God, and to find power in them.

The weaker human being deteriorates through his indulgences, but the more normal man uses life richly in harmony with the laws of the universe.

*A CHRISTIAN student is fully aware; he is spiritually on the qui vive; sensitive to the unseen. He knows that man cannot live by bread alone; that to find life's meaning one must have insight. This requires the training of what might be called the inner ear and eye. He is conscious, above all, of the mind and presence of God in all life.*

Because of this he exposes himself

eagerly to truth, beauty, and goodness; to orderliness, harmony, and love. Quality in values comes to mean more to him than mere quantity. Not how much, but how excellent becomes the test of achievement. As he recognizes how weak and unworthy he is, he senses his need for God, and through his penitence he seeks renewing power.

To know God in all aspects of his creation is to find a new sacramental significance in life. The world is seen as the gift of the creator and all people as the children of one father. This causes him to reverence all life and to regard stewardship as his greatest responsibility.

He is aware of the value of all individuals and he considers all relationships sacred. He lives with continual gratitude for life and drinks "the cup of joy with awe."

If he is fully aware he sees the colors that might be neglected at the far ends of life's spectrum.

"Life has loveliness to sell,  
All beautiful and splendid things. . ."

*A CHRISTIAN student is dynamic.* No Christian rubber-stamps the status quo, for Christianity has always been a ferment as well as a leaven. This means prophetic living for him, without losing a sympathetic kinship with the time in which he lives. How pathetically true it is that things are not what they ought to be. The Christian student has an obligation to say and to do something about how things ought to be.

Some well-meaning students will conform to the established order they find at college, joining Greek letter societies and entering into the conventional whirl of activities. Others will make their extra-curricular contributions without concern for college honors. In any case, as Christians, they will exert their influence to lift the level of whatever activity they choose.

The dynamics of Christianity require a dual role. One must be cooperative in his college environment, yet at the same time he must always be constructively critical. One must be tough-minded in standing for his Christian convictions,

yet always open-minded to new truth. While one rides the wave of the present he must be providing the impulse which starts a new wave and changes its direction. It is the job of the Christian student to alter the moral and spiritual climate so that the good will flourish and the evil will die.

*A CHRISTIAN student is competitive.* He does not seek to surpass his fellows in the usual gains and glories of the campus, but he does seek to outdo himself in a maximum contribution to human welfare. He competes with his own moral inertia. He measures his attainment against his own potentialities.

He is not a victim of heartbreaking and frustrating comparisons with brighter or more clever students. He judges marks, honors, and trophies in the light of their real purpose and usefulness. For the most part a man certainly makes his own patterns and seeks his own level. The test for the consecrated student comes in his asking whether he has done the best he could for his fellow students and ultimately for all humanity—through the channels best suited to his aptitudes.

This is a process of growth and the attainment of stature, "until we all come of a full-grown man, to the measure of the stature of the fullness of Christ." For a Christian it is the standard of Christ that spurs him on, and not the mere approval of the crowd, tempting as that is.

A Christian always strives to understand the will of God and to live it, inspired by the example of Christ, and empowered by the faith and worship of the Christian fellowship. His aim is to realize Christian stature in himself and others and to remold society through persons motivated by the life of Christ.

*A CHRISTIAN student is a loyal person.* A man cannot become a "self" without loyalties. In college the process of growing from a dependence on things to a realization of self reaches its climax. It is an age when all powers are organized around certain life-loyalties. Up to the college experience, the student's life is largely the result of a number of forces;

(Continued on page 44)

In spite of Malthus and painless childbirth, there can never be overcrowding in regions where halos are worn. College students are as carelessly un-Christian as are their pagan mothers and fathers. Maybe, somebody suggested, they don't realize how or where they might be falling short of the ideal that makes for the Kingdom of God, or maybe they realize something's wrong but don't know what to do about it, like "The Arm" on a football team when he loses sight of the guy who's supposed to give the signal.

Working on the assumption that students might be interested in finding out what their status is, **motive** conducted a Kinsey Report Plus. A list of things students usually are interested in was sent to representative students across the nation. They were asked to consider themselves and their classmates and to write down what actually is the prevailing attitude toward each "concern" listed. **motive** sent the same list to a group of adults who work with students. They were asked to write down what the prevailing attitude **should be** for each "concern" listed.

The results are presented on the following pages, like this:

CONCERNS    AS THEY ARE    AS THEY SHOULD BE

Line forms to the right for weighing in. Keep your own score card, and if you should sprout a halo, don't be frightened. Think of what would happen if **motive** could run the same poll later, with only one or two changes, like this:

CONCERNS    AS THEY WERE    AS THEY ARE

# The Concerns of Students

AS  
 THEY ARE  
 AND  
 AS THEY SHOULD BE



D.C.

## CONCERNS

## AS THEY ARE

## AS THEY SHOULD BE

## SPORTS

Necessary to keep "school spirit"; students avid spectators, more concerned with interschool competition than sports for sports sake, but not so "rah-rah" as before the war; highly commercialized; emphasis on winning puts other values in shade; still a matter of tail wagging the dog; athletes often too narrow in specialization, not all-round students; like excitement and social affairs that go with it; cause of seasonal hysteria.

Concerned with welfare of every student on campus, an exercise and entertainment, never as an end in itself except temporarily by students especially gifted; openly support moves to eliminate commercialism and discrimination in intercollegiate games; favor increase in allotment of money, staff, facilities, for intramural; support efforts to provide facilities for co-ed sports; seek to create new games wherein cooperation is the motive.

## SOCIAL LIFE

Prime concern; operates on a superficial level which is escapist; not uncommon to get "looped" once a week; comes before everything else; students have "go-itis"; studies incidental to college life; college exists for social contacts; too much concentration on dancing; no general recreational life connected with social life; costs!; couldn't find a mate without it; most of boy-girl relations tie in here.

Democratic, inclusive, varied, creative, conducted so that the interaction of persons will develop the personality potentials in each one participating, so that group feeling and loyalty are achieved within a group without producing cliques; emphasis on simplicity and economy without sacrificing beauty and form.

## LIVING RELATIONS

Crowded, casual, congenial; students all alike—good guys, good sports; friendships not developed creatively; room is poor place for study; want comfort in living place and to make friends elsewhere according to interests; group feelings give many a sense of security; extremely personal level, with little privacy; no chance to be alone; training ground for superficial living; creates "good sport" type.

A center for deepening fellowship which goes beyond "back slapping" and "tie borrowing" stage; allow maximum of self-government; develop cooperative dorms and eating places not only for economy, but to keep in touch with the manual labor that is necessary for them to live; equal treatment and regard for all regardless of group membership; nonsectarian and unprovincial outlook; development of Christian qualities and disciplines; growing community spirit.

## SEX

Everybody interested, all involved in some way in problem of sex and have to make choices sooner or later; number-one bull session topic; not much evident awareness of any compelling Christian demands; have self-centered relationships; eager for information; the New Testament of sex is the Kinsey Male Report and the anticipated female report; think it's a good idea, here to stay; many forms of sexual self-indulgence; serves as end in itself rather than part of larger experience; want information but would like most information to confirm individual's patterns and desires.

Reverence and gratitude for the sex impulse as a means for living creatively in every sense of the word; a means to personality growth; pleasant anticipation of fulfillment of the divine intent; ought to be associated more with morality; atmosphere wherein group pressures do not demand surrender of values. Sex life should never be exploited; should not involve others in experiments before marriage; should be more understanding of the sexually unorthodox; not restraint and negativism, nor Puritanism, but development of normal urges, with expression aimed at future marriage relationships of husband and wife; enjoy wholesome associations with both sexes.

## MARRIAGE

"It's a wonderful thing, let's try it sometime." Want more discussion groups and courses before marriage; average student has faith in success of own marriage, ignores pitfalls in his case; thinks there is too much divorce; "vet" situation on campus has changed attitude for the better; girls prepare for jobs with eye on the altar; married students make better grades, study more.

Commitment of self to a mate and God, which requires a spirit of self-denial, selfless giving, and consequently results in the complete fulfillment of self; through companionship build an atmosphere into which new personalities may be born and prepared for Christian living, through precept and example promote classes and social environs which will contribute to effecting above relationships; a desirable state for some but not for others; recognize that divorce is not a natural and easy way out; attitude should be, "What can I give?"

PARENTS  
AND HIS HOME

Loyal, yet neglectful; casual regard for advice, but money welcome; ignore sacrifices and love; feel little genuine understanding or close fellowship; viewed with increasing respect; taken for granted; desire more independence except financial; nice to see them for a short while; analyze critically; you got to break away sometime, might as well be now; often cause of honest endeavor to be successful and worth while; week-end exodus to see parents, save money and see old "gals" or fellows.

Recognize obligations; honor desires of parents in so far as they conform to Christian principles and purpose; maintain personal ties; respect opinions of parents; never be ashamed of home or parents because of lack of social position, culture, or wealth; share new experiences; appreciate them without being bound by them; should study to make home a laboratory in Christianity and democracy; attain independence but retain love and respect; don't try to "bring up" parents.



**FACULTY**

Are they human beings or impersonal gods? Too wide a bridge between faculty and students; too many are underpaid; often interested but unable to give attention; some respected for their accomplishments and methods of approach; sometimes doubt their abilities; good relations if professor's technique is good; too many inexperienced and unprepared; faculty corresponds to management and students to labor in relationships; most concerned with students only during short classroom period; often considered friendly enemies.

**VOCATION**

"Gotta make a living and this is what I'm most interested in." Many still looking around for something that they "like best" or are "really interested in"; want to make better-than-average salary in a job with prestige; important because it determines social and financial standing in the community; great interest; some sense of Christian mission, but very limited in numbers; little sense of responsibility to mankind.

**STUDIES**

Secondary to social life and extracurricular activities; can't be allowed to interfere with "country club" life; grades don't necessarily reflect what you know anyway; average intellectual curiosity and motivation are missing; undisciplined; a few are interested; most study as little as possible but buckle down when necessary; others can't minimize studies because of registrar; O.K. as long as one passes; "smart" students get out of everything they can; degree really important; not a good idea to do more than you have to.

**FINANCES (NOW)**

Not an acute problem for most; many have to skimp and work a bit on the side, but have spending money; general carelessness in spending; concern in getting more. "Wish I had a car. . . ." Extravagance; unhealthy attitude about spending government money; sorority cramped because university allowed one hundred and twenty-five dollars expenditure for "rush week"; GI Bill a godsend.

**ECONOMIC STATUS (LATER)**

Preparing for higher paying jobs; money important; want to make a "killing"; expect high return for education; want to contribute to society and maintain high standard of living; want economic security; great expectations; "after all, what am I going to college for?"

**PERSONALITY**

"I have two. . . ." Most important in any field; made, not born, and college is place to develop it; eager to improve; little individuality; some got it, some don't have it; make yourself likeable; everybody wants to be liked.

**CLUBS AND ORGANIZATIONS (CAMPUS)**

Too many; boring but sometimes unavoidable; often the chief interest; give opportunity for student leadership; often do more than classroom; nearly everybody belongs to one or more; active interest; too many honor organizations—lose meaning; "organization conscious"; but the best place to develop one's personality and abilities; lead to BMOC status and membership in ODK.

Should seek to stimulate interest, not just pass along facts; encourage a personal relationship between teacher and student in order to exchange philosophies for living, share in learning process; students should be less skeptical, should not blindly accept everything the professor says, should feel free to question; should feel gratitude and respect for good intentions; demand real stuff from them, putting pressure on for quality instead of laxness.

Choose, don't fall into, one; should be an inner conviction that "This career is what I must and ought to follow; no matter where I labor, I shall do so in partnership with God for the profit of men." Vocational counselors needed; vocation will enable one to live out effectively his Christian convictions according to his knowledge and skill; a work which one does in relation to a total living process. All work must have religious significance.

Avenues of personal development and widening the basis of appreciation and understanding; refuse to cheat, do work thoroughly, give oneself opportunity to effect mental discipline and intellectual insights; deserve more time and attention than any other activity; give vocational preparation and enlightenment on personal-social issues of the day; freedom to explore fields of individual interest without sacrificing scholarship; creative attitude.

Allot money with view to maintain personal standards and to support realistic needs in community and the world; seek to eliminate from personal and campus activities unnecessary expenditures; spend money for education in terms of what he will return to others; express Christian purposes both through earnings and expenditures; should begin to practice principle of tithing and stewardship; responsible to self, church, and community.

Income not an end, but a result of service to society; to have what is needful for reasonable life for family is all a steward of God is entitled to—anything over this must be given to those less fortunate; concern should not be monetary, but in terms of contributions to economic status of everyone; recognizes the ease with which he rationalizes his compromise with the primary objective of service; if economic success comes he must work out Christian solution.

Seek to effect within one's own life those qualities that make a Christian person; develop habits and skills which interest and serve others; treat persons as potential sons of God; free from self-consciousness, thoroughly absorbed in things external from self; should not be confused with a deeper thing, character, but should be an outward expression of it.

A laboratory in human relations; serve needs of personality and others; student should limit membership and activities so that he achieves balance between academic work and activities, learn to work with persons whose goals are different, join forces with local town groups to break down ivory tower complex; complement and supplement rather than duplicate; coeducational, interracial, intercultural, and inter-faith.

## CONCERNS

## AS THEY ARE

## AS THEY SHOULD BE

## STUDENT RELIGIOUS GROUPS

Don't interest majority; nice if you have time; worth while, but need broader scope; interest at home determines interest in college, but few remain active until senior year; some groups asleep; acquiring more of a place of respect in thinking of students; doing wonderful thing in small way; ever-present danger of letting the halo show; good for "religious" person; often don't "rank" on campus; need to support by money, but not time and interests; a saving remnant on the campus.

Piety sans Pharisaism, socially expressed; help keep religious motivation, give opportunities for leadership, strengthen fellowship; student should consider exclusive contact with religious group versus wider leadership, weigh carefully training he is receiving in terms of continuity after college; remold public opinion of the campus; integrate religion in student life; not self-contained but concerned with religious life of entire student body; go beyond group itself to social, economic and religious needs in the community.

## RELIGION

Religiously immature; rules for decent living and a faith in the supreme being O.K. but don't go overboard; we gotta be practical; concern mainly in time of trouble; too often categorized as pain-killer or patent medicine for mind of man but thinking is revised when fundamental questions of spirit and mind remain unanswered; necessary, but not necessarily organized; neglected by some, a source of strength and an avenue of work and life to others; almost always thought of in terms of institution; each person's own business.

Should be recognized as different from Christianity; integrating force; "a divinely implanted growth tendency"; seek to discover what is most important and most real in the light of Christian heritage and modern knowledge, seek a realistic basis for the relationship of his version of Protestantism to Catholicism, Judaism, and other world religions; student should win for himself an academically valid and experientially workable religious faith; deeper than creeds; a continual and untiring positive effort to relate reality of faith to everyday life situations with fellow men; willingness to learn, live religion in everyday life, relate religious motivation to knowledge of campus; give direction and meaning to life; active seeking for meaning of life found in terms of man's relationship to his total world; convictions reasoned from experience.

## CHURCH

A necessary institution; a good influence, would like to see someone else maintain it; criticize the church, but unwilling to work for a change; usually thought of in terms of personality in pulpit; many attend irregularly; few habitually; necessary, useful institution of society—hypocritical, dogmatic; attendance a habit formed at home; relationship casual and of secondary importance; falling down on job; neglecting an important responsibility and ministry to students; inexpensive place to date; too much accent on church, not enough on religion.

An instrument upon earth for the kingdom of God; sustaining fellowship of those who seek for truth, an outgrowth of man's need, not a superimposed cultural institution; a place of worship, vision, work; students should assume heavier responsibilities for reforming and revitalizing the church from a social-community club into a spiritual "cell." Along with realization that we need a new understanding of the theology of church, students ought to become acquainted with the church as a leading organ of society; that it provides, under proper conditions, both intellectual stimulation and spiritual satisfaction; seek through a personal attitude and spirit to make the church appealing to students who are not Christian; understand the church in its educational and missionary aspect, as a united organization.

## POLITICS (CAMPUS)

Students sheep-like or indifferent; big wheels dominate; elections are popularity contests—all ego, no issue; groups "trade" votes; very active for few; not too clean; some improvement indicated; need for understanding rules of self-government; something all students gripe about but do little to change; why bother?

Informed, informing; critic and creator of policies; an opportunity to learn meaning of citizenship and to exercise Christian conscience where it can be effective in building the kingdom; permit all political groups to exist and to function; emphasis should be on service, not power; refuse to "block vote" or join secret combines; willing to run for office if qualified; point out issues, recognize necessity for compromise and politicking; strive to make campus politics sufficiently worth while to merit time and energy of Christian student.

## POLITICS (US)

Dead to real issues; complacent and shallow; politics something to complain about, like bad weather; too much trust in propaganda-filled newspapers; men more interested than women; realize its importance but not interested past the conversational stage; more interest shown since advent of veteran on campus; little real information, likes to flaunt what he has; liberalism often a veneer; sloppy thinking shared in lack of discrimination between communism and socialism and Wallace and the big bad communist crowd.

Active interest; learn political ways, weaknesses, and needs of government; express opinions to legislators and urge others to do the same; aware of major issues and of voting records of men from his district; work out Christian approach to politics.

## UN

Must be strengthened to be effective; a good idea, give it a chance; can't discuss it intelligently; favor it but don't know its functions; has great potential, but is slow in realizing it; agree in principal; give little active support; general attitude is that it's not working because of Soviet vets.

Secure knowledge of organization and activity of UN, recognize its crucial role and the opportunity which it provides for the middle-road ideologies to work against division of the world into two armed camps; understand its weaknesses; not an end in itself but a step toward world unity; get USA to merge its sovereignty and power with that of other nations, not just use UN as a cat's paw in fighting Russia; give moral support, work with it, improve it; work through political action for repeal of veto, and protest past and any future unilateral action by the USA; necessary step toward world government.

Sympathetic with idea, but take little responsibility for seeing that progress is being made; intellectual assent but passive support; think UN is best tool for now; concerned are for it; lethargic don't care; some skeptical; growing movements; many think it is a glorified USA, with world conforming to our way of doing things; faculty often equally unconcerned, fails to arouse students; campus place where most interest is found.

Sponsor forums and discussions; promote; indicate through attitudes and conversations that he is a "citizen of the world," free from provincial and national loyalties and prejudices; lobby for USA relinquishing some national sovereignty; study implications of world government locally; aware that world government will come by force or by peaceful means, know that there is no clear imperative regarding immediate steps to be taken; accept fact that approachment necessary on cooperative basis is not present now, work for humility regarding own ideology and for the extension of political, economic, and cultural relationships.

## PEACE

Desirable; feel that there is "little we can do about it personally"; something far-off which others will be blessed with; war not necessary but anti-Russian propaganda having its effect; not likely—nationalism will not build for peace; war is not the answer; want it but don't want to change any of our basic policies; when's the show-down coming?

Most important; active participation in one or more of the peace movements essential; unlikely if Christian student remains uninformed, indifferent, and inarticulate; encourage thinking to "save men" rather than "save face"; not the absence of war but the presence of constructive Christian love; demand active intelligent participation, only alternative to destruction; personal responsibility for its achievement on world scale; think peace, work for peace, pray for peace; cultivate good relationships and friendship of those of other races and countries on your campus and in your community.

## DEMOCRACY

All committed to it, expect fruits of it; hazy thinking and definitions; best form of government in the world; sing praises to it, but fail to preach living democracy for the socially oppressed and economically purged; big concern, because it's what the boys fought for; not perfected, but best idea; "It's the American way of life"—the two are the same; let's keep it as it is.

Study its history; obligation to know what is necessary to be good citizen and member of democracy; recognize that no political method (means) is absolute, that Christianity stands in judgment of democratic ends and means; work for democratic procedures in organizations and for increase of democracy in operation of student affairs, work for literal application of democratic principles, the implementation of Christianity in politics; know difference between "democracy" and US government; consider methods of "creating" or "improving" in this and other countries.

## COMMUNISM

It's a threat to our way of life; synonymous with Russia; bad, bad, bad—what is it?

What are its values, weaknesses? What positive things can we learn from it? At what points must Russian Communism be resisted, and how? Distinguish between new economic tools in Socialism and loss of political liberty; check its spread; permit freedom to organize and speak as any other political belief, legally and aboveboard; should be seen as a possible religion, especially since it has stolen one of Christianity's strongest tenets—that of brotherhood—and seeks to hold to it as a religious doctrine which puts finality in man without God; a much-misunderstood and misused philosophy with a variety of expressions; feel challenge to make Christianity provide a dynamic alternative.

## SOCIALISM

"Same as communism, isn't it?" Don't like it.

Largely untried social scheme with great possibilities but must be guarded lest it pass from control of citizens into hands of minorities; need for more planning in US, the same kind of planning US is advocating for world order; future of Europe rests with success of democratic socialist forces which US must support or force mass of Europeans into communist camp; close to a Christian political and economic system; need to understand it, study results of its practice before giving complete commitment, see in its program a needed emphasis, whether means agreeable or not.

## CAPITALISM

Will fight for it; American, therefore "for it"; feel debt to capitalism and advantages of free enterprise, but aware that something must be done to alleviate present strife between labor and capital; not all right, but better than communism; synonymous with democracy; better than government controlled economy; offers best chance for economic advancements.

Distinguish between democracy and capitalism, recognize capitalism as historic development having strengths, weaknesses, and historic relativity, recognizing the limitations of the principle of automatic harmony of individual and community interest; seek an alternative basis in Christian love and justice, admit that you may support any doctrine because of its bearing upon own status and the income of self and family; understand that abuses may be corrected through Christian students who become leaders; should face issue of whether Christianity is guilty of sustaining the system.

## RACE RELATIONS

Too much talk, not enough thought; growing concern; change necessary, progress being made; think they should be improved but won't stick neck out; many claim tolerance though quite prejudiced; conscious of a problem; situation often good on surface because no evidence of problem; students in general much more "liberal" on this subject than other groups in society.

Accept the person, not the color, understanding and appreciating complete equality of every race; more courageous action needed; don't preach if you won't practice—that's hypocrisy; should be no racial differences on college campus; reasonable and intelligent attitude holding high and uncompromising standards in interracial relationships; get to know individuals as personalities; understand situation in your community and have an effective plan; unrestricted activity for brotherhood; aggressive action for the end of segregation.

# Risk and Wager of Commitment

*The performing Christian is the committed Christian who risks his destiny on the validity of Jesus Christ.*

MAURICE A. KIDDER

A FORMER CHAPLAIN who now ministers to college students testifies that the Army's outstanding contribution to his thinking in three years overseas was the motto of a two-day training course for those preparing to teach in one of the unit schools set up after the war: *If the learner cannot perform, the instructor has not taught.*

Obviously the motto has some weak points. It occurs to one immediately that the manual dexterity which the learner performs in auto mechanics is more easily demonstrated than is competency in English literature if it is taught by any method above the parrot level. This does not deter the Army; it rarely recognizes such fine distinctions. For it there is a "right way" to solve every problem whether in aesthetics or religion, and this solution is just as definite and applicable as is the approved method of hitting a bull's-eye.

Again, it is evident that the motto could easily become the basis of an authoritarian ideology, just as similar insights set in motion Pharisaic Judaism, the Jesuits, and New England Puritan theocracy, each of which was convinced that it possessed the only way to think and act, and that its way could be "learned" and "performed" to the salvation of individuals and society.

In our day the Communists have their "line," and Nazism laid great stress upon what was *verboten* to be thought or said. Liberal Protestantism stands at the opposite extreme. Broadmindedness has prompted it to view contradictory ideas with such balanced tolerance and approval that the end result is often a skepticism of all ideas with a corresponding lack of motivation from any.

Precisely because it assumes that learning is inseparable from performance, and that all true thought must eventuate in action, the Army's pat motto acts as a corrective to the liberal fallacy. It insists that every idea must either fit into observable experience, or contribute to an individual's daydreams. It either helps its possessor to become better adjusted to his environment, or it more certainly separates him from his environment, and strands him in a world of his own fabri-

cation. Spinning theories can be a dangerous pastime if it absorbs the time and energy which should be expended in testing selected propositions by application.

The motto holds the common secret of those who in all times have had the unsparing endurance to make great discoveries, perfect inventions, and liberate mankind from error and oppression. All of them refused to recognize ideas as complete entities. They could not rest until they had seen ideas embodied in action. *In any field of endeavor this trait is a mark of a committed person.*

COMMITMENT does not require a dogged loyalty to one's idea as it was originally conceived. The creative process is too emergent for that. It does involve the giving of oneself to an interchange of ideas, experience, and skill with other persons.

In his untried optimism the recently converted enthusiast is prone to look askance at the weary veteran of committee-room brawls, and to be irked by the noncommittal silence of him who has wrestled long with the angel of his vision, and who unashamedly limps from its exactions of disciplined devotion.

*The committed person does not invite opposition.* The accomplishment of his goal is more important to him than the nature of his personal role in bringing it into being. He does not *have* to be a martyr. On the other hand, he does not view opposition to his hopes as a total loss, for he has learned that his concern for righteousness or wisdom carries no guarantee that he possesses them. Opposition may also be merely honest misunderstanding of his own hazy generalizing, a normal reaction to the unrealized possibilities of his own lazy planning. Even downright, stubborn, implacable opposition has forced many a facile thinker to search for a better instrument, a more incisive concept, a more inclusive principle upon which to found his cause than would have been possible had his first fine uncritical rapture been accepted.

It is this that Dr. Elton Trueblood has in mind when he says, "The committed Christian does not claim to have arrived;

he is, instead, willing to start."<sup>1</sup> He does not expect to be a catalyst for civilization, changing all things and himself remaining unchanged.

So far we have been discussing commitment as it occurs in people of varying allegiance. The children of darkness can be wiser in their day and generation than the children of light—if they are more committed. Most of the ills of the world, in fact, appear to stem from the commitment of people to secondary or to fallacious goals.

BY using the words "committed Christian" Dr. Trueblood has started a controversy which is the unique product of the college scene. It starts with the fact that the student's world has been tremendously expanded both intellectually, in the classroom, and personally, in his power to weigh various possibilities of belief and action, and to make his own decisions because he is away from home and on his own for the first time. The complexity of things to know and choose from, coupled with the new-found sense of power to choose, work to the detriment of Christian commitment at a new, more adult level. In most cases, the Christian position at a much more immature level has been the only background of the student prior to college. He could not, or did not, question this position, but now it is the only thing against which he can react. Only by persistent effort does he stumble upon the idea that his new-found power to choose can be a power to choose Jesus *out of preference* to many things of which he was not previously aware; to choose him for *entirely new reasons*, more logically grounded, historically valid, socially crucial than he could have understood a year or two before.

The atmosphere of the college is permeated with the accumulated discovery of "brave new worlds" by generations of students. This promotes the tendency for students to take one-semester courses in as many fields as possible, lest they miss something needful to their "inter-

(Continued on page 34)

<sup>1</sup> Trueblood, D. Elton, *Alternative to Futility*. New York, 1948, p. 63.

# Commitment to a Living Process

*is the over-all way of lumping the commitments that include ideals, values and a way that is genuinely Christian.*

ROBERT SCOTT STEELE

OUR HOPES FOR ONE WORLD, or for that matter for any world worth picking up the pieces, rest on a tremendous release of idealistic energy, realistically and intelligently directed. The hope for our quaking world depends upon the accomplishments of idealism. A surge of idealistic leadership, without precedent in our times, must now come to the front. We are facing the largest array of unsolved problems that any of us now living have ever known. We will meet them and master them or they will master us and send us into oblivion.

The solution for our world seems to be one of conversion. This is not walking the saw-dust trail and mouthing flamboyant, meaningless jargon. "Conversion" of that type is often narrow, self-centered, superficial, and passing. We are better rid of it. Conversion means "spiritual and moral change attending a change of belief and conviction. The experience associated with and involving a definite and decisive adoption of religion." A spiritual and moral change and the adoption of what is great religion—not insipid, childish, unthinking, and weak-kneed religion—is the kind of conversion which is needed almost overnight for ourselves, our neighbors, and our enemies. This kind of conversion may result in a 100 per cent flip-flop, the 100 per cent putting aside of cliché superficiality and falseness, popularity and "niceness," and it is likely to be the substitution of action and ideas which are unpopular and dangerous. Conversion may make us capable of saying, "Do what you want to me, but this is what I believe and I won't change." It might even get us stoned. Thinking in the world is in such a state of confusion and flux that idealist and Christian leadership may be able to "turn the tide." There is the chance to follow the right even though it may mean refusal to follow the President, government, one's classmates and parents, and the popular thinking of the day. Choosing to follow a Jesus-like way may be our only choice, and such a choice may give us Jesus-like power and influence.

Conversion, then, is the power and courage to change one's way of life. It

is not thought of here as something which may be an experience to be repeated every day of one's life. It is being committed to ideals, values, and a way of life which can pull us up out of this life and add new strength and vision to our being.

For the first time in his life, no doubt, *the newly converted and committed person will discover what Jesus' accepting a call from God actually meant.* He will say with certainty and knowledge: "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

**O**NE must be committed to obedience to the will of God. Convenient, fair-weather, half-hearted, or subcommitment must be accepted as in reality a deception and a poignant fiasco. Evil and misunderstanding are perpetuated generation after generation because of the incongruity between beliefs professed and beliefs lived by. Commitment must be two-way—by words and actions. Commitment to the will of God is commitment to people. Because we are monotheists, we believe that we are all created by one God. For that reason there is an indissoluble bond between all creatures. Knowing this, one chooses a morsel of happiness and peace because it has been divided up among many, rather than any happiness or peace which results from one's secretive isolation. Commitment to the will of God is throwing one's lot in with the masses of needy people. It is holding back nothing. It is joining Eugene Debs in saying, "While there is a lower class, I am in it; while there is a criminal element, I am of it, and while there is a soul in prison, I am not free."

This high-flown talk sounds as if Christian vocation is a call to sainthood. Perhaps nothing short of sainthood is adequate for today. This is not a matter that we need think about or try to settle. We are responsible for our motives and our daily living. We are not accountable

for final results. Sainthood can take care of itself. Our decision to be made is to align our lives with the will of God. Oftentimes one makes such choices as this not only because it's right, but because for him, there is no alternative. He is so constantly and deeply aware of the disruption and anguish of life that he is compelled to be a spokesman for God. He can do none else. He knows that until man has humbled himself before God, political, social, and economic reforms and progression are on the periphery of life, not at its center.

**W**E could give any one of six different names for this next commitment, and they would all be a part of the commitment. The oldest name of the lot is the Kingdom of God. This means *putting one's power and influence behind the rule of God on earth.* Our commitment to the Kingdom of God should be so resolute and efficacious that there may need to be a revision of the Lord's Prayer, omitting the request, "Thy kingdom come; Thy will be done in earth, as it is in heaven." John Macmurray believes that it is more within the power of the Christian community of today to provide a common faith and culture for mankind, the necessary groundwork of world order, than it was for the church of the Middle Ages to provide a unified culture for the various tribes of Europe. The world may not be saved, but it is not impossible that within a very few years a religious faith may be proclaimed to all mankind in such a way as to allow it to be intelligently accepted or rejected. If the world is to have the semblance of the Kingdom of God, we might as well get started to make it like that. Our times call for a new wave of vigorous Christian outreach. We must again become conscious of Jesus' proclamation: "The time is fulfilled, and the Kingdom of God is at hand; repent, and believe in the gospel."

A part of this commitment is putting a fallacy behind us which has troubled many people the last few years. This is the idea that the future Kingdom of God in Jesus' ethic was wholly transcendent and was never intended really to come.

According to Jesus, earth no less than heaven is to be a part of God's kingdom. Through lives such as that of Jesus, it seems to be God's will to redeem a sinful world. Servants of God are *in* the world; there alone the process of redemption may be begun. When we pray "Thy Kingdom come in earth" we are not uttering a wild and fantastic hope that some day, some way, it will come. We are accepting it, as Jesus did, here and now. The accepting is binding upon our loyalty to it, even though the Kingdom cannot be completely fulfilled by men living in this world. A transforming power comes into the world through lives such as that of Jesus. Greater quantities of this transforming power must be sought after and treasured. If Jesus really believed and taught that with his coming there had broken through from the transcendent Kingdom a new divine power for the redemption and transformation of the world, then it is not our place to argue that the Kingdom is wholly other-worldly. Therefore, we have an obligation to the ethos of the Kingdom here and now. Greater quantities of this transforming power must be sought after and treasured. To accept this element in New Testament teachings does not do away with hardship in our choosing from among conflicting loyalties in our valiant attempt to make our living obedient to the demands of the Kingdom of God. It does, however, make us aware of our responsibility to live up to, as much as possible, our commitment. We are not fools but wise men to die if necessary in the attempt to live as if it were here. This is our obligation as Christians and also our best chance for using the one source which is adequate to come to terms with the world's salvation.

**I**F they are available, *one commits himself to a group of godly people.* This may be a tiny cell group, a group within a church, a local church, or even the ecumenical church. One's commitment to bodies of godly people will give him added strength and will make it even more possible to have such fellowship and camaraderie that the Kingdom of God may break through. The size of the groups is not what is important in this consideration. It is instead the procedure of fitting one's self into a group, joining, identifying one's self, and working with a constructive fellowship which is important. Alone one can prophesy and regale the world with his commitment to the Kingdom of God, but he won't abet the living processes out of which Kingdom-of-God living may come if that is the extent of his application. Such a group is of value in that it will do its best to exemplify the reality of unanimity—it will move forward by common consent. When

a member of the group balks or disapproves, sincere attempts will be made to find out why he disapproves. We know that social integration is the key to personal integration. And personal integration is essential for maintaining one's inner peace. Commitment to the Kingdom of God is commitment to inner peace, personal integration, social integration, outer effectiveness, and the creation of the fruits of the spirit of Jesus.

**C**OMMITMENT *must be to work.* Work should be the implementation of the will of God. Also it will be preparing individuals, mores, folkways, and laws of a community so that ground-work can be established which will be feasible for the breaking in of the Kingdom of God. The work should be the realization of Christian vocation through some kind of a profession or occupation which is of service to mankind. No matter whether the particular job one's work-motive sent him to was that of a teacher or a bill collector, the manner in which it is carried out, the ends which it serves, the people it touches and changes should all be in the context of the Sermon on the Mount.

It may be that commitment to work which can afford the opportunity to implement Christian values may sometimes involve the setting aside of normal criteria of judgment. According to many people and the standards of an "earth day" the Christian era may seem to fail. In terms of the Kingdom of God he will have succeeded.

This commitment to work will take away the necessity for the preservation of the memory of the person on a bronze tablet, stained-glass window, or what have you. Such trumperies will seem pitifully inadequate and unnecessary because this person will continue to live in the work in which he lost and also found himself.

**O**NE *commits himself to bringing a new depth dimension into his living.* When one sets up such high objectives for his life and work, it will be necessary for him to draw upon resources which heretofore he never touched. A new dimension of depth enters a person alongside the entrance of living on a height. The commitment to the will of God, the Kingdom of God, the commitment of one's work, can make revolutionary and shattering changes and growth in an individual. Such changes are pushed along by the individual's being driven to the discovery of unknown resources of personal power and strength. Depth living goes hand in hand with depth decisions. One may easily deduce the antithesis of shallow living going hand in hand with shallow decisions. Depth living is gearing

one's life to answer needs in terms of one's aptitudes and qualifications. However, one doesn't escape his being lifted to a more demanding plane of living by his minimizing his capacity. Under some circumstances an instrument may be a weak and maudlin thing. Depth living, however, changes the circumstances and the human body; through its actually drawing upon the power of God, it can permit us to ascend new heights. Commitment to depth living changes our usual sensate and profane society standard of measurement. Measurement can be instead by standards of the Kingdom of God. Again let us inject that hitting one's mark is not the final test and measurement. It is the sincerity and godliness of the master motive and dominant desire which make the consequential test. Depth living, while it may not achieve set goals, makes for greater and higher accomplishment.

Sacrifice and suffering, how we loathe them and do almost anything to get away from them! *Commitment may mean commitment to sacrifice and suffering.* It will not be going out to hunt ways to become a martyr, but it will be a refusal to budge in the presence of danger if budging means profane living. The divine means of redeeming humanity has not changed with the years. The suffering of Jews for twenty-five hundred years, the crucifixion, stoning, lynching, and assassination of good men, the sorrows of today's displaced persons, Gold Star mothers, parents of stillborn infants, can, if rightly endured, redeem the world. Sacrifice and suffering, dreaded though they may be, can be the means by which a chain reaction of sin and evil is broken. When all else fails, the efficacy of sacrifice and suffering, redemptively borne, is infallible.

*The commitment which can confirm all our other commitments is to begin to live where we are at this moment in harmony with them.* The only true way to accept any kind of a call or a Christian vocation is to accept it in the present. We must accept it where we live—campus, fraternity, co-op house, social settlement house, graduate school, or just being at home working on a job. The call of Christian vocation is the beginning of a Christian living process—the making of all of our relationships, along with our daily work, a part of this process. This is the alternative to futile survival in a sensate culture, acceptance into the Kingdom of God.

*(This article is taken from a manuscript on the vocation of the missionary written by Mr. Steele after the FRONCON Conference last December at Lawrence, Kansas.)*

The general idea of the word *tree* is of interest to most people. It recalls personal or tribal associations. When an artist tries to put all the ideas of all people into one general symbol of *tree*, it might look like this. The value of this painting must rest on how successful a primordial symbol of a tree it is. Is this the form *tree* should take? Each person will have a different answer, of course.



THE BALEFUL BUNNY OIL

This is an abstracted presentation of a simple idea: an angry rabbit. The idea itself carries an overtone of humor. Many people who see this painting in its original colors of pink and blue, think it funny. That is its purpose.



THE RATIONAL TREE OIL

## The Experimental Attitude in Art

### A Declaration of Ideas

Robert Willson

*(The illustrations are from Mr. Willson's work, and the captions are his)*

#### DEFINITION

The bird sings on a top limb; the wolf howls at the moon; the mustang runs and kicks into the air; the leopard plays with a leaf.

Man watches a setting sun, touches a beloved face, is receptive to a painting, picks up a stone carving, sings, dances, worships.

These are happenings which enrich life.

They build up soul and character in a man so that he is able to enjoy life and meet death unafraid.

Adventures of this kind are sought for their own sake, without outside or ulterior reason. Although abstract and intangible, they are nevertheless the only real values in existence for intelligent people. They are eagerly sought and treasured, and are defended violently because they give so much pleasure.

At these times, when man rises above himself to become like a god, in tune with the forces of the universe, man has aesthetic experiences.

The purpose of art is to produce objects, such as paintings or symphonies, which give aesthetic experiences. These cultural objects form our art.

#### LEVELS

It may be helpful to think of the various levels of art production as follows:

1. Illustrative. Direct observation of objects and portrayal as seen. This is surface stimulation of the mind and depends for its effect on drawing ability. Thus a subject may be simply a tree, as it would be photographed; or the recording of an actual train whistle. The artist adds little to this work except mechanical energy.

2. Emotional. To the direct illustration, an artist may add an emotional statement or tone

of his own, which may be strong enough to distort the original shape, change its normal color, or otherwise remake reality. In this case, the artist must dig below the surface of his mind to find what emotional reaction he had on seeing the tree: what is it that he has to say about that tree? He must try to express that reaction. The subject becomes more than a tree; it is a tree plus the artist's emotion.

3. Instinctive. If the artist digs deeper into himself, searches himself further even than to find his emotional interest in a particular tree, he may discover what basic human need within him caused that emotion. He will thus go back to primitive urges, primordial forces, and pure instincts of human clan survival. The subject in any great art becomes the tree, plus the artist's emotion, plus the necessity for having that emotion. This is why we say that modern art is biologically satisfying to the human personality if it is honest work.

This is realistic portraiture. The purpose is to catch a likeness and to analyze the character of the person at the same time. Essentially such work is illustration, but becomes emotional in so far as the character dominates the drawing.



PORTRAIT OF ANNALEE WENTWORTH



THE SAVAGE ATTITUDE

TERRACOTTA

This large ceramic sculpture is done on a scale with ancient Etruscan figures. On red clay, the brilliant black, white, and green glazes show up well. In style, this is abstract fantasy; it is an interpretation of the attitude of a savage South Sea Islander as she waits for the tribal dance.

An artist may work on any of these levels according to his own intelligence, emotional maturity, and character. The person who looks at pictures responds in harmony with his level of experience.

#### PERSONAL PHILOSOPHY

The practice of art is a way of life.

An art product, such as a painting, comes about because a man lives a certain way. The painting expresses the character of the man: it is an open book.

Life and character should come first with man, before art. A person who lives for art is not an artist but is a poser. Art should be a by-product of good living.

Art is a normal biological result of living, and it has been thus for 100,000 years or so.

The real artist is simply a man who knows himself well. He admits the truths of life; he tries to avoid the untruths which lead to frustration, false pride, money-greed, and insanity. Through his paintings he passes on to society what he has to say.

Works of art are individualistic. Each artist can have only his experiences, not those of other people.

Genius is not rare. Each human has within himself genius, and under favorable conditions he could assert himself. In the ideal community, there would be no genius. But each person would use his talents to express himself to others.

The producing of art, then, is more important than the end-results.



At any period of civilization, some artists are called experimentalists. These are the men who hunt new ways of painting, or of making music, or of building houses. They are often out of contact with the public, by being ahead of it. They are in advance of the artistic herd as well. They are the pathfinders of a profession.

The word *experimental* means conscious and intensified research, continuous progress, constant change. It is the opposite of setting up rules and academies of art.

It is a compulsion to originate new life happenings, to create, to deal directly with the new, the unfamiliar, the untried. Thus by definition only the experimental artist ever makes progress.

Creative art is anti to authority, control, organization, or repetition of work. It thrives only in a democratic or free society.

Standing above all other ideas concerning art is the one concept of relativity. There is no fixed value running throughout art. Art is great only in its relation to life or other art. Its values and uses vary throughout the centuries.

### ART AND THE FUTURE

People today die of boredom and rot. Look at the movie audience; at the spectator angle of sports; at elections; at daytime radio programs; at the machine-filled insane asylums.

The responsibility for fighting the injuries of a technical civilization must lie with the artist and the psychologist. No one else is equipped to aid.

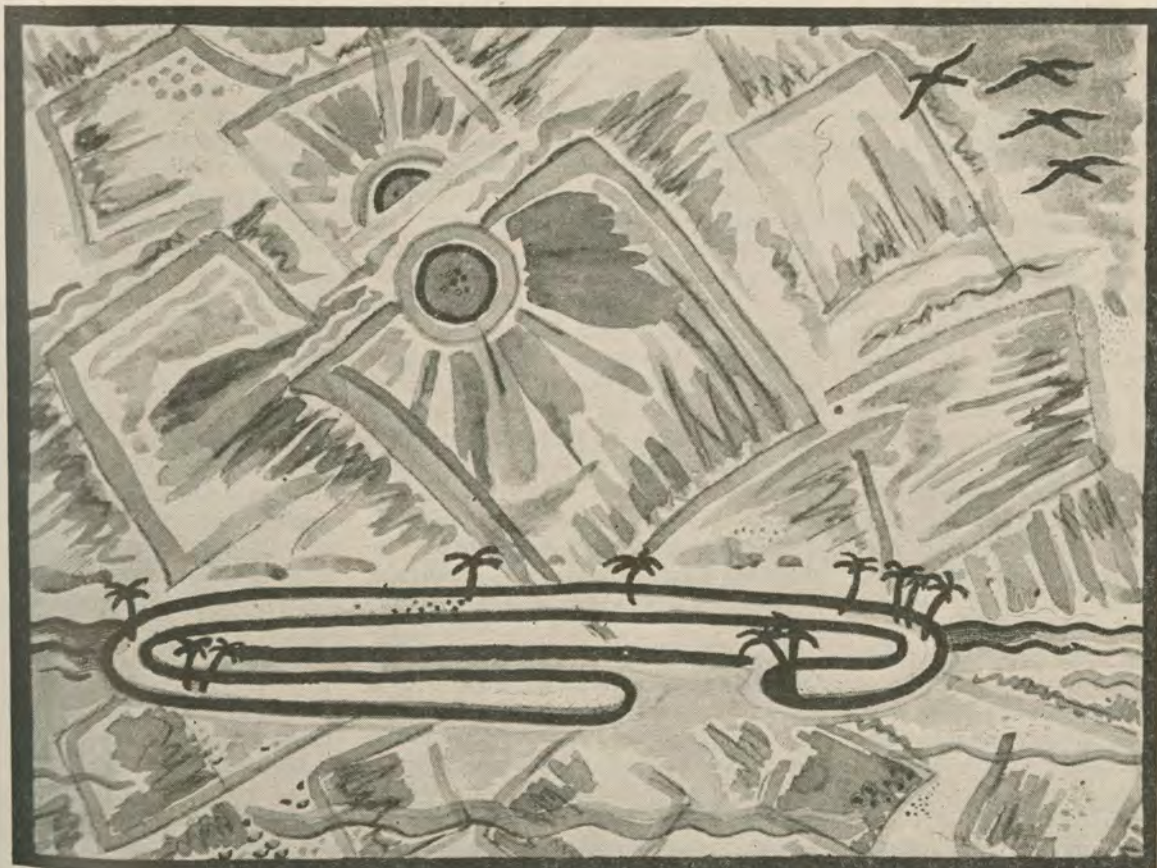
Only when every person in our society is an artist will there be proper values. For it is the artist who seeks to discover the real beauty, purpose, and character of life.

Art is a synthesis of all knowledge. The classification of affairs in the future must be done by artistic minds. Only the artist seems able to stand up for the real values of human life—the artist, the missionary, the evangelist. The artist is not always a good administrator: this is another field. But he seems today to think on high levels of policy-political-human affairs. Certainly artists would not lead us to wars, but to plenty, kindness, and delight.

If, in the future, all people use their creative talent, then we will have a cultured public. Those who participate in a culture do not need to ask: "What is art?"

The future will be only as good as the artists. It will not be like the pictures they paint. It could be a marvelous future.

This is an abstract presentation of the overpowering heat one feels and sees in the Pacific. It is a remembrance of war and confinement. The colors (red, yellow, orange, black) help carry the emotional message.



PACIFIC DAYTIME—ITS POWER

WATERCOLOR

# Undereducated US

is what the Oxford debaters felt was characteristic of America after they had toured this country.

ANTHONY WEDGWOOD BENN, EDWARD BOYLE, KENNETH HARRIS

ALTHOUGH THE MEMBERS of the Oxford debating team, between October 1947 and February 1948, covered some 13,000 American miles and talked themselves in and out of forty-three states, they do not pretend to know much about the United States. Of food, redcaps, hotels and snow they are prepared to hold forth indefinitely without fear of rebuttal. On the ways and thoughts of the great amorphous mass of the American people, they are far more reticent. They are very conscious that most of their time and conversation was with a few types of American society. Apart from casual gossip in the smoking car, talks with parents or friends of the American debaters, and gatherings of Elk or Kiwanis, their dealings have been almost entirely with the university student.

Perhaps this specialization in opinion gathering has been all to the good. A strong and well-founded impression of one section of a community—and in this case the cross section which is going to lead and teach the coming generations how to think—is possibly better than a wider smattering of the minds and outlook of those who are already living in the past. The Oxford debaters visited sixty universities and colleges in the United States. Their student audiences varied from thirty-five to two thousand. The debates were on: *Nationalization*; *American Foreign Policy*; *An Anglo-American Alliance*, and *The Liberal versus the Vocational Education*. The debaters have addressed classes on *British Trade Unions*, the *Church of England*, and the *Conservative Party Today*. At tea parties and receptions they have had the chance of asking as well as of answering questions. They have exchanged views privately and publicly on Palestine; the possibility of another slump; Mr. Wallace; the direction of labor in Britain, and the Negro problem.

If they are still unequipped to generalize on what the American youth thinks about such problems, they cannot but have formed some opinion about his capacity for thinking. Without beating about the bush, and scorning to be accused of British diplomacy, the Oxford debaters beg to submit that the American

student is undereducated. Though in practical intelligence, quickness to see a point, and speed to modify his attitude, he is superior to the average British student, he is inferior to the British student in capacity for sustained thinking along a line of inquiry and for retaining to the fore of his mind an abundance of well-organized and digested information. He seems, if the distinction between intelligence and intellect is acceptable, to lack intellectual training. He seems not to be educated up to his full intellectual potential. The reasons for this cannot lie with him; they must lie with the syllabus, the methods of teaching, and the American educational theory.

WHAT might appear as deficiencies in the American educational system lie very close to its merits. The visitor from abroad cannot but be struck with the natural good manners, freedom from shyness, and desire to be practical and effective in society, of the average American student. Above all, the visitor might admire that affection for the alma mater which leads so many students to continue their education into middle age. Three factors must be taken into consideration: coeducation; and the presence on faculties of men with business experience or many contacts with the everyday life of the local community; the influence of the sciences on the methods of Liberal Arts instruction. It is possible that the extent to which the young lady occupies the working day as well as the leisure time on the campus may be distracting. Again, the undergraduate's utilitarian approach to education may lead him to miss the point of a rigorous intellectual training, and to make the dangerous mistake of confusing the academe with the dilettante. Allowing him to major by taking numerous subjects instead of one, may be the cause of his tendency to look on the period at the university as one of accumulating batches of highly tabloid information rather than as a lengthy period of instruction, the main idea of which is not to make a boy a historian or an administrator as such but to unfold the tight coil of his intellectual

development and let it take him where it will.

The most practical form of criticism of American university education as seen by three young and amateur observers from abroad is to report what aspects of their own education came to their mind in contrast with what they saw over here. The core of the Oxford education is the tutorial system. Each week the student visits his tutor, an expert in his subject. There he reads aloud an essay of about 1500 to 2000 words on a theme suggested by the tutor, or possibly by himself. The tutor listens, corrects, assesses, and will probably bring up other questions connected with the subject. He will leave as much to the student as possible; his job is to direct, not to inject. He will end by recommending the next week's work and giving a long list of books, some meant to be read in the vacation when there is no written work to be done. The essence of the thing is that the individual student receives every week the impact of a first-rate mind, not fanning out to reach a group of thirty or a hundred but aiming itself at the individual's peculiar difficulties and requirements. Obviously this is an expensive method of education. But the answer to that objection is surely not to cheapen the method but to select more carefully those students who are to get the benefit of it.

At the provincial universities in Britain much more class work is necessary, but professors and junior instructors try to sort out promising students for seminar or tutorial instruction. The nature of the degree, however, is the same as at Oxford and Cambridge. The idea is work for a lengthy period, culminating in an examination which may ask for information learned in the first week of that period. At Oxford, when sitting for the ordinary A.B. honors degree, the student will be continually casting his mind back to the material he worked on two and a half years before. At Cambridge, the three years' course in some subjects has an examination in the middle. Though there are tests set by each college every term for its students, these are private affairs

(Continued on page 22)

# Intellectuals of the World Unite!

says the Chancellor of the University of Chicago to lay the foundations of one good world.

ROBERT M. HUTCHINS

(This is the text in English of the German address given by Chancellor Robert M. Hutchins of the University of Chicago at Frankfurt on the twofold occasion of the 100th anniversary of the first democratic government in Germany and of the arrival there of a first group of University of Chicago professors "to help re-establish cooperation between higher education in Germany and America." We are grateful to Chancellor Hutchins for the manuscript of his speech.)

THINGS have been relatively easy in America. In the management of our internal affairs we have not often had to resort to violence. We have not had to be mean; we could afford to be kind. We have not had to be intelligent. As to education, I have often thought that, contrary to the impression that seems to prevail in some foreign quarters, America has become rich and powerful in spite of and not because of her educational system. Only a rich and powerful country could survive so wasteful and incoherent a system as ours.

Democracy has been easy in America. Democracy requires opportunities and there have almost always been opportunities in the United States. The country has enjoyed great resources and an impregnable position. We had a vast continent; it was always possible to move on if one found the neighbors disagreeable. Our ancestors were protestants against the political, religious, and economic limitations that they encountered in the old world. They had the qualities that Professor Tawney referred to in his celebrated statement of the basis of democracy. He said, "The foundation of democracy is the sense of spiritual independence which nerves the individual to stand alone against the powers of this world." In other terms the foundation of democracy is the belief in the unique value of each individual. It is devotion to the idea of the dignity of man. These conceptions have characterized my country since the beginning.

Yet it must be admitted that it took a bloody civil war to unite the nation; that racial and religious prejudices are not unknown among us; that we live in fear

of the mysterious aberrations of the economic cycle; that we occasionally have some doubts that competition can be a substitute for honesty and technology a substitute for justice; that we are not sure that we are right in believing that, since indolence and the love of money are the twin curses of mankind, the way to overcome the first is to appeal to the second. We are worried about the situation that Bernanos has described in his picturesque way by saying, "A mechanical civilization produces merchandise and devours men." We love to talk of freedom; we are just beginning to talk of responsibility. We have always talked of democracy; we are just beginning to wonder whether there is not a difference between formal democracy and real democracy, and whether the opportunity to vote for elected officials at stated intervals is enough to make a concrete reality in the life of the citizen, or indeed to make the individual a citizen at all.

THESE considerations suggest that if democracy is the best form of government, it is also the most difficult.

The special difficulties of Germany in achieving democracy are a confined territory, now diminished and divided; the loss of one full generation; control by military government, which, however benevolent, can hardly, in the nature of the case, be the best teacher of democracy; the occupation of the country by four foreign powers; and starvation. The National Assembly of 1848 had to contend against only one analogous difficulty: it was caught between Austria and Prussia.

The political realities of today make the outlook for democracy in Germany more forbidding than it was a hundred years ago. If the foundation of democracy is the sense of spiritual independence which nerves the individual to stand alone against the powers of this world, then the task of founding democracy in Germany now is one that calls for almost superhuman effort.

All these things are true, but they need not lead, I think, to cynicism and apathy. I would remind you of the words of Charles the Bold: "It is not necessary to

hope in order to undertake, or to succeed in order to persevere." There is much that can be done now. There is much that must be done now, everywhere, throughout the world if the state is to be established as the temporal expression of spiritual obligations. What we must have is high moral purpose. What we must do is hard intellectual work.

When Marshal Lyautey was laying out his garden, he wanted a certain tree, the foliage of which he liked very much. His gardener told him that this kind of tree took two or three hundred years to grow. The Marshal replied, "Then there's not an instant to lose. Plant that tree today."

The place for the hard intellectual work which must be done if democracy is to be instituted and is to endure is the universities. A university is a place where people think. The motto of a university should be the sentence of Descartes: "I think, therefore I am." The task of a university is intellectual. The test of its work is intellectual. The members of a university are intellectuals, and they ought to be proud of it.

A UNIVERSITY is a community. It is not necessary that the members of a university agree about everything. It is essential that they communicate about everything. A university should symbolize that civilization of the dialogue which is the only civilization in which freedom and progress can exist. A university should continue the great conversation that has come echoing down to us through the halls of time, the great conversation that is the only basis for the unity of the world.

A university must stand for something. It must stand for the civilization of the dialogue. It must stand for the Rights of Man. It must stand for the highest powers and the highest aspirations of man. A university is a macrocosm. Its aim is not to mirror the macrocosm, but to show what the macrocosm might be.

A university is therefore a dedicated community. In one sense, its task is always the same. Its task is always to think, to think as coherently and as pro-

foundly as possible about the nature of the world and the destiny of man. Partly because of its concern with the education of the young, partly because of its concern with fundamental problems, a university looks toward the future.

But what if there is no future? The sorcerer's apprentice now struggles desperately with the forces which he has himself released. His science, his technology, his weapons, and his machines have turned upon him. We have been accustomed to think of history as the struggle for power. If that conception is correct, history is about to close, for the struggle for power now leads fatally to war, which can have no end except annihilation.

Half mankind is starving; the other half, not excepting my own country, is afflicted with a great fear. Meanwhile the one thing we know with certainty about the universities of the West, and particularly about the American universities, is that they are very useful in the manufacture of arms.

When there is no future, the universities have to make one. Learned men have in the past made a future by going into remote fastnesses and keeping the lamp of learning alight. Now there is no hiding place. We have to stop war. We have to put an end to nationalism. We have to get rid of the great fear in the world. The democratic world is a work, and it is first of all an intellectual work. Unless we know what men are, for example, we cannot hope to unite them. If they are brutes like other animals, there is no reason why they may not be used as in-

struments by anybody who can wield power over them. There can be no objection to the proposition that production and consumption—the great words of our time—are the whole of life. There can be no objection to the proposition that the end justifies the means, or even that means is itself the end. The totalitarian animal, the man with the machine gun, appeared in the world because of a profound degradation of the ideas of man and the state, of justice and liberty; and for that degradation the intellectuals of the world must bear the prime responsibility.

THE questions before us are of this order: whether there is some way in which modern man will be able to live without becoming daily less and less human; whether it is possible to organize economic life so that the needs of the community take precedence over the profit of individuals; whether it is possible to accommodate the legitimate demands of the society and the imprescriptible rights of the human person; whether it is possible to integrate the currents of contemporary ideas and modern scientific knowledge in a more ordered vision of the world and arrive at a synthesis which, while preserving variety and difference, lays the foundation for understanding, communication, community, and the continuity of the great conversation. These are intellectual questions.

They are not German questions or American questions; they are world questions. The world is now one. When

professors of the University of Chicago can leave New York one morning and arrive in Frankfurt the next, we know the world is one. But if the world is one geographically, it is not one politically, morally, or intellectually. Since the world is one geographically, it will become one politically. We shall have unification, imposed by force, or unity based on the consent of the governed. One world can be worse than many, for in many worlds there is at least the chance of escape from one to another. Whether we have one good world or one bad one will depend in large part on the leadership that the intellectuals of the world are prepared to exert.

The only hope for mankind lies in a World Government federal in structure and democratic in spirit. World Government must be federal in order to preserve the cultural contributions of the extant states. For example, we should not want to repeat or perpetuate such mistakes as the introduction of the German university into the United States, where it did not have the gymnasium to support it; or the introduction of the American high school into Germany, where it does not have the American college to complete it. World Government must be democratic, because only democracy guarantees the Rights of Man, and men will fight until they get their rights. Intellectuals everywhere must unite to lay the foundations of one good world. On the anniversary of a great democratic event in the history of Germany, I appeal to the intellectuals of Germany to help us in this task.

## UNDEREDUCATED US (Continued from page 20)

between the tutor and the student, and have nothing to do with the granting of the university degree. However, a boy who did consistently badly at these tests would be encouraged not to sit for that degree and to make way for somebody with a hope of passing.

LECTURES at Oxford and Cambridge are attended only by students who wish to hear them. There is no credit to be got for being present. Most lectures are meant, not to teach a mass of students what may be found in books or deduced by common sense but to give the results of the lecturer's original research and thought. The size of the audience varies considerably, sometimes decreasing greatly after the opening lecture. This may account for the self-sufficiency, aloofness, but comparative purity of British scholarship.

In Britain there is a sharp line between

academic and extracurricular activities. The authorities in Oxford are interested in three things: academic work, discipline, and administration. They do not organize athletics, physical training, debating, drama and music (apart from academic instruction), and the playing of games. These activities are run by undergraduates as spare-time activities, and senior members of the university are participants as individuals not *ex officio*. To be president of the Oxford University Dramatic Society or captain of the University Boats is a high, one might say, a national honor, but there is no scholastic credit for it.

It is clearly unprofitable for an observer to ask himself, "What is the ideal university?" and then, if he is fortunate enough to arrive at a conclusion, start applying it to those he sees around him. Universities are not the product of educational theory but of the aims and needs of the societies which have founded

them. The social implications of British and, say, French democracy are not the same. In Britain the emphasis has been on liberty; in France on equality. When one looks at university education in the United States, one feels that perhaps the French view has been the decisive influence upon it. Americans seem to have decided that educational facilities shall be shared among as many people as possible; the British, that there shall be open competition for a limited number of top-level opportunities. Add to this the influence of educating for a vocation rather than for intellectual development and one has, possibly, the clue to why America seems to educate for quantity and Britain for quality.

[We are indebted to Mr. Laurence Duggan, director of the Institute of International Education, for the report from the Oxford debaters. It was made to the Institute and published in their Bulletin.]

# Quest for World Law and Order

*must be made by the peoples of the world and more specifically by the students of the world.*

WESLEY A. STURGES

THE QUEST FOR WORLD LAW AND ORDER is, at least in its earliest stage, a search for the implements of world peace. As of the year 1948, we, the people of the world, have not produced any assurance of the opportunity to live in peace. And as of today one might despair anew of the possibility of any law and order which may assure world peace. Once again rumors of war and preparations for war, somewhere, sometime, command our daily attention. Once again young men in our schools and universities are thinking of war; they are amending and temporizing the planning of their careers in apprehension of the eventuality of war.

These are some of the recurring symbols of the frailties and ineptness of civilization in any cooperative undertaking looking to the assurance of its own survival. We people of the world are brought to realize once again that we have no social-political organization adequate to restrain war. And as our exploitation of science develops, the more accomplished, it seems, become our faculties of killing, and the more wretched our "know-how" in the exercise of the restraints of law and order.

As clouds of war gather once more, as if justified by precedent, we must confess how contradictory war is to the daily principles of most peoples of the world. Rare indeed is the society or state that is not predicated upon enough positive law and order to assure personal safety and security from murder and manslaughter. These primordial elements of civilization are assured with near universality in any society of consequence, indeed, in every society of any consequence as a factor in world affairs. And as these most elementary but vital factors of societal existence are assured by positive law, so are they socially accepted as the indispensable mores of the peoples within the community.

As yet not even a working conception of a world society, a world community, is in the hearts of men. Accordingly, not even the most basic concept essential to political organization is in the minds of men. Accordingly, there is no core of source for world law and order.

Accordingly, do we note our beginnings and realize something of the long and tortuous course toward any world law and order, any world law and order effective to serve even the most rudimentary purposes of social and political organization, namely safety and security from personal harm.

And while there is this lack of any working conception of the world as a social and political organism, there are also positive factors, militating against the recognition of the world as a community affair. These were born and reared in a different world from that which is today's reality.

Science has developed so extensively the facilities for killing that today the wages of war seem truly to be the death of all civilization. At least, so scientists say and seem to believe. Traditions and institutions of earlier times, however, maintain their hold upon the minds of men and underwrite the serious lag in the accomplishment of social and political organization adequate to cope with the radical accomplishments which science has brought to civilization.

WHAT are some of the factors which militate positively against the acceptance of the world as a social-political community?

Regardless of functional realities, psychologically the world is an immense affair. Many peoples in many lands will experience extreme difficulty in developing any sense of community neighborliness toward each other and even greater difficulty in taking on conviction that they should participate in any common endeavor to assure their common safety and privileges of peace. Facilities of communication and transportation should tend to overcome this sense of far-awyness. But those facilities are the active instrumentalities of the few, and it is doubted that even those who use them and note their consequences in world affairs are quickened in their thoughts of a world community or of the necessity of a world law and order which may assure peace. Even the much-traveled Americans are most likely to be diligent sight-seers without serious thought of

resolving present-day factors which may militate for or against the conceiving of a world society adequately organized for peace. World psychology, in truth, is vigorously provincial and nationalistic.

Again, the many peoples in the many lands will experience great difficulty in developing a consensus to participate in any common cause for peace under world law because of ancient animosities, longstanding suspicions, and continuing claims of grievance of each against the other.

Racial jealousies, competing religious traditions, varying principles of family life, variety of economic organization, and varying schemes of acquiring and holding wealth, will likewise inspire continued adherence to the local and nationalistic social consciousness, and inspire, in turn, indifference, if not resistance, to any participation in any organization of world society which may implement a world law and order adequate for the maintenance of peace.

EVEN greater hindrance to any such societal organization of the world doubtless lies in the confusion of tongues among the peoples of the world. Language differences contribute directly and with terrible power to isolation in thought and understanding. These language barriers likewise positively facilitate misunderstanding, for the word which is of pleasing connotation in one vernacular may well be poisonous in another.

Another deterrent to any societal organization for world law and order is the complex of different legal systems which are extant in the world. They codify and perpetuate even the most acute traditions of nationalism, and make authoritative, both politically and jurisprudentially, what has been described as "the existing anarchy of the community of nations." It is common to identify some sixteen or eighteen different legal systems upon the face of earth. It is also traditional to recognize and emphasize vital differences among them in matters of underlying political and jurisprudential theory and principle, to recognize and emphasize conflicting and esoteric procedures and mys-

terious variations of text. Language difficulties, including technical provincialisms in the meaning of languages, almost defy comprehension of the parallels and divergencies of many of these legal systems and even discourage research to ascertain how often differences and parallels are functional and substantial and how often they lie only in words. In other words, we yet have no competent authority upon the different legal systems of the world, no competent concordance showing how far their differences lie in semantics rather than in functional equivalents. It has been traditional, however, especially in the legal profession and in diplomacy, formally to acknowledge and honor the listings of textual incompatibilities and contractions.

These legal systems do not, of course, stand alone in deterring the development of world programming of world law and order. They are inevitable implements and concomitants of the political governments within the world.

Governments, in turn, must be recognized as a most powerful deterrent of any programming of a world law. They are manned by persons, who, in turn, are jealous, or, if a more polite word is becoming, solicitous, especially in the conduct of all affairs international, of nationalistic power and prestige, and they are custodians and administrators of the nationalistic traditions and impulses of their subjects. There also has been accorded to national governments the extraordinary attainment generally called sovereignty. They are "sovereign" because they need not, may not, do homage to any superior law or order. Each is and must be a law unto itself; each must be supreme in its dominion; each must be its own defender. This is the stuff of which traditional international law is made. Traditional international law concedes its own limitations and confines its applicability to such relationships among independent, sovereign states, as may be freely accorded by those states. Here is a deeply rooted, formalized, jurisprudential tenet which embodies perhaps the most powerful hindrance to the furtherance of any conception of world society politically organized to program a world law and order adequate to assure the safety and peace of the peoples of the world. This tenet is expressly honored recently in the Charter of the United Nations.

WE who profess faith in the democratic process as the fundamental basis and ideal of political and social life should, it seems, look precisely and directly to the *peoples* (the human beings) of the world as the ultimate authoritative source of any new world law for peace. Experience teaches us the wisdom of this basic conception of the source of law and

order. But established national governments and their insistence upon the existing principles of traditional international jurisprudence seriously challenge the democratic process. Even for their own security and safety it is not clear that the peoples of the earth can organize or collectively act in any effective way to make sure their hopes and aspirations for world order and peace.

I am talking about a world law sufficient to assure the safety of the *peoples* of the world. My remarks are confined to a consideration of just those most elementary objectives and purposes of political organization and of law and order. For present purposes I do not contemplate any general code upon international affairs, no additional world law in furtherance of any more civil liberties, nor for the general amelioration of world affairs whether economic, political, or social.

My remarks involve no espousal, directly or indirectly, of any form or principle of any world government, whether by world federation or otherwise. Nor do I intend to imply a disregard for the possible future usefulness of some such program. As yet, however, we are not so far along in the development of a civilized world society as to have any immediate use for any such superstructures of governmental organization. We, the people of the world, are yet confronted with the formidable fact that we have no accepted rationale, no established facility, whereby to speak with authority to request, much less to command, respect for even the most primordial first principle of even the most simple form of societal organization, namely, self-preservation. And in this connection, it may not be amiss to emphasize, also, that in light of the ominous signals already up in international relations, time should be recognized as of the essence, if the privileges of world peace are to be preserved.

This is, of course, a weird picture of the predicament of present-day civilization; replete it is with the shadows and grotesque mirages of World War III. Today's headlines on preparations for war, somewhere, sometime, intensify the realization once more of the wretched ineptness of the peoples of the world adequately to organize for their own survival.

IS there no effective and speedy solution of this situation? The answer seems clear. Why? Soviet Russia!

Perhaps I should amend the foregoing question and answer in deference to the United Nations. For present purposes, I do not deem it necessary to review the strength and frailty which the United Nations has displayed thus far in its career. As I have previously indicated,

however, it is organized by national governments with express recognition in its Charter of the principles of traditional international law which concede the sovereign independence of each subscribing government. It is a superstructure of government predicated upon the continuing consent of the subscribing sovereign governments. Experience indicates that as much as one may hope against another world war, one must have doubt that the United Nations carries the assurance of world peace.

Even if those doubts are resolved in substantial part, the stakes of world peace are so great and so vital to the survival of civilization that there is prudence in not putting all of the eggs in one basket. Is there any other basket?

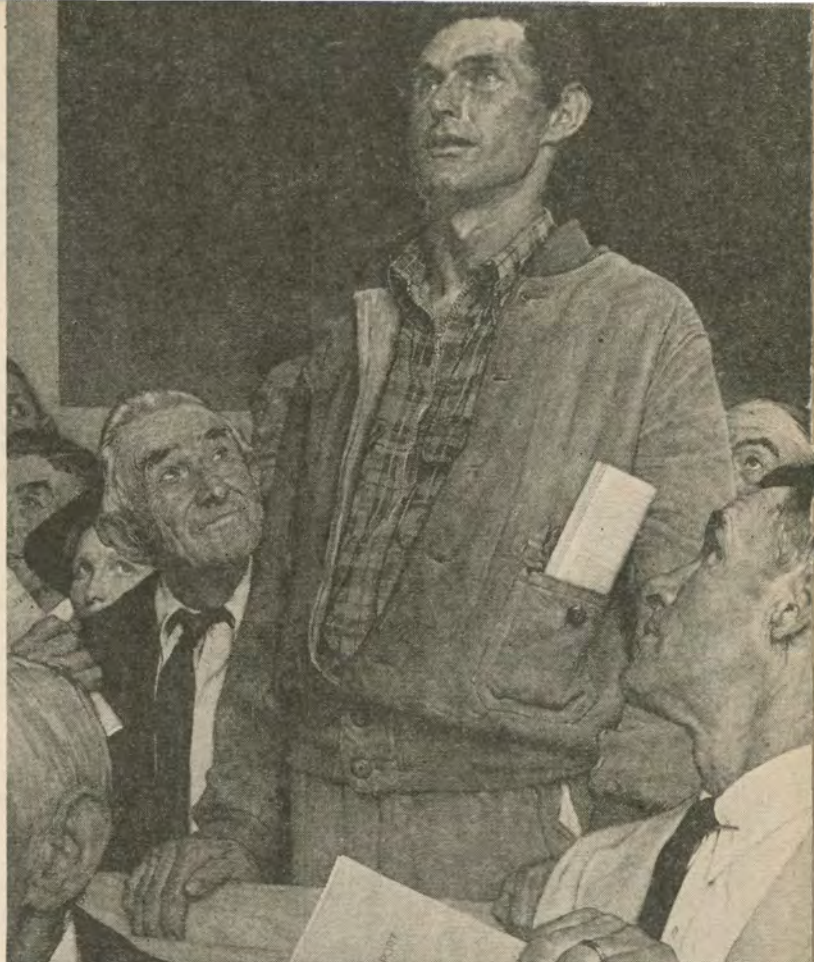
*I do have the faith that if world opinion could be organized at the "grass roots," and if the peoples of the world were to find facilities of communication to command their common desire for the maintenance of peace, there would be peace.* If this is not true, then the will of the people has no potency in world affairs. One must recognize, however, that Soviet Russia has no time for such trucking; the democratic process is as repulsive to it as its totalitarianism is to us in America. Believing as I do in the potential competence of the democratic process in world affairs, I would, were it not for Soviet Russia, have genuine faith that world opinion could be organized and translated into effective command for world peace.

In considering this organization and translation of world opinion into action, it seems plausible to think of negative as well as positive actions in which human beings may engage. The peoples of the world still have it in their own several powers as human beings *not* to do many things, while their capacity collectively to organize for positive doing may be more speculative and remote. *It seems within the realm of reasonable belief that the peoples of the world, including the present captive peoples of Soviet Russia, might be organized in a world wide sit-down strike against war.* And it is doubted that this facility of human beings *not-to-do* has been wholly absorbed even in totalitarian Russia.

Of course it is easy to react adversely against any such program and continue on a line of thought of least resistance that the Lord will provide or that cannot happen here. It may be dismissed as Quakerism, or Gandhism or by some other term with greater connotation of opprobrium. But let me reiterate that I am talking about the promotion and establishment of our democratic process in the resolution of our world problems.

The difficulties of social rehabilitation  
(Continued on page 46)

# THE RIGHTS OF MAN



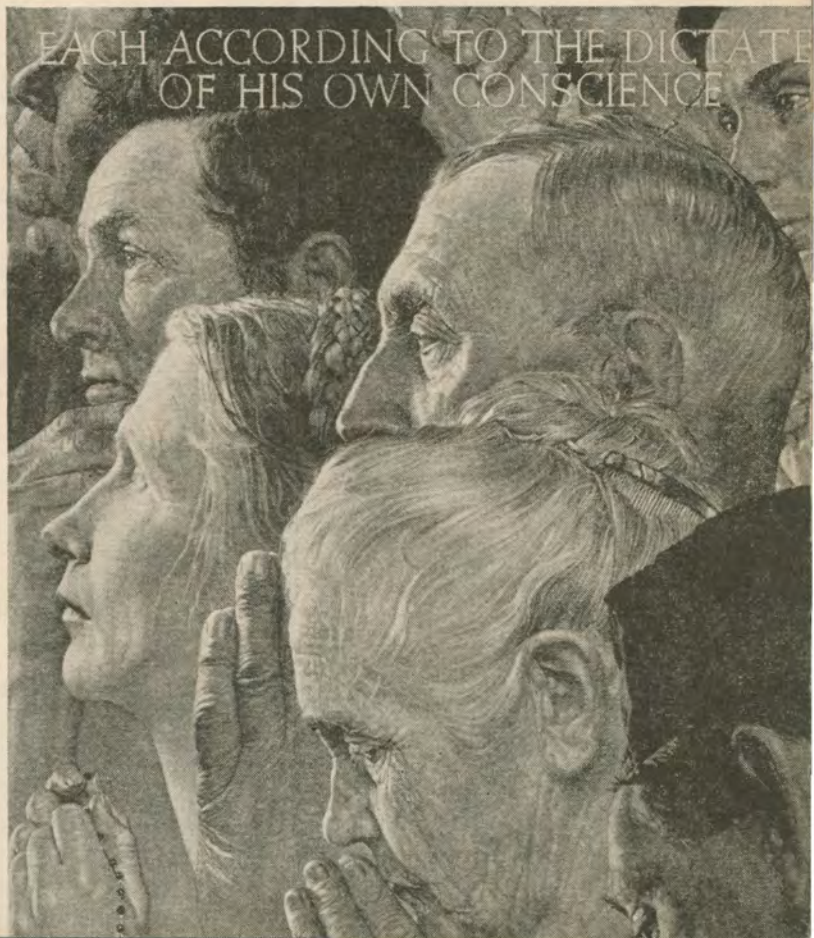
FREEDOM OF SPEECH

AND

by NORMAN ROCKWELL

FREEDOM OF WORSHIP

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Saturday Evening Post and the artist*



EACH ACCORDING TO THE DICTATE  
OF HIS OWN CONSCIENCE

# Deep Are the Roots



# of Human

On June 18, 1948, a special committee of the United Nations, the draft of a Covenant on Human Rights to the Assembly for consideration. It is full blown from the conference table but is the culmination of the past. It belongs to no nation, is of all nations. It comes out of its literary heritage is the classical documents of all time on the major declarations of the Covenant and some of the root sources from

# Rights

Article 1: All human beings are born free and equal in dignity and rights. They are endowed by nature with reason and conscience, and should act towards each other in a spirit of brotherhood.

Article 15: (All) tion. . . . No one

*New Testament; Luther; Calvin; Rousseau; Locke; Kant; Declaration of Independence 1776; Paine—Rights of Man 1791-92.*

Articles 2-3: (All have) . . . right to life, liberty and security of person . . . without distinction . . . such as race (which includes color), sex, language, religion, political or other opinion, property or other status, or national or social origin.

Article 16-18: and religion . . .

*English "Bill of Rights" 1689; Virginia "Bill of Rights" 1776; United States Constitution and amendments.*

Article 19: (Each) country, directly ment which con

Articles 4-9: No one shall be held in slavery . . . (or) subjected to . . . cruel punishment or arbitrary arrest . . . (but have) recognition . . . as a person before the law . . . to each the equal protection of the law, a fair hearing by an independent and impartial tribunal . . . (and is) presumed innocent until proved guilty in a public trial . . . (nor shall he) be held guilty . . . (for) an act . . . which did not constitute such an offense when it was committed.

*Deuteronomy; Plato—Laws; Magna Charta; Blackstone—Commentaries 1765-69 English Common Law.*

Articles 20-22: just and favor unemployment trade unions for

Articles 10-13: No one shall be subjected to unreasonable interference with his privacy, family, home, correspondence or reputation . . . (but shall have) freedom of movement and residence, the right to leave any country . . . asylum from prosecution. No one shall be arbitrarily deprived of his nationality or denied the right to change his nationality.

*English Common Law; Wilson—14 Points; League of Nations.*

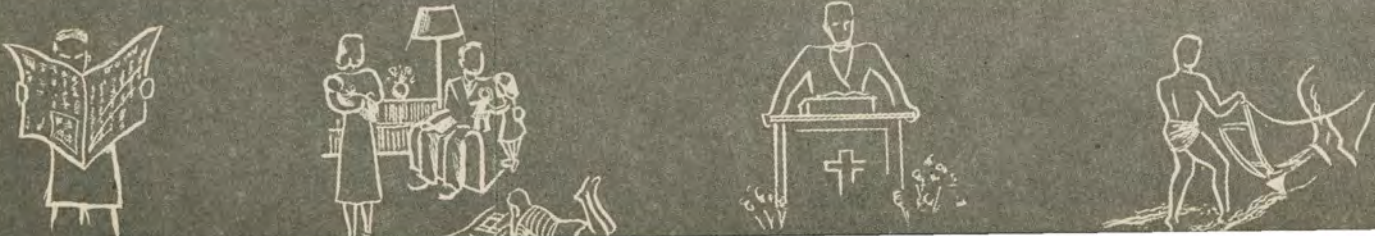
Article 22: (and) clothing, housing in the event of of livelihood.

Article 14: The family is the natural and fundamental group unit of society . . . (to each) the right to marry and found a family . . . with the full consent of both.

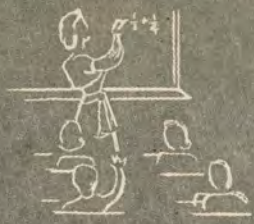
*Confucius—Book of Filial Piety; Analects; Old Testament.*

Herbert  
Hackett

Sketches by  
Blanche Carlton Sloan







... on *Human Rights*, presented  
 ... This document did not spring  
 ... political and social thought of  
 ... highest and finest thought of men.  
 ... of human relations. Here are the  
 ... which the ideas come.

... the right to own property alone as in associa-  
 ... be arbitrarily deprived of his property.

Spencer; Blackstone—*Commentaries* 1765-69;  
 Adam Smith—*Wealth of Nations*.

... has the right to freedom of thought, conscience,  
 ... and expression . . . assembly and association.

Socrates; Milton—*Aereopagitica*; J. S. Mill—  
*On Liberty*; United States Constitution, and  
 amendments; Justice Holmes.

... (the) . . . right to take part in the government of his  
 ... through his freely chosen representatives . . . a govern-  
 ... to the will of the people.

Plato—*Republic*; Paul—*Epistle to the Romans*;  
 Magna Charta; Declaration of Independence;  
 French Revolution; Locke—*Treatise on Civil  
 Government*.

... has) . . . the right to social security . . . to work, to  
 ... conditions of work and pay and protection against  
 ... equal pay for equal work . . . right to form and join  
 ... protection of his interests.

Plato—*Republic*; Thomas More—*Utopia*; Robert  
 Owen; Bismarck 1883; Saint Simon; Karl  
 Marx—*Das Capital, Communist Manifesto*;  
 Eugene Debs; Norman Thomas; "New Deal."

... right to a standard of living, including food,  
 ... medical care, and to social services, and to security  
 ... employment, sickness, disability, old age, or other lack  
 ... and child have a right to special care. . . .

Plato—*Republic*; Thomas More—*Utopia*; Robert  
 Owen; Bismarck 1883; Saint Simon; Karl  
 Marx—*Das Capital, Communist Manifesto*; Eu-  
 gene Debs; Norman Thomas; "New Deal."

Article 23: (and the) . . . right to education. Elementary and fundamental  
 education shall be free and compulsory and there shall be equal access on  
 the basis of merit to higher education. Education shall be directed to the  
 full development of the human personality to strengthen respect for human  
 rights and fundamental freedoms, and to combatting the spirit of intolerance  
 and hatred against other nations and against racial and religious groups.

Plato—*Republic*; Aristotle—*Politics*; Protestant  
 Reformation; Prussia—*Allegemeines Landrecht*  
 1794; Benjamin Rush—*A Plan for the Estab-  
 lishment of Public Schools*; Franklin; Jefferson.

Articles 24-25: (and the) . . . right to rest and leisure . . . to participate in  
 the cultural life of the community, to enjoy the arts, and to share in  
 scientific advancement.

Confucius—*Analects*; Plato—*Republic*; John  
 Dewey.

Article 26: (He should expect) . . . a good social and international order in  
 which the rights and freedoms set out in this declaration can be fully  
 realized.

Christ; Buddha; Pax Romana; Holy Alliance;  
 Wilson—League of Nations; Roosevelt—United  
 Nations.

Article 27: (He has) . . . duties to the community which enable him to  
 develop his personality . . . subject to such limitations as are necessary to  
 secure due recognition and respect for the rights of others and the require-  
 ments of morality, public order and general welfare in a democratic society.

Plato—*Republic*; Hobbes—*Leviathan*; Hamil-  
 ton—*Federalist* papers.

Article 28: Nothing in this declaration shall imply the recognition of the  
 right of any state or person to engage in any activity aimed at the destruc-  
 tion of any of the rights and freedoms prescribed herein.

**PREAMBLE.** . . . now therefore the General Assembly PROCLAIMS this Declaration of Human Rights  
 as a common standard of achievement for all peoples and all nations, to the end that every individual and  
 every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and educa-  
 tion to promote respect for these rights and . . . to secure their universal and effective recognition and  
 observance. . . .



# For Us, the Living

to be here dedicated to that unfinished task for which they gave the last measure of devotion, that government of the peoples of the world shall not perish from the earth.

CONCERN FOR OUR HOMES and our children has significance only in so far as we provide a context for their con-



tinued existence. No other single factor has such far-reaching effects into the modern home as war. The hopes and fears of all the years are represented in two-year-old Johnny. Mothers and fathers all over the world want only clear skies, fresh air, pure water, fertile earth for their little ones. Hoping for the best,

fearing for the future, are not enough. This is what some of us did. Late Friday night one of us said, "How about a float in the Monday Memorial Day Parade?" There were to be ceremonies unveiling the plaque in memory of those who gave their lives in World War I and World War II. It seemed that we should give more than words and tears. And so the idea began to take form. A farmer volunteered the sheet rock purchased to line his calf barn. Another rounded up the lathe and lumber salvaged from remodeling his house. A local feed dealer provided a truck and an employee to drive it. An undertaker lent his grass blankets to cover the bags of lime arranged to resemble graves. Children and housework shifted for themselves as mothers cut out tarpaper letters and tacked them to the signs. Early Monday the truck started out, participated in two parades, had flowers laid on the graves by the honor speaker, cruised the rest of the day through two counties, through ball parks, picnics, wherever crowds could be found. A reporter in a nearby city wrote up the visiting note for a morning paper. Reports are coming in now of some of the effects along the line of march. A returned missionary said, "... just like Bilibid ... the Death

March. . . ." A refugee from a German concentration camp wept openly. Marching veterans were visibly affected. Those who had tasted the bitter fruits of war knew that power politics means needless graves.



(These suggestions come to us from the United World Federalists of Afton, New York, Frances H. Fenner, corresponding secretary. Suggestion for a home-coming parade?)



# Road to the Republic of Man

*is to be built by the people of the world through government based on a world constitution.*

PHILLIPS RUOPP

FORTY-NINE YEARS AGO representatives of twenty-six nations attended the first Peace Conference called by Russia's Nicholas II at The Hague. They agreed that murder during warfare should be controlled in three aspects: (1) expanding bullets were not to be used; (2) gas shells were not to be used; and (3) explosives were not to be dropped from the air.

Forty-six years after the adoption of these recommendations, a single-unit explosive was dropped from the air on the people of Hiroshima. Sixty thousand of them perished from the blast and the effects of radiation—"gas." The projectile "expanded" its destructiveness over an area of four square miles.

My purpose is not to discuss the catastrophic nature of the atomic weapon. Understanding its implications is only one facet of the total problem. My purpose is to discuss, briefly, why the gentlemen who met at The Hague in 1899 were so unrealistic, so utopian, regarding the behavior of individuals, and of their sociopolitical organization—the "sovereign" nation-state. The telescoping impact of the atomic revolution does not greatly alter the fundamentals involved. The problem in 1899 is the same problem today as we face it; it is simply more intensified.

Following the Congress of Vienna in 1815, which gave rise to the Holy Alliance and the Concert of Europe, Europe had her "hundred years' peace," broken only by the Crimean War, the Franco-Austrian War, and the Franco-Prussian War. Still, this period was looked upon as a golden age. Arnold Toynbee describes the middle-class outlook of the late nineteenth century in *Civilization on Trial*: "They saw their sun standing at its zenith and assumed that it was there to stay. . . . As they saw it history, for them, was over. . . . And they had every reason to congratulate themselves on the permanent state of felicity which this ending of history had conferred on them. 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.'"

This illusion was shattered first in 1914, as the long-continuing war of our century erupted openly and spread rapidly

across the face of the earth from Sarajevo in the Balkans. Dying with the death of Archduke Francis Ferdinand, this illusion flourished again during the twenty-one years' truce, 1918-39, but with the second violent outbreak of the endemic virus it was entombed. Few are trying to roll away the stone for its resurrection. We now realize that something is drastically wrong with man and his institutions. Tools no longer suit their purposes: the state can no longer protect its citizens; the church seems unable to sway men from their self-imposed path of destruction; education is perverted for barbaric usages; science, once the precursor of progress, has brought us to the edge of darkness; men promise one another salvation through systematized ideologies, and we move further from salvation.

The two Hague Peace Conferences of 1899 and 1907 were a paradoxical prelude to the bloodiest carnage of human history. Why?

The men who sat in The Hague on those occasions refused to see that under existing practices war was inevitable, nor did they foresee the violence with which it would flay mankind. They should have been able to prophesy the latter, at least, from the American Civil War, the forerunner of twentieth-century industrialized warfare. But they did not, or could not. They lacked a basic technique of approaching the problem of peace. They only engaged in sallies at the periphery of war.

PEACE is not the limitation of a nation's means of killing. Peace is not the absence of war. Peace is not domination by one Great Power, or two, or three. What, then, is peace?

Possibly the best way in which to define peace is indirect, that is, by finding the major cause of war. The major cause of war is anarchy, lawlessness. Peace is the condition in which the affairs of men are ordered under law. Government makes peace, and just laws maintain it. Therefore, "peace and justice stand or fall together." This is as true for the world as it is for any nation. In those countries governed with a measure of justice there is internal peace. Externally, between

nations, there is constant war, be it "cold" diplomatic and economic or "hot."

The primary task in the creation of peace is constitutional. It is not spiritual and mental, the creation of angels, except in so far as the constitutional is a matter of spirit and mind. Only world political unity offers us any hope of world peace. It is the next step in the development of world community. Without political unity we will have no community. It is not the reverse, as some insist. The original act of adhering to constitutional order is an act of community in itself. It is only from that point onward that the finer embroidery of community can begin. Government and the development of community interact. Because peace is the product of government, not government of peace, the question is whether there is *enough* world community to make world government feasible. We can answer "yes" to this by taking two factors into account: the first is the humanity common to all men; the second is the constantly increasing common purpose on the part of many people in many countries who say, "world government shall be." True world community can only come about under a world constitution. The common cause which then grows among men will lead, ultimately, to a world civilization.

WHAT kind of world constitution offers the best chance of success, both for the establishment of world government, and for making world government last? If world government is to be established it must be a good world government. If world government is to last it must be a good world government. What is a good world government?

*A good world government is founded on a good constitution, so we must talk about a good world constitution.*

A good world government cannot be a "security only" proposition: its legislature cannot merely pass laws which apply to the control of atomic energy and other armament; its executive cannot merely take action against the individual who seems to be planning war in his capacity as a state leader; its judiciary cannot merely try those indicted as

world criminals. It certainly must be able to do all of these things, but it cannot stop there: "peace and justice stand or fall together."

Justice is the attempt to give each man his due, not only politically, but economically and socially. Tens of millions of human beings are starving throughout the world. They must be fed. Others are cold. They must be housed. Still others are persecuted or exploited because of race, creed, or nationality. They must be allowed to assume their rightful place as first-class citizens. And still others are denied their inalienable rights to life and liberty because the state in which they live is totalitarian. They must be freed.

These are positive measures which world government must be able to initiate. Otherwise it will not receive the support of the world's people which is necessary for its survival. It cannot be a government for the security of Anglo-Saxons, for those who "have." It cannot be a guise for the domination of colonial peoples or former colonial peoples by the Western powers. *World* government is for all the people of the world. It must be constructed so that it will embody the great ideas, and meet the particular needs, of each of its component cultural parts.

This is asking for a New Atlantis, it is said. For those of us who are relatively wealthy, it is easy to think of caring for the troubles of the millions who are poor as utopianism. But *they* comprise the majority of mankind. And it is *they* who will soon decide the future of any world government.

OUR task is not the accomplishment of the millennium. Our task is to put humanity on the right road. World government is not a panacea for the world's sickness; it is a way of meeting it. World law must constantly evolve toward fuller justice. We must begin with a minimum which will meet not only the need for security against the threat of atomic holocaust, but will also meet the immediate economic, social, and political injustices with which mankind is burdened, and begin to solve them.

The necessary degree of justice can best be obtained through a world government which is founded upon two struc-

tural principles, principles which will mold the spirit of the world community in the making. These are *democracy* and *federalism*. A democratic government derives its sovereignty from the people and is, in return, responsible to them. It guarantees them their rights, asking in return only that they fulfill their duties for the well-being of the community. A federal government is a limited government—it is confined to operation within these powers granted by the federal constitution; all other powers are retained by its member states.

*A good world government, then, is founded on the concept of justice, and is democratic and federal in substance.*<sup>1</sup>

The fundamentals are before us. How do we put them into practice? How do we achieve the federal republic of the world? Our means must be in keeping with our ends. One good world cannot be achieved by conquest. Nor can it be achieved by lies, threats, displays of power and the other methods of diplomatic warfare. It cannot be achieved by laying dollars or rubles on the counter, or by simply wishing for it. It can be achieved only by hard and patient labor.

HARD and patient labor means going to the people with our idea, and organizing them in its support. It means that we must say what we mean and mean what we say. We must know what we are talking about as surely as any communist knows what he is talking about. We must know more. We must know the value of an open mind. Otherwise we run the risk of becoming iconoclasts encrusted in our peculiar ideology. Ideas are valuable; ideologies, in practice, often subvert the goals which they profess.

Those who do not know what is being done by organized federalists should find

<sup>1</sup> These principles are embodied in the *Preliminary Draft of a World Constitution*, the only comparatively exhaustive work of its kind now in existence. It is the creation of a group of scholars led by Robert M. Hutchins and G. A. Borgese of the University of Chicago. Every concerned person should study this document, and the supplementary material which has grown around it. Information may be obtained by writing to the Business Manager, *Common Cause*, 975 East 60th Street, Chicago 37, Illinois.

out, and join them.<sup>2</sup> They should aid the development of that sense of common purpose which will be necessary to bring representatives of the world's people together in a world of constitutional convention, adopt a good world constitution, and accomplish its ratification. During the May hearings on the structure of the United Nations before the House Foreign Affairs Committee, it was suggested again and again that the American people must express themselves on the way in which peace can be established.

Russia is officially on record as opposing world federation. This is, however, no deterrent. Russia is not the world—neither is the United States. Under the World Movement for World Federal Government an intensive campaign is beginning to reach people in every possible country. A People's World Constitutional Convention is being planned for 1950. Representatives are to be popularly selected, one for each million of the population, from those nations whose citizens have assumed their responsibilities as free men. In this country, for instance, it means a vast campaign with profound political implications. It means organizing to turn out a large vote—at least ten million people—to choose our representatives.

It means that we will have a technique through which we can appeal to the will and intelligence of our fellow-citizens. It means that the idea will gain such strength that not even a dictatorship can permanently keep it from its subjects.

This campaign will be launched publicly, under the direction of outstanding leadership, within the next few months. The individual federalist will find that he can participate fully, that he is not "stuck like a pig in the mud."

Action must be based not upon expediency, but upon the rightness of the cause; not a rightness which forcibly subjugates those who dissent, but reconciles them. Our goal is a balance of freedom and order, not a balance of power, within the Republic of Man—no utopia, but a bit of the Kingdom.

<sup>2</sup> Write to United World Federalists, 7 East 12th Street, New York City 3, for information about federalist activity in your area.

*And at last, after many devastations, overthrows, and even complete internal exhaustion of their powers, the nations are driven forward to the goal which Reason might have well impressed upon them, even without so much sad experience. This is none other than advance out of the lawless state of savages and the entering into a Federation of Nations. It is thus brought about that every State, including even the smallest, may rely for its safety and its rights, not on its own power, its own judgment of right, but only on this great International Federation, on its combined power, and on the decision of the common will according to laws. However visionary this may appear to be . . . it is nevertheless the inevitable issue of the necessity in which men involve one another.*

—IMMANUEL KANT. *The Natural Principles of the Political Order*, 1784.

# Symbol of the Aspirations of Mankind

*is what the UN means as fifteen hundred representatives from fifty-eight nations attend the General Assembly sessions in Paris.*

MARY-ELIZABETH LENT

OFTEN WHEN A GROUP is discussing the international situation we hear someone say, "Why do we continue to support the United Nations? It is a miserable failure. Look at all the Russian vetoes. The UN was supposed to insure peace and security, and today there is war in many places, and no one feels secure. What good is the United Nations?"

This question and its implied condemnation needs an answer.

First and foremost, it is essential for all of us to study the UN Charter, and to see what the *United Nations was established to accomplish*. Disillusionment is largely due to unwarranted expectations, it may be due to a failure to recognize underlying international tensions, and to a realization that the UN was established as a center where the nations of the world might meet and try to find a common ground.

The UN came into existence just three years ago, on October 24, 1945. The Charter assumes voluntary cooperation between the nations. It is a mechanism for international cooperation, and for the expression of world opinion. Its process is negotiation and its basic purpose is agreement. It would be more intelligent if we tried to better the conduct of our own country as a UN member, rather than to condemn the UN as an instrument.

The United Nations was formed by the military alliance which fought the Axis in World War II, the original "United Nations," and it was recognized that its strongest members were the Big Five.

Because of their comparative size and strength, these five nations had to assume the major responsibility in the formation and functioning of the UN. It was agreed that the Security Council could not employ force without the assent of its five permanent members, the Big Five—China, France, Great Britain, the United States, and Russia. The UN Charter thus recognizes the necessity of great-power unanimity on issues affecting world peace in the Security Council.

The membership of the UN is by national governments rather than by population. The Americas constitute twenty-two of the fifty-eight UN member nations. If Russia were to give up her veto

power, the votes of the Russian bloc would be outweighed on every issue. The United States is unwilling to give up her veto power. Our Congress would not permit us to forsake it. Would the United States allow inspection of her atomic bomb stock piles if the majority of the nations requested it? Would the southern representatives allow world inspection of the rights of Negroes in the United States? Would we allow the world to give part of our vast territory to the D.P.'s? Would we allow the world to force us to give up our control of Puerto Rico or Panama? Unfortunately, we would not. Each member of the United Nations feels that the others should be investigated, but not itself. It is important to note that there is no veto power anywhere in the United Nations except in the Security Council. No veto can prevent a public hearing of any dispute, and only when the Security Council is acting under Chapter VII of the Charter, involving the use of sanction or force, can the veto be employed.

TODAY the councils, commissions and committees of the United Nations convene in 2,500 individual meetings yearly. Just as our national government can be no better than our people make it, so the UN can be no better than the governments of which it is composed. As individual voters we are responsible for our governments' actions in the United Nations. The will and skill of the member states are more important than the instrument itself. The UN is not a legislative body; it is, rather, a place where nations can iron out their differences, and try to find bases of agreement.

It seems to me that the crux of the international tension today is not due to some fault in the UN Charter or to the machinery of the UN. The friction between the two giant nations of the world, the United States and the USSR, as evidenced and displayed in and out of the United Nations, is a basic obstacle to UN success. As long as these powerful states disagree and fail to cooperate there will be tension in the UN. The fact, however, that each has had to defend its case in the councils and the Assembly has had a

moderating effect upon the long conflict.

"What about the successes of the United Nations? I've never heard of any," we hear our skeptical friends say. Unfortunately, the reader of the daily press does not hear of progress within the UN. The news that reaches the front page is usually the sensational and the disturbing. Divorces are headline news, but the stories of millions of happily married couples are not. We read about the accusation of one government of another, the failure of truce agreements, or of someone walking out of the Security Council. The constructive efforts of the UN in the humanitarian field are not "news." The DPI, the Department of Public Information, with a staff of only 500, and a budget of three million dollars, can scarcely wipe out the impression given by our daily headlines. There are several United Nations agencies which are making gradual but impressive progress in the realm of better world conditions.

The fifty-eight members of the UN use it as a medium for economic and social cooperation as well as a means whereby national differences can be settled. There are six main organs of the UN: the Security Council, the Trusteeship Council, the Secretariat, the World Court, the General Assembly, and the Economic and Social Council.

THE General Assembly is composed of the fifty-eight UN members, each of which has one vote. It is not empowered to legislate, although it is developing world law. Since the UN is not a super-state, it cannot, without the cooperation of member nations, settle disputes by coercion. The General Assembly is a world forum through which the nations can express public opinion. It exerts world-wide moral pressure, which has had telling results upon political problems which were not solved by the Security Council. It registers world opinion and is persuasive rather than legislative or compulsory because political sovereignty still lies in the hands of the member nations. Until there is a power greater than national power, the Assembly will remain purely persuasive in power.

The Economic and Social Council

makes recommendations to the General Assembly and to its specialized international agencies which deal with economic and social problems. It has several commissions and subcommissions: Economic and Employment, Transport and Communication, Population, Social, Human Rights, Status for Women, Economic Commission for Europe, for Asia and for the Far East, the International Children's Emergency Fund, Freedom of Information and the Press, and Narcotic Drugs. These define and seek to promote new world standards of living and of individual rights for people everywhere on earth. Affiliated with the Economic and Social Council are several specialized agencies: the ILO (International Labor Organization), the FAO (Food and Agricultural Organization), UNESCO (United Nations Educational, Scientific, and Cultural Organization), the International Monetary Fund, the IRO (International Refugee Organization), WHO (World Health Organization), the Universal Postal Union, the International Telecommunications Union, and the ITO (International Trade Organization). The work and progress of these agencies are steady and encouraging. The responsibility for the coordination of the work of these Specialized Agencies is placed on the Economic and Social Council, under the authority of the General Assembly. Each agency is largely autonomous in its own field but works in close cooperation with the Council, enabling the latter to coordinate effectively the work of all.

THE United States was the last of the great powers to join the World Health Organization. It finally ratified its membership last June. Yet here is the one field in which international cooperation and agreement toward effective action have been most evident. During its brief existence, the WHO has already left behind it a record of substantial accomplishments.

The Food and Agricultural Organization, with its fifty-seven members and World Food Council, has been working on the problem of increasing the world's food supply since its establishment in Quebec in October of 1946. It has studied the question of how satisfactory the pre-war food supply was, and has come to the conclusion that in the late 1930's, half the world's population was seriously undernourished. Food production in the next quarter of a century must be increased 110 per cent if starvation on a wide scale is to be avoided. A goal of merely re-establishing the pre-war food level is not enough. Added international cooperation is needed in preventing both shortages and surpluses of food and farm products.

UNESCO met last fall in Mexico City. It deals with educational, scientific, and cultural matter, and promotes international exchange of people, ideas, and written materials, emphasizing interchanges which promote one people's knowledge of another.

People who criticize the UN are seldom aware of the wide scope of its activities

and undertakings. Wars arise out of discontent as well as out of fear and insecurity due to the anarchy of the modern state. If we preach tolerance and brotherly love, yet discriminate against racial minorities, haven't we a great wrong to correct? If half the world is hungry, yet we plow under potatoes, isn't something basically wrong? The long-range improving of social conditions is an important security against war. If people are illiterate and ignorant, hungry, segregated, or ill-housed, can we expect them to make wise political decisions? Our first job is to "clean up our own back yard" and see that our government gives its best to the UN's success, rather than idly criticizing the UN mechanism for its weakness. There is a saying that there is nothing wrong with the world except the people in it. Maybe there is nothing wrong with the UN except the nations in it. As long as each clings to its national sovereignty there can be no supernational power. The United Nations reflects the prevailing system of national sentiments. One cannot deny that it is inadequate, yet it is the "best possible" structure under the present circumstances. As occasion permits the structure can be improved—when the nation-states of the earth are willing to commit their power to a government above the sovereignty of the individual nations. Until that perhaps distant day, it is our duty as Christians to join with the other peace-loving peoples of the world in supporting the UN as the hope of holding the world together.

## The United Nations



# You Have a Stake in the Marshall Plan

*both in your contribution as a taxpayer and as a student who may want to take advantage of the travel plans which it proposes.*

KENNETH S. JONES

WHILE MANY OF YOU spent the summer on a literary diet of funny papers, travel literature and fashion magazines, your government set into motion a gigantic program which is sure to have its impact on your otherwise provincial life.

You may never be required to know all about the Marshall Plan for European Recovery, but the more you know about it the better off you'll be. If you were in Europe at this moment the American Congress would expect you to be able to explain the program to the local inhabitants, while if you were one of them, you likewise would be expected to know most of the answers.

One of the provisions of the Foreign Assistance Act of 1948, which set up the Economic Cooperation Administration to administer the aid to Europe and China, calls for a thoroughgoing program of information to its beneficiaries. To help interpret the aims and purpose of the multi-billion dollar grants, the Congress has provided ten million dollars in guarantees to American publishers to encourage foreign circulation of their magazines, newspapers and books. Further than that, the Congress has required that ECA make its every act known to Europeans, and intends to send Congressional fact-finders to Europe to interview the man on the street. In the eyes of your representatives in Washington, this is an investment in dollar diplomacy, however ugly the words may seem. Every shipment of machinery or capital goods will be marked with a red, white, and blue shield proclaiming Uncle Sam as the donor.

How will all of this affect your life? What has this to do with you? The fact that you are paying for it is more than just a fact. It is a tremendous piece of propaganda for the American way of life. Paul Hoffman, who was president of the Studebaker Corporation until President Truman persuaded him to leave his job making automobiles to head up the ECA as its administrator, a few weeks ago received in his office in Washington a group of twenty-nine European students who had just finished a six-thousand-mile bus tour of America after a year of study in American schools and colleges. He answered their questions and described the

whole program to them in these words:

"Everyone here at ECA has a strong and fundamental belief that recovery and prosperity in Western Europe are essential to prosperity and peace in the United States. We do not employ anyone who does not feel that way.

"The American people have been willing to tax themselves to make available great quantities of money, goods, and service to Western Europe. Six billion dollars, more than that, actually, will go into this program to help European nations who are willing to help themselves. That's more money than all of the people of the United States spend for education, police and fire protection in a single year.

"Some people are saying we want to make colonies of Europe. We don't want colonies, we only want Europe to be self-supporting. The situation is something like this. Our neighbor's car is stalled and he isn't able to get it going. We give him a push with our car and when he gets going we go about our own business. By 1952 when the program will end, we expect that Europe will be running fine and will not need any more push."

Mr. Hoffman told them he wished there could be a tremendous growth in the exchange student program because "living with people of other lands helps us to understand their ways and their needs." Mr. Hoffman's wide acquaintance in the industrial world, his almost fabulous

record in rescuing the Studebaker Corporation from receivership and turning out the first "new look" automobile, gave him tremendous prestige which has enabled him to lure many top-flight industrialists and financiers into government service as assistants, advisors and as chiefs of the so-called "country missions," ECA's branches in the participating nations in Europe.

THE twenty-nine students who had just completed one year of study in almost as many American colleges and preparatory schools had had their study made possible by scholarships provided by the American Field Service. That organization, you may recall, was founded during World War I as a volunteer ambulance corps. In World War II the same group operated 1,200 ambulances and carried nearly 1,000,000 Allied casualties. Since V-J Day it has provided funds and hospitality for sixty-three international scholarships.

Nearly all of these students expressed a wish that American students visit their countries, perhaps to study in their universities. You may be shocked to discover that the Marshall Plan had that in mind also!

The ECA is charged with the task of stimulating travel to Europe thereby increasing the flow of US dollars to the participating nations. At ECA's behest, the Organization for European Economic Cooperation, which is the European association of Marshall Plan beneficiaries, has set up a European Travel Commission to lure Americans overseas. Made up of representatives of the official national travel agencies of the sixteen nations, the ETC of the OEEC will scheme and devise ways of facilitating the procurement of travel visas, elimination of delays at international borders, and exchange of currencies. Private travel agencies simultaneously will dream up every kind of bargain rate, excursion, and all-expense tour to take people like you to the spots you want to see.

THE Office of International Trade of our Department of Commerce will urge Americans to take advantage of



much reduced rates that will prevail from October to May. Better steamship accommodations are also available in those months. It has been estimated that Americans will spend two billion 500 million dollars in Europe between June, 1948, and September, 1951.

If you are contemplating a trip in the next three years you would do well to skip your spring semester and return in

June to study all summer. In slack seasons abroad you will get better service, better hotel rooms, and closer touch with the local people.

The Maritime Commission is expected to charter some of its reserve fleet of troop carriers to transport students and others who can't afford plush. You will be able to go over and back dormitory style for as little as three hundred dollars,

while tourist cabins and single-class cabins on freighters can be had for around three hundred and fifty dollars for the round trip. On the continent you can live fairly well on five dollars a day.

You and the Marshall Plan can do a tremendous job of bringing our way of life to Europe. Europe can give you an understanding of world problems that beats all the textbooks.

RISK AND WAGER OF COMMITMENT (Continued from page 14)

gration." Such an atmosphere contributes to the dalliance in ideas which the motto challenged. Regardless of the fascinating array of possibilities open before us, nothing of educational or religious consequence has happened until somewhere each person makes what Trueblood calls *an absolute commitment to what is recognized as absolutely worthy*. The up-to-date student should be able to distinguish between saying, "Jesus said it, therefore it is true," and "Jesus said it because it is true." Yet the latter statement involves an appeal to a source of truth which becomes as absolute for Jesus as he himself is for those who make him their absolute.

Loyalty to Jesus Christ is not so crass and bald as some condescending critics of Christianity would have us believe. An allegiance to a person rather than to

a creed or set of principles has the therapy of taking one's mind off one's own ideas *about* reality, and of focusing the attention *on* reality as it is revealed in the mysteries of a sovereign personality.

In reverse, our motto indicates that when any person has "performed" as much for mankind as Jesus the man, and Christ the continuing presence, then one is justified in believing that someone has "taught" him. There is no separation between thought and action, between the one committed and the object of his commitment. "He that hath seen me hath seen the Father," not by virtue of out-moded metaphysics, but because anyone who dares to receive all that another dares to give will become the embodiment of the other's idea.

Christian commitment is a gamble that what we know of Jesus reveals, to

that extent, the nature of God. Some Christians are sure that the revelation was complete, identical. None will assert that his knowledge of that revelation in Jesus is complete. All will agree that, to the extent of their knowledge, Jesus was without fault. None will testify that they can prove their faith but, as Dr. Trueblood says, all committed Christians are willing to risk their "present and eternal destiny on the conviction that the light seen in the face of Jesus Christ is the surest light we know."<sup>2</sup> The word "risk" denotes action to implement the host of good ideas we all have. No one can predict what form Christian action may take, but one can depend upon it to express the universal language of the human race.

<sup>2</sup> *Alternative to Futility*, p. 62.

Cartoon by Low. London Evening Standard.





# Building Behind the Blockade

*is a physical necessity in war-torn Berlin, but buildings are secondary to the construction of relationships and understanding.*

J. ROBERT NELSON

A THUNDEROUS ROARING overhead caused the twenty young workers on the rubble-strewn field to halt their toil momentarily and gaze at the familiar shiny form of another C-54 "Skymaster" as it skimmed the tops of Berlin tenements and bore its cargo of food to the Tempelhof airfield. This noise of the "air lift" planes came almost regularly at three-minute intervals, but it seldom failed to attract the glances of these international work campers in the ruins of Berlin. The three hundred or more airplanes bringing food and fuel to the desperate people of the western sectors each day represented one way by which great political power dealt with the depressing German situation. But just a few blocks from the huge airfield another method of dealing with international strife, unique in Berlin, was being tried by a group of young people.

The story of the *Internationaler Zivildienst* project in the section of the city called Neukölln is a strange one to all who are not familiar with the work of the American Friends Service Committee of the International Volunteer Service for Peace. But the work camp movement in all parts of the world is not new, and its technique is simple. These pacifist organizations, and similar ones from different countries, have brought together young men and women from many nations and backgrounds for carrying out projects of reconstruction and relief and stimulating international understanding. And though their influence has been relatively small, they have made it possible for thousands of young people around the world to share these experiences in recent years.

Due to the Russian blockade of the city this past summer, we had representatives of only four nations in our Neukölln camp. Six Americans, two Englishmen, and two Danes were able to secure flights into the isolated city and join the fifteen Berliners in an ambitious work project.

The past experiences of some of these persons would make thrilling biographical novels. Jorgen, the Danish journalist, had been an underground agent during the war and escaped death in a Nazi concentration camp only because he could flee

during an air raid. Ruth, a Jewish girl who went from Germany to England to teach, had suffered great humiliation before the war and had lost two members of the family in death camps. Half-starved, depressed Dietrich had seen his father murdered in their room by Russian soldiers who sought to kidnap his two sisters. Several others could tell stories which made us Americans wonder how any lives could be so peaceful and secure as our own.

On Zientenstrasse stands the large brick building of the *Evangelische Gotteshilfe*, the top floor and roof of which had just been replaced this year. In the five dim rooms of the fourth floor we twenty-five campers established our summer home, men in one crowded room and girls in another. A sink with a trickle of cold water and a smoky stove were our only utilities, for electricity and plumbing had not been restored. From our small, paneless windows we looked out on three sides of the building where lay only heaped bricks, shattered walls, and twisted iron.

OUR working day began at seven and ended at four. During the first weeks with pick and shovel we attacked a large field adjacent to the building, digging out bricks and the remnants of home furnishings, extracting iron beams and pipes, levelling the hills and filling in the holes. As the men dug out bricks, the girls scraped them with small hammers and eventually stacked up 40,000 clean ones for re-use. By summer's end these labors had made a modest playground for the numerous, scrawny children, who had been born during the war, and who swarm over Neukölln's streets.

We also began work on a neighborhood center a few blocks away. Trenches were dug for the foundations which were to be made of the bricks; and a large army barracks was dismantled and moved across the city for reassembling as a community center for the indigent mothers and children of Neukölln. When this project is finally completed, there will be a place where hundreds of dispossessed Berliners will be able to repair their clothing and

shoes, learn of health precautions and maternity care, read and study, and develop facilities and talents for recreation.

But just as important as the work accomplished were the experiences of communal living under such difficult and congested conditions. A major problem for all, naturally, was that of food, accentuated for us Americans by the fact that an overnight change from abundance to real scarcity is not an easy transition. We found ourselves provided with the standard diet of blockaded Berlin, a diet as meagre as it was unappetizing. For breakfast we had heavy dark bread and a drab, pasty porridge, for lunch thin soup with a bare taste of meat or an occasional macaroni dish, and for supper more soup or a bowl of starchy pudding. Potatoes, vegetables and fruit were luxury items. This was the diet which all the German campers said was better than they had at home, but which made one American lose twenty pounds in five weeks.

The matter of food, however, was subordinate to that of camp organization and personal relationships. Here we ran into difficulties which led us to see clearly both the effects of Nazi influence upon personal attitudes and the differing points of view held by persons of various nationalities.

THE Germans themselves were unanimous in electing an American Negro school teacher as camp leader. Even with such a competent leader as he proved to be, the group failed to attain a spirit of genuine fellowship or even of democratic organization. The Berlin people kept their distance from us, showed little respect for our suggestions, and despite their fair proficiency in English and ours in German, were unresponsive in conversation. But we were not going to let the summer's effort be frustrated so easily without seeking an explanation. So we had to resort to the most blunt kind of talk with our German friends, and in so doing we learned something of the background which affected their attitude towards us as foreigners.

These young Germans had grown up in



The author working in the Neukölln camp in Berlin.



This is how the site looked when the work first began.



One method of transporting bricks. The receiver is Pat Nelson, wife of the author.



Taking down army barracks for use as neighborhood center.

the constant atmosphere of mistrust, fear, and artificially inspired national pride. Whereas they loved Germany zealously and rejoiced in her accomplishments under the rule of Hitler, they were still suspicious of other people in their own localities and especially of strangers. Even the best of friends had often turned informer because of party loyalty. They knew of numerous Jews, nonconformists, and suspected antagonists of the party who had been abducted by the secret police and had never been seen again. So they pretended that all was well and tried to enjoy their country's prosperity, little realizing then that their ways of thinking had already been grossly corrupted.

After the staggering defeat and surrender in 1945 they again were made to live in a state of terror under the plundering Russians who occupied their zone. So in all their memory they could scarcely recall a time when fear and mistrust were not common attitudes.

Moreover, most of the young people we knew in Neukölln had long ago rejected the Christian church almost completely, regarding the gospel message as too idealistic, and the counsels of the church too irrelevant to contemporary problems of living. This present irreligion is due, it seems, both to the effective anti-Christian propaganda of the Nazi state and to the

ineffectual ministry to youth of the dominating church.

THE prevailing poverty and hunger of the people, the fatefully precarious political position of Germany, the lack of vocational and educational opportunity, the uncertainty of the future, the clanishness of some of the Berlin campers, and the undeniable sense of self-pity which infuses much of the thinking of Germans as they ponder over their adversities—these were the reasons for the difficulty of an immediate and spontaneous fellowship such as we expected. It was not due to any inherent dislike of foreigners, we learned, but actually to a state of mind which rendered them incapable of establishing friendships.

One Sunday in August I was to lead worship at the American Church of Berlin, and to my great surprise, all the campers attended. They were curious to see their co-worker turn from digging ditches to preaching, and they wanted to observe an American church service. To our great satisfaction a new feeling of friendship began at that hour, when even the ones who had shunned the church declared that they had found enjoyment and even inspiration in the worship. After church the whole group went with us to Truman Hall, the large dining room of the United States Military Government,

where many of the Germans had their first taste of roast beef and ice cream. A cynic might say that the good food was responsible for the new atmosphere which pervaded the camp. We were convinced, however, that days of active friendliness and the act of communal worship were the causes.

Years of Nazi corruption and post-war deprivation had left too deep a mental wound for complete healing in six weeks. Nevertheless, it was certain that Dietrich, Horst, Helga, and the others had experienced a change in this camp period which may make a difference in their lives.

Not that we had come from the other countries as reformers or teachers! As representatives of cultures, points of view and religion which differed from those of our young German friends, we were privileged to bring some measure of encouragement and hope to these few people who had known only discouragement and hopelessness.

And we, in turn, were the beneficiaries of these experiences. Some of our self-assurance was washed away, we were made to see the folly of our provincialism, and we learned in the most personal and emphatic way that *true internationalism in our generation, if somewhat difficult to attain, is a real possibility.*

#### FOR TWO PEOPLE

This wind will slide me swift across the swell  
Into the pale haze where night bathes in sea;  
My sail is full . . . I'll not look back until  
The surface darkens with profundity.  
Perhaps then I shall want warm breath, not wind,  
And suddenly put about, in lonely fright  
Lest you, somewhere along the livid rim  
Have lost my speck . . . and not turned on your light.

—William McCreary

# "Gringos"

are what the American students in the Methodist work camp in Mexico this summer were called by those with whom they shared life.

DONALD S. ROSS

THINGS HAD BEEN PRETTY QUIET in Zacapoaxtla for a long time. Legend has it that this is the place to which the Aztec people fled when Cortez and his men took the throne from Montezuma early in the sixteenth century. Life hasn't changed since then. The Indians still build their huts of tile and corn stalks and plant corn on the steep slopes of the Puebla mountains. The sharp slap-slap-slap of the Indian woman's hands can still be heard as she makes the day's supply of tortillas. Wednesday is market day when people with heavy loads on their backs come from the villages many hours away to bargain in the village square.

In the surrounding countryside the spires of the little churches point skyward announcing to the world that clustered about each is a small village. To some the priest comes only on rare occasions, and some are never used except when the bell rings forth the news of fiesta time.

There have been a few changes. Not long ago the government built a new road from Zaragoza and some of the wealthy have autos. The people now make their sandals from old rubber tires and the treads of Goodrich or General Popo can be seen in the remotest regions. There is a fine new school in the village and a clinic where a doctor and some nurses help the sick.

But things had been pretty quiet in Zacapoaxtla for a long time.

One day the autobus from Zaragoza brought many Americans. Surely they were of the rich class, for they had many bags and bundles. Others came in an auto and all went to the house of Señor Salazar. Quickly the word spread through the village, and before long the countryside knew of the *gringos* who had moved into the house of Señor Salazar. Why were they here? Surely they were planning to stay, for they seemed to have brought nearly all they owned. Would they buy in the market to sell in Mexico City? But why were there so many? There must have been at least twenty.

The women were talking of it around the watering place that very afternoon when one of the *gringos* came from the

house. He had a pail in each hand and came toward them. Did he not know that carrying water was woman's work? Both faucets were being used and so he greeted them with *buenos tardes* and set his pails down to wait. His blue trousers and white, blouse-like shirt, while not fine clothes, were factory made, which meant that he was of the rich class. Why should he wait for an Indian woman, indeed, why should he be carrying water at all? These *gringos* were strange people.

The next day was Sunday and a group of them were seen going through the village with Solomon Perez. Solomon's father was the leader of a small group of Protestants. They must have been going to a protestant service. So that was it; these *gringos* were Evangelicals. They were here to spread communist, protestant propaganda. What would the priest say of this? Did Sr. Salazar know that this group living in his house were Evangelicals?

THAT week things began to happen. Each morning a group of the *gringos* walked about a half-hour down the road

to the village of Xalacapan. There were long talks with the Maestro of the federal school there about shovels and wheelbarrows and hoes. Soon they were all out behind the school clearing away the weeds, digging dirt from the high end of the field and carrying it to the low. The Maestro said they were building a playfield for the school children. He had often spoken of building a playfield, of making something beautiful of the village plaza, of getting a better water supply instead of the public pond in the center of the plaza, of building houses for his teachers—it was all a part of what he called his three-year plan. Nothing had ever seemed to come of his three-year plan before. No one could see how he expected to get it done by himself, and the people were all too busy in their corn fields. No one seemed to understand just what it was he wanted to do.

And now these *gringos* were starting to build the playfield. Each morning they walked down the road to Xalacapan and worked for several hours. They always spoke to everyone on the way, even the Indian people. They didn't seem to know



## MEXICAN SKETCHES



by HOWARD HITCHCOCK

that they were of the rich class and should never speak to Indians in public. These *gringos* were strange people.

Three of them went to the clinic in Zacapoaxtla each day. One stayed at the clinic and helped the doctor. He had a microscope in one corner of the room and often looked through it at things people brought in to him. He said most of the people had things inside them which he called parasites and that all the people should wear shoes. The other two *gringos* and two of the nurses went out into the country and the surrounding villages each day. They went from house to house and school to school giving vaccinations against smallpox. Some said they were vaccinating with poison. Sometimes the word traveled on ahead and the people hid in the corn fields; but that was not often, and when the nurse said it was by order of President Aleman and would keep them from getting smallpox, most of the people were willing.

Over in the village of Xacapexpan there was another group at work. They were busy clearing weeds and brush from the hillside and planting seeds in the

ground. They talked about vegetable gardens and forage crops for the cows and a better kind of corn. But why a better corn? The corn which grew on the mountain sides and in the valleys was the same corn that had been grown for generations. It grew tall, sometimes three times as high as a man, and the one ear of corn which grew on every three or four stalks made good tortillas. And how could one expect to get more corn from smaller stalks?

AND so it went. Each day some of the *gringos* were in the market place buying fruits and vegetables and meat. Each day they went to Xalacapan and Xacapexpan and to the clinic in Zacapoaxtla. Each day they carried water from the fountain. On Wednesday they were in the market bargaining for serapes, or sombreros or huaraches or leather belts. They went often to the baker and the butcher. And wherever they went they always had a cheerful *adios* for everyone. Some of them frequently stopped to talk with the cobbler and taught him to say "good-bye" in English. They admired

his work and had him make them some shoes. They played with the children in the street in front of their house until the children soon watched for them and ran out into the street with hands extended to shake shouting *adios*. Often in the evening a group went to the school in Zacapoaxtla and played basketball with a group of the men in the village. There were the doctor, the postmaster, the telegraph operator and the secretary to the mayor and some others who formed a team to play with them.

But never did any of them say a word about protestant propaganda. Why were these *gringos* here doing these things?

And then there were the fiestas. Sometimes on a Friday evening the bell in the tower of the little church at Xalacapan would peal forth the news that tonight there was free fun and entertainment for all. The men of the village would come with their guitars and fiddles and flutes and horns and form a little orchestra. The children of the school would dance and sing and perhaps little

(Continued on page 40)

# Agreement and Success in Amsterdam

*was not in solving "Man's Disorder" but in the fact that the World Council of Churches was founded.*

ROBERT SCOTT STEELE

JUST HOW MUCH THE FIRST ASSEMBLY of the World Council of Churches amounts to remains to be seen. One is certain that it amounted to many speeches, much discussion, new acquaintances, the "personal appearances" of many well-known men and women active in the work of churches over the world, and two weeks spent in the beautifully decorated city of Amsterdam (decorations were in celebration of the birthday of Queen Wilhelmina and the coronation of Princess Juliana). One can also be certain that wherever church people gather, there will be much wrangling over trivia, much expounding of personal opinion as if it were fact, and rows upon rows of reversed collars. In a way, one could find anything he wished to find at Amsterdam, one suspects the reports of Amsterdam by hundreds of people—many of them no doubt just dropped in for a session or two so that they could have the privilege of having "been at Amsterdam"—will be suggestive of the blind men describing an elephant as a rope, a wall, a pillar, a waving fan, and so on. Amsterdam was many different things. A part of one's enjoyment of the Assembly was having an opportunity to see the variety in the kinds of delegates who were sent by their various confessional groups to the Assembly. Perhaps the scope of delegations and speakers, their diversities and contradictions, is an example of the truth about the nature of Amsterdam; it is also a step removed from describing the nature of the church.

An inevitable question will pop up at the discussions and at the ends of reports on Amsterdam, "Was it a success?" Perhaps this question should be answered first instead of last. The Assembly was not a success in terms of the expectations which many people of the church had for it. For example, nothing particularly new has come from the Assembly. When one reads "the message" which was issued by a drafting committee of the Assembly, one might be inclined to ask, "so what?" This message reads like one which might have been written even if there had never been this heralded meeting of churchmen. It says what we already know and believe and doesn't make any

application which is immediately helpful.

There is also much material in the reports of the four sections of the Assembly which is the meat, so to speak, of the Assembly. Here, platitudes, generalizations, and more pounding reaffirmations are made. The quantity of "weasel words," watered-down statements, and vague indictments and suggestions prevent one's feeling he has the means by which to eliminate the disorder in man or the world. (The theme of the Assembly was "Man's Disorder and God's Design.")

A common experience of worship which might have sent away the people at Amsterdam with a new pentecostal experience was absent. Worship for the whole group meeting in the large concert hall in Amsterdam was a perfunctory thing; it was handled as expediently as was some of the business. Hymns were sandwiched between speeches (usually four speeches in the evening), so that one recalled his grade-school teacher's saying between his morning lessons, "Now everybody get up and stretch a bit, and Johnny, you open the windows." Rather than worship as the heart of the Assembly meetings, it was undeniably something run in between or tacked before or aft. The turning of the little dials on the headphone apparatus of delegates to "4" for English, "6" for German, "5" for French, along with the lateness with which the meetings began, the constant interruptions of people going in and out of the concert hall, and the impersonalization even of the introduction of speakers and business gave one the sense of having dropped in on a meeting of the United Nations rather than a meeting of the World Council of Churches.

ONE of the disappointments of Amsterdam was the fact that except in the cases of the churches of Africa and Asia, the Assembly looked like an international gathering of the elders from old people's homes over the world. Younger men and women were present at Amsterdam, but they were limited because their discussions on the same subjects that the official delegates were discussing were held in a different building. The very surprise expressed at the quality of

one of the reports from these young people spotlights their being at Amsterdam as spectators of what was going on rather than as a legitimate minority in the Assembly.

Certainly there was a caution, more characteristic of weakness and hesitancy than prudence, which was disappointing to the observer of Amsterdam who was expecting "big and overnight" changes.

Because there were well over a hundred in each of the Assembly's main discussion groups, real discussion was out of the question. In the place of real discussions the meetings were made up of a series of short, and sometimes not so short, speeches.

Another disappointment of Amsterdam was the lack of delegations of laymen and laywomen. Politics and economics were talked. Yet a professional politician or economist was not heard from. There were no labor union leaders, no government officials, nor public or lower school educators who played any vital part in the proceedings.

There was agreement at Amsterdam upon the efficacy of God's work—that it is God who will bring his kingdom, bring unity to his church, and save mankind. There was ambiguity in reports of the Assembly about the nature of the work of man.

If a person expected agreement, smoothness, inspiration, uniformity, and minor miracles to be present at Amsterdam, the Assembly for him was not a success. However in another way the First Assembly of this international body was as successful as one could expect or desire.

THE sessions of the last of August and the first days of September were the decisive step in the establishment of a World Council of Churches. It is in this fact that the significance of Amsterdam lies. The World Council has been functioning through the war years, and its function would no doubt have been made official several years ago had not the war prevented and delayed "Amsterdam." But Amsterdam gave sanction and official approval to what has been done, and insured the continuance of the World Council. Because much of the work of

the Assembly was analyzing and giving approval or disapproval to what has been done, in actuality, the Assembly was anticlimactic. It served as a rubber stamp giving sanction to what has been carried on during the ten-year war interim by the provisional committee. The formal inauguration of the World Council of Churches was in itself achievement enough to let one say the Assembly was a success. One now looks forward to the Second Assembly where more actual work and constructive aid to meet our present and future predicaments may be carried on.

Now that the Amsterdam Assembly is over, it is the World Council which takes primacy in our thinking, and in reality, we must now think of Amsterdam as being just an Assembly—one of the many facets and expressions of the World Council—rather than as an entity in itself.

Amsterdam, or the World Council, was and is a success in that it gathered together people from all over the world and put their thinking on a plane above doctrinal and geographical differences. No one could deny the reality of the at-oneness felt by the group at Amsterdam. As has been aptly said in the message to the world from the Assembly:

"We are divided from one another not only in matters of faith, order, and tradition, but also by pride of nation, class, and race. But Christ has made us His own, and He is not divided. In seeking

Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches."

This statement is a verbal expression of much of the atmosphere and relationship of Amsterdam. Without a doubt, this First Assembly of the World Council established a frame or unity in which Christians can come together. Best of all, this unity was never sought as an organizational expediency. It was sought in order that the differing confessions might apprehend truth in its unity for the churches of the world.

PERHAPS the "Second Amsterdam" will begin with the concern for *renewal* which seemed to be the recurrent but somewhat feeble strain of Amsterdam. When the World Council is more firmly rooted, then renewal of the energies and power of Christians in the world can become a primary objective. Amsterdam started Christians on this road. How splendid that the vision of Amsterdam did not stop with a concern for the renewal of the lives of individuals but saw the need for the acceptance of responsibilities by religious men and women for the renewal of our contemporary political, economical and communal orders. Present at Amsterdam were concerns for the renewing of theology, a renewed stress upon the work and importance of laymen and laywomen, and a

renewed feeling of responsibility for the direction our civilization is moving.

In past meetings it has been thought at the time that agreement and understanding were achieved, and at a later date the discovery has been made that through a misunderstanding there was no real agreement or understanding. Real clarification of differences between groups and individuals at Amsterdam was achieved. Needless to say clarification of differences is the roadway to the eliminating of differences. The formula by which this was sometimes partially achieved was to look for possible disagreement in all agreements and possible agreements in all disagreements.

An agreement, and a success of Amsterdam if one would care to use that term, was on a central point of unity: *the church is a God-given community and Jesus Christ is the head of it.* The group seemed in agreement that *the church is God's gift for the salvation of men.*

Was Amsterdam a success? Even though insufficient time has elapsed for reflection, one must answer that question with a "yes." Hundreds of people left Amsterdam determined to go home and to lead people and churches into the future without fear. Humility and penitence were also present, but the reality of an ecumenical movement had been achieved. The corner stone has been laid, not of an ecumenical church, but of a world-wide Christian community.

#### "GRINGOS" (Continued from page 38)

Antonio would give a recitation. The *gringos* would sing their American songs and dance their American dances.

And at every fiesta the Maestro told how these young men from the north had come to help the people of Xalacapan. He said they had come many, many kilometers to build the playfield and help the people have a better life. He said they were working without pay and that the people of Xalacapan should be very thankful for them. Then the leader of the *gringos* said that they were not doing anything that the people of Xalacapan could not do themselves, that it was really the people's playfield and that he and his group of young men were merely helping the people.

The next few weeks went quickly. The friendly North Americans were seen everywhere: at the watering place, on the streets, in the market place and always, everyday on the road to Xalacapan. The people seemed to lose their earlier suspicion and some looked forward to meeting them and returning their salutations. The children spent long hours looking in the window of their house

watching them and trying to attract their attention and shout *adios*. And sometimes some of the adults took a peek too, for these *gringos* were quite a curiosity. The barber in Zacapoaxtla asked the leader if he could have a Bible. The barber said he had heard there was a new and an old testament and would like to have one with both in it if he could. But the leader said he didn't have any to give away or to sell. Truly, then, they must not be here to spread protestant propaganda. Could it be that, as the Maestro had said, they were here just to help the people? These *gringos* were strange people.

At last the field was complete. The hillside was leveled, and the field was covered with sand that the men of the village had hauled in on their backs. The basketball and volleyball courts and the baseball diamond has been marked. The baskets and the net had been set up and all was in order for the big fiesta day to dedicate the field and say *adios* to the young men from the north, for they would soon be leaving.

Everyone came to the big fiesta. The people of Xalacapan formed an orchestra

to play. The mayor of Zacapoaxtla gave a speech while someone put up a sign which read "Friendship Field." There were basketball games and volleyball games, and singing and dancing far into the night. The Maestro made a long speech thanking the North Americans for their help. He told the people they should work together to help themselves, that they could have built the playfield and could go ahead and make the plaza into something of which they could all be proud. He said it was their own fault they had no better water supply.

Then the leader of the *gringos* got up and said they had enjoyed helping the people of Xalacapan but would have to leave soon. He said the people should carry on the things they had started and help the Maestro with his three-year plan, that only if they cooperated with one another could they help themselves and improve their homes and their crops and fight disease. But why should *gringos* be interested in the people of Xalacapan? What difference did it make to them? These *gringos* were strange people. But maybe they had the right idea.

# Young Man in New York

Robert K. Woetzel

THE PARK SEEMED PEACEFUL that Sunday evening. I stopped, bent over the low wall, and stared. Ordinarily I would have walked on. It's always like that these days, it seems: walking out on something you really want to do. That Sunday night, coming back from church, I had crossed over from Fifth Avenue into Fifty-ninth Street, that side of the road adjoining the Park. Just watching the great big trees bend lightly, their leaves rustling in the cool winter evening breeze, made everything seem so peaceful, in spite of the tooting of horns, the rumble of conversation in back of me on the street. For a moment I wanted to enjoy the peace and rest of trees, the glimmer of a lake in the moonlight. Just a moment to let my thoughts drift, wander, explore, and tell me things—things and solutions my feelings urged me to accept.

I would shake my head and walk on, like so many others who like me keep on walking out on things and ideas we know—or think we know—are the truly valuable ones. I thought: Here I am in New York, the center of everything, the world—and what thoughts . . . regrets? By Jove, if I had not been able to come here I'd probably have chewed fingernails, promised to "give everything just to get to New York; just to walk down Fifth Avenue" . . . Had I given everything to click in this great big streamlined factory? New York. . . . the Center. . . .

I had prayed and begged the Almighty for help and understanding. But in what? For what? What was it I really wanted of life: power, wealth, fame? Success in terms of power, wealth, and fame. I smiled as I remembered my old dreams: Florida mansion, a house in Westchester, a round trip through the Caribbean, a life of ease and comfort. I smiled at the dreams, but in the back of my mind I still believed I might happen to pull the lucky straw. And so I kept on dreaming, building castles for luxurious living, dreaming and hoping.

About the time I graduated from high school, I had asked myself: how? I was grownup, I said to myself. I would really start working theories. I'd start working

my way up as a copy boy, or piano student, or a West Point cadet. I would show them all, Mom and Dad and all the rest. I wouldn't care too much for girls; I would just work; a movie every now and then, a little trip occasionally. But my principle would be "Ora et Labora!" Work and pray! I would work to the higher income bracket.

In all my scheming I did not forget to pray. Each evening, each Sunday, and in minutes of danger, struggle, and also success, for this little thing, or that little accomplishment, but truthfully for courage and help, I would pray. In our world today so much depends on the breaks you get in life, and what are these breaks after all, if not little favors bestowed upon you by an unknown greater power? While praying I promised something in return for these little favors. I promised to use my power and wealth to achieve good and better ends for the whole of humanity, to be a good and kind person myself, to love and help others, to do unto them as I would have them do unto me. Yes, I sincerely wanted to be and do all that—just as I wanted power, wealth, and fame.

**B**UT one day a curious change had taken place in me. An idea that I had formerly thought ridiculous became attractive to me. It was the idea that money isn't everything. I took the first step in my career, confident that my ultimate goal should be the true Christian life. Yet as I slaved away at menial labors, I still wished I buzzed the button in the grand manager's office, or that instead of Rubinstein or Horowitz, it might be I who bowed to the enthusiastic ovation. And yet the metamorphosis crept on!

It's a hard life, I told myself, and to succeed I'd have to be hard too. So often idealism doesn't seem to pay. People have become such stark realists you can't trust them, you can't love them. It seems you can't do unto them as you want them to do unto you because you are too sure that instead of reciprocating they will turn their backs and laugh after they have scalped you. As your aroused feelings begin to cool off your

idealism seems to be fading too, and you seem to be becoming one more of the gang. Gone, it seems, is your youthful meekness, your high-spirited idealism. You are just one more Joe among the many Joes.

But I am a different man, I told myself. I'm an idealist, in spite of the fact that life is tough. I'll fight it out, I'll live life, and fight it out in a true Christian way. That's what I told myself then, staring at a bit of beautiful nature, a tree, a lake, a rock, in New York's Central Park.

I'd tell myself one thing to escape from another. My way would be the right, tough, realistic, and brave way. The other way of going out to preach, sacrificing all ambitions, and possibly becoming a martyr for your cause, is downright impractical. I'd fight back with the weapons of the crowd! Was I fighting back? Or perhaps with them, with the system I condemn, with it against the values of idealistic human originality I adore? Hadn't I become but one more cog in this tremendous human factory? It's all an experiment at achieving higher living standards for the masses of people. More subways, more drugstores, more oil, coal, atomic energy, the more the better for the masses of people. And I was going to help to give it to them; that's what I told myself. In saying that I indirectly put myself above the people, appointed myself a leader. In keeping on saying that I would soon start justifying myself special privileges as a leader. I wanted to give something in my youthful idealism, in terms of subway construction profits, drugstore equipment costs, shortly in dollars and cents.

What is the use, I asked myself, of making a martyr of myself for a cause that seems so absurd in these times? A cause of originality, simple friendly brotherly living, where there is time left to think about more than tomorrow's schedule or feeding troubles, where there is time for faith and culture. Is that cause so absurd to the many who yearn every day to get out of it all? Is that absurd? Getting out of a nerve-racking rush into a life of placid contentment? Or perhaps getting away from an obses-

sing complex of ruthless tycoon-living into an existence where you can do the kind of work you like to do with a clear and satisfied conscience. If I want to reform or create, or outmaster, I must do so as one of the people, not as one above them.

And yet how futile it seems making all these plans, building all these theories, when I seem so powerless to realize them. I'd go back to the monotony of a routine job tomorrow. But as I turned that evening to walk on away from this little spot of reminiscence I felt better, stronger, fresher.

I walked on, and suddenly I was overcome by the memory of what I had heard in church that night: Christ's temptation by the devil. Promises, prospects for fame, power, and wealth had been whispered into his ear. The young Nazarene struggled with himself and he told the devil to take himself away. The temptations whispered then are still the

TAKE EVERY THOUGHT CAPTIVE through which all the world's activities can alone be understood. *The Christian faith is rightly seen as an intellectual discipline.*

HAVING explored the meaning of the Christian faith in its over-all viewpoint, the Christian student is then prepared to undertake his third specific task: to search for the meaning of the Christian faith for his own vocational task and his specific secular calling. This will require that he join with others in his prospective vocation, and that they seek out together to comprehend what God requires of them, as Christians, in their chosen life-work.

Suppose a student intends to enter business. As a Christian student, he will ask such questions as these: What goods does a man require for his maturing as a child of God? How can these be produced, considering man's need to work and his need for leisure? What methods of work give fullest development to man's God-given talents? How can goods be distributed so that the economic life creates a community favorable to the brotherly life among men? And many more like these! These questions come from the infinite source of man's being, and their answers are urgent. The Christian student of business must explore the meaning of the Christian faith for his commercial calling—it is an urgent task.

Christianity does not simply exhude an aroma of good will. From the study of the faith as has been suggested, students will learn this. Christian thought holds a particular view about human nature, not merely about human nature as it ideally ought to be, but about how it actually is. Christianity understands man

same today. The young Christ had resisted for—and it struck me like a thunderbolt—faith can move mountains. It was true for Jesus, it is still true, faith to do good, to be good, to live a good life, a devoted sacrificing life can move mountains. A Christian life, the kind Christ lived in his time, the kind I must live to be worthy of his heritage, the Christian heritage—this is what is needed today.

I knew now what had kept me from finding myself and a solution within myself. I still have a long way to go toward finding my peace of mind. Yet I have discovered my first truthful road sign: the will to believe in others, and in truth. For what is truth, but good faith? And what is faith, if it isn't constructive? And what can be more constructive in faith than the trust in the lasting values of creative love, goodness and righteousness? It is a hard and bumpy road that leads on to ultimate fulfillment

(Continued from page 6)

in a particular way, and considers this to be the truth about man. So also does every economic theory, whether it be Marxist, socialist or capitalist, have a view about man, and this view either agrees or disagrees with Christian thought. How can a Christian student of economics permit himself to hold contradictory views about man, one his economic view, and one his Christian view? He must explore the meaning of the Christian view of man for his own dealings with the economic aspect of man's life.

Or, suppose a student is going into law. Centuries ago the profession of law consisted of an effort to devise the human counterpart of the divine will, the attempt to derive ethical behavior from the nature and structure of the universe. From this exalted purpose, the study of law has deteriorated to the "science of law (so-called 'positive law') which is solely concerned with correlating court decisions." And on the practical side, "the task of the lawyer is generally conceived as the achievement of a means whereby the client's wishes can be gratified, rather than the discovery of a solution objectively right. . . ." <sup>6</sup> Is so severe an indictment not justified when it is levelled against the actual legal studies of the modern law school? To check it, students have merely to step up to law students at random, and without warning, ask them what is the purpose of law, and the motive of their vocation.

The Christian student of law must undertake to explore the meaning of his faith concerning the practice of law. He may want to begin with such primary questions as these. Since God is a God of

<sup>6</sup> Nash, Arnold, *The University and the Modern World*, page 258.

in the quest for the real in life. But I have faith! To live up to the ideals one has to sacrifice, and in sacrifice, receiving satisfaction in doing so, one is happy and full of love for fulfillment of his ideals. In that I am different: I have touched ground. And ground, however slippery and rocky, is still a foothold, an end to the breaking anxiety of drifting, not knowing because of not wanting to know. The search for the ultimate satisfaction and the serenity of full spiritual maturity goes on. There is a path, though, and I have found mine—truly a divine reassurance.

Tomorrow I shall return again to the same job, and the same place, the same time. But now I know it truly, deeply in me I am different. Resolutions, however futile they may seem, were still what made me different, for now I knew and believed that actual faith in the right principles could move mountains.

grace, not of law, what is the function of law? How can grace be embodied in law? What is the relation of love and justice? Should law intend to prevent rather than punish, as Brandeis believed? Why does law increasingly become an instrument of injustice? What right does a man have to disobey the law and under what conditions? Can law legislate for the good, or merely confine the disastrous consequences of the evil? As Christianity increases its influence upon society, will law gradually disappear? To what principles are legislators, attorneys bound?

Thus in every vocational field, the Christian student must probe into the Christian implications for that situation. If he doesn't he becomes a split personality, privately, in his heart, a Christian, but publicly, in his mind and daily practice, a pagan. To overcome this schizophrenia, and become an integrated man, and to bring some salvation to his field of the world's work, he must search for the Christian understanding of his vocation.

The student is an intellectual, dealing with ideas. Ideas mean control and influence in the world. Hence the intellectual confronts more responsibility than does the man who engineers a train or operates a plant. He is accountable before God for more consequences. Above all men, he must present his ideas as a living sacrifice, holy and acceptable to God, which is his intellectual service. "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ." (II Corinthians 10:3-5.)



# Washington Scene

by

Thomas B. Keehn

AMERICA IS POISED EXPECTANTLY at the beginning of a new political era. The configuration which is taking shape represents a change in attitude, in economic forces and in political structure. In one sense, all these changes are superficial. Republican or Democrat, conservative or liberal, the task of government in the period ahead cannot be radically altered. The old adage that everything changes but everything remains the same was never more true. International tension, high prices, racial injustice—these and other issues confront the people and government of the United States as a body politic. No election can change this situation.

Actually, however, political forces of fundamental importance are at work in America today. These forces run deeper than political parties or campaign oratory. They are even more basic than controversial domestic and international issues. A touchstone to guide us in examining the change which is taking place is the basic political philosophy of America.

## THE NEW ORDER

The essence of politics is order, that is the absence of anarchy. Any man-made instrument which fulfills this purpose will be less than perfect. It must be a compromise. Every political change in this order is only partial. It is part of a larger continuity. Although political changes are always imperfect and partial, there are occasions when they are of such magnitude as to constitute a new order. American government has reached such a point today.

For a generation, profound disturbances have rent the fabric of society. These economic, social and political movements are still shifting, still dangerous. New centers of power are forming but they have not yet congealed. To a large extent, the United States has improvised to meet the succeeding crises of war, depression and war again which etched the outlines of this period. The government tinkered with delicate economic and political machinery and made some important discoveries. But now, according to all indications, there will be a "shaking down." A new political order will be fashioned. The institutions and policies, the philosophy of American government will be tested and settled for many years to come. Here are some of the basic questions which will be resolved.

1. *How much government?* Government has assumed a permanently more important role in a balanced and progressive society. Politicians still take pokes at bureaucrats and make promises of economy in government. But bureaucrats are here to stay. Senator Barkley's

crack at the Democratic convention is already a classic: a bureaucrat is defined as a Democrat who has a job a Republican wants. Economies may well be possible on all levels of government; but it will never again be true that the best government is one which governs least. Nor will government serve primarily as a penal institution, to restrain sinners from evil ways. Government will play a positive role in the new political order in economic regulation, social welfare and foreign policy. Such a government must be strong enough to avoid capture by any special interest group as it fulfills its services to the general community.

This does not imply an uncritical endorsement of political authority of any kind. Power corrupts, as Lord Acton said, and absolute power corrupts absolutely. Government itself is morally ambiguous, susceptible to either good or evil influences. As responsibility becomes greater, capacity for positive or negative action is accentuated. This puts the spotlight on the center of democratic society: vital group life and responsible citizenship.

2. *Checks and balance vs. stalemate.* Two years ago, Congress gave itself a face-lifting job, the first one since 1893.

Our Washington editor, Tom Keehn, has written a guide to action in political responsibility for Christian young people and their leaders. It is called *Christian Youth and Political Responsibility*. Mr. Keehn discusses our political responsibility, analyzes what is behind big government and then suggests what the voter can do. Even details telling the best method of writing to your congressman or interviewing your representative are given. This is a usable and worth-while job. And it is reasonably priced at thirty cents. Issued by the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Illinois.

Now the Hoover Commission is trying to do the same thing for the executive agencies and departments. Political scientists propose different remedies for America's complicated check-and-balance system of government based on three separate powers. Very often this system reaches a dead center point, and always it functions slowly. Would some variation of the parliamentary system work better? Or can an intricate network of joint congressional committees and departmental staffs be established to coordinate these branches of government more effectively? Or is the answer in a highly developed kind of party discipline which will make for more order and responsibility? Would Dewey's proposal to make the Vice-President a real administrative assistant to the President with responsibility for relationships with all departments and agencies help?

Whatever may be suggested—and all of these ideas have merit—it is clear that forward steps will be taken within the framework of the present constitutional structure. A clarification of the prerogatives of the legislative, executive and judicial branches of the federal government is certainly needed. Events of the past generation have raised the executive to a position of new eminence. Recently the legislature has challenged some of the functions of the executive and claimed others for itself. It has also made claims upon established judicial responsibilities. Here is a basic problem for American democracy. The separation of powers system of government must not only designate responsibilities but these several powers must achieve a high degree of cooperation. Only intelligent, efficient government can fulfill its role in our complex, interdependent society.

3. *Federal vs. state, public vs. private.* A subsidiary but equally important problem is the relation between the federal government and the several states. Many new functions have developed in recent years, particularly on the part of the federal government. The courts have generally held welfare services and regulatory measures to be constitutional. Now a concerted drive is underway to release certain business and industrial groups

from federal jurisdiction and return control to the several states. This would be disastrous in a period when economic forces are national and international in scope. It is nevertheless true that state and local governments must be given specific and important roles to play. Either they become vital links in the democratic process or they become obsolete.

Economic changes, particularly in income levels and taxation powers, have created real difficulties for welfare, educational, health and other private agencies in the past generation. The activities of public agencies in these fields have increased greatly during this period. The proper balance in administering and

financing public and private agencies in a democratic society must be discovered. The independence of private groups, including church and church-related organizations, must be maintained while developing cooperation with the state. Free private agencies—church, school, welfare and economic groups—are essential to keep the springs of democratic action fresh in an age when government must necessarily assume more important functions in society.

4. *Government and economics.* Probably the United States will not face the problem of governmental responsibility for the economic system in an adequate manner until forced to do so by a crisis. But memories of the depression-haunted

1930's are still too fresh in the minds of millions of people to permit this question to be long evaded. The first crack in the economy will revive demands for action by government. Economic knowledge has not achieved mathematical precision, but enough is known to guide government in taking certain specific steps.

Political winds will blow hot and cold during the next few months. Elections, campaign promises and faces will come and go. To keep a finger on the pulse of the times, citizens should keep an eye on crucial issues of the kind mentioned here. They will help to clarify the confusing headlines and broadcasts which press upon the perplexed individual.

## PREREQUISITES FOR A REQUIRED COURSE (Continued from page 8)

the home, inherited religion, school, friendships with a minimum of choices, growing out of a conscious decision. Deliberate choice enters increasingly into college growth.

Man, however, is never entirely the "master of his fate and captain of his soul," but he *can* determine his reactions to fate and decide what to make of circumstances. He *can* be so mastered by something greater than himself that he finds self-mastery. For the Christian that overpowering loyalty is to Christ; for the Christian the power to conquer circumstances is the aggressive, intelligent, good will known as God's love.

The lordship of Christ in a student's life should issue in practical action and vocational commitment.

**A** CHRISTIAN student is practical. He is a man of action and he knows that "faith without works is dead" and that by their fruits men shall be known. This is possibly the area where modern Christian students reach their truest achievement in Christian living. They do know how to go about doing good, and the partial list of Christian action projects from one campus does show religion as a lived process.

- One man quietly lifts the level of judgment in his fraternity regarding the men to be admitted from superficial "smoothies" to men of depth and character.
- Another deliberately "passes up" fraternity bids to organize the non-fraternity students of the campus so that they may have richer fellowship.
- A co-ed mobilizes aid to Europe with resources running into thou-

sands of dollars in clothes and money.

- Another takes leadership in the campus benevolent organization.
- Hundreds of men and women give leadership to downtown clubs for underprivileged children.
- Others raise money to send representatives to teach in a Chinese university.
- Some students act as personal advisers to the foreign students who come to the campus.
- One man initiates faculty-student cooperation in conducting a training conference for campus leaders, thus eliminating needless friction,

misunderstanding and inefficiency.

- A student unobtrusively encourages "bull sessions" on religion and morals in living centers.
- Others conduct groups seeking to understand and abolish the causes of war, poverty, disease, persecution, and prejudice.

The list, of course, could be as exhaustive as the program of any student religious fellowship. It would have to include the emphasis now being placed on Christian vocation. Scores of students are currently choosing their life-work in terms of service to their fellows and society, instead of seeking primarily to work for profit to themselves.



**A** CHRISTIAN student is disciplined. Attainment of Christian character comes high and a price must be paid for it. It is almost impossible to go it alone. Worship with fellow-Christians, as well as prayer is basic. The knowledge of God is conditioned by the understanding of the meaning of Christ. Both are of first importance.

Sloppy living is not characteristic of a true Christian. St. Paul said, "I run not as uncertainly; so fight I not as one that beateth the air." One must take himself in hand, rid himself of false moral excess baggage as an athlete sweats off poundage. Discipline in living up to his purpose meant a cross for Christ. It is both the accompaniment as well as the cause of honest sacrifice in life.

An ancient Jew best summarized for our day the essence of what it means to be a Christian. Said Micah:

"What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

# Think on These Things

If therefore ye are intent upon wisdom a lamp will not be wanting and a shepherd will not fail,  
and a fountain will not dry up.

—Anonymous

[By way of explanation: Each month *motive* will publish a page of materials as incentive for meditation. We shall often feature one selection from a book that we recommend particularly. The other selections will be from a miscellany which has been in the process of collection for many years. We invite your contribution.]

The times are very, very big and potent. The only hope is to be bigger than the times and more potent. What needs to be realized is your own importance in the scheme. You have been told to stand to your full stature. This may sound silly to you, but if everyone did this, everything would be kept in its proper place, and beauty and order and rightness would fall out of the sky like magic. That is why reformers fail, they do not work from the inside out. If they would but look up into the sky above they could bring down the kingdom of heaven to this weary and bewildered earth!

Of course it is necessary to discipline the appetite for rage, emotional regrets, and all the things that rough-and-tumble life presents to you, but really there are only two things, the darkness of despair and greed, and the light of eternal joy—either black or white. By merely turning your face away from darkness to light you are in light and darkness does not exist for you. Mathematics! Impersonal and as clean as that. That is why it seems so stern to the sentimentalists who think God should do every little thing for them. No, each one has to go through the process of finding out that the fight of materialism, and all the cynical forces, is one where he or she fights alone, and the fight is choosing the idea, or awakening to the idea; and new ideas are always painful to the unspiritual.

Those who plan too well, like certain generals, never achieve in the hour of crisis. Those who plan too well are those who become in love with their own system.

Those who are creative, open, released, free, growing and alive will, in times of crisis, receive the great flashes of inspiration which save nations. All is in the approach. If you approach the spiritual growth by planning, you will delay your progress. But if you approach it in the true way you will find no obstruction. By falling in love with the spiritual state you will solve the riddle of how to be always aware of the Presence. That is the problem of you who are where you are now. It is as if, when unaware of that which you truly desire most, you stepped into black pockets and life is blank—out of order. Now Love is order; it is beauty, it is living mathematics. It is a vital organizer.

Another way to look upon this problem of your spiritual evolution is to regard your outer you as one you would educate. What are you trying to bring forth in this outer self?—a living consciousness of oneness with God. Look at this outer you as if he were a youth stepping forth into life delayed by temptations along the way, wasting noble gifts on nonessentials; lotus eating.

He finds himself in certain states of psychic sleep, of emotional *cul-de-sacs* which numb the imagination, often imprisoning it. What does your God want for this outer you? He wants you to hold him and lift him to his full height, shaking off inertia, indolence, drifting; for so much of the hurt and pain comes through omission—blank states. It is like the vacuum formed in the sky which brings about the tornado. Beware of vacuums! Fill them with light and the still, eternal, joyful spirit of a tender and loving God.

The stoics and religious fanatics went the outside way by fasting, by penance and by monastic routine. Many found peace of a kind, but the pearl of great price was not often theirs; the pearl of great price can be yours but for the loving.

(This selection is taken from *Letters of the Scattered Brotherhood*, edited by Mary Strong. They are letters of genuine spiritual experience, written by many people who desire to remain anonymous. The book will prove to be an excellent source for meditation. It was published in 1948 by Harper and Brothers, New York. The meditation is printed here by permission of the publishers.)

In quiet listen to the Spirit within you speak:  
My will in thee is joy not sorrow  
My will in thee is faith not fear  
My will in thee is awareness of my love  
for thee,  
Let my will within thee be done.

—Anonymous

Everything that moves moves everything else. A bear coughing at the North Pole stirs the sands of the Sahara. If I breathe—only once—I so displace the air that perhaps a man may be killed or a woman give birth or a nation be set in flames. Be careful. Never for one moment believe that nothing has significance.

—Robert Payne

Truly it is Life that shines forth in all things!  
Vast, heavenly, of unthinkable form, it shines  
forth . . .

It is farther than the far, yet near at hand,  
Set down in the secret place of the heart . . .  
Not by sight is it grasped, not even by speech,  
But by the peace of knowledge, one's nature  
purified—

In that way, by meditating, one does behold  
Him who is without form.

—The Upanishads

And so, if that gospel is believed, our first task is to free ourselves of this false tension, to let go at last, no longer measuring truth by our tension or supposing that the intensity of our feeling is the gauge of its reality, but to learn to "be still" and to look for God, not in the thunder of our tension or the storm of our sensation, but in a "still small voice." He who would find God must first learn to relax. And at length he will learn the real self-losing and that true tension which is "eternal life." In our tension-quest we seize the shadow of truth but lose the substance.

—Midnight Hour by Nicodemus

For the doctrine of the kingdom of heaven as Jesus seems to have preached it was no less than a bold and uncompromising demand for a complete change and cleansing without and within.

He was like some terrible moral huntsman digging mankind out of the smug burrows in which they had lived hitherto. In the white blaze of this kingdom there was to be no property, no privilege, no pride of procedure, no motive indeed and no reward, but love.

For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness. Is it any wonder that to this day this Galilean is too much for our small hearts?

—H. G. Wells

following in the wake of World War II with which we still struggle, should be a warning of what might come in the wake of another world war. Traditional ideas of war that one army shall win and the other shall lose can be, at the most, only a professional memory for the military man of an outmoded past. In other words, World War III seems to spell world suicide. Outside of military discipline, I am unaware of instances of the voluntary organization of human beings to engage in the common pursuit of their suicide; on the contrary, an instinct is shared by almost all rational human beings regardless of race, color, creed, economic, social or political status, and whether in adversity or affluence, and whether under one regime of government or another, *to live. Accordingly, do I believe that most rational peoples of the world would concur in the expediency, the desirability, the indispensability, that war, as it may be tomorrow or thereafter, be banished from the thoughts and actions of men. Accordingly, do I urge the feasibility and necessity of any action, and by all civilized peoples of the world, to make sure that no government of any proportions, whether democratic or fascistic or communistic, be allowed again to experiment with or venture into war.* And I rely upon it that even the captive peoples of Soviet Russia may still cherish the number-one instinct of human life—life itself.

OF course, there are apparent alternatives to a World War III. Soviet Russia may mend its ways or the democracies of the world may surrender to absorption by Soviet totalitarianism.

Is absorption by Soviet totalitarianism more to be desired by the peoples of the world than death and destruction in World War III? Is the privilege to live to be sold at such a price? As I have observed, purpose to live is a vital instinct of mankind. But this instinct for life is for much more than to remain and be on the borderline from death; it involves the will to do and be within the society in which one lives. It looks to the freedom to think and believe, freedom to speak, to criticize, to complain, to compliment, freedom to learn, freedom to arrange one's relations with others, freedom to choose one's religion and to preach and teach it, freedom to be a man with whom all men count but none too much. All of these freedoms as they bear meanings to us are silly nonsense to Soviet Russia; they are to be stricken from the minds of all men. When all of these freedoms are subtracted from life, from the

life of those who once have known them, the instinct to live is reduced to naught. The internal security of Soviet totalitarianism will progress chiefly in response to its inbreeding of its peoples in succeeding generations so that its peoples will be conceived and born into ignorance of the freedoms of democratic society as we know them. Absorption by Soviet totalitarianism of a people once free means the continuing sterilization of their life. Surrender to it seems to pose to free peoples no rational alternative to death at war.

But may there be hope, even one hope, to infiltrate Soviet Russia with the message of peace, and bring the message of world peace to the peoples of Russia and its satellites for approval and for action?

For the moment at least the "Iron Curtain" does seem to suggest the end of any program to exploit the democratic process to the assurance of world peace.

We should keep in mind, however, that there are millions of Russians behind the Curtain. We also should keep in mind that the Iron Curtain is constituted by men. And so long as the Curtain endures, so long is there hope to penetrate it. Furthermore, the very nature of the Soviet Government, its principles and practices, make feasible the hope of some organization of an underground inside at least some parts of Russia.

TO whom may we look eventually to initiate the organization of the people of the world against another world war? To whom may we look immediately to circumvent the Iron Curtain and reach the *people* of Russia? Are we wholly dependent upon the formality, rigidity, and protocol of diplomacy?

When the crisis of war has come upon us in the past, we have turned to our youth to liquidate our bankruptcy. We have turned especially to the young men and women in our colleges and universities, not alone for their physical strength, indeed more for their brains, courage, and daring. As the young men and women in our colleges and universities are useful in war, I have faith in their comparable competence for the missions of peace. They should be able fully to appreciate a world community of interest against war. They are more free than their elders from the prejudices of provincialism and outmoded protocol which have been reared in a world gone by.

We, the people of the world, are faced with miserable alternatives. We must invoke all available talent peaceably to resolve them. I have at least as great faith in youth as in old age. Experience not

infrequently spells too much caution. *I am inclined to hope, therefore, for a world union of college and university students which will enlist the brains, ingenuity, vigor and daring of college youth, to aid in overcoming the growing instability of world peace.* I would have such a union organize aggressively to counteract, both at home and abroad, further extension of communism. I would urge that it become expert in the techniques of communist expansion and expert and aggressive in the administration of peaceful counteraction. Let such a union organize aggressively to infiltrate Russia in order to re-establish there the principle of the sovereignty of man in all things worldly, and to re-establish recognition of the rights of all men under all governments to be fully free to determine that they shall survive and live in peace.

In the meantime, we in academic halls, can press more earnestly our researches into the fields of comparative law and a jurisprudence for world relations. These studies may well take on extremely serious purpose in searching out and demonstrating how the different legal systems of the world implement and perpetuate nationalistic traditions and clog freedom of communication and intercourse among the peoples of the world. Such studies should bring to light fundamental parallels among the diverse systems and afford creative impetus for the adaptation of one system to the needs of another, and for the knitting together of useful devices of the several systems to suggest a possible model for a world law which will, at least, afford the social minimum of personal safety.

I am also prone to urge once more that organized legal education press forward in the development of the processes and purposes of "preventive jurisprudence." This aspect of the educational process has for its principle objectives the searching out and demonstrating of the "friction points" and "tension areas" which may breed tomorrow's contraventions of law and order. I believe that the objectives of "preventive jurisprudence" should be undertaken on an extensive scale in connection with any endeavor to formalize any world law because it, in turn, will concern so directly the maintenance of safety and security.

[This article is the manuscript of an address given at the Centennial Commemoration exercises of the College of Law of The Tulane University of Louisiana. Mr. Sturges is dean of the Law School of Yale University.]

## AUDIO-VISUAL AIDS

(With this number motive institutes a new department. It is to be concerned with visual education materials, and it will be edited by Harry Spencer, the head of the Department of Audio-Visual Education of the Board of Missions of The Methodist Church in New York City. Mr. Spencer is no newcomer to the magazine as he has written for us before, and his interest in the venture represented by motive is as old as the paper itself. He is a graduate of Willamette University in Oregon, and he holds the B.D. degree from Garrett and the M.A. from Harvard. He was student director of the Wesley Foundation at Harvard for some years. He is the author of the study book "Latin America, U.S.A.," and his interest in the field of visual education has taken him over this country and into Latin America. We are very fortunate to have him as one of our department editors.)

A cartoon appeared in a magazine recently showing a man sitting with his wife in a darkened movie theater. On the screen was the "trailer" advertising the coming attraction. The man says to his wife, "Why is it that the good show is always coming next week?"

Here in the advertising trailer is one of the basic facts about entertainment films—and incidentally by a sort of contagion—of documentaries and religious movies. Someone is always busy selling something. Everyone has an ax to grind.

Look through *Variety* and you'll notice the number of columns devoted to the exploitation of films, to putting them over with the public. Promotion is essential to the success of even the top pictures.

One article in a late issue tells of the problem facing the advertising department of a distributing organization because the new British film, *Oliver Twist*, shows Fagin as a Jewish type, similar to the illustrations in the old Dickens' editions. How can they exploit the film in the US and not arouse racial antipathies, and thereby hurt the box office? It's a neat problem. But the film is too expensive and, so they say, too good not to have a wide viewing.

So, too, are there problems in the production, distribution and use

of films in religious organizations. Here there are always the interests, frequently financial, of the producer who wants to get his money back or get propaganda value out of the film; of the distributor who wants to have a large number of bookings to cover his costs and if possible make a little money; and of the person showing the film, who hopes that the picture will do something for him, such as draw a crowd to a meeting, or tell a story better than a speech.

But I hope this page will not become a whetstone for any ax. My only interest here is to tell you what you want to know. Your questions will be welcome and we'll try to answer them from time to time.

This month I want to call your attention to the Protestant Film Commission picture, *MY NAME IS HAN*. This is the second production of the interdenominational film unit and like its predecessor, *BEYOND OUR OWN*, it has had the careful supervision of a number of denominational leaders in the visual education field.

*MY NAME IS HAN* has been widely acclaimed by the reviewers of film papers and the secular press. *Parade*, the weekly supplement of a number of Saturday night newspapers, carried a two-page spread of stills from the film.

The story is that of a typical Chinese family who fled before the

invading Japanese during the war and now have joined the long trek back to their home. There is poignancy in the anticipation of seeing once again their little village, the house where they lived, and the fields they once tilled. But there is tragedy as they return to find nearly everything destroyed.

This simple and unpretentious story of Han was photographed in China. There is not a single white person in the picture, and no white missionaries are mentioned. All the Christian workers, as well as Han and his family, are Chinese.

*MY NAME IS HAN* has been compared, of course, with the first film of the Protestant Film Commission, *BEYOND OUR OWN*, which was produced in Hollywood. They are two entirely different types. *BEYOND* is much more the typical Hollywood product, with lip synchronization. Han is a dramatic documentary, with narration.

Since *BEYOND* is like the films seen in the movie theaters, it has had excellent reception on television receivers and has probably a better appeal for the average college group. But *HAN* is perhaps the more real, genuine, and meaningful.

In general it is expected the audiences for *HAN* will be somewhat less numerous than those which saw *BEYOND*. The reasons for this are: (1) *HAN* is designed to tell



a story of Christian work in China, BEYOND of the meaning of Christianity to Americans. More are interested in the latter theme than in the former. (2) HAN is a narration type of film, instead of a dramatic dialogue film and the preference of American audiences is for dialogue. (3) HAN involves thought patterns which are somewhat Oriental and which are not native to America. Not many American families have had the experience of returning to their home to find the house in ruins, the farm land destroyed. This film involves a whole world condition and concept toward life which are foreign to the success stories of big business leaders or even the ambitions of the college student. And unless a person actually begins to realize what that experience meant to Han, he cannot get the full significance of the film.

Not that it is hard to understand the picture! The story is exceedingly simple and is told with utmost directness. But there are overtones which many will not catch.

That, then, is one of the things which make HAN interesting to me. As I watch it on the screen, I wonder if I am really entering into the life of Han and his family. I wonder if I am able to feel what he felt and what millions of Chinese, Russians, Germans, French, English—name almost any country—have felt who have had to begin life again with dreams and hopes shattered.

Bishop Ralph Ward of China saw the film recently in New York. He was almost completely overcome with emotion as he told those present that the story of Han was a true story, that he had seen it many times in real life, and had lived through it with his Chinese friends.

Translated into such terms, HAN (which in Chinese means Everyman) becomes indeed the story of everyman in these post-war years. Can we rebuild what has been destroyed? Can we find, as did Han, the answer to our longing and the hope for our future in Christ?

MY NAME IS HAN can be secured from any Methodist Publishing House branch store. Rental price is \$8.00. Running time, twenty-five minutes. (Sound motion picture). Leader's guide available on request when placing order.

—Harry C. Spencer

## books

Autobiography can be good reading because the man who writes is so famous or infamous that any words of his are of interest. Or autobiography can be good reading because the man who writes is sensitive, discerning and entertaining. The latter is the reason for reading *Stranger in the Earth* by Thomas Sugrue, Holt, \$4. The author is a journalist of repute. (You may know of him through his *Starling of the White House*, or *We Called It Music*, done in collaboration with Eddie Condon.) In the story of his own life Mr. Sugrue penetrates the clouds that usually float over boyhood and gives us an intimate picture of the inquiring mind of a child as he is first introduced to religion in its organized forms. (He was Roman Catholic, but liked the Congregational organ music.) Then we follow his search for a faith, a faith that is at once critical and believing, one that is good for living as well as for dying. A little heavy and slow in spots, this is a diverting and rewarding book to read.

The "biography of the month" deals with a person who is famous, but again the writing is so well done, the portrait so careful and yet sympathetic, that it commends itself to all who are interested in great personalities. *General Evangeline Booth of the Salvation Army* by P. W. Wilson, Scribners, \$3.50, is the intimate story of an amazing woman and the amazing movement with which she is identified. Most of you will find it engrossing and valuable.

*Separate Church and State Now* by Joseph Martin Dawson, Smith, \$2.50. The author of this documented study and plea is recording secretary of the jaw-breaking organization "Protestants and Other Americans United for Separation of Church and State." This group of leading thinkers who have opposed the "threat" to the separation of church and state, has become a controversial group. Lauded by some and roundly abused by others, this group has fought against alleged favoritism to any particular church or churches on the grounds that the Constitution prohibits such intermingling of the state and the church. Dr. Dawson's book is an excellent source of information

on this crucial issue and merits attention.

*Of Flight and Life* by Charles A. Lindbergh, Scribners, \$1.50. The most famous man in the world in 1927 after his solo flight to Paris, now adds his name to the list of those who have tried science and found it inadequate to the needs of modern man and the salvation of civilization. His thesis, simply stated, is: "To live modern man needs both science and religion." Though this is not a startling conclusion to *motive* readers, they may find this particular treatment of interest. A slender volume containing a sermon, with much of which we agree.

*The Protestant Church and the Negro* by Frank Loescher, Association Press, \$3. A much-needed job of research has been done by this writer on the statements and the action of churches with regard to the interracial "problem." An excellent study worth the attention of the clergy and lay-Christian alike. Appendix III shows the Negro enrollment in many denominational schools and colleges; interesting.

*Story of the Negro* by Arna Bon-temps, Knopf, \$3. Fisk University's chief librarian tells dispassionately the moving story of a people working and fighting for freedom and dignity. From Africa via slave ships to America and through America's history to the present the Negro is portrayed in graphic prose.

Two pamphlets by Kirby Page are: *The Meek Shall Inherit the Earth* and *What Does God Want Us to Do about Russia?* from the author, Box 247, La Habra, Calif., fifteen cents each. These are a call to churches and individuals for a return to the methods of love and reconciliation as means for avoiding war. Well done.

—Don A. Bundy

## DRAMA NOTE

Margaret Webster will send out a Shakespearean company to play for almost thirty weeks in college, school and community theaters. The choice of plays, predetermined by a questionnaire, was *Hamlet* and *Macbeth*. S. Hurok is taking care of the booking. Do you remember his autobiography, *S. Hurok Presents*, with its moving tribute to the great singer, Marian Anderson?

—Marion Wefel

motive

## LETTERS

(Editor's Note: The editor of *motive* is always glad to present points of view on situations about which there is much controversy. The two letters printed below are written from Korea in reply to statements in an editorial and in an article in the May number of the magazine.)

SIRS:

In your May issue you courageously published my factual account of the persecution of Kim Doo-Young, general secretary of C. E. in North Korea. There are hundreds and hundreds of similar stories just as true and absolutely typical of what happens to Christians in every Soviet satellite. For the sake of those who suffer in North Korea, in China, in Poland, in a dozen other countries, and in the labor camps of Russia, I want to express a radical difference of opinion on several points from your editorial in May *motive*. I do not believe:

1. That "the newspapers are largely responsible for the propaganda that has created war hysteria." Most of my Korean friends do not read these American papers to which you refer, but they believe war inevitable. When I draw out American military personnel here, men who know what another war would be like and do not want it, they see no other way to stop an aggression that has taken more of the world than Hitler did, and has caused suffering on a vaster scale. I feel one way to end it is to expose it.

2. That if we are forced to go to war, we will be "fighting an aggressive war overseas." We were appeasers at Yalta and for some time thereafter, but not aggressors. By a now-apparent pattern, blueprinted in Soviet documents most of us have not taken the trouble to read, the USSR has taken sixteen countries of Europe and many parts of Asia. The world cannot exist half-slave and half-free. Nor will we be the aggressors if forced to war, which God forbid.

3. That "Communism's basic antithesis is capitalism, not democracy . . . applied to the Soviet Union is one thing; as seen in India and China it is another." There is capitalism in the USSR today and wealth for the chosen. Moreover communism is diametrically opposed to both Christianity and democracy wherever found. The world of ideas is round, and the two extremes of communism and fascism meet and merge. America is far from perfect, but it is even further from the totalitarianism of the NKVD and the slave-labor camps of the Soviet. And in every country loyalty of communists is to the party. In China or India or Japan or the USA, communists take their directives from Moscow, have one basic loyalty and one unified discipline.

4. That communism "is not always Russian in origin." World communism is one. Its seat is Moscow. It has one constitution and anyone who wishes to read "The Blueprint for World Conquest" (reprint of Soviet documents published by American China Policy Association, West 37th Street, New York City) may do so.

If enough of us become equally loyal to God and do his will with equal zeal, we may not be too late to prevent World War III. But not because the USSR will cooperate or consult or confer. There is no basis for expecting Russia to do other in international conference than to obstruct, delay, block and veto. Latvia, Lithuania and Estonia are gone; in Poland and Austria an underground still struggles. In Korea the Kim Doo-Young's by the hundreds of thousands are still fleeing the terror of the north and coming south. As we are our brother's keeper, we must say, thus far and no farther.

If we stand firm in righteous strength, we may not have to fight Russia. As a mother of four sons, I hope and pray not. But appeasement never bought peace. Nor whitewashing man's inhumanity to man! There is no comparison between a Russian totalitarianism which puts millions of people into slave labor, and an American democracy that feeds, clothes and tells God's love to millions. Only let us be as loyal to God, as disciplined, as zealous, as are young communists in every country to Stalin.

GERALDINE FITCH

Seoul, Korea

SIRS:

My colleagues and I are happy over the sympathetic and understanding stories of Korea by Mrs. Fitch in the May issue. We fear, however, that real understanding of the Korean situation may be offset somewhat by the negative and pointless comparisons in the Roger Baldwin article on Japan.

We are unhappy over the fact that the press, even the religious press, seems to fall in so easily with the same type of criticism and obstructionism of which the North Korea puppet government is constantly guilty. We have come back to a Korea which, after being released from the bullying of Japanese imperialism, was given too brief a glimpse of what it might mean to be free; it was then subjected to the thwarting and cramping of a divided command. Cut in two at the 38th parallel, Korea is like a person with a rope about his waist; the constantly increased tightening of the rope threatens his very life. Mr. Baldwin's intimation that Korea is "ranting and raving about communism" reveals a gross misunderstanding of the life struggle of a nation. We see no reason why he should give almost fulsome praise to the nation which allowed itself to bully Korea for forty years, while at the same time he heaps undeserved blame on the head of its still dazed and staggering victim. This is neither fair, wise, nor Christian; Korea deserves better from the pen of the director of American Civil Liberties Union!

Mr. Baldwin speaks of "the unwarranted fear of propaganda" in Japan. He can call it "unwarranted" only because a strong American army and a united command make such propaganda possible. In Korea the propaganda is constant; the threat of communism is strong.

In spite of this, the recent Korean elections were held; the people did not allow themselves to be intimidated, they voted with enthusiasm. 91.6 per cent of the registered voting adults.

It was not "raving and ranting against communism" which the citizens of certain villages in Chulla Nam Do (one of the southern provinces) practiced in the recent elections, but a very vigorous and practical facing of an actual situation. Many villages were threatened with death and annihilation by violent communist groups if they went to the polls to vote. They organized themselves into a sort of phalanx with women voters and older men in the center, strong men and police on the outer edges, youth group members armed with pointed bamboo staffs. Across the rice fields in the pouring rain they went to their voting booths, cast their votes and returned in same fashion. The same phalanx arrangement was used by authorities to protect the ballot boxes as they were taken to central places to be counted. I know this story to be true for I heard Colonel Murphy, adviser to the governor of this province, tell it as his actual observation. Colonel Murphy felt it to be a good record that out of 1,874 voting districts in his province, only three ballot boxes were destroyed by communist groups. Throughout all Korea more than 300 persons were killed by violence, candidates and election board members among them. Our own home gave refuge during the elections to one of the National Election Board members who was threatened and feared violence if she remained in her own home. We do not believe that the Korean people are facing this situation by ranting and raving; they are standing up to it in a remarkable way. The election was carried out, the National Assembly has been organized. Although its members are predominately so-called "rightists" those terms are only relative. Many of them are "rightists" only because they are against the extreme left of communism. In a less critical situation they would be called national socialists, perhaps. If Mr. Baldwin thinks the Russian puppet state in North Korea is no threat to a united Korea, he needs only to read, as I do daily when I correct the compositions of my English classes, the accounts of experiences suffered by people who have escaped from that area. No cooperation is possible with authorities there except on their terms.

As for the American occupation forces, we all admit that many serious mistakes have been made. General Hodge got off to a bad start; his remarkable influence with the Korean people now is a great credit to his ability to overcome that initial mistake. And if ever a statement was unwarranted it is such a sweeping one as Mr. Baldwin's "The Americans who are running Korea are uninspired generals who are just doing a job." On the whole American military leadership has done well in a difficult situation, and in a country where every decision is opposed by the Russian command and no political or economic recovery really possible without the union of the country. We feel that General Hodge and his associates have few equals for devoted, selfless service to the Korean people.

Let Mr. Baldwin understand the situation in Korea before he writes again with such confidence; and let the editor of *motive* be cautious before he allows his magnificent student paper to be drawn into the stream of invective and misinformed criticism of Korea. Pardon the obvious indignation which rings throughout this letter; but we are just "fed up" with the one-sided presentations of which Mr. Baldwin's is an example.

MARION L. CONROW

Ewha Woman's University  
Seoul, Korea

## COVER ARTIST



Marilyn Stevens was a freshman student at Albion College in Michigan when she made the drawing for our cover. This year she is back at Albion where she is studying under Vernon Bobbitt, chairman of the art department. We don't believe in explaining our covers (need we tell you that?) but Marilyn's note on the "symbolism" of her cover really intrigued us. "Life is a test to be warmed by the flame of personality," she says. "The life of one with an integrated personality forms a perfect sphere with equal emphasis given to its social, spiritual, mental and physical aspects. (One who does not develop his aspects proportionately becomes oval or one-sided.) The cog and buildings represent work or physical. The racket and ball, social or recreational, the chemist's flask represents mental development, while the anchor-cross represents spiritual. The anchor-cross, taken from the catacombs, was at one time a symbol of Jesus and his integrating power."

## CONTRIBUTORS

Robert Hamill, erstwhile writer of *Skeptics' Corner* in *Motive*, is minister of the Grace Methodist Church in Burlington, Iowa. Northwestern and Yale Divinity are his schools, with experience in student work at the University of Iowa. This article is a chapter in his book on the Christian student written for the National Methodist Student Conference in 1949.

Charles C. Noble is dean of Hendricks Memorial Chapel at Syracuse University. A graduate of Williams and Union Theological Seminary, he is at present president of the National Association of University Chaplains.

Maurice A. Kidder is director of religious activities at Ohio Wesleyan University. He did his undergraduate work at the University of New Hampshire, has his divinity degree from Boston University and his master's from Yale Divinity School. He

was a chaplain in the army from 1941 to 1945.

Robert Scott Steele is well known to our readers as the managing editor turned contributing editor and world traveler. But many of our readers do not know that he is from Asheville, North Carolina, that he graduated from Ohio Wesleyan and Hartford Theological Seminary, that he has attended radio institutes at Columbia, Northwestern and U.C.L.A., and that he was a staff announcer and script writer for the NBC affiliate at Kingsport, Tennessee, before coming to *Motive*.

Anthony Wedgwood Benn is a member of the Oxford University Socialists Club.

Sir Edward Boyle is treasurer of the Oxford University Conservative Association.

Kenneth Harris was literary editor of the Oxford University magazine, *Ists*.

Robert M. Hutchins is chancellor of the University of Chicago. He is president of The Committee to Frame a World Constitution. He is also director of Encyclopaedia Britannica and Encyclopaedia Films, Inc. His latest book is *Education for Freedom*.

Wesley A. Sturges is dean of the law school at Yale University. During the war he was an official in the Office of Economic Warfare and was general counsel for the Surplus Property Board in 1945. He is a US member of the permanent committee of jurists to study and prepare the unification of the civil and commercial laws of the American Republics.

Phillips Ruopp is a writer and editor. He is president of the Federalist Press. He was until recently an associate editor of *Common Cause*, for which he is still a contributing editor. He was a member of the first National Executive Council of United World Federalists. Mr. Ruopp's articles on world federation have appeared in a number of publications here and abroad.

Mary-Elizabeth Lent graduated from Smith College in 1947. She spent the summer of 1947 at the international college in France, Le College Cevenol, with the Congregational Service Committee Work Camp. She is now international relations assistant of the Council for Social Action, Congregational Christian Churches.

Kenneth S. Jones finished his undergraduate work at American University in Washington and is now at Yale Divinity School. He was editor-in-chief of *The Eagle*, university newspaper, and spent this last summer working in the office of Economic Cooperation Administration.

John Robert Nelson attended DePauw University (P.B.K.) and Yale Divinity School before becoming a marine chaplain. Upon leaving service he became director of the Wesley Foundation at the University of North Carolina. With his wife, he served in a work camp of the American Friends Service Committee in Berlin last summer, and they will remain in Europe to study in Zurich this winter.

Donald Ross is a member of the Student Editorial Board. He served two and a half years in the Air Force Ground Crew and enjoys flying. At Washington State College at Pullman, Don has been instructing

part time in the physics lab, active in Alpha Kappa Lambda and pulling down good grades.

Robert Woetzel was born in China where his father was a business representative. He arrived in New York only a little over a year ago and joined *Time* magazine's editorial staff. In Shanghai he reorganized and ran *The Shanghai American*, the American youth newspaper. He has visited Europe three times during his life. At present he is studying at Columbia University.

## ARTISTS

Rockwell Kent was kind enough to allow us to use one of his drawings for a cover during the first year of our existence. Probably no artist in America is better known, more individually characteristic in his work, and more socially conscious. His work is found in all of the better museums of America and he has exhibited around the world.

Robert Hodgell is spending this winter in Madison, Wisconsin, doing free lance work.

Dale Cleaver is at Willamette University in Salem, Oregon.

Robert Willson was born in West Texas. He has a B.A. from the University of Texas and an M.F.A. from Universitaria de Bellas Artes of Mexico City. He has studied with Rufino Tamayo. He has written and published various short stories and articles and is the author of a play. He won the gold medal in a national magazine competition and is the author of *Basic Creation*, a text. His work is exhibited in several universities, galleries and private collections in this country and abroad. He is director of the art department at Texas Wesleyan College.

Norman Rockwell's first cover appeared on the *Post* in 1916, and he now has over 225 covers to his credit. He was born and spent his childhood in New York City where he was a choir boy at the Cathedral of St. John the Divine. With Mrs. Rockwell and their three boys, he now lives in Arlington, Vermont.

Blanche Carlton Sloan did the drawings on pages 26-27. Mrs. Sloan is a writer-illustrator for the Board of Education of The Methodist Church. She came to Nashville last summer where her husband, Fred, is working on his Ph.D. at Peabody. A graduate in art of Huntingdon College, Montgomery, Alabama, she was president of the state MSM and editor of the *Huntress* during her senior year. She formerly was a writer for the Research Interpretation Council at Auburn, Alabama.

Howard Hitchcock did the Mexican sketches which accompany Don Ross' account of the Mexican caravan. Howard sketched as he went, and we are only sorry we could not include all of the drawings he sent. We shall have a cover from him come January. He is a student in the College of Puget Sound, Tacoma, Washington, an art major and a junior. More about him in January.