

1949

may be
the
Year of Destiny
for
America

Yet it can be important only as we ourselves understand the importance of right concerns, right motives, and sources of power. In this beginning of a new year motive asked representative men and women who had distinguished themselves in different fields to state what they felt were the most important concerns of students in this year, and to suggest how these concerns could be met, and what some of the aids for meeting them might be. We present first their choice of concerns and then their suggestions as to the ways in which students can best equip themselves to be the fellowship of the concerned for 1949.

NORMAN CORWIN, radio writer, producer, director; co-winner of first prize Metropolitan Opera Awards for *The Warrior*, produced in January, 1947; author of *On a Note of Triumph, We Hold These Truths, Transatlantic Call*; co-author of radio opera, *The People, Yes*; received first Wendell Willkie One World Award in 1946.

1. Protection of civil liberties. 2. Academic freedom. 3. Peace.

1 and 2. Broad bibliography relating to the history of civil liberties both inside this country and outside of it. (To include such works as *Democratic Spirit*, edited by Bernard Smith; the papers of Jefferson, Lincoln, Roosevelt, etc.; the libertarian literature of all lands.) Also original projects—plays, documentaries, theses, poems, odes—treating of these subjects. Study of the history of academic freedom and its relationship to government; papers; debates; committees of students to act in cases where academic freedom is threatened in any part of the country. 3. Student forums; a model United Nations; invitations to public figures representing various points of view on foreign policy to address students; a digest of foreign press, articulating the point of view of other nations; a study of the techniques of peace.

1. Achieving a rational, creative, religious view of life and history. 2. Single out the fundamental problems of individual life and of our time. 3. Seek to deal with problems in light of religious faith.

1. No single track or path. Much reading, seeking stimulation of groups interested in these matters, doing hard thinking about them. 2. Be humble enough to be a learner—this is a trite way to put it, but no generation ever needed it worse than this one. 3. Don't pride yourself on doubt—it is, at best, a halfway house to a coherent view of life and a clear line of action.

HAROLD A. BOSLEY, professor of philosophy of religion and dean of the Divinity School, Duke University, formerly minister of Mount Vernon Street Methodist Church, Baltimore.

PAUL POPENOE, director of the American Institute of Family Relations, author and biologist, professor in the University of Southern California, author of many books on marriage, the home, and family.

ISAAC K. BECKES, director of youth work of the International Council of Religious Education and executive secretary of the United Christian Youth Movement; Presbyterian minister.

BROOKS ATKINSON, journalist, drama critic of the *New York Times*, news correspondent in China, Soviet Russia; Pulitzer Prize in journalism for 1947.

VERNON NASH, executive director of the National Peace Conference, one of the original group which founded the Federal Union, founded the first department of journalism in Asia at Yenching University; author of several books and articles in periodicals.

1. World organization for peace. 2. Population pressures and means of subsistence globally. 3. Interracial understanding. 4. Strengthening of family life.

The most important thing for any individual is to get his own thinking straightened out, and then let his own attitudes, his own voice, reflect this thinking. The essential for number four is a nation of family-minded people, which means that individual must become family-minded. If they do, we'll have a different attitude toward "love," a different type of education in the schools, and a different socio-economic organization which will support family life instead of ridiculing and penalizing it as at present.

The major problem before all Christian youth is embodied in the question, "What is the nature and function of the church as the Body of Christ?" I do not believe Christians will have any significant answers to contemporary problems until the church as the community of the people of God is re-established beginning at the local level. We Christians have been too foolishly indifferent to the fact that the most important instrument we have is resolving contemporary problems in the Incarnate Community that works at all times under the compulsion of God.

The major task of Christian students will, then, be to study this essential problem and strive themselves to become the church. We have to begin again at the local church level and ask ourselves, "What does it mean for a local congregation to become the living Body of Christ?" We must begin humbly and loyally to face this essential problem. Books: *The Interseminary Series* is good, of course, but still pretty theoretical; *Nature of the Early Church*, E. F. Scott; *God Was in Christ*, D. M. Baillie.

There are so many things for people of all ages to be interested in now that I cannot boil it down to any one specific thing. But people in college are in an excellent situation to learn something. And knowledge seems to me to be the most vital thing for people to get. And I mean knowledge about human beings.

Among a million other things, I might suggest that they learn as much American history as possible and become familiar with the whole problem of freedom. They might also study the history of Russia, which helps to put into perspective the troubles we are having today. Anything is a good subject to study as long as students remember that the human race is the basis of everything. Nothing is worth a continental that doesn't throw some light on the human race which has been going on for millions of years.

1. Elimination of the war-system from human life. (If we cannot or will not do this, it will not matter much what else we do.) 2. Helping to secure sufficiently general recognition of the fact that peace is a by-product of a just government. When this is seen clearly, it will be plain to all that world peace requires world government. 3. Mobilization of public opinion to demand that our government take the initiative in transforming the United Nations from a futile loose association of fully sovereign states into a federal world government. 4. Work for a change in attitudes which will make people ready to merge their destiny with that of other peoples to whatever extent may be found to be necessary for a workable UN.

It will be seen that one and three are in the realm of method, while two and four are in the area of motive. Neither alone is sufficient. The primary need for both is talk; yes, just plain talk. Public opinion, the composite result of multiplied millions of individual opinions expressed often enough, loudly enough, and plainly enough, is formed just as a great river develops. Any great stream is the result of tiny rivulets, brooks, creeks, and smaller tributary rivers. It cannot come into existence in any other way. There would not be streams of any size without rain. In the creation of effective public opinion, talk is the rain. Organized movements (such as United World Federalists) provide the water courses by which powerful floods pour through turbines that turn political wheels. Again, both are necessary; neither alone is sufficient. Hence, talk constantly about anything you think important. Join your efforts with those who agree with you in systematic work. Books: *The Nightmare of American Foreign Policy*, Edgar Ansel Mowrer; *The Anatomy of Peace*, Emery Reves; *Peace or Anarchy*, Cord Meyer, Jr.; *The World Must Be Governed*, Vernon Nash. Write United World Federalists, 7 East 12th Street, New York 3, for literature list.

University students should concern themselves at all times with international politics and try to know the truth as distinguished from distorted facts.

Getting at the truth is not only a matter of sources. It is a matter of one's self and wanting to know the truth. I think, therefore, that students should study the very technical and by no means abstract problems of wishing to arrive at truth. In this connection they ought to investigate the life and work of the greatest disciple of truth in our century, Mahatma Gandhi.

1. *Intellectual curiosity (a wanting to understand)*. 2. *A faith or belief in something (preferably God)*. 3. *Freedom. I do not mean rugged individualism but freedom from the mores of a materialistic age, freedom to be an individual and courage to resist pressures to conform to the status quo*. 4. *Drive—a desire to give something to life*.

I am not sure the above things can be acquired unless first there is a spark within the soul. However, it would certainly help for the student to know someone who will encourage him to think. The fact that one attends college may or may not be of help. It depends on the college, on whether it sells information or believes in liberal thought. For reading and study I would suggest philosophy, art, music, astronomy, and a history of ideas. The above subjects stimulate thought and imagination and help to re-evaluate our times and ourselves. One should try to discover God, not through dogma but through experience. Above all, never think that one's education is finished.

1. *Improved industrial relations in the American community*. 2. *Improved international relations between nations resulting in an effective United Nations*. 3. *Removal of the social illiteracy which prevents progress in one and two*. 4. *How to get social planning plus the Bill of Rights*.

1. Study and work to remove the fears and prejudices and antiunion hate as expressed in the Taft-Hartley Act. 2. Participate in workers' education classes, institutes and summer schools. 3. Read such books as *How to Stop the Russians—Without War* and get from W.E.B., 1440 Broadway, New York 18, and ALES, 1776 Broadway, New York 19, additional reading. 4. Participate in political activity to remove social problems such as discrimination, high cost of living and lack of homes and schools.

In general terms the students should be interested in the problem of peace, the conquest of poverty, and the formation of a new party dedicated intelligently to these ends.

There is an intellectual curiosity among college students throughout the entire country as regards religion as a fundamental factor in education. This curiosity is not taking the form of active adherence to conventional faiths but rather in a desire for a student to have a working philosophy of life or design for living which will prove a motivating agency for the preservation and maintenance of a sound moral code.

To achieve this, students should demand in all institutions of higher learning that religion be placed on a high academic level, and that the points of agreement rather than those of disagreement between the various faiths should be stressed. Students should require more than tolerance of a differing religion's point of view, but should make an honest effort to discover the fundamental moral and spiritual truths which are common to all faiths. These in turn can be translated into action as a result of the inspiration derived from loyalty to a particular faith or church. A second point to which students should give serious consideration is that of justifying their college experience by producing concrete results in later life. There has been a great tendency among American students to accept privileges, educational and otherwise, as their own right. To uphold this point of view there have been demands for subsidization to a degree undreamed of at an earlier date. It is of the utmost importance that every student fulfill his share of bearing the load of the world's work at the present time. The emphasis should be on the individual earning his way and contributing to human welfare rather than having his way paid with the least possible effort on his part. As regards methods of dealing with these concerns most intelligently, I would suggest: *Beliefs That Matter*, William Adams Brown; *Inside the Campus*, Charles E. McAllister; *How to Be Popular though Conservative*, Fred G. Clark and Richard Stanton Rimano; *Shaping Men and Women*, Stuart P. Sherman.

LOUIS FISCHER, writer, lecturer, specialist on Soviet Russia, recent writings on Gandhi, latest book, *Gandhi and Stalin*.

MARION JUNKIN, associate professor of fine arts, Vanderbilt University; exhibits in leading art galleries, winner of various prizes.

MARK STARR, educational director, International Ladies Garment Workers Union; UNESCO delegate, author of many books on labor, latest being *Labor Looks at Education*.

NORMAN THOMAS, statesman, Socialist party candidate for President; author of numerous books; one of the best-known lecturers on social and political questions in the US.

CHARLES E. McALLISTER, dean of the Cathedral of St. John the Evangelist, Spokane, former president of the Association of Governing Boards of State Colleges and Universities, author of *Inside the Campus* and a survey based on study of American colleges and universities.

KIRBY PAGE, lecturer, social evangelist, and author of *Living Creatively*, *Living Courageously*, and numerous other books on peace, international relations, etc., including *The Meek Shall Inherit the Earth* and *What Does God Want Us to Do About Russia?*

ROBERT ULICH, professor of education, Harvard Graduate School of Education; author of *Conditions of Civilized Living*; formerly professor and educator in various universities in Germany.

ALLAN KNIGHT CHALMERS, clergyman, Broadway Tabernacle; professor in Boston University School of Theology; chairman of the Scottsboro Defense Committee; executive committee, Federal Council of Churches; author of *Candles in the Wind*, *High Wind at Noon*, etc.

ARTHUR H. COMPTON, physicist, chancellor of Washington University, St. Louis; president of the Commission on Higher Education; delegate to UNESCO; co-chairman of the National Conference of Christians and Jews; member of the UN Atomic Energy Commission; medals and honors on atomic research from universities and societies throughout the world.

LISTON POPE, professor of social ethics, Divinity School, Yale University; editor of *Social Action* of the Congregational Christian Churches.

LOVICK PIERCE, publishing agent, The Methodist Church. Mr. Pierce is a member of many organizations in religious education and publishing fields.

1. How to know and how to do the will of God for our lives. 2. How to be able to follow Jesus' way of life in the complex and explosive areas of world politics and world economics. 3. How to prevent war with Soviet Russia.

1. Set aside a daily period for solitude, silence, reflective thought, intimate friendship with a living God. 2. Be a faithful member of a seeking-and-doing group or cell. 3. Practice living courageously on the campus and in the community. 4. Read frequently the challenging fiction story of Jesus, *By An Unknown Disciple*.

Their own soul and maturity; how to connect the university with the community so that studies are not merely an intellectual but a social activity; how to be faithful and at the same time empirical and realistic, especially with respect to problems of Weltanschauung and politics; how to convince their professors that they have to teach not only subjects, but human beings.

I have tried to point at some of these problems in my *Conditions of Civilized Living*, Dutton and Company, New York, 1947.

Three questions which I should constantly ask myself: 1. What do I really believe? 2. How can I apply what I believe where I am? 3. Do I know how to get the skills I need if I am to do a job?

1. People only rarely live creatively beyond their certain convictions. Paraphrasing in a sentence from Carlyle: A man's religion consists of the few things he is assured of and has no need of effort for believing. We are always petering out because of weak convictions. 2. For example, studying how to eliminate war is important; but if my community is blocked by inability to solve the race problem, or the needs of working people or . . . name your community's most obvious failures to be Christian, then that's where you should start. 3. The primary concern of young people for 1949 is to set about becoming good workmen in the job of social reconstruction wherever one sees the place at which he should plunge in.

The task of training oneself for a constructive role in the world which all young people face, and for which our colleges and universities are expected to train them.

The world needs leaders—men and women who understand and can meet the social and technological problems of an international civilization, and who are inspired to give unselfishly of their best for the lives of those around them. It is my hope that our present generation of students, made alert to this need by the complexities which a devastating war has produced, will, with the aid of education, be able to meet this great challenge.

1. Relations between US and USSR and between democracy, communism, and Christianity. 2. Race relations in the US. 3. Political trends in the US. 4. The future of the UN.

Read *World Communism Today*, Martin Ebon; *Christianity and Communism*, John Bennett. 2. Read *The More Perfect Union*, R. M. MacIver; initiate local projects in reference to race discrimination in the community, in the college, in social fraternities, etc. 3. Read newspapers of divergent viewpoints. Write to the President, and to senators and congressmen about specific bills. Participate in the work of political parties at the local level. 4. Gather and distribute information about the UN. If possible, visit Lake Success. Insist on continued American support.

To develop a philosophy of life which will enable him to understand, in some measure, life's varied opportunities and problems. That philosophy is the Christian philosophy and basic in it are the two commandments given by Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself." A second interest of prime concern is the selection of a vocation in which the individual will have a definite sense of purpose in life and which will permit living on a plane sufficiently high to enable that person to realize some of the service ideals of his life.

The tools and books needed for the Christian philosophy are found in the teachings of Christ and in association with people who love God and try to do his will. One's vocation can be selected only as one knows his own desires and talents and in the light of the vocational opportunities of the times. Counsel from parents in appealing vocations and exploration of what seems to be one's interest are good methods.



SUPERIORITY

ROBERT HODGELL

RUTH ST. DENIS, dancer, creator with Ted Shawn of Denishawn Dancers, founder of the Church of the Divine Dance, Los Angeles.

WALTER P. REUTHER, labor leader, president of the United Auto, Aircraft, and Agricultural Workers, CIO; organized auto workers; established model "wage increases without price increases."

EUGENE EXMAN, religious editor, Harper and Brothers, publishers.

MILDRED LOOMIS, Lane's End Homestead, Brookville, Ohio; editor of *The Interpreter*.

ROY A. BURKHART, clergyman, pastor of First Community Church, Columbus, Ohio, one of the organizers and first secretary of the United Christian Youth Movement in North America; radio speaker, author, lecturer.

1. *The intelligent care of their own bodies for complete mental and physical efficiency.* 2. *A dedication, that nothing can swerve, to do the one work the heart is set upon for complete self-expression.* 3. *Spiritual awareness—an intimate companionship with God.*

A basic realignment of political parties; civil rights, with the addition of considerable concern over the continuing attacks on academic freedom; economic justice, with special concern for the further spread of trusts and monopolies; strengthening of democratic forces throughout the world against totalitarianism through an enlightened foreign policy.

Development of inner resources.

Our American life is increasingly crowded with activities. We seem to find but little time for ourselves. Yet we must strive to get apart from the onrush of busyness. Otherwise we become dusty motes blown by every surface wind. Activities pursued without respite add up to more patients for the heart specialists and psychoanalysts. Better to learn to take times regularly apart for quiet evaluation of our world, our work, ourselves. These periods need not be more than fifteen minutes, three times a day. Regularly followed they will bring balance, give perspectives and create deep joy. The temporal is brought into line with the eternal. A good book to read is Marguerite Harmon Bro's *More Than We Are*.

Students should be primarily concerned with living as a normal human being should live. To that end, the student should be defining and analyzing in order to solve the major problems of living. I consider the principal error in today's thinking and the cause of much confusion to be our fragmentation or compartmentalization of life. Students should be working at the "whole of life." For me the "whole of life" was always much too vague to be helpful until I shared in Ralph Borsodi's search for norms of living and his analysis of thirteen specific and major problems of living. If then, I must choose, which I do reluctantly, among these thirteen concerns, three or four chief concerns, I would list first the Teleological Problem: What is the ultimate purpose of living? For me this concern is now solved in the definition of the normal individual, the normal family and the normal community. Second, the Psycho-physiological Problem: How should we maintain bodily and mental health and when we are sick, how do we restore ourselves to normal mental and physical wholeness? And this involves the realistic and fascinating study of the bio-chemical nature of soil, plants and animals and human tissue. Third, the Possessional Problem: What principles should guide us in the use of land, money and other goods in order that no individual be denied either liberty or security? Fourth, the Civic Problem: What is the function of government and the proper use of force and compulsion?

Read *Education and Living* by Ralph Borsodi. Two of the four volumes are available for \$5 from *The Interpreter*, Brookville, Ohio. Attend a seminar or workshop on the major problems of living, such as was held at Antioch College in December. At this seminar, of twenty sessions, Ralph Borsodi lectured. There were four additional lecturers as well as a significant group of people who worked and thought together in their attempt to evaluate the major problems of living. Study and other publications of the School of Living, Suffern, N. Y.

The first and fundamental concern is to find the secret of life. A second concern is to work for the kind of world in which people are not only free to find the secret of life, but are inspired and encouraged and helped to find it. Third, it is necessary not only for you to find the secret yourself, but develop every capacity to give witness to that secret to all the people with whom you share.

Insofar as you find the secret of life, then you will go on to find the secret of love and marriage, the secret of citizenship, the secret of friendship, the secret of the kind of work in which you not only will win security for those you love but the security of all humanity. And what is more, you will work for the kind of economic relationships in which brotherhood becomes the principle in the search of all men for bread.

Six or eight people whom Toynbee has indicated as finding the secret of life all made prayer the center of their living, so I would say that the secret of life is to find union with God, and the way to find that secret is through discovering the secret of prayer; that is, prayer in the most vital sense. A second method to develop these concerns is to work for a vital church. The contemporary church is not vital. A third way by which we can follow these concerns is to work for more fundamental school and university approach in this nation. A fourth method is to find an interpretation of religion that becomes a livable way of life.

What the student needs first of all is to know himself, his strength and his weakness, to dispel the fears that make him accept ideas unworthy of him, that make him slave of false leaders. He needs to know the American tradition, how it has evolved since colonial times, and the Declaration of Independence, the slow and difficult process of overcoming countertradition, the slower process by which the American tradition itself evolves its ideal, a distillate of the noblest and best in the tradition of Judaic-Christian civilization. What else? If he has these all else will be added unto him.

Study world peace problems and work for international cooperation. Keep up with national, state, and local government. Formulate a definite conception of the responsibilities of the individual citizen in our country and strive to live up to that conception.

Read United Nations publications; State Department releases, *Congressional Record*, good daily newspapers.

Personal and group spiritual development; the study of social issues in the light of Christian ethics; deeper understanding of the ecumenical movement; improving the quality of community living on the local campus.

Instruction in small groups which are seriously concerned; intensive reading on such works as *The Choice Is Always Ours*, Phillips; *The Church and the Disorder of Society* (Amsterdam volume); action projects growing out of the study groups. Each campus must find the action project most appropriate to its own needs.

To realize that many human problems are soluble by the scientific method, like any other part of nature, even if they are somewhat harder. To study social anthropology and the culture concept as a means to understanding one's place in society and the place of other people and other cultures. Specialize in the social sciences.

Read *A Study of Man: An Introduction*, Ralph Linton; *Human Problems of an Industrial Civilization*, Elton Mayo; *Every Man Looks Forward*, Launcelet Whyte; *The Proper Study of Mankind*, Stuart Chase.

The one concern of young people which is uppermost now in my mind is the lack of discipline.

The worst criticism that I heard in Europe last summer from people who had seen American students was that so many of them seemed like mere adolescents with wholly undisciplined lives. Some of the work camps were harmed by the presence of American students who did not really work and whose main interest seemed to be that of going to the PX for milk shakes. When we realize how self-indulgent we already are in contrast to other people, this is particularly unlovely. People abroad generally suppose that though America is a land of great wealth and power and wonderful inventions, we are culturally undeveloped. This we are tempted to deny, but when we are really frank, we must admit the large amount of truth which is in this criticism. It is time for us to grow up, and the place for the new movement to begin is in our colleges.

The student's chief concern unquestionably ought to be the preservation of peace and, incidental to that, the establishment of economic security at home and the safeguarding of our democracy with all its inherent rights. The chief concern of the student should be activity—intelligent activity, as a citizen. Thinking and doing everything possible to avert the utter calamity which inflation and the "cold war" are threatening and to build an America and a world in which neither can occur again.

If this were not a democracy, students might say, "My job is to learn a useful trade or profession. And nothing else." But it is a democracy, and every one of us has the responsibility not only of learning to do something but of working to establish the social conditions under which it can be done. A good example is architecture: We need millions of housing units. Accordingly, we need countless thousands of architects and draftsmen. But those very men and women who might elect architecture as a profession have also got to elect a government that, recognizing the public need, will make it possible for architects to function. We need countless thousands more doctors, but at the same time we need some form of socialized medicine that will make the services of those doctors available to the people who need them. The problems of your students are not problems in a vacuum.

ALVIN S. JOHNSON, economist, New School for Social Research, New York; member editorial council, *Yale Review*; former president American Economic Association; author of *Deliver Us from Dogma*, *Spring Storm*, *A Peoples University*, *The Clock of History*.

McCLELLAN VAN DER VEER, head of the editorial department of the Birmingham (Alabama) *News-Age-Herald*.

WALTER MUELDER, dean and professor of ethics, Boston University School of Theology; writer and lecturer on social and religious subjects.

STUART CHASE, writer; formerly connected with Federal Trade Commission, Labor Bureau, Inc.; former consultant, Natural Resources Committee, Resettlement Administration, TVA; author of *The Tyranny of Words*, *The Road We Are Traveling*, *Men at Work*, *For This We Fought*, *The Proper Study of Mankind*.

D. ELTON TRUEBLOOD, professor, Earlham College; chaplain, Stanford University; Quaker leader and writer; author of *The Predicament of Modern Man*, *Foundations for Reconstruction*, and *Alternative to Futility*.

ROCKWELL KENT, artist, represented in Metropolitan Museum, Art Institute of Chicago and other American museums; president Artists League of America; author of various books on art.

ELLIS ARNALL, ex-governor of Georgia; author of *Shore Dimly Seen*; leader of social and political thought in the South.

KENNETH I. BROWN, president of Denison University; president of American Association of Colleges and Universities; editor of *Character Bad* and author of *Margie*.

GEORGIA HARKNESS, professor of applied theology, Garrett Biblical Institute; Oxford and Madras conferences, Amsterdam Conference; author of numerous books and winner of the Abingdon-Cokesbury Award for her manuscript, *Prayer and the Common Life*.

EDGAR DALE, professor, Ohio State University, expert on audio-visual materials in education; co-editor of *The News Letter* (radio and motion pictures) published by Ohio State University.

PAUL HUTCHINSON, editor of *Christian Century*; author of *Story of Methodism*, *Storm over Asia*, *From Victory to Peace*, *The New Leviathan*.

Thorough mastery of college studies and attention to current events, character and moral development and strengthening; physical and mental well-being; building advantageous and serviceable contacts and friendships.

How nations with conflicting ambitions can reach reasonable adjustment of their ambitions and live in peace; how the conflicts and tensions between labor and management can be resolved with justice; how the individual can achieve his maximum growth as a child of God and his maximum usefulness as a Christian citizen.

Travel and acquaintance with people of differing backgrounds; reading and study; work camps, both at home and abroad; study projects such as YMCA's; groups in labor-management relations; campus experiments in democratic action; work experiences, international groups; campus cell groups.

1. *Understanding and appreciation of the nature and functions and contributions of the Church—both the ecumenical church and their own local churches.* 2. *Exploration of the devotional life from the standpoint of both the theology and practice of private prayer.*

1. *The Church*, George Stewart; *Primer for Protestants*, James Nichols; *How We Got Our Denominations*, Stanley I. Stuber; *The Genius of Public Worship*, Charles Heimsath; the Amsterdam Report. 2. *Prayer*, George A. Buttrick; *School of Prayer*, Olive Wyon; *More Than We Are*, Margueritte Harmon Bro; *Prayer and the Common Life*, Georgia Harkness.

1. *An understanding of the work of UNESCO.* 2. *Becoming sensitive to the problem of communicating ideas better and faster than we do now.* 3. *Applying knowledge gained in college to practical social action.*

1. The United States Student Association, through Robert Smith, its representative on the National Commission for UNESCO, can help students discover what they can do about UNESCO. Study abroad and student exchange are two important aspects. 2. When we have communicated with someone, we hold ideas in common. Today, we want to communicate ideas about world government, improving mental health, civic participation, and many others. Departments of English doing excellent work in writing, speaking, and discussion, offer students an opportunity to become increasingly effective in communicating to and convincing others. Modern speech departments see the necessity for developing a wide variety of audio-visual aids to communication, including charts, graphs, posters, exhibits, etc. The effective person is one who can communicate well. 3. In college instruction we are very strong on *knowing* about, but weak on *doing* about. Professors and students can talk a good society, but often don't practice first steps for building that society. Students need to see campus elections, committee work, work with the Y, as a small-scale approach to world problems. If you can't act intelligently locally, you can't act intelligently internationally. A college campus is a good training ground for participation in international affairs.

1. *The first concern of every student should be doing his job as a student up to the hilt.* 2. *The international crisis in its various forms, including the need for a long-range, affirmative, constructive program. (This, I think, the thoughtful student will find in the world government movement.)* 3. *The social revolution circling the globe, with the passing of power to labor.*

1. The collegiate woods are always full of those who talk endlessly about what they are going to do later on, but let their present responsibilities go by default. I never knew any of them to contribute anything of importance later on. The need is for a long-range, affirmative, constructive program in place of the class war toward which we are now tending. (I happen to think that the thoughtful student will find more in the cooperative and profit-sharing movements than so far has been generally acknowledged, but that may be a personal delusion.) Work: students have an amazing capacity to kid themselves as to how hard they are working. Most of them are loafing most of the time. I've known students at Chicago and Northwestern who had gone through four years on the campus without ever deigning to attend any of the important lectures constantly being given by visiting lecturers with world reputations—unless, that is, attendance was required. 2, 3. And the rest: Read, study, try to find organizations in which to act and projects worth supporting. All this is obvious. Travel, get into parts you know only by hearsay. This doesn't necessarily mean going overseas. Most American students know about most of America—including their home towns, if they are cityites—only by hearsay.

1. *Discovering that this very solid and powerful appearing external environment in which we live and move is not all that there is, and is not where we have our being.*
2. *Discovering and exploring and practicing effective ways of approach to this inward world and to what is found there.* 3. *Belonging to some small fellowship of people who are also about this quest and who are concerned to carry out in their lives what comes to them.* 4. *Immersing themselves in some situation of acute human need and learning what is required of them to be able to minister to it in an effective way.*

1. *Peace.* 2. *Freedom.* 3. *Racial equality and brotherhood.*

1. See that the campus is not militarized. Work for repeal of the draft, defeat of UMT, revision and redirection of US foreign policy. Initiate personal correspondence with students of other lands—especially Eastern Europe and USSR. 2. See that the campus welcomes presentation of all political and other viewpoints—on platforms, in forums, in magazines and books on library shelves—e.g., *The Nation*, in the faculty, in student organization, in the campus newspaper. 3. See that students of all races, colors, creeds are welcome in the student body and all social and other organizations. Discover and eliminate all examples of discrimination.

1. *An understanding of how their community and state and nation function.*
2. *Try to escape the idea that politics are evil, and in learning this they should understand that democracy survives as it is served by capable people.* 3. *They should seek to be educated, and I think I would define education as an understanding of the consequences of the actions of an individual and the sum total of their relationships. In other words, if they are interested in peace, they must learn to institutionalize it and to be political on a world scale.*

They should clean out spittoons in political organizations, crank mimeograph machines and see what makes the wheels go around. If they are interested in labor, they should join unions and get elected. If they are interested in religious organizations they should participate in the functions of their church. Best of all, they should study the political policies of the respective political parties. They should test their theoretical ideas in the arenas of experience.

There is only one chief concern for university students, as for people generally, in the year ahead. That is the concern for the ending of war and the establishment of peace among the nations of the earth.

The final crisis is upon us—if we don't get rid of war, then war will get rid of us. And the day of judgment is not so far away! Until we have conquered and destroyed this monster of horror and death, nothing else is really worth doing.

Students should join peace societies, world federation groups, and all activities making for peace, and do their utmost to support these organizations. They should read and study peace literature—the standard literature in this field, and also the new literature which is appearing today in abundance. Our students should make themselves specialists in this field, and seek every conceivable way for making effective their opposition to war, militarism, imperialism, and all that makes for the destruction of civilization. Incidentally, many of the churches are our most effective agencies of peace today, and such churches rightly challenge the support of all people everywhere.

1. *Maximum of development of their constructive, creative abilities in the field of their particular aptitude (destructive, creative activities, like discovery of a super-atomic bomb, should be rejected).* 2. *Opening and cultivation of the "egoless super-conscious" (spiritualization) in each student.* 3. *Altruization of the mind and especially of the overt conduct of the students themselves.*

Fight by nonviolent means against all social institutions and cultural phenomena that disintegrate and demoralize human beings physically, mentally, aesthetically, and especially morally, that cultivate and develop selfishness, inhumanity, and anti-Christian treatment of human beings; and nonviolently fight for all social institutions and cultural values that are developing love (as *eros* and *agape*); unselfishness; and that are truly ennobling and uplifting man—mentally, morally, and aesthetically (the Truth-Goodness-Beauty being inseparable aspects of the Absolute Value). One of the greatest evils now is war (international and civil); therefore a real fight for real peace by peaceful ways leading to peace is one of the points. My *Reconstruction of Humanity and Theses on Integrated Education in the Main Currents in Modern Thought*, Summer-Autumn, 1948; also an editorial (letters of Professor Rhine and mine) in the *Journal of Parapsychology*, September, 1948.

DOUGLAS V. STEERE, professor, Haverford College, lecturer, Quaker leader, Rhodes scholar, author of *On Beginning from Within* and other books on Christian faith and worship.

JACK R. McMICHAEL, executive secretary of Methodist Federation for Social Action; graduate of Emory University, Atlanta, one of the younger religious leaders in the US.

KERMIT EBY, labor union official; director of Hudson Shore Labor School; member of the Academy of Political Science, YMCA; good will mission to Orient under Friends Service Committee; member national advisory committee for reorganization of education in Japan; national commission for UNESCO; former minister of Church of the Brethren, Elkhart County, Ind. Author of *Labor and Education, Labor and Religion*.

JOHN HAYNES HOLMES, clergyman, author, poet, hymn writer; director of American Civil Liberties Union; president of All World Gandhi Fellowship; minister of Community Church, New York City.

PITIRIM A. SOROKIN, professor of sociology, Harvard; member of the executive committee, All Russian Peasant Soviet; secretary to Prime Minister and member of Russian Constitutional Assembly; banished by communist government; writings on social problems; author of *Crisis of Our Age, Society, Culture and Personality: Their Structure and Dynamics*.

RICHARD T. BAKER, associate professor in the School of Journalism, Columbia University and assistant editor of the *World Outlook*; former professor in Graduate School of Journalism in Chungking; author of *Darkness of the Sun* and *Let's Act—Now!*

NORMAN COUSINS, editor of *Saturday Review of Literature*; consultant on international relations for American Broadcasting Company, author of *The Good Inheritance* and *Modern Man Is Obsolete*.

LANGSTON HUGHES, author, winner of first prize in poetry offered by *Opportunity* magazine to Negro writers, 1925; Guggenheim fellowship for creative writing, 1935; Rosenwald fellowship, 1941; grant from National Institute of Arts and Letters, 1946; author of *Not Without Laughter*, *The Ways of White Folks*, and *Mulatto*; former correspondent for *Baltimore Afro-American*; columnist on *Chicago Defender*.

ROGER L. SHINN, instructor in philosophy of religion, Union Theological Seminary; author of *Beyond This Darkness*.

EDDY ASIRVATHAM, professor of missions and Christian international relations, Boston University School of Theology; formerly professor in Madras Christian College, India.

I think the main job of college students has something to do with making their minds whole, their thoughts cohere, and gaining the added factor of perspective which makes sense of all the detailed classroom and other experiences they go through.

The UN will either be started definitely on the road to World Government, or the mold for the last of the great wars will have been set.

In general this is something that has concerned me greatly not only with regard to students, but all people; for 1949 may very well be the most critical year in American history. And I believe that nothing less than a volcanic eruption of public opinion can orient American foreign policy in that direction. An individual, whether student or adult, who wants to pull his weight in the human caravan, has to ask himself whether he is doing enough to help bring about that type of government.

1. *Peace in the world.* 2. *Price control.* 3. *Negro problem.* 4. *Continued freedom of speech, teaching, and press.*

1. Study *Congressional Record*, State Department releases, and the daily press to spot the war makers in our midst and curb and expose them. Study problems that prevent peace and breed wars. 2. Study the vicious spiral of wage increases and price increases, and what government should do. 3. Join the NAACP, the National Urban League, or some group working in the field of race relations and thus get actual experience, not merely book knowledge of the problems involved. 4. Study dangers of censorship as a boomerang to oneself and a limitation upon knowledge needed for the making up of one's own mind. Realize the importance of at least *understanding* ideas with which one may not agree. Avoid the danger of the closed mind that leads to bigotry, prejudice, intolerance, and group and national antagonisms.

1. *What responsibilities does our country have in this world and how can it exercise them? What do freedom, democracy, and justice mean in relation to the world-wide struggle and insecurity of our time?* 2. *Within our own country, how can we translate ideals into reality, in areas of politics, civil rights, economic opportunity and justice?* 3. *What am I living for? How can I relate my education, my vocation, my family hopes, my prayers, to my responsibilities and to the concerns which make life significant? In other words, how can I witness to God today?*

Plan an educational program which will not merely aim at getting a job or getting generally educated, but that will contribute in specific terms to the responsibilities mentioned above. Supplement the course with intelligent reading of newspapers, books, magazines which will clarify these concerns. Study such books as John Bennett's *Christianity and Communism* and others, including those mentioned in *motive*. Become an active member of groups with programs related to these concerns. Two types of groups are important. Religious groups, including the church, the SCA, various groups with student or wider membership, which try to relate faith to the concerns of the world. Secular groups, including Students for Democratic Action, American Veterans Committee, and others, have a positive social concern.

1. *A critical evaluation of American Foreign Policy in Europe and Asia. Is meddling the only alternative to isolationism?* 2. *Is the church paying the price of peace? Is its work for peace largely on the romantic level and on the level of mending broken bones, without making a concerted effort to remove the causes of war, and give its people a dominant mood for peace?* 3. *The Christian conscience in its relation to the rights of minorities as embodied in the programs of the President's committee, Wallace, and Norman Thomas.*

The USA is seeking to meet belligerence by belligerence and in the end nobody will be the better for it. We need a totally different kind of foreign policy, which will mean neither war nor appeasement. So long as the USA, in her anxiety to suppress communism, supports reactionary and fascist elements, so long as she wants her own type of economy to prevail over the whole world and so long as she refuses to do justice to her minorities, she loses her moral right to leadership in the modern world. Read *Reconstruction of Humanity*, P. A. Sorokin; *Gandhi's Autobiography*; *How to Stop the Russians—Without War*, Fritz Sternberg; *The United States and Russia*, W. M. Dean; *Fellowship*, the monthly publication of the Fellowship of Reconciliation; *Civilization on Trial*, A. J. Toynbee; *Church, the Gospel, and War*, Rufus M. Jones.



THE MOTHER

RICHMOND BARTHÉ

In February, and especially in February, 1949, brotherhood is the "crowning of all good," it is "life's final star." And to call our attention to this basic necessity in the world and this required demonstration of democracy, the National Conference of Christians and Jews is appealing to all men of all races and religions to observe Brotherhood Week, February 20-27, 1949.

The Methodists join with other church bodies in setting apart February 13, 1949, as Race Relations Sunday. To spread the light in which all men have fellowship, the church is particularly concerned with the betterment of Negro educational institutions.

Toward an enlightened conscience on this singularly important subject, *motive* presents Gunnar Myrdal's analysis of America's most important task, Marilou Taggart's *Racist on Trial*, Glora Wysner's considered judgment on the Palestine question, Dr. Maxwell H. Goldberg's discussion of Jewish and Christian heritage, and Harry Spencer's suggestions for films that will help racial understanding. These are presented in January for adequate preparatory time.

January 1949

Racist On Trial

MARILOU TAGGART

SIR, you claim reason for the existence of your name—
I ask you, where?
Would you dispute the conclusions of biology, anthropology,
Sociology, or moral theory?
Science is unable to stereotype physical characteristics—
Can you, then?

Biologically speaking, what are your "races"?
Draw your own blood and look at it—
Under a microscope, if you please!
Look at that of the others, too;
You can't find them, can you—the differences?
The organic diversities are there, but not
Under the classification of your beloved name,
Your excuse for prejudice and injustice: "race."
Molecules don't fall into colors, do they?
Cells, the millions of tiny cells, they can't follow
The patterns of your stereotypes.
Go beneath the pigments—one layer, perhaps two,
And you will be surprised how your eyes have deceived
you!
There is a prescription for people with eyes like yours:
Better glasses—and not colored ones, please.

Argue, if you wish, from a thousand points of view;
Tell me about skin, hair, degrees of mental capacity;
Shout to me that oil and water won't mix!
But all your ranting cannot disprove that man is
The product of social pattern, culture, environment,
Nurture, education,
And not merely the product of genetics and evolution.
Mind belongs to man—every man, all men:
"Black" and "white" and "yellow"—not "races," sir,
But men—human minds belong to one species: man.

Your name is weak, sir; it can be exposed for no worth;
It holds no water, like a blister pricked with a pin.
Your babbling and shouting are drowned out by a
bigger cry:

JUSTICE!

You don't listen to words:
*Brothers under the skin
All of one blood*
You don't believe in your government:
*With liberty and justice for all
... That all men are created equal*
I think we might even call you a traitor.

You don't believe in your religion:
*God hath made of one blood . . .
In Christ there is no difference between Jew and
Gentile.*

I think we might even call you a hypocrite.
I'm not asking for your good will;
Nor do I weep because you show no passion
For the Brotherhood of Man.
Refusal to possess these is not what you are guilty of.
With your own hands you have separated and segregated
A thing that nature has intended to be one species.
Your class, caste, color, superiority, inferiority—
Your whole damnable creation of "races"
Has violated every original intention of nature's own
creation!

You cannot pay this fine with slaps on the back,
White gift offerings, soft comforting words about being
Patient and grateful.
These things only accentuate what you have done;
They pull the tensions tighter.
No, you've got one thing to do now,
And it concerns every color and creed of your very
name,
Every trodden-under and not-trodden-under people of
your "classes";
One thing for these, the victims of your creation,
One thing to restore their trust in your faith,
Their respect for your government,
One thing to wipe away, "Traitor!" "Hypocrite!" "Liar!"
Go to it, sir!
You'll sweat, hurt, bleed, grow weak and disillusioned,
But if you don't do it now,
You and all your so-called "races" won't need your
atonement:
Time and tension do not wait long to get together.

You know what I'm talking about; you know what you
have to do.
It's something that doesn't tolerate segregation, isolation.
Nor indifference;
It's a killer of prejudice, hypocrisy, and self-centered-
ness;
It's the real meaning of your religion—your "brotherly
love";
It's the core of your government—your democracy—
Hidden and repressed by your name, sir.

Your sentence, Mr. Racist:

*The destruction of every weapon, device, and tool
You've ever used to support your claim,
And the immediate and direct administration
To that one species called "man"—of*

JUSTICE!

The state rests.

American Dilemma

still remains in our intentions of democracy and what we do about our serious race problem.

GUNNAR MYRDAL

AMERICA AND AMERICAN democracy are a great promise of gradual growth in perfection and in happiness for millions of people in the world. I am making a testimony as a stranger and as a foreigner who came to your shores and who has remained an alien according to citizenship and passport formalities, but who got more and more deeply involved in your grave problems and your heroic aspirations.

I was invited to become an expert on the imperfections of American democracy, and I believe that I acquired a more comprehensive and intensive insight into everything which is faulty, bad, and wrong in America than is available perhaps to any outsider in this generation. Very much is exceedingly bad and wrong in this country! My study continuously dragged me through the evidences of large-scale, systematic lawbreaking, crime, corruption, poverty, distress, heartlessness, ignorance, frictions, worries and shortcomings of all sorts. But the deeper I went into my research about the failures of American democracy, and the more condemning the broad conclusions in my study were marshalled under the proper categories, the more sincerely did I come to love and admire your country and the more earnestly hopeful did I become of its great future.

How do I explain to myself this apparent contradiction, this paradox? After having studied the fundamental causes, why do I love and admire a country with so many glaring defects?

Before I proceed to answer these questions let me point out that my experience is not at all unique. A commonly known fact, which is also recorded in my study and supported by detailed evidence, is that while the Negro people of America, in their daily living, experience in their bodies and souls the wrongs and the injustices inflicted upon them, and are crying bitterly, protesting more and more vigorously, and fighting against all odds; at the same time, as a group, they are the most loyal citizens of this country and are identifying themselves completely with its destiny and its aspirations. America has kept its Negro citizens first in slavery and thereafter in a subjugated

caste for generations. Nevertheless, America has been able to count upon their unreserved loyalty and devotion. How has this been possible?

I think the explanation to what has sometimes been called that "moral overstrain" of the American nation, this "problem" within the entire nation which is constantly held on its agenda, is this psychological, political, and moral situation here which I have called "an American dilemma." All the gross imperfections of American democracy are real. Real also are the high aspirations of the American nation, the uncompromising ideals of the American democratic creed with its deep roots in the liberal, rational, humanitarian philosophy of the period of enlightenment, when the young nation received its national consciousness and its political structure, its Christian religion, and its northern ideas of a society ruled by laws and not by men, laws under which all are equal, transferred to the new country from the background of English law.

America believes in and aspires to something much higher than its actual plane of living. The ideals are constantly pressing for their more perfect realization. They have been written into the constitutions and laws, the courts are citing them, churches are preaching them, schools are teaching them, and radios and newspapers and public speakers are popularizing them.

America could never think of giving the caste system the public sanction of law. Even the southern segregation laws are based upon the fiction of equality. When the Negroes are fighting for their rights they have, therefore, a most powerful tool in their hands: the glorious American ideals of democracy, liberty and equality, to which the nation is pledged, not only by its political constitution but also by the sincere devotion of its citizens.

THIS is the deeper reason why the Negroes are constantly gaining. They always have many of the best white people fighting with them. They can fight with the strength of a unified purpose, while their adversaries are the victims of a split personality. They have not only the law

but the national creed on their side. It should never be forgotten that to a certain extent, this creed has all America in its spell. This is the unity of the American culture. In some isolated and backward rural regions in the deep South, even a poor and uneducated white person who is violently prejudiced against the Negro and intent upon depriving him of civic rights and human independence, has also a whole compartment in his soul, housing the entire American creed of liberty, equality, justice, and fair opportunity for everyone. He is actually also a good Christian and is honestly devoted to the ideals of human brotherhood and the Golden Rule. And these ideals are, in some ways, also effective in shaping his behavior. Indeed, it is impossible to understand why the Negro does not fare worse in some regions of America if this were not kept in mind. It would be still more impossible to explain why in spite of all the popular prejudices the Negro people are constantly improving their status.

America is by far not yet a democracy, but the democratic ideals are nevertheless a most important part of social reality in America. They are determining the trend. There have been periods of reaction in American history, and there are now regions of the country and groups in the nation who consistently work for reaction and against the democratization of American society. But taking the broad, historical view, the democratic ideals of America are constantly asserting themselves. The statesmen and leaders who have gone down in history as national heroes have not been the reactionary demagogues, not even gifted conservative statesmen who attempted to moderate the development towards ever more democracy. No, the heroes have all been struggling liberals, they have been those who fought most courageously and effectively for liberty and equality.

The relative unanimity everywhere and the uncompromising explicitness of the democratic creed is, to my mind, the great wonder of America. By the logic of the unique American history it has developed that the rich and secure, out of pride and conservatism, and the poor and insecure, out of dire need, have come to

profess the identical social ideals. This spiritual convergence, more than America's immense material resources, is what makes this nation great and what promises it a still greater future. Behind it all is the historical reality which made it possible for your great President, Franklin Roosevelt, to appeal to all in the nation in this way: "Let us not forget that we are all descendants from revolutionaries and poor immigrants."

THE glaring disparity between the high and uncompromising ideals in a sense adhered to by the entire nation, and the very spotty actual living up to these, causes both Americans and foreigners to accuse America of hypocrisy. This nation, however, is not hypocritical in the ordinary sense of the word. It is the least cynical of all nations. It confesses its sins to the entire world and labors persistently with its moral problems. It is the glory of America that it has a national conscience and that it does not find peace with its conscience until it has entirely reformed itself. It is a great American tradition to welcome criticism, even from abroad, if it feels that the criticism is not inspired by bad will but grows rather out of anxiety for the same basic values which it has. This is a singularly American trait. It has been made possible by the sense of security which grows from being protected and isolated by two big oceans. But, more basically, it springs out of the rationalism as well as the optimism contained in the moralism that makes the people convinced that the good cause will win, that the truth will prevail.

In a minor way, the very initiation of the study of the American Negro problem, which I was once invited to undertake by one of your great national humanitarian institutions, shows a new demonstration of American "bad conscience" in this sense. Only in a nation dedicated to democratic ideals and convinced of its own basic soundness and strength, could it have occurred that a foreigner, a man from a faraway country entirely spared from any race problem, a social scientist who, if anything, was certainly not known for a willingness to pass over and conceal uncomfortable facts, should be asked to come over and review this most serious national problem. And the study was continued after the outbreak of the second World War, which, of course, made the problem still more difficult. And *An American Dilemma* was published during the most serious months of the war. I don't know of any other country where such a thing could have happened. I think that Americans have much greater reasons to feel intensely proud of this study having been initiated and pursued and published in a time of national emergency than I have reasons to be proud of

having been the instrument of this will to objective self-scrutiny.

ON the advice of Dr. Frederick P. Keppel, president of the Carnegie Corporation, I started the study, not by reading books but by traveling all around the country, in particular in the South, to see the things with my own eyes. I will confess that I was shocked and scared by all the evils I saw, as well as by the seriousness of the political implications of the problem. When I returned to New York I told Dr. Keppel of my worries. I even suggested to him that a committee be formed of a southern white, a northern white, and a Negro. In such a group we could have allowed for considerations of political expediency and worked out a basis for practical understanding, to which each one could have subscribed, since the viewpoints would have accounted for the compromises involved. But if I was frightened, Dr. Keppel was not. He told me without hesitation that I was not going to have a committee to lean upon. The facts were before me. The demand upon me was simply that I should find out the truth for myself without any side glances whatsoever as to what was politically desirable and expedient. And so this matter was settled.

Frederick Keppel read the whole manuscript as it was produced and all the earlier drafts and plans. I knew he was deeply discouraged by what he learned. He went through an ordeal as the facts were assembled and the conclusions drawn. But never once did he retreat from the position he had taken, that I was here to find out for myself the truth in the matter and to present it in unabridged form to the American public. I remember that towards the very end of the enterprise, I received a letter from the State Department asking me whether they could have a copy of my manuscript. I referred the request to Dr. Keppel. We agreed that it would not necessarily imply an attempt at censorship, but Keppel thought that at that time of national emergency the handing over of the manuscript to a government agency, vested with grave responsibility, might place them under a temptation to attempt to influence me as to the presentation of the Negro problem in my book. Therefore, he advised me to decline the request, and so I did. Even in war, he said, we must preserve as a precious treasure absolute freedom from government interference in science. Even the likeness of controlling an individual man's thoughts and expressions must be avoided at all costs.

As long as you have men like Dr. Keppel in commanding positions in America, this country, in spite of all shortcomings, will be the country of freedom and progress. Such men are carrying forward the

traditions of the glorious Declaration of Independence.

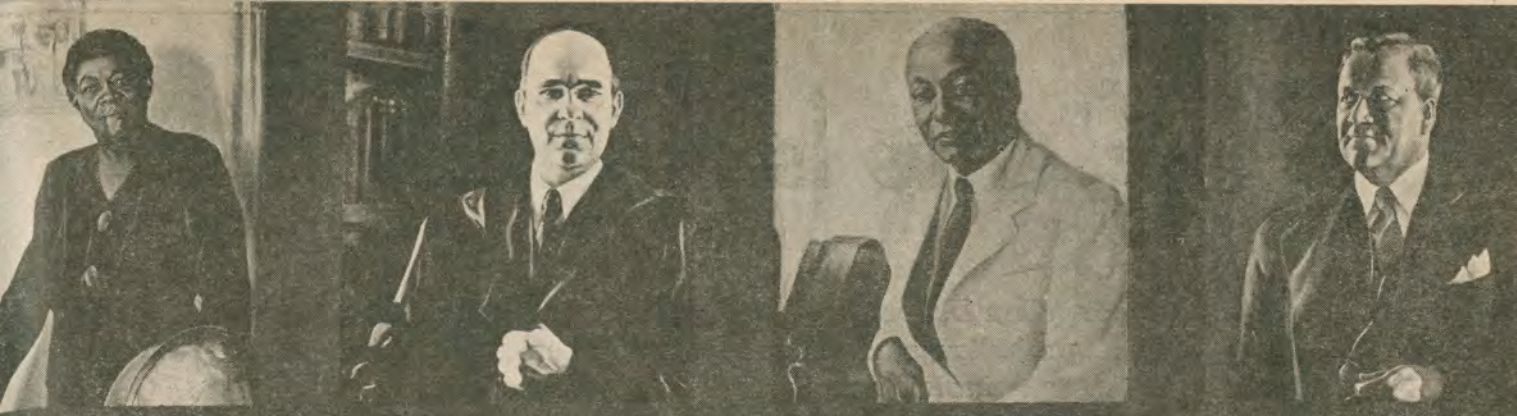
One main conclusion of my study of the Negro problem was this: that not since the reconstruction era have there been more reasons to anticipate fundamental changes in American race relations, changes which will involve a development toward the American ideals. I foresaw that the period of tranquillity in the Negro problem, combined with slow progress which had reigned for two generations since the big compromise of the seventies, was drawing to a close. Under much anxiety and tensions the development would take on a more dynamic pace. I understand from the scanty information which has reached me that my prognosis is proving right. Great strides have been made and several fronts have pushed forward since I left the scene.

ONE incidental effect of the great publicity which America (acting in line with its great tradition of not concealing its sins) is constantly giving to the serious defects of its democracy in relation to the Negro minority, is that these scandalous facts are known to all the world. Since the war America is becoming involved in world politics on a scale never envisaged before. America has to take a leading role in world politics and has courageously accepted the challenge. Following its great traditions and its deepest convictions, it emphatically is attempting to define its role as the defender of democracy all over the globe. And this is not a fake; it is a serious conviction of the American people. *What America is constantly reaching for is more democracy at home and abroad.*

But becoming a leader has serious consequences. America has until now lived an exuberant and carefree life without having to bother much about its international reputation. This is not possible any longer. None has so little license, none needs all his virtues so much as the leader. The world will understand that America has serious defects and grave problems, if it labors hard to reform itself. But an America which becomes complacent and self-righteous, an America trying to conceal its sins and accommodating itself to them, would lose good will in the world which it now is dependent upon to a much greater extent than ever before in its history.

America has so suddenly become powerful that it is under the danger of forgetting that power without good will is only destructive. Sometimes when I read American newspapers and listen to individual Americans expressing their views on world politics, I grow afraid that America may fall into this temptation. But military power cannot be substituted

(Continued on page 44)



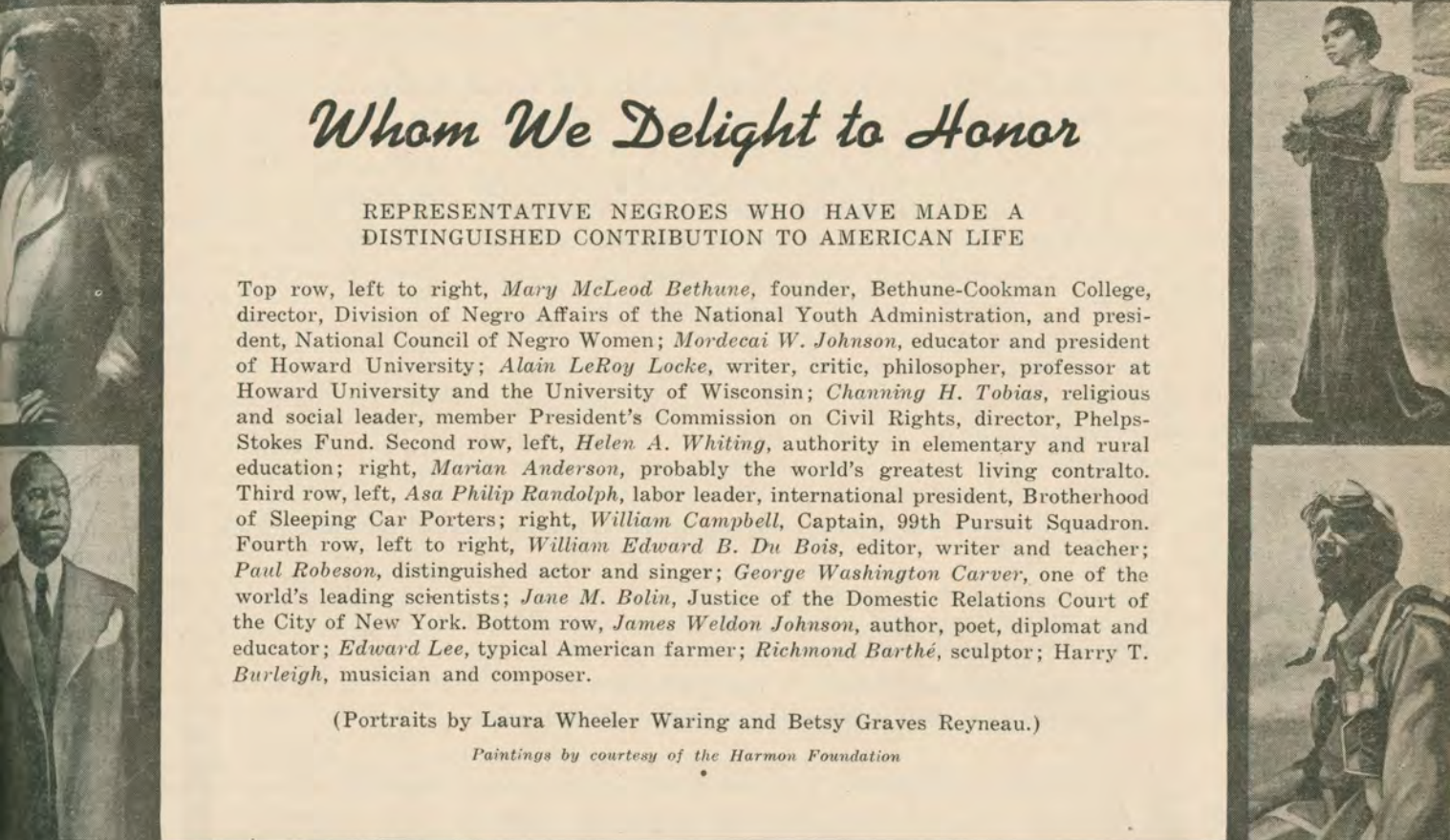
Whom We Delight to Honor

REPRESENTATIVE NEGROES WHO HAVE MADE A
DISTINGUISHED CONTRIBUTION TO AMERICAN LIFE

Top row, left to right, *Mary McLeod Bethune*, founder, Bethune-Cookman College, director, Division of Negro Affairs of the National Youth Administration, and president, National Council of Negro Women; *Mordecai W. Johnson*, educator and president of Howard University; *Alain LeRoy Locke*, writer, critic, philosopher, professor at Howard University and the University of Wisconsin; *Channing H. Tobias*, religious and social leader, member President's Commission on Civil Rights, director, Phelps-Stokes Fund. Second row, left, *Helen A. Whiting*, authority in elementary and rural education; right, *Marian Anderson*, probably the world's greatest living contralto. Third row, left, *Asa Philip Randolph*, labor leader, international president, Brotherhood of Sleeping Car Porters; right, *William Campbell*, Captain, 99th Pursuit Squadron. Fourth row, left to right, *William Edward B. Du Bois*, editor, writer and teacher; *Paul Robeson*, distinguished actor and singer; *George Washington Carver*, one of the world's leading scientists; *Jane M. Bolin*, Justice of the Domestic Relations Court of the City of New York. Bottom row, *James Weldon Johnson*, author, poet, diplomat and educator; *Edward Lee*, typical American farmer; *Richmond Barthé*, sculptor; Harry T. Burleigh, musician and composer.

(Portraits by Laura Wheeler Waring and Betsy Graves Reyneau.)

Paintings by courtesy of the Harmon Foundation



This Is Progress

In a year when Dixiecrats raised still higher the ugly head of race prejudice, students recognized inherent worth in individuals regardless of their color.

History was made on the campuses of four universities during December. Yale elected Levi Jackson as its football captain for 1949. He is the first Negro to wear the blue jersey in the Yale Bowl. He was chosen by the Associated Press for the All-Eastern team and was given the distinction of being the outstanding football player of 1948 in the Yale Bowl by the New Haven Gridiron Club. The New York Times in reporting the election said, "When a football squad elects one of its number as its captain for the next year, it is a fairly safe wager that the man named has qualities of courage, of leadership, and of intelligence in more than the usual measure."

Pi Kappa Psi Fraternity at Amherst initiated a Negro student despite its suspension by the national organization. The national executive council called the local group action "unfraternal conduct." In initiating Thomas W. Gibbs, the fraternity chose to abandon its national charter rather than to deny him admittance. Pi Kappa Psi will now be a local organization. In commenting upon this action the New Yorker listed the action of the Amherst boys as one of the reasons to give thanks in America this Thanksgiving.

At Lafayette College the authorities rejected an invitation to play football in El Paso, Texas, on New Year's Day because the Sun Bowl committee refused to permit the Lafayette Negro halfback, David A. Showell, to play there. Fifteen hundred students took part in a strike demonstration at the college against the discrimination.

Harvard elected the son of David Jones, president of Bennett College, as its manager for 1949. This again broke precedent but received the unanimous approval of college and athletic authorities.

This is progress!

WHAT ONE COLLEGE DID

THE INTERRACIAL COMMITTEE of Oberlin College, which is composed of representatives from the administration, the faculty, the student body and the community, drew up a statement of recommendation on interracial practices in Oberlin. The statement was sent to all members of the faculty, administrative offices, home directors, and dietitians. It represents the considered opinion of the committee. We are printing part of the document because we believe that such a committee should be formed in every college. Its statements are of unusual importance on this critical subject.

"From its earliest days Oberlin College has opened its doors to students of all races, nationalities and creeds and has attempted so to formulate its policies and

practices that every student may be treated on his merit as an individual.

"In a time when interracial friendship and understanding among peoples are vital to the future of the world, it is a matter of great satisfaction to us that at Oberlin it is a normal and unchallenged practice that students of different races, religions and nationalities attend classes together, live together in the same residence halls, eat in the same dining halls, receive scholarships and financial aid on an equal basis, and join together in extracurricular activities.

"In establishing these policies and practices, Oberlin is to be commended for making a constructive contribution to interracial and international understanding. We believe that the resulting ex-

periences are important and necessary to the education of every student.

"It is our belief that Oberlin College does not and should not wish to discourage interracial rooming, interracial dancing, interracial dating, and cultivation of extensive acquaintance and friendship among people of all races. On the contrary, Oberlin College should accept these practices as entirely consistent with its aforementioned desire for racial understanding providing they are carried out with the full consent and desire of the students involved. A democracy should not have anything in its tradition or its laws to prevent people who mutually admire each other from associating freely.

"We recognize that in fulfilling its total educational obligation to students and the parents of students, the college must reserve the right to make recommendations or to enforce action upon all students whose behavior is unsound or immature or contrary to the best operation of the institution or any of its parts. Parenthetically, we believe that interracial dating, rooming, and dancing are normal procedures and do not, of themselves, constitute immature and unsound behavior. We recognize that in giving advice on actions of individuals in instances involving interracial relationships there is sometimes apt to be a difference of opinion as to whether the action is based on racial considerations or other considerations. However, when dealing with any of these situations, it should be remembered that it is not necessarily overt acts by people in authority, but often their unconscious attitudes which create tensions and insecurity.

"Because of the delicacy of the issues involved, it is our hope that counsel given in these particular areas be given only by top administrative officials and that where reasonable doubt exists in the mind of the administrative officer regarding the wisdom and motive of the action, a liberal policy of advice be followed.

"We believe that the foregoing statements of general policy affecting interracial actions at Oberlin are statements with which the president and the deans are in full accord."

motive

Common Heritage and Hope

*should make an understanding relationship possible
between Jews and Christians.*

MAXWELL H. GOLDBERG

A GROUP OF COLLEGE students and their faculty religious guides were the participants in a discussion in which I was the leader. We were talking about the ethics of Judaism, and one of the faculty men said: "I hear so many references to these Judaic moral values, but I can't for the life of me distinguish them from others. Could you help me?"

This was a big assignment—to give an impromptu differentiation of a moral tradition shaped during three thousand years. But I tried it. "Judaism," I began, "has believed in the Fatherhood of God and the Brotherhood of Man."

"Well," said my questioner, "so have we Christians."

"Judaism," I went on, "has regarded God as a great moral character; and it has ascribed to him the inclusive moral attribute of righteousness—raised to infinite dimensions and hence inconceivable, in its totality, by our finite minds."

Again my questioner said, this time with a hint of impatience, "We, too, have believed that."

"Third," I said, "Judaism has conceived of God as having the correlative moral quality, divine compassion, mercy, loving-kindness, raised to infinite proportions."

This time, my questioner gave a nod of impatience, meaning: "Yes, but . . ."

"Fourth," I hastened to add, "Judaism has affirmed that, since men are the children of God, they share, in however small measure, his divine, infinite moral powers of justice and loving-kindness. And knowing of these powers, through personal though limited experience, men respond to them, by showing humility and reverence toward this infinitely ethical God. With the same motivation, they respect the sanctity, potential if not actual, of their fellow men. For Judaism has taught thus: our fellow men, like us the children of God, have some share of his moral attributes, and are therefore entitled to our respect, if not for what they are, then for what they might be. And Judaism has regarded as the main function of life the strengthening of these inner powers of justice and loving-kindness, gaining impetus from the divine exhortation of God, and showing the results in

the actual conduct of a person's life."

By this time my questioner's impatience was slipping over into irritation. He could contain himself no longer, and burst out: "Now, look. All you've said—it's not Judaic. It's Christian—good Christian doctrine."

"Yet I can quote chapter and verse," I replied. I then proceeded to cite traditional Jewish utterances:

How shall a man be like God? As He is merciful, so be thou merciful. As He is gracious, so be thou gracious.

What is hateful to thee, do not to thy neighbor. This is the whole law; the rest is commentary.

Be thou of the persecuted rather than of them who persecute; of the reviled, not those who revile . . . who act from love and await life's sufferings cheerfully, concerning whom Scripture saith, "Those that love him are like the going forth of the sun in his power."

This was too much for my questioner. "Those are precisely our Christian moral values, even though we, like many Jews, have not always lived up to our highest ideals. There's nothing uniquely Jewish in them!"

"What you protest is true," I answered. Then, after a slight pause: "But I can't help it if Judaism got there first."

I did not mean this as a boastful remark, as though I were claiming some special superiority for Judaism because it happened that, in point of time, the ancient Hebrew tradition came earlier than its offshoot, Christianity. All that I meant to suggest was that it was no accident that a Christian should find himself cherishing some of the same moral values, though possibly with different emphasis upon them individually, as those which I, a Jew, should stress as characteristic of Judaism; for, in spite of all our differences, and they certainly were real enough, we did share a common religious, and hence moral, heritage.

This shared moral and spiritual heritage

provides a basis upon which we may profitably discuss intergroup relationships in the United States. Without such a basis, in a country having a population of more than one hundred thirty-nine million and a half, and having at least two hundred and fifty-six different religious sects and denominations, discussion of this subject might prove futile. With such a basis, much may be accomplished through common effort.

MY own repossession of our common heritage has been greatly aided through comparison of moral pronouncements made alike by Jewish and Christian religious leaders. I have listened to Rabbi Samuel H. Goldenson speaking at a symposium on the American community, and I have read a report of remarks made by the Methodist Bishop, Francis J. McConnell, on our spiritual needs; and I have found that both of them converge toward the same moral point. Rabbi Goldenson, "pleading for the religion in which the elementary virtues are uppermost in the minds and hearts of men," acknowledges that he is "but re-emphasizing the religion of the prophets of Israel at its best;" and he adds that the "noblest expression of the religion is found in the answer that the prophet Micah gave when he asked the question: "What does the Lord require of thee?"

The ethical teachings of these same prophets of Israel, particularly what he has lauded as a gem of wisdom inserted into the Book of Micah, are, to Bishop McConnell, "a condensed yet perfect program for both individual and mass human conduct." The prescription for spiritual health, with only slight differences in phrasing, is the very answer that Rabbi Goldenson quotes:

You have been told, O man,
what is good,
And what the Lord requires
of you:
Only to do justice, and to
love kindness,
And to walk humbly
with your God?

Small wonder that, condemning anti-Semitism, a Catholic pontiff has tersely

said: "Spiritually, we are Semites." Indeed, that Protestant professor of applied Christianity, Reinhold Niebuhr, has forthrightly affirmed that insofar as "western civilization was something more than an anarchy of competing nationalities, insofar as it was a civilization with universal standards, the contribution of the Jew to these universal attributes was tremendous. The Jewish people have been so long schooled in the prophetic tradition that the prophetic passion for social justice has become a big part of them."

IN his book, *The Destiny of Western Man*, Professor W. T. Stace keeps referring to what he designates "the Christian ideal" which "has entered the marrow of civilization," and which calls for "the life of love, charity, and selflessness." He might very appropriately refer to it, also, as the Judaic ideal. When Pope Pius XII received Herbert Lehman, head of the United Nations Relief and Rehabilitation Administration, the Pontiff said that Europe would never cease to bless Mr. Lehman for his effort; and he called the task of the relief agency "truly Christian work." Yet Herbert Lehman, by birth and tradition, by religious profession and practice, is a Jew; and his humanitarian service to thousands of sick, homeless, physically and spiritually wounded in war-scourged Europe is every whit as Judaic as it is Christian.

Pierre van Paassen has a poignant sketch that bears upon our theme. It tells how, as a fitting sequel to beating to death a lad who has refused to make statements betraying others, and as a fitting climax to revolting physical indignities inflicted upon a rabbi, Nazi torturers order the latter to deliver the sermon which he has prepared for the coming Sabbath. Elaborating upon his text, the rabbi gravely says, "When we consider that in creating man God poured out His own spirit into him, our bodies are the temples of His holy spirit."

Here the rabbi is interrupted by the jeers of the Nazi heroes, who point to him, naked and with half his beard shorn away, and contemptuously laugh, "God's image and likeness!"

"Yes, and look at that fine temple on

the barrel over there!" one of them hilariously shouts, as all of them glance at the dead boy.

Then one of the boy's killers ironically asks the rabbi, "I am not a temple of God, am I?"

The rabbi nods his shorn head and replies, "*Doch!* Yes, you are indeed!"

What theologian would care to determine whether this was a Christian or a Jewish answer?

Could any human utterances be more loving, charitable, and selfless than the following, written by the mother of a murdered man to the mother of one of the assassins:

In grief unspeakable, I give you my hand, you, of all women the most pitiable. Say to your son that in the name of him he has murdered, I forgive, even as God may forgive, if before an earthly judge he make a full and frank confession of his guilt and before a heavenly one repent. Had he known my son, the noblest man earth bore, he had rather turned the weapon on himself than on him. May these words give peace to your soul.¹

Surely, these words breathe the very spirit that Professor Stace repeatedly calls the "Christian ideal." Yet they come from a Jewish mother, Frau Mathilde Rathenau, writing to the mother of Ernst Werner Techow; and Techow was one of the killers of Walther Rathenau, Reich Minister of Foreign Affairs, tireless worker for a democratic Germany, whom over a million citizens honored during his funeral procession down *Unter den Linden*.

AND what of the comments of the eighty-nine year-old Rabbi Rose concerning the tragic slaying, in the act of surrender to German soldiers, of his son, Major General Maurice Rose, the expert tankman and three-time winner of the Silver Star before D-Day in France:

It is well that, since this had to be, it happened in the week of Passover. As Jehovah said, "When I see the blood,

¹ Quoted in *Harper's* for April, 1943.

I will pass over you." He spoke not only to Jews, but to all people, to the Gentiles, to Americans, to Germans, to all peoples. "When I see the sacrifice, the blood, I will pass over you." And so may Jehovah accept this sacrifice, and see the blood and pass over all peoples for their sins, at this Passover time. For my son's sake.

How shall we designate this commentary which, in its tragic dispassionateness, takes its place beside the admonition that Milton puts into the mouth of Samson's aged father after his son's heroic death, and the rebuke which Maxwell Anderson, in *Winterset*, has the aged Esdras administer to his son Garth when the latter calls his sister Miriamne and her lover, Mio Romagna, fools for having sacrificed their lives in loyalty to the high law of love and forgiveness? If anything, Rabbi Rose's prayer is more exalted than the comments of either of the other two fathers on the occasion of the tragic death of a son (Esdras regards Mio as his son). Be that as it may, however, this prayer, for all its Old Testament idiom, allusion, and symbolism, comes startlingly close to the Christian doctrine of vicarious atonement. And this prayer certainly voices that spirit of universalized love, charity, and selflessness which are regarded as the essence of the Christian life.

To any normal parent, the death of a child, however mediocre in gift or accomplishment, is a measureless loss; and it requires great charity to forgive those who have caused the loss. How much more charity is required to forgive the agents of a son's death when their act has been deliberate, cold-blooded, inspired by hatred; and when the son has been no ordinary man but one of extraordinary abilities and attainments, who has devoted his talents to the general good? Yet both Rabbi Rose and Frau Mathilde Rathenau have risen to this fiercely exacting test and have emerged with credit to themselves and the human race; for they have successfully submitted their personal feelings of grief and the temptation to hate to the law of general love binding Christian and Jew within a common heritage and hope.

TWO BROTHERS

One of them bewailed his fate
And wove a shroud out of his sorrow.
His yesterdays bred all the hate
With which today he cursed tomorrow.

The other, though he shared the same
Monotony of dreary duty,
Found dull reality a flame
Of glowing faith and lyric beauty.
—John D. Engle, Jr.

Peoples and Problems in Palestine

must be considered in the light of what is right for both groups in this tragically explosive situation.

GLORA M. WYSNER

"HOW CAN THE PALESTINE problem be solved?" seems to be the sixty-four dollar question today. Confusion and frustration are felt everywhere by governments as well as individuals who have longed to find a solution to what has come to be spoken of everywhere as a "problem."

Perhaps therein lies one of our greatest difficulties and gravest mistakes. The "problem" looms so large and so baffling we have forgotten the peoples involved. Americans have been, and still are, faced with so many grave international questions that most of us, sensing somewhat the intricacies of the Palestine situation, and aware that it contains many explosive elements, have not been willing to concentrate on a solution for Palestine. The political Zionists have been very vocal in America and consequently many have been led to believe that there was only one side—the Jewish one—in Palestine. Who are the *people* behind the headlines in Palestine?

First of all there are the Arabs. For centuries they have lived in Palestine as the majority people. The Arabs have lived in Palestine far longer than we have lived in America. They resent, just as we would, any attempt to take their country from them. At the close of the first World War, Arabs formed eighty-nine per cent of the population of Palestine, and the Jews eleven per cent. With the promise of a national home in Palestine at the close of World War I, Jewish immigration began on a large scale. Then when Nazi persecutions of Jews occurred, there was greater pressure than ever for the admission of Jews into Palestine. The Arabs, many of them living on a low economic scale, saw their means of livelihood disappearing. Absentee landlords sold land to the Jewish Agency, Jews took over, Arabs lost their jobs. Fear of hunger dogged the Arab's footsteps more closely than ever.

Jews, too, have lived in Palestine down through the centuries. For hundreds of years they have been the minority group. At the close of the first World War, Arabs and Jews were living together peacefully in Palestine. It must be remembered that when Christians in the

Middle Ages persecuted the Jews, the Arabs gave them refuge. The Jews in Palestine have made distinct contributions to life there and to the benefit of mankind in other parts of the world, too. They have established on Mt. Scopus the great Hebrew University where an all-Jewish education is possible. The continuance of this work to develop the cultural and spiritual life of the Jewish people will fulfill a great need in the life of the Jew and will make a distinct contribution to world progress. They have accomplished agricultural wonders and made great industrial advance.

But aspirations for a political state in Palestine for Jews have aroused bitter opposition on the part of the Arabs, who, also, have long had dreams of independence in Palestine. The clash of two nationalities has gone deep. Jewish nationalism has had wide political and financial support in America. Arab nationalism has been little understood here and has caused the Arab, who has always had a warm friendship for America, to become disillusioned and embittered.

PALESTINE is a small country, about the size of Vermont. It has a population, however, of 125 per square mile, while Vermont's population is thirty-nine per square mile. Such a small country is bound to reach an absorptive capacity for immigration rather quickly. The absorptive capacity depends not only upon the size of the country but also upon the economic ability to absorb more people. Again, it is contingent upon the good will of the people who live there. Palestine can only live and develop if the Arabs and Jews live peaceably together in the country.

The hearts of people everywhere have been wrung by the atrocities to the Jews in Europe. Many Americans have been most solicitous to help the displaced Jews of Europe find new homes in Palestine. Had the United States accepted into this country Jewish refugees in the same proportion per square mile that Palestine has accepted them, we would have welcomed to our shores, during the years of Jewish immigration into Palestine, 80,920,000 Jewish refugees! During a

decade of Jewish history, 1932-1942, Palestine absorbed some 280,000 Jewish immigrants. If the United States had accepted as many Jewish immigrants according to our population as Palestine accepted, we would have admitted more than 22,000,000 during this period. Recently passed legislation in America for displaced persons calls for the admittance of 200,000 over the next two years. How different from Palestine. Only a small portion of these will be Jews. Is it any wonder that the Arabs have been disillusioned about so-called Christian ideals and practices here? As an Arab student said to me in Palestine, "Won't you please tell your people in America not to be so generous with what doesn't belong to them."

Many Christians in this country have supported political Zionism, believing that a national home (which soon aspired to statehood) would help solve the problem of anti-Semitism. Little did they seem to realize that the Arabs are Semites, too. Nor did they seem to be aware that the chauvinist passions of the political Zionists were fuel for the fires of anti-Semitism. Many American Jews view with deep concern the growth of anti-Semitism stemming from events in Palestine.

No problem is ever solved when innocent people are the victims of the solution. Nationalist Jews advocated a state in Palestine as a solution for the displaced Jews of Europe. Finally after much political pressure, with the backing, unfortunately, of many Christians, the United Nations Assembly recommended that a Jewish state be established in Palestine. This was November 29, 1947. Since that time the story of the peoples of Palestine has become one of the most tragic in the world. Political Zionists made much of the propaganda that a Jewish state in Palestine would be able to care for large numbers of the 250,000 displaced Jews in Europe.

PEOPLE, yes, people are tragically involved in the Palestine problem. To thousands of displaced Jews, the only hope that has been held out to them for years has been Palestine. So desperate
(Continued on page 48)

Films for Facing Facts

motive's editor of the Audio-Visual Aids Department
suggests the best films on human relations.

HARRY C. SPENCER

STUDENT AND YOUTH groups are keenly aware of the need for racial good will and understanding if we are to have a world of peace and justice. Here, then, are some recommended films which can be used in the special programs of student centers. All of these titles are available from the Methodist Publishing House depository serving your area, except for the one especially noted.

Boundary Lines, ten minutes, color, sound, cartoon type, rental \$3.

This is a highly imaginative, intelligent, and artistically sophisticated film which, by means of animated cartoons and supporting dramatic musical score, satirizes man's intolerance and reveals some of its ugly manifestations. College groups generally like it because it is so unusual and so brutally frank. More conservative audiences are sometimes confused by the rapid progression of ideas and the unconventional approach to the subject matter. Unfortunately, the film is slightly contradictory in its emotional logic at one point, which tends to throw a question into the mind of the audience.

The main thought of the film is that a line, even the line which separates men in hate and war, is only an idea and can be what we make it. After a terrific hammering at bad boundary lines which separate men, two women are shown talking over a back-yard fence, a "good boundary line." A better point is that a line can also be a circle including all of us.

Brotherhood of Man, eleven minutes, color, sound, cartoon type, rental \$5.

There are many facts as well as much emotion in *Brotherhood of Man* produced for the United Auto Workers Union. It begins with the idea that we are all happy over the modern inventions which have made the world a neighborhood. But suddenly we realize that this means living next door to persons of other races. The little green devil of prejudice speaks to each of the racial groups and says that each is superior to the others. Scientific facts are presented which ultimately destroy the devils of prejudice so that at the end of the film the races are marching along together toward Utopia.

The film is excellently produced, interesting, and highly recommended for discussion groups.

The Color of a Man, twenty minutes, black and white, sound, rental \$3.

The film opens with a picture of the shadows of two men talking. Then the camera moves to a new position and it is evident that one man is white and the other is black. Further scenes show the discrimination, insults and poverty the Negro endures because of color.

The film points out what the church has done to give the Negro the equality he deserves. Practical next steps are not too clearly indicated and would need to be brought out in discussion.

For All People, thirty minutes, black and white, sound, rental \$8.

This film, produced for the Disciples of Christ by the Cathedral Films, is dramatic in form and tells the story of Pete Gomez, a Mexican, who has been trying to be a good American but who is falsely accused of a theft and given no chance to prove his innocence because he is a "foreigner." The pastor of a mission church in Los Angeles intercedes on Pete's behalf by showing the employer that Pete's struggle to become an American citizen is the story of many Negroes, Chinese, Koreans, and others, and that all need the help the Church can give.

The film has good dramatic interest and is well produced.

House I Live In, ten minutes, black and white, sound, rental \$1.50.

This film, starring Frank Sinatra, is an eloquent appeal for racial and religious tolerance. The scene opens in the recording studio with Frankie doing a popular ballad. In the intermission following the recording, he wanders outdoors and discovers a gang of boys bullying a Jewish lad. Sinatra gathers the boys around him and tells them that all Americans are the same and in the war which was then being fought all races must do their share to save the nation. After the gang leaves, Sinatra returns to the recording studio where he sings the title song, "The House I Live In." The production is

good, and as one reviewer says, "geared to the comprehension of the less mature."

Make Way For Youth, twenty minutes black and white, sound, rental \$3.50.

Variety, the weekly authority in the amusement world, has given *Make Way For Youth* high praise for its technical production qualities, the winsomeness of its young actors, and its emotional appeal. The story begins with a fight between rival gangs in a small midwestern town. In the fight the son of the editor of the local paper is accidentally killed. The sorrow makes the editor wonder why anyone hated his son and he discovers that the town is divided into different economic and racial groups, with bitter animosity raging between them. The editorial he writes exposing these fences, results in the organization of a youth council of all groups. How it brings to the town a new sense of community is the story of the film.

Prejudice, sixty minutes, black and white, sound film, to be released in February, 1949, rental rates not available at this time.

Produced by the Protestant Film Commission in Hollywood, *Prejudice* is an outstanding film dealing with the problem of what creates racial hatred. It gets inside the minds of the characters and reveals why they have become warped and twisted by prejudice.

To accomplish this, the film begins with Joe, his wife, and his young son Joey, who have just moved to a new city where Joe will be the production manager of a large factory. The assistant Joe will have is a Jew who has been in charge of production on a temporary basis until Joe could arrive. At first the two get along well together. But gradually Joe realizes that the assistant has excellent creative ideas and he begins to fear that his own position is in danger. So at the end of the trial period he recommends that the assistant be not continued and gives as an excuse the lack of harmony in the plant resulting from the presence of a member of the Jewish faith.

The picture is an emotionally powerful commentary on the life of our times.

AN
ARTIST'S
EVIDENT
PHILOSOPHY

Vernon
Bobbitt



MOTHER INDIA

VERNON BOBBITT

Painted while in the army at Gander, Newfoundland, in January, 1944. It was inspired by a section of a photograph which appeared in the newspaper PM in connection with an article on starvation in India. The caption read: "One child dead, the mother feeds the survivor."

TO STATE ONE'S PHILOSOPHY of art in words is most difficult because an artist usually prefers to state it through his chosen medium of expression which may be stone, wood, paint, the copper plate or one of many others. An artist should feel that his philosophy of art is sufficiently evident in his work.

A work of art should have originality; a creativeness which comes from within the artist. This bars strict imitation of nature or imitation of the work of others. An original work will tell the observer something new each time he looks at it. It will never become boring. Sometimes originality leads to a preoccupation with the novel which may fascinate for a while but which soon fails to hold our interest.

Since each individual is endowed by God with an identity which makes him a human personality, the work of art which is created as a result of personal conception must express that identity and thus have originality.

Art must express the time in which it is made. This is true of the art of the past which has meaning for us today. While it is true that many human qualities cut through all periods of history, each age seems to have its own flavor which cannot be disregarded. It is the task of the artist today to sense the spirit of his time and express it in his work.

Art must have an organic unity; it must be in one piece. The nonessentials must be



TREE FORM AND VESSEL

VERNON BOBBITT

left out, yet it must contain all the elements necessary to make it an effective unit of expression or communication. In this respect, a work of art is similar to a cake or to cement which requires the proper proportion and quality of ingredients.

Art must enhance our common environment. It must not detract from the atmosphere necessary for a sense of well-being. Of course, what one person finds very enchanting, another may find obnoxious. Tastes vary fortunately or we might all select the same mate, automobile or hat. If an authority for taste is needed, one must accept the ideas of the art historian, artist, critic or art student, for he has had more experience in looking at art and thinking about it. However, his word is not absolute, the observer must really think and feel while looking at art if he is to achieve taste.

In addition to originality, art must have dignity, a quality of human monumentality which lives for more than a brief time. A visit to a reputable art museum is an opportunity to observe the monumental in art.

Art must express sentiment and not sentimentality. A work of art should have a deep, abiding emotional content expressed with restraint and not an excess of embarrassingly shallow emotions. Much of the sculpture of Hellenistic Greece, much of our Victorian inheritance in art, and many motion pictures have sentimentality rather than sentiment.

The visual arts are more universal than any other of the expressive art forms. Good art can be easily understood by all people regardless of language, color, race, or creed. No translator is needed for the aesthetically open-minded observer. Line, form, value, space, color and texture, the elements of all art or design, have a universal meaning. These elements, often called the formal values of art, are more important than subject matter because they occur in every art expression from the so-called nonobjective or abstract to the most pictorial story-telling illustration. It is true that some abstract art is reduced to a personalized esoteric expression that has little meaning to many people, but that does not alter the importance of the formal elements. The monumental symphony uses the same scale that is used by the least inspiring music.

All art would seem to lie between extreme objectivity, that is art which mechanically reproduces nature without any human emotion or interpretation, and a subjectivity which expresses only the emotional feelings of the artist without any reference to nature.

If the artist gives himself over completely to nature he will be a mere recorder. If he denies nature he will have retired to the dull sterility of the egoistic self-indulgent.

To be aware of nature does not infer that nature must be imitated. Art is never imitation of nature which is created by God, but rather a human understanding of nature expressed through emotions and ideas by means of lines, forms, values, spaces, colors and textures.

This statement from the Amsterdam World Council of Churches meeting describes perfectly, according to Mr. Bobbitt, what he tried to do in the painting: "So the Church sees the world. What does the world see, or think it sees, when it looks at the Church?"

"It is a Church divided, hesitant, and too often complacent. It is a Church that has largely lost touch with the dominant realities of modern life, and still tries to meet the modern world with language and technique that may have been appropriate two hundred years ago.

"It is a Church that, by its failure to speak effectively on the subject of war, has appeared impotent to deal with the realities of the human situation."

The painting is an onion sack executed in 1948. Canvas was prepared by smearing with Dutch Boy white lead, then pressing free-form pieces of orange onion sacking into the moist lead. Central opening is bounded by small rope pressed in same way.



I BLESS THE WORLD

VERNON BOBBITT

The variation in expressing nature is man's individual comment upon nature, not his attempt to vie with God in the creation of nature.

Art is a result of visual and emotional experience regardless of which extreme it favors. If there is distortion in art, a quality of contemporary art which baffles many, it must be sincere and used to further the aesthetic expression rather than an attempt at mere novelty.

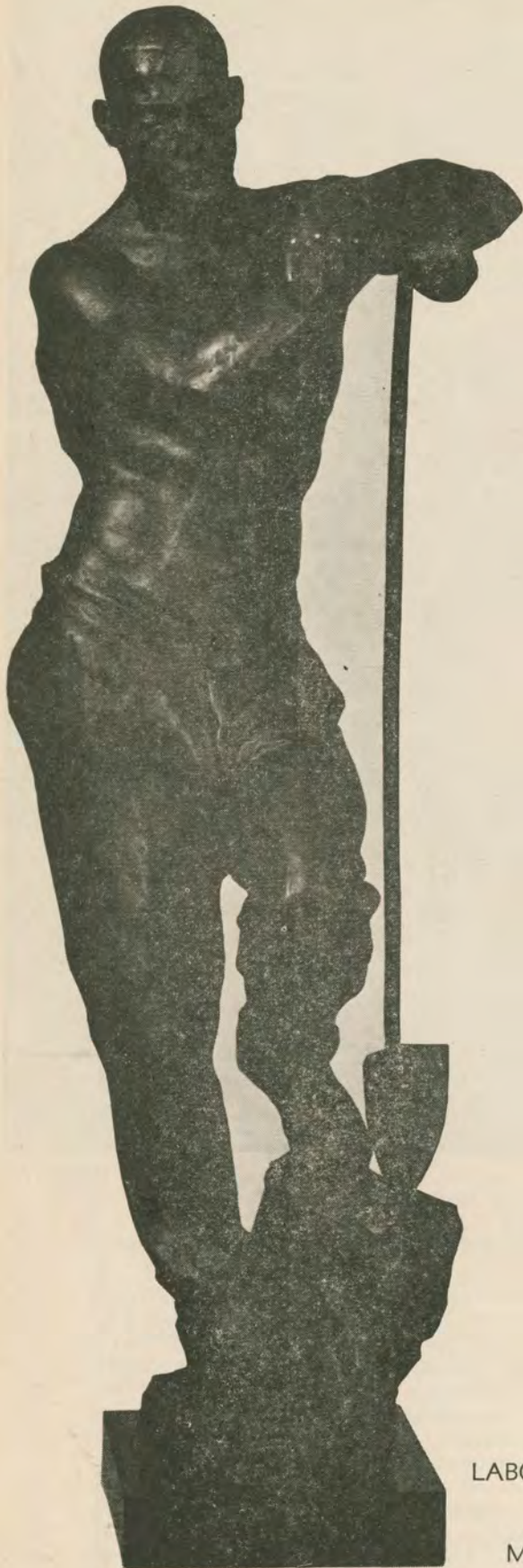
No mention has been made of the so-called minor or practical arts, but they have come to occupy an ever-increasing place in our materialistic culture. It does not seem appropriate to say that a frying pan has monumentality, or that it has sentiment. But it does have line, form, value, space, color and texture, or design. This design must be functional. In this way every object can be a work of art. The Greeks surrounded themselves with beautiful household articles, much as we attempt to do today. Gone is the day when art was only found in a museum. Today we realize that every arrangement of matter involves art.

Any work of art must have a beauty of feeling regardless of the subject. Rembrandt said that there is beauty in all things—if one has the eyes to see it. The eyes which respond most sensitively to the formal values of art are the eyes that see the most beauty in nature, created by God, and art, man's distillation of nature transformed into objects for his use.

The best way to train these eyes is by drawing, painting and sculpturing.

Economic M

Too often the c



LABORER AT REST

MAX KALISH

Courtesy the Cleveland Museum of Art

It is, probably, easier to talk about the salv
mortal soul than to face the problem of fee
stomach, to worry about man's redemption rat
vide for his economic security. At least there i
being brought face to face with the statistical

The church has too often merited the judgme
of religion that it has tried to abstract from
something intangible, the soul. Karl Marx, in on
ing half-truths, has called religion the "opiate o
drug which makes them forego a present sufficien
and nebulous paradise for the soul.

If modern psychology has any clear contributi
standing of man it is this—man cannot be br
categories of matter, mind and soul. Sociology
further—man cannot be considered apart from
which he lives.

Against this background of criticism, and accep
truths demonstrated by science, the World Coun
at Amsterdam, took its stand against the extren
control, communism and laissez-faire capitalis
Council of Churches, through its Department of
Economic Life, has declared, "Christians should
their ethic to seek the economic institutions which
most fully the three positive values of justice
freedom."

Justice Holmes once said, "The necessitous man
His meaning is clear. While the physical man wa
too, will want.

Too often we have seen peoples give up the
spirit to get shelter, clothing and food, throwing
slow advance toward freedom and the spiritual

Christ saw the central problem and met it. He
gry crowd before he spoke. He "broke the Sabbath"
his disciples. He condemned the Pharisees for ignor
of man. He fought the entrenchment of greed
in the temple.

And yet, we of the church have ignored man's
blems about us, as matters apart from the "Christ
have fought the good fight in a cloudy land of
from the corner grocery (milk twenty-two cents,
fifty-nine cents), far from the slums of Chicago
far from the picket line of Detroit or New York
the crowded classrooms, the city playgrounds ne
hospital or doctor many cannot afford.

Are we afraid to look at the world around us?
If we of the church are afraid, there are those
those who will turn elsewhere for answers wh
does not give. A recent survey of college vetera
church schools shows that their chief criticisms
relate to social and economic problems. Where

---and the Relevance of Religion

and its members have been lost in the cloudy land of abstraction
the need has been for action in the world of reality.

BY HERBERT HACKETT

the church stand on problems of housing, labor, education, economic security?

The strength of the Wallace following on college campuses shows the same tendency. Progressive party meetings have been packed with college students looking for answers, many with what amounts to a religious fervor. Many of these are the pick of the campus, the best minds, the idealists, and they have followed the Progressive lead in spite of the grave contradictions they could see in its alliance with forces with which they were not in sympathy.

Where is the socially minded student to go? If we fail to meet the challenge of his idealism we cannot blame him for finding other outlets for his energy. This is not to imply that such outlets will be dangerous or ill-advised, but that they should not claim him through our default. We must cooperate with those groups which are of value and set a challenge for the college leader.

In brief, the church should offer this program to capture the imagination of youth:

1. It should proclaim that it is the church of *all* men, and not the bulwark of any economic system or the substitute for practical social action.

2. It should affirm that all problems of man are moral problems and are not to be divided into "practical" weekday problems and "spiritual" Sunday problems.

3. It should carefully examine the economic and social structures of our country, with a view of making them conform to the Christian ethic.

4. Having examined the structure of our society it should then support actively, as a church, those measures which will promote the ends for which the church stands. These include:

- a. The rights of man to live, work, enjoy recreational, educational and health facilities, unrestricted by race, creed, or political belief.

- b. The rights of man to a decent standard of living, this implying the right to work, to organize and use whatever legal means are necessary to get and hold these rights, the right to a complete social security to protect him in sickness, old age, unemployment or other lack.

- c. The right to join with others in the decisions about the society in which he lives.

- d. The right to deviate from the norm of society, within the broad limits set by the public safety.

- e. The feeling which stems from these rights of human dignity and worth.

Such a program, properly brought to bear upon the specific needs of the day, would be a little more than "sounding brass or a clanging cymbal." It would be a call to what is not only the "House of God" but also the meeting place of man.

If a discussion on "Economic Man—and the Relevance of Religion" is to have significance, the voice of labor and labor-minded officials must be heard. In the February number of *motive*, there will be interviews with Lewis Carliner, acting director of education for the United Auto Workers of America (UAW-CIO) and managing editor of *Ammunition*, the union magazine, and John Bugas, the industrial-relations director of Ford Motor Company. G. Mennon Williams, governor-elect of Michigan, consented to be interviewed for this number of *motive*. Following are my questions, just as they were asked, and Mr. Williams' answers, much as they were spoken.

On the way to the office of G. Mennon Williams, governor-elect of Michigan, I passed one picket line at a local hospital and walked through another blocking the sidewalk in front of a large clothing store. My morning paper had announced a layoff of 12,000 men at one auto plant.

My first impression of Mr. Williams was one of youth, perhaps because of his bow tie. I left with the impression of a slow, deliberate thinker, who could not be hurried into a facile answer in spite of the line of visitors and political figures waiting to see him.

The man in the elevator on the way down said, "Michigan could certainly use a good governor. I believe that Williams will give it a worth-while try; there is much to be said for a man who prefaces every important answer with 'I think.'"

What do you understand by the term economic democracy?

Economic democracy would guarantee to all, without discrimination of race, creed, color or political belief, opportunity to realize the individual's potential productive capabilities and the economic rewards for such production. A society guaranteeing such opportunities should also insure a high standard of security to protect the individual and his family against such economic contingencies as unemployment through no fault of his own, industrial injury, the obsolescence of age, sickness and lack of adequate housing.

Economic democracy presupposes political democracy, the inalienable right of working men to organize freely and

bargain collectively without undue restraint.

If I had to underline one word in this quick definition it would be "opportunity."

How do we reach these objectives?

Achievement of these economic goals is going to require a general and personal dedication to a practice of principles that most people in theory sincerely believe in. This will require social education and is, in a sense, a spiritual regeneration.

In the political field this involves the widest availability of educational opportunity, a favorable climate for the development of a true trade unionism, educational and legislative progress in the field of human rights, including fair employment legislation, social legislation, including unemployment and workman's compensation, fair labor standards and the betterment of public health. By public health, I mean that I believe in the widest possible availability of health insurance which permits the individual to have the services of a physician of his own choice. I believe that this system permits the broadest functioning of individual enterprise in the medical profession.

I believe further that all these improvements are dependent upon the full development of a liberal and a democratic party; I avoid the word "progressive" because of its recent use. Interest and participation in such a party is one of the surest methods of helping to attain these goals.

What is the role of the student in this program?

First, the student should inform himself of existing economic conditions and analyze the social and moral problems raised. An excellent way to do this is through work with labor—in a factory or by other direct participation.

Second, in view of these problems, a student should choose a line of work in which he can help solve these problems. One of the best fields is public service, either under civil service or at the elective level.

Third, he should interest himself, whatever his professional aim may be, in practical politics as a means of reaching solutions. The starting point is the precinct organization where students can work. Political parties are the instrument of the popular will; if the popular will desires economic democracy, the party is one of the best ways of achieving it.

What is the place of the church in this program?

I think that the full development of the individual personality is the problem of religion, and this development is tied up with the economic and social life of men. I feel that the church, the clergy, and the members, should be conscious of economic problems, whether they feel that it is the church's part to act or not.

Insofar as the church is able to bring its members to a realization that the commandment to love thy neighbor as thyself should be a real, vital, everyday experience, it can then promote economic democracy. We must feel that all men are a spiritual entity with ourselves, and we must discard the notion that the existing order is the only one. We must look to the ends, and prepare the vehicles to get to these ends.

Guideposts for Christians in Economic Life

"VAST NUMBERS of church people are confused and hesitant about what is required of them as Christians in economic life," the executive committee of the Federal Council of the Churches of Christ in America said in calling for an annual church-wide educational emphasis on the church and economic life, to take place each year during the week of the third Sunday in January. The first observance, in 1949, will be held the week of Sunday, January 16. Following is a statement on this emphasis prepared by the Federal Council's Department of the Church and Economic Life.

1. All ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs as essential marks of a sound economy.

2. Christians should work for a minimum standard of living sufficient for the health of all and for the protection of the weaker members of society, such as children, the sick, and the aged, against disadvantages beyond their control.

3. All youth should have the right to equal opportunities to develop their capacities.

4. Economic institutions should be judged by their effect upon the family. Social factors such as standards of living, adequate housing, and the planning of cities should be watched.

5. It is a clear Christian responsibility to work against racial discrimination and other special forms of economic injustice.

6. Every able-bodied adult should take responsibility for supporting himself and his family. An economic system that permits large-scale unemployment or long-continued unemployment for a few is gravely defective.

7. Economic institutions should make constructive use of the desire for economic security, the desire to improve the economic condition of one's family, the desire for scope for one's capacities and for social approval. The Church should keep under the strongest criticism those economic institutions which increase the self-interest of men and develop a moral climate within which money is regarded as the chief good and in which success in acquiring it is most highly honored.

8. Insofar as property is a protection to the personal freedom of those who possess it, there is ground for the widest possible distribution of private property. However, forms of property that give men power over others stand in special need of moral criticism.

9. Recognizing that some inequalities in the distribution of wealth and income can be justified because of a difference of function, inequalities generally must be kept under the most rigorous moral scrutiny, particularly because those who benefit are easily deceived when they come to justify their own privileges.

10. Economic institutions should be compatible with and also favorable to political freedom and to the development of a civilization in which the dignity and the spiritual freedom of all persons are protected and their participation in the common life encouraged.

11. Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's vocation includes finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes that are here expressed.

The Department of the Church and Economic Life will have available appropriate materials for use by the churches, including worship services, resource materials, study guides, program suggestions and action projects.

Lordship Over All--Including Economics

The Labor Sunday message of the Federal Council of Churches of Christ in America.

This is a call to Christian thought and action.
Christians should give special emphasis to the practical decisions that economic life daily forces men to make. Christian principles are involved in these decisions. It is the responsibility of churches to help men to discover what these principles are and what they mean for men as producers and consumers, as investors and citizens. The Church is under a divine imperative to call all men—but first its own members—to recognize God's lordship over individual souls and the whole of life—the home, the farm, the factory, the market place, the banking house, and every form of associated activity in the community, nation, and world. It is his will that his kingdom come on earth among men.

All the resources of the earth are gifts of God to all nations and peoples. Under the laws of men they become property, but God remains the absolute owner of "the earth and the fullness thereof." This means that every form of human ownership or control or use of property is a trust with responsibility to God and one's fellow men. It must be kept under the most severe scrutiny in the light of the purpose of God's creation.

According to the Christian faith each person is made in the image of God, and hence has dignity and worth whatever his work or status. Hence, the worker must never be treated as a commodity but always as a person, whose well-being depends in large part upon the rewards and conditions of his labor.

No economic system fully serves the common good. No such system fully expresses the will of God. Improvement of economic arrangements is, therefore, the obligation of all Christians. It is their duty to see that economic arrangements serve human welfare and that the welfare of society is not sacrificed for the sake of the economic system.

Growth of large-scale enterprise and technological developments, with the consequent integration of control and large-scale financing, tend to produce a concentration of economic power. This has been accompanied by a growing feeling of economic insecurity. These changes have made it increasingly clear to men that they are helpless in coping individually with major economic forces around them. Joint action for mutual aid and protection has become an imperative necessity to those who depend on their labor for a living.

Christians who share in the control of economic power, whether in management or as representatives of organized labor, have a special responsibility to direct economic forces toward service to the whole society.

In the present world situation there are real conflicts of emphasis among such positive values as freedom and order and justice. The neglect of any one will

soon make an economic system intolerable because each of these is a necessary part of God's purpose for economic life. All systems must be tested by the extent to which they conform to God's will as revealed in Christ.

What then are principles and objectives which should guide Christians in their judgment upon economic institutions and in the personal decisions which they make in their various occupations?

1. There should be a minimum standard of living to which every person has access. Such a minimum should be sufficient for health, cultural growth, and protection against hardships beyond one's control. It must be recognized that such a minimum standard will be conditioned by the relation of production to population.

2. All persons have the moral right to equal opportunities to develop their capacities. To make equal opportunities available to all children and youth is therefore a special responsibility of the Christian community.

3. Every able-bodied man and woman has the moral right and duty to serve the community in the home, through work under conditions that assure fair compensation, and in voluntary community service.

4. Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's responsibility includes his taking a vigorous part in those political and economic activities which hold the greatest promise for the realization of Christian objectives. All persons have a moral right to such participation regardless of race, creed, color, or sex.

5. The churches have been right in giving encouragement to the development of the labor movement, both as an instrument for the securing of greater economic justice and as a source of both dignity and morale for workers. Yet, in specific issues that may today separate labor and management, the Church should not prejudge the rightness of either group. While making judgments in particular cases, it should concentrate on the encouragement of all those processes which are in harmony with its ministry of reconciliation.

6. Every national policy must be judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world. There should be tolerance toward the economic experiments and institutions of other peoples, though these must be judged by the same moral principles as our own.

(Among the national leaders in church and economic life who helped prepare the Labor Sunday Message are Paul G. Hoffman, Walter P. Reuther, Boris Shishkin, Albert S. Goss, Bishop G. Bromley Oxnam, Arthur S. Flemming and Charles P. Taft.)

What Doth It Profit

*a man if he makes economic gains but surrenders
his ethical standards?*

ROBERT WOOD JOHNSON

OUR OPINION of a man's standards is largely determined by his actions in public life; in other words, his business. The criterion of our morals as a people, too, must be determined by our conduct in business. True success, not the mere acquisition of money, is in direct proportion to our standards of morality in business, no matter what that business—farming, industry, commerce, or transportation; no matter what our status—president of the company or office boy. We have greatly improved our standards of business morality within the last fifty years, but we can raise them still higher.

Business has not always been associated with high standards of morality. The spirit of *caveat emptor*, let the buyer beware, has pervaded business from the earliest times and still persists in parts of the world. I have studied the bazaars of India, the antithesis of the American department store. There is no price tag; every purchase is a deal, a distasteful match of haggling wherein the seller asks an impossible price, and the buyer offers an absurdly low figure, much lower than he thinks the article is worth. Oftentimes the final price depends upon the relative staying power of the two contestants, without regard to the intrinsic worth of the article. In short, it is an unpleasant, unprofitable, and wholly unsatisfactory method of buying. We have come a long way from that even if we still have some distance to go.

"If you don't look out for yourself, no one else will," has influenced business ethics for a long time. One reason for the European attitude toward capitalism is that European business leaders, unlike many American managers, do not adapt their ideas of business morality to accord with an expanding social consciousness. They have never heard of "service capitalism" and assume that our capitalism is like theirs. Every worker, here or abroad, wants high wages and relatively low prices, such as we have enjoyed in this country and shall again. Under our system of capitalism, with its increasing acknowledgment of social responsibility, it has been possible to achieve what could not have been done under the European system. There an individual considers a

social responsibility to his fellow workers purely a private matter; here the businessman is at last learning that being his brother's keeper is an essential part of good business.

IT is strange that so little credit for our success is given religion. Some claim that it is due to our natural resources. China has as much; India and Russia probably have more. Others say our success is due to our large population. China, India and Russia have larger populations. Still others maintain that democracy is responsible for our progress. Here we are on firm ground. But we should not forget that democracy is based on a social consciousness that springs from a sense of ethics, which, in turn, is derived from fundamental principles of religion.

Ethics, high standards of business conduct, plays an increasingly large role in our business life. But right here we run into a problem. Ethics is a system of morality which has grown from the teachings of the Christian era as embodied in the Ten Commandments. Sometimes we use the expression "Christian ethics" to distinguish this morality from that older "an eye for an eye and a tooth for a tooth" morality, despite the general acceptance of its tenets by socially minded people, regardless of creed. But because our code of ethics has its root in the church, it cannot be dissociated from the church, which exists for the purpose of answering the moral needs of the community.

Most businessmen—owners, managers, or workmen—received some early religious training, either in church or at home. Most of them instinctively base their ideas of right and wrong on what they learned in their childhood or early teens. But why stop with that? The Bible is still the best book on business, better than all the vast library of writings on production, engineering, chemistry, and economics. Why should the church not furnish us with a definite code of ethics for business as well as social life?

IN the early days of our country the church influenced the ways of commerce more than it does today. The basic

industry was farming, and those who worked in trade, fishing, boatbuilding, and the handicrafts helped on the farms when harvest came around. The minister, too, either came from a farming family or helped on a farm during his vacations. He knew the business problems of his community and could speak with an authority based on the Scriptures as to the right or wrong of an action.

As the complexity of the industrial age developed, the pastor of the church found himself without the training to understand some of the problems of the new business era. When he ventured to give advice, he was reminded that he did not know business conditions. The church began to feel that, because of its failure to keep abreast of technical progress, it was helpless and removed. A great number of church leaders have the same feeling. Should it be so?

When we were in the handcraft stage, each man worked alone. He depended upon himself to make his own designs, find the tools to carry them out, and to finish his product skilfully. The industrial age taught him the value of co-operation, or contributing his knowledge and skill to a product. Why shouldn't great trade associations, in collaboration with the church, formulate a code of business ethics for the members of the association? It could be tried out for a period of three to five years and then amended as necessary. Are we afraid the antitrust division will attack us for collusion? Perhaps it might at that unless we get a special dispensation from the White House. But I doubt that such a dispensation would be refused.

A code of ethics is better than a code of wages or a code of prices. The first covers all situations, under all circumstances; the other is merely an interpretation of a principle for a given time and circumstance. Good prices and good wages, and of course such provisions as minimum wages and maximum hours, are expressions from the heart and not statements of mathematical formulas. But how much more we could accomplish if such expressions were part of a

(Continued on the next page)

Amsterdaming Both Our Systems

is what we might call the declaration on capitalism and communism made at the First World Assembly of Churches.

HERMAN WILL, JR.

THE STORM OF CONTROVERSY which greeted the publication of the conclusions of the First Assembly of Churches at Amsterdam this last summer was a good sign. It proved that the conference had come to grips with issues so vital that the American press and business world were frankly startled.

Attacks have been made on the Assembly from a number of quarters. A month before it convened a council of the Russian Orthodox Church, in reply to an invitation to attend, issued a statement denouncing the World Assembly and the World Council as nonecclesiastical, antidemocratic and political. Immediately following the conference, the arch-conservative *Chicago Tribune* took a long editorial to expose what it considered to be the fallacies in the reasoning of the world church leaders, and in the November *Christian Herald*, Dr. Daniel A. Poling* expressed his vigorous disagreement with that section of the Amsterdam report which dealt with communism and capitalism.

A brief review of that part of the World Assembly statement to which Dr. Poling objects together with the essence of his objection will serve to focus our attention on some important issues for American Christians. First, let us look at the Amsterdam declaration:

The Christian churches should reject the ideologies of both communism and laissez-faire capitalism, and should seek to draw men away from the false assump-

tion that these extremes are the only alternatives. Each has made promises which it could not redeem. Communist ideology puts the emphasis upon economic justice, and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proved false. It is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy the other.

Dr. Poling's comment on this statement is as follows:

"While 'capitalism' is no longer an adequate phrase, what it connotes is inclusive of what we Americans are, have been, and under God, purpose to become. The very essence of freedom, with the particulars of all the freedoms and with the right to correct abuses and to perfect our form of democracy, centers in this so-called capitalism. We face our faults and failures, our too little practice of great principles, but capitalism (or, to use another and synonymous term, the American way of life) is also man's open door to better things, and from it comes food for his journey and a light on his way.

"To pillory all this, to condemn it equally with communism which damns God and denies human personality while it liquidates religion and glorifies stateism, is, to an overwhelming majority in all the faiths, rank hypocrisy. . . ."

WHY has this declaration which came out of Amsterdam become the object of attacks from both right and left, from both capitalists and communists? The first and most obvious reason is that it strikes vigorously at that which is evil in both systems. It condemns especially the exaltation of both economic ideologies into materialistic philosophies of life which challenge the authority of God.

In regard to communism, it denounces "(1) the communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to him; (4) the ruthless methods of communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of communist dictatorship in controlling every aspect of life."

While it recognized that improvements have been made in the development of capitalism, the World Assembly had these criticisms to make: "(1) Capitalism tends to subordinate what should be the pri-

WHAT DOTHT IT PROFIT (Continued from page 30)

general code of ethics, for everyone would be working toward a definite goal.

It would be hard to define such a code of ethics as we have mentioned in clear, concise fashion. It would be a difficult code to explain, and it would not be easy to teach. Of course, we should start with the premise that the code would be non-denominational in character. This is one point on which all sects can agree, for the basic principles are approved by all right-thinking groups of all denominations. But the next steps would require clear thinking and an honest appraisal of

both business and church principles. Unfortunately, there has been much confusion, ignorance, and slovenly thinking on both sides. We could use a new thought renaissance.

Probably the first move would have to come from business. Pastors are ready and willing to help; they have the proper tools with which to work, wanting only orientation that the businessman can give them. The Ten Commandments are still a reliable and accurate chart on which we can base our course. It needs the businessman to tell the pastor what the

conditions are, under which the chart is to be used.

Perhaps the day is not too far distant when "See your pastor" will be as common a slogan as "See your dealer." Surely ethical considerations and ideals must play a greater part in our democracy than they do now. Each citizen should be increasingly able to judge things for himself and to evaluate a situation in terms of right and wrong. To work together for a common good is the greatest and most desirable task a man can have. Let's find the rules with which to do it.

mary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment.”

WE who do not accept the communist philosophy of life have no trouble in seeing the error of those who do. We can agree readily with the criticisms of communism voiced at Amsterdam. But when we are confronted with an equally clear rejection of the capitalist philosophy of life, we are somehow disturbed and troubled. We find ourselves rising to the defense of an economic ideology which to many of us, as to Dr. Poling, is part of the American way of life. It is “our” economic system; communism is not. The high standard of living we enjoy makes us more aware of the advantages of our variety of capitalism. Its material benefits dull our perception of its spiritual and moral consequences.

In this way, we find that we have accepted into our philosophy of life some

of the fundamental assumptions of capitalism without realizing what has happened. We find ourselves defending economic principles and practices which we have failed to examine and test in the light of Christian teaching. This is what is meant by the “secularization of life.” We unconsciously have divided our lives and personalities so that our religious convictions frequently have little to do with our economic and social practices.

It is not surprising then that we wince and even resist when the Amsterdam Assembly points out that in the profit motive, capitalism puts a premium on human greed; that many individuals and groups feel insecure in the midst of an uncertain prosperity; that vast accumulations of wealth and power are controlled by relatively few persons; and that the result is a practical materialism which suffocates the Christian conscience of millions of people. We are not accustomed to such forthright declarations by Christian leaders when they touch upon weaknesses we do not care to examine.

AFFIRMATIVELY, what is the meaning of this statement of the First World Assembly? Simply, that Jesus Christ is Lord of all of life. The authority of God must stand alone, supreme above all other authorities. Our loyalty to God must come before all other loyalties. This,

MORE LIGHT, LESS HEAT

DON A. BUNDY

SEVERAL KINDS OF PEOPLE won't like John Bennett's new book, *Christianity and Communism*, Haddam House, \$1.50. Those who won't like it include the following: (1) Communists; (2) Christians who don't think the churches can be criticized; (3) Christians and non-Christians who don't think that American capitalism can be criticized.

There may be others, but this is enough to give the book a hearty recommendation. In addition to his main purpose, Union Seminary's Dr. Bennett provided some much-needed thoughts about Christianity itself as a faith and a way of life. The purpose of the book, however, is to compare, contrast and illumine the two largest claims upon man's attention: Christianity and communism. This purpose is clearly carried out, but no one should suspect that here's an easy way out of the necessary thinking if one is to arrive at a decent understanding of the problems which are in and around these two movements.

We have our choices to make. Either we can swallow the huge hunks of propaganda now current on both sides of the communist question and have such propaganda ready for instant regurgitation the

moment our adrenaline begins to flow, or, if we wish we may try to probe through the halitosis of name-calling with the help of a book like this to some basic facts of the matter. If you choose to do the former you'll be on the band wagon of the present and it will be easy. If you choose to think and study you will learn from this small book, but it will not be as easy as skimming the pages of a picture magazine.

Communism is far more complex than the caricatures of Joe Stalin in our newspapers would have you believe. The author examines the methods and claims of communism under the heads: a promise of a new order, an interpretation of life, and a revolutionary method.

We cannot dismiss lightly the promise of communism because the actual achievements of the Soviet Union are there to be seen. But the promise is yet unfulfilled. The present dictatorship is seen as a temporary expedient which will not be needed when the free society promised becomes actual. Present inequalities in the Soviet Union are likewise considered temporary, to give place to a classless society in which the present difficulties of distribution of wealth will

in turn, means that the Christian standard and goal for all human relations—including our economic life—are above and beyond any existing economic order. The example of Jesus is ever pointing us on, inspiring us with the vision of the Kingdom of God which was so central in his teaching.

Our acceptance of Jesus Christ as Lord of life can have far-reaching consequences. We shall find ourselves relieved of the necessity of defending the evils of our society. For us the superficial struggle between capitalism and communism will be replaced by the age-old and fundamental clash between spiritual forces and values on the one hand and pagan materialism in all its forms on the other.

The Episcopal Address of the Council of Bishops phrased it in these words: *As we approach the economic order, we do not come to it in terms of the dogmatism of the communist, the dogmatism of the capitalist, or the dogmatism of the socialist. We come to it in terms of the commands of our Christ.*

If we witness faithfully to this gospel, Christianity will no longer be confused or identified with any existing economic system or social order. It will recapture its initial purity and vitality. Many who now go unchallenged by the Christian church will find inspiration and purpose such as they have never known before.

be completely corrected. The communist promise also includes a society where exploitation and imperialism will be unknown, a promise with much appeal for minority groups today.

AS a way of life communism offers the answers in a way that even Christianity does not do. Communism can offer a needed corrective, with its answers, even though they be wrong or wrongly executed. “Communism, with its materialism, is a one-sided and truncated philosophy but it is doubtful if it is more misleading, even from the Christian point of view, than philosophies or religious attitudes which neglect the material basis of life.” (P. 24.)

As a way of life communism rejects completely religion—it is useless when the communist order is achieved. This rejection of religion is not merely the result of a corrupt Russian Orthodox Church, but is well thought out, based in part upon observation of Christian churches outside Russia. Strangely like the Christian, the communist is a man of faith. “He is committed to a cause and he has an ultimate confidence that the highest

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Man's Two Greatest Hungers

are for sexual expression and for food. Eight hundred years before Jesus, Hosea reported on both.

CHARLES F. KRAFT

CENTURIES BEFORE the now widely known Mr. Kinsey reported on the behavior of the human male, and, indeed, hundreds of years before any psychologist declared the basic human urges to be those of hunger and sex, the prophet Hosea vividly described his own love life and spoke freshly to man's perennial problem of how to be well fed. In so doing he remarkably anticipated, nearly eight hundred years before Jesus' day, a conception of God which is central in Christian faith.

Listen to these startling words with which Hosea's biography opens: "Hosea, go, marry a woman of prostitution, and let your children be the offspring of such a mother!" It is a divine command. Not only does the young prophet obey; again at God's request, he gives his three children most astounding names. The first baby boy is called "Jezreel," the name of the valley where one of history's bloodiest revolutions had taken place. "Jezreel" has a little sister who all her life must carry the unpleasant name of "She-Who-Is-Not-Pitied." And finally baby brother is unpopular "Not-My-People."

What kind of family is this—mother a prostitute? father giving merciless names to his children? How from this low level beginning does Hosea ever arrive at his picture of God? It is in tones of deepest tenderness that, in the climax of Hosea's book (11:1-9), we hear God speaking to his nation Israel, now a grown-up but wayward son, reminding the young man of his infancy, when father God had carried his "baby Israel" in his arms and taught the little fellow to walk, and declaring that even now, although the young man has disappointed all the divine Father's hopes, and so must reap the reward of his evil ways, his loving father God will never cast him out. Here is the world's first description of God as man's loving Father, the idea which centuries later Jesus made central for Christian thought. Was it from his own amazing family experience that Hosea discerned how human love, at its basis physical and at its worst associated with such evils as prostitution and adultery, is really akin to the love of God?

IF this be Hosea's treatment of the one basic drive of sex, how about the other, hunger? Interestingly enough, in the ancient world the two were closely connected. If it be true that modern national elections of government officials in a primarily two-party system turn largely on the promise of a full dinner pail, how much more did ancient selections of a god to worship in a many-deities world depend upon the security that the particular divine being could amply supply

grain and wine and olive oil! Unquestionably the most natural and widespread worship of ancient times had to do with "mother nature," with the assurance of enough to eat.

To the American farmer if winter comes, spring may seem to be far behind, but he is not too much worried, for his knowledge of astronomy and the seasonal cycle brings assurance that another growing season will eventually arrive. But to an ancient the sun, the moon, the refresh-

Photograph of painting, courtesy of the artist



STONING OF THE PROPHET

BEN-ZION

ing rains, crops themselves were operated by beings of caprice. To a dweller in the ancient Near East there was no certainty whatever that the god of vegetation, obviously killed by his enemies in the scorching heat of summer and wandering about in the underworld during the long dry season, would return to bring the blessings of abundant harvest the following year. The only way to assure the return of the absent god of fertility, whether Tammuz in Babylonia, Osiris in Egypt, or a Baal, literally "husband," in Palestine, was for his worshipers to set up systems of sacrifice by which the "hocus-pocus" of magic would assist the god's wife—Ishtar or Iris or Ashtoreth, as the case may be—to overcome the powers of darkness and bring the absent god back to earthly life.

Such worship, of course, could successfully bring fertility of fields and flocks and even human beings only to the extent that it was fervent, thoroughgoing, even frenzied. Hence to symbolize the suffering and death of vegetation by the blighting blasts of hot summer winds or drought the worshipers cut and slashed their bodies as signs of mourning. To assist the goddess in her search for her absent lover they performed frenzied ritual dances, perhaps not unlike the magical dances of the American Indian. And to symbolize the climactic and joyous physical reunion of god and goddess in the sacred marriage through whose procreative act imaginatively the year's crops were assured, the sacred priestesses engaged in the rites of sacred prostitution. Thus in the popular religious system against which Hosea pitted his life—and one cannot understand his book without seeing this underlying background (2:2-13; 4:10-14; 5:15-6:3; 7:14-16; 8:11; 9:1-2, 10-14; 10:1-2; 13:1-2)—oddly enough, the operations of human sex were used to assure the fulfillment of the human hunger drive.

WHO, then, was this "woman of prostitution" whom Hosea married? an evil adulteress? By no means. She was a sacred person, the human "wife" of a divine being. When we recall the medieval notion that religion demands sexual abstinence, celibacy, we are amazed to find here exactly the reverse situation. Certain women were willing to give up normal family life, not to become celibate nuns, but to be devoted, "body and soul," to the service of the god of fertility.

What, therefore, is the meaning of Hosea's action? What is his message? The key to his life and his book is his cry: There is "no knowledge of God in the land. . . . My people are destroyed for want of knowledge" (4:1, 6). And how does the prophet dramatically demon-

strate his own God-given knowledge?

First, he takes one of these sacred women as his own wife, thus redeeming her from the false notions of the cult, giving her normal relations of conjugal love, and making her the mother of his children. In so doing he was affirming the superior sacredness of normal family living and was declaring, in effect, that her former status was not really holy; on the contrary, it was vile unchastity. In a modern world so frequently condoning or at least overlooking extramarital relations do we need similar prophetic reaffirmation of the sacredness of the husband-wife relationship?

Second, as no one who ever saw any of the younger members of the prophet's family could ever forget what their mother had been, Hosea, by a play on words vivid in the original Hebrew language, gives a name to each of his three children forever demonstrating God's repudiation of such false religion. "Jeze-reel," for example, literally means "God sows," a symbol of the seed-sowing of the popular fertility rites, but to Hosea

it means sowing the seeds of bloody destruction. The prophet is convinced that the social disintegration of his times—"cursing, lying, murder, theft, and adultery" (4:2) even within the royal household—is due to trust in the unreal. Worship of man-made idols and of the Baals, who are really not true gods, is but "sowing the wind and reaping the whirlwind" (8:7). Such dependence on the sensuous and the sensual results in the permanence of a morning cloud, the dew, chaff, smoke (13:1)!

Hosea's demand is for a return to the God of Israel's nomadic forefathers. He, not the local Baals, is the real God who provides the grain and the wine and the olive oil of settled agricultural life (2:7-8). And more than that, he is the God of ethical righteousness, of the true values in the social order. To break his laws of moral living means utter destruction; to return to him is the only possible path to prosperity and peace (14:1-3). Is modern society similarly disintegrating in mad pursuit of the false gods of stomach-filling sense values which are impermanent? Can it be saved only by heeding a prophetic voice calling to the return to that which is real in social living?

In the last analysis could there be any real hope for the deliverance of man and society from either the social chaos of the last years of Hosea's nation Israel or the modern "cold war" hurtling toward a possible third global conflict? Are we "sinners in the hands of an angry God" with nothing but blackness ahead? Hosea's answer, drawn doubtless from the emotional depth of his own home life, is in his fresh insight into the nature of God. No, man is not doomed by an unforgiving God (11:9). The divine Father patiently and lovingly waits for his stumbling, guilty child to return to him that he might be saved (14:1-3). Ancient Israel failed to turn—and perished! Will modern civilization do likewise?

Note: The writer recognizes that this particular interpretation of Hosea's marriage, which seems to him to fit best with the facts both behind and in this puzzling book, represents a minority point of view. For the cultural background described consult E. A. Leslie, *Old Testament Religion*, and S. H. Hooke, *Myth and Ritual*. For this point of view see W. C. Graham, *The Prophets and Israel's Culture*, and J. M. P. Smith and W. A. Irwin, *The Prophets and Their Times*. The more traditional interpretation, based primarily on chapter three, an account which differs markedly from chapter one, which sees Hosea's wife as a faithful wife turned unfaithful, may be read in John Paterson, *The Goodly Fellowship of the Prophets*, and J. P. Hyatt, *Prophetic Religion*.

LONG DISTANCE CALL

Soldier:

"I am coming home for Christmas,
My mother, my mother;
I am coming home for Christmas,
And laying down my gun."

Mother:

"We shall all rush out to meet you,
My darling, my darling;
We shall all rush out to meet you,
Our handsome, dashing one."

Soldier:

"I hate to cause you sorrow,
My mother, my mother;
I hate to cause you sorrow,
But . . . I have no legs to run."

Soldier:

"What present shall I get you,
My mother, my mother?
What present shall I get you,
For all that you have done?"

Mother:

"The garments of repentance,
My darling, my darling;
The garments of repentance,
My immolated son."

—Inez Elliott Andersen

Defense for Reaping the Whirlwind

is what universal military training is for the United States says a Colonel of the Army.

J. WENDELL WALTON

EVERYONE IN AMERICA ought to realize the significance of the situation that gives rise to the great burst of enthusiasm that has favored the adoption of a system of compulsory military training, a system that is obviously opposed to the ways of democratic peoples and that has been scorned by them in the past. No free people anywhere can afford to ignore the state of affairs now prevailing all over the world. For American citizens to ignore world tensions and danger points is suicidal. Anyone who goes about singing soothing lullabies of peace in a world reeking of war will bear watching. We cannot ignore the war clouds that hover over us constantly. We want one world, but there is no question about the fact that there are two—two antagonistic worlds, each menacing the other with threats of violence and political extinction. Our position in international affairs makes it a requirement that we concern ourselves about our own safety. That we are in no small measure concerned is obvious and we are clutching at straws.

The idea of universal conscription as a means to safety is not new; it is as old as our commonest blunder. Thousands of people migrated from Europe to America in the latter part of the nineteenth and the beginning of the twentieth centuries to escape its evils. Many nations have practiced it to no good end. Germany and her former satellites have been pointed out many times as examples of countries which show the failure of a plan of UMT. It is only fair to say, however, that UMT in Germany was not the chief cause of that nation's downfall nor even one of the primary causes. Her defeat and her desolation are in spite of UMT rather than because of it. It could not stand as a substitute for other national factors that were overlooked or ignored in German *kultur*. Her military system was the result of her national plans, and her program required violence on a large scale to promote and insure its perpetuity. A universal military system was the quickest and simplest instrument Germany could devise to secure immediate defense action. The secret of German strength lay not in her ability to marshal well-prepared mil-

lions to engage in a world blood purge, but in her high educational standards, her scientific achievements, and her genius for organization. *The Third Reich made the mistake of pinning its hope for security on a blind faith in its military system.* Then when the system had developed the German general staff to a high state of efficiency in tactics and strategy, German leaders ignored advice of the general staff on matters pertaining to military function and blasted it to pieces along with the nation in a war to which the best German military minds were opposed. There is nothing inherent in a compulsory military system that insures against such a thing happening.

Today we look across the world at a great potential enemy. We believe Russia is the greatest threat to our national peace and security. She has become that threat by a sudden new strength thrust upon her by inside and outside influences. She is only a threat to world peace because she contains the dynamic of world power. In Russian eyes we are the great threat for the same reason; we contain the great dynamic, perhaps even more dangerously than Russia. We further become a threat to world peace by emphasizing our military might, not our real might and our true strength but our military might and strength.

THE great potential of democracy is not to make war, great as that is, but to make peace. The strength of America today lies in her ability to generate a world-wide sense of security, her freedom to establish a world-wide brotherly relationship, the presence within her of the natural and developed gifts to win the hearts of all the nations of the world, including her potential enemies. As America was the arsenal of democracy in war, so is she now the powerhouse of democracy in the making of peace.

I am opposed to UMT because I *am concerned* about our national defense and security. A compulsory military system always carries with it a false sense of security. It breeds carelessness in the development of national potential and displaces other culture patterns that deserve greater consideration. It requires a strong

centralized government to administer it. The general staff of the compulsory army must have a strong influence over the various governmental agencies or the army's basic and advanced training will lack vitality. For it to have any far-reaching effect on our national strength, we will have to fit our national plans into it instead of adopting it to our national scheme of things. The system will become a consideration of every international alliance, it will have to be modified to fit the whims of every change of administration. If it is bounced around by every politician who rises to great power in our country, it will become a stinking sore in a putrid national ailment. To protect it from these happenings, its directors will necessarily be endowed with greater powers than a democracy can afford to place in the hands of any single minority.

In replacing other culture items with it, we select the good instead of the better. This happened in Germany. The defeat of that country was not due to a poorly trained and badly equipped army; not by any means. As an army, the Germans were matchless anywhere in the world. It was rather because her army was so powerful that she was so ingloriously defeated and destroyed. Germany put too much into her military machine to the detriment of her entire economy and national development. She could have won the world to her culture but not by her military power. She sacrificed too much for her false sense of security.

EVERY soldier of the invading allied armies must have been impressed by the great German error. As our armies swept across beautiful old Bavaria, I could not help feeling that these people had committed an unbelievable blunder. I observed the poorness of their agricultural system in an agricultural area. Old men, women and children were tending their fields with hoes and rakes and one-horse plows. Old fashioned, animal-drawn two-wheeled carts were the principal means of convoy. Small fields, hand tended, were the agricultural units.

A German Major General with his staff was taken. I questioned him because

I learned that he was in command of the air-ground cooperation communication system. My colleagues and I were responsible for the combined efforts of the ground forces and the air power assigned to our units for operations. Our work demanded the utmost of speed and quickness of decision. Because of the nature of our weapons, we had to use voice radio constantly in the air. There was no time for coding and decoding. This fact made us wonder continuously how much of our work over very high frequency radio was picked up by the Germans and just how much of our attack they were able to anticipate. So this Major General of the German Air-Ground Communications was a real find for us.

In reply to my question about this he answered that while the German army had a specially trained corps to monitor our radio broadcasts, they were unable to get into our very high frequency bands because they had not developed very high frequency to the point we had. Then I asked why the Germans had neglected so important a technical feature of their national defense while they were putting so much into their great military machine. He gave the answer that ham operators already knew. He said that developments in the very high frequency radio were made by amateur operators in America as well as in Germany. During the Hitler military regime, amateurs were forbidden the right to operate and develop radio. The only use made of it was political. He contrasted that with America. In the United States amateurs were crowded from the low and high frequency bands and were compelled to operate in very high frequencies. Therefore they developed their broadcast and reception to a very high degree. When our country went to war, our military had merely to take over a civilian technical development and adjust it to military use. He further confessed that captured German officers were amazed at the numbers of American vehicles equipped with radio.

Comparisons can be made in other fields. German scientists worked long and hard on fantastic morale-breaking instruments of death, but the strength of the stronger nation was in the instruments developed in peaceful pursuits and adapted to war. Many of Germany's finest scientists were expelled under her military regime and as everyone knows they became advantageous to American technical development. The great German blunder was that a huge streamlined, powerful military machine was based on a plodding oxcart economy.

WE have been cautioned by the committee of the American Army General Staff that no democracy can afford to maintain the kind of military defense

required to be successful in a future war. This committee report also stipulates that America's strongest defense must be a political defense. A freely developed and demonstrable democracy assures us greater local safety and a stronger influence in world affairs than a show of military might can possibly give us.

Probably every American citizen except those who have religious loyalties that decry the use of physical power for any destructive purpose believes that America needs to be strong. I believe that we ought to be more powerful in military strength than any other country in the world and I believe that such a policy is vital to the preservation of our way of life. I believe equally as firmly that universal military training would be a defeating factor rather than a strengthening one in this total purpose.

If we are going to have an armed force and maintain it to the degree necessary to give us the greatest striking power in the world, let us give it respectability. If our military is to become fundamental to our perpetuity it must be integrated into our individual and corporate lives. There must be a place in the democratic integration for the power machine. To compel men to be a part of any system degrades both the men and the system. At the point where democracy turns from voluntary participation to compulsory action it breaks down. At the point of breakage, disintegration sets in.

Furthermore, it is common knowledge that when any institution is relieved of the necessity of competitive effort with other institutions it deteriorates. If our armed forces learn that they can acquire as many men as are needed to make them strong and assure perpetuity in their professions, they will not keep abreast of the need to fulfill their mission. They will get pompous and slow and lag behind our other democratic agencies. They will be in danger of losing their self-respect and of becoming an overbearing lordly profession.

IF our military is to be vital it must have earned status among us. Compelling it to exist is at once degrading and demoralizing. If a young man could feel assured that he could spend a lifetime or an orientation period in one of the services and have equal status socially, economically, and educationally with his civilian fellows, military training would begin to be a different thing for him. If the armed forces were put on the same basis of recognition as are our higher institutions of learning, our diplomatic corps, our political positions, and other equally important implements of government, I am quite certain more young men would be attracted to them. If they could have point and purpose for a man's life, they

would become more appealing to men. As it now is they fail miserably in their assumed purpose, citizenship training. The military assumes that if its members are good soldiers, sailors, fliers, or marines, according to its own standards they are at once good citizens. Nothing is further from the truth. As now constituted our services are instituted to make peaceful men into killers and loving men into haters who can stick a bayonet in an enemy's guts and, figuratively speaking, drink his blood. The whole purpose of the machine is to find the enemy, pursue and destroy him by whatever means is necessary, even to the point of blasting his house to bits and murdering his wife and children. From the soldier's inception into the service until his mission is accomplished he has to reverse his whole philosophy of life and act as if he were mad for blood. He must ignore family rights and blood ties. He must be able to defy reason and stamp love and righteousness into the bloody mud with his hobnailed boots. He must adapt himself to the idiosyncracies of pledging his unholy weapons to a sacred cause. His whole being and purpose must be consecrated to destruction. *The fine purposes of unity and oneness in an army must be dedicated to devastation and ruin. Does this sound like training for citizenship?*

HISTORY teaches us that in the prosecution of war almost sole reliance is placed on united military effort. In our recent world blood purge we demonstrated this fact very effectively. We sowed the wind and are reaping the whirlwind. We built a huge, horrible monster that destroyed another monster. That was the purpose of our armed forces. Boys and men were driven to fight and destroy the enemy and his holdings. As soon as his front lines were annihilated and all resistance was destroyed, the attempt was made to turn a war-hawk into a dove of peace. This cannot be done. Men are not emotionally constituted so as to be able to make the change. Instead of preparing a trained corps of civilians capable of policing and rehabilitating the broken nations, we placed full confidence in the army to become a constructive instrument of peace.

Again, past experience has taught us that no prepared military plan is ever used when war comes. Prior to the last conflict, the United States had a great mobilization plan which was scrapped at the very time it was to go into effect.

Rather than force a huge military superstructure with all its irrelevancies to peaceful culture upon our present social pattern, we should integrate the training of our future army with a progressive, all-inclusive, educational pro-

(Continued on page 46)

Superb Paradox

*of inward peace is to be solved not in escape mechanisms
but in the losing of life.*

B. D. NAPIER

THE CRITICAL POSITION of man and his world cannot be overemphasized or exaggerated. In one quarter or another, when one hears these days the feeble cry—peace! peace! one wants to say viciously and bitterly, *There is no peace.*

And yet, if we are not to lose our minds, to say nothing of our heads, there must be a kind of peace, an inward peace which is the peace of spirit. Without it, there is no hope, without peace of spirit in a considerable number of the world's people, civilization will surely crumble in violence and death. And if we, you and I, cannot find in some real measure, at least, an inward composure and serenity, we had as well give notice to our fellows and to our God that we are doomed and damned.

On achieving peace of spirit, techniques both old and new are currently recommended and widely in vogue. You have only to look around you on any campus to see some of them in hopeless operation. There is, for example, the ostrich technique. You are familiar with the alleged habit of the ostrich. It is said that the ostrich never really *sees* anything to disturb him, since at the first suggestion of it, he buries his head in the sand and keeps it there until the disturber has passed or until he is killed. Someone has expressed all of this very well and very effectively in a Limerick:

The ostrich, in plight, hides his cranium
Whether threatened by mouse or uranium;
But his posture—my word—
Leaves the rear of the bird
As vulnerable as a geranium!

There are those whose sense of inner peace is as tenuous and foolish as that of the ostrich. Joe Jones is at peace in himself. Why not, when all he hears is the throbbing of his own heart in his ears? Why not, when the spirit of Joe Jones hides incessantly in the sandy haven of the commonplace, the known and the familiar, the lifeless and static? Joe Jones is secure in himself, sure! Having learned so successfully to hide, he is tormented by no devils. But this is the tragedy of the human ostrich, Joe Jones: *neither is he*

tormented by God! You cannot separate the two, the evil and the good, the devil and God. If you shut out one, you shut out both; there is true peace only beyond the torment of God. The torment of evil is temptation; the torment of God is the cross. Peace, resurrection, lie beyond both.

THE ostrich technique for achieving peace of spirit is false. So is the compensation method, greatly in vogue these days among both individuals and nations. In the individual, the compensation technique is applied in two ways. Sam Smith grudgingly acknowledges that he is given to certain rather fundamental flaws of character. He concedes that he is not always what he might be, and that he has his moments of moral weakness. "But my gosh!" he says, "Look at Joe!" Joe is his compensation. Joe is his peace. But this kind of peace is totally negative.

Sometimes the compensator applies his technique and finds his "peace"—I put it in quotes—in a far more subtle way. "This I do," he says, "that I ought not to do. True! And this I do not do that I ought to do. True! But brother, look at all the things I do that I ought to do and all the things I don't do that I shouldn't do." Compensation! Call it peace if you can! Isn't this rather common technique precisely what Paul was condemning when he wrote to the Corinthians?

If I can speak with the tongues of men and of angels, but have not love, I am a blaring trumpet or a clanging cymbal. Or if I can prophesy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but have not love, I am nothing. And if I use all I have to feed the poor, and give up my body to be burned, but have not love, it profits me nothing.

If we may hold the mirror before national groups, we may note in passing that nations apply the compensation technique also. Uncle Sam concedes that his democracy may be sick in spots; but pointing his finger, he says, "Look at Uncle Joe! Look at Uncle Ernie! Look at Uncle Chiang!" To my Uncle Sam, I say, "If this is the best you have to offer in the way of inner peace, I want none of it.

Call it compensation; it isn't peace."

The compensation technique never gives inner peace to groups or individuals, because the principle of compensation applied to ethics and morality, to say nothing of religion, is quite false. And this is the tragedy of the human compensator: nothing we *do*—nothing *we do*—*nothing* we do is compensation for sin. Sin is the original fundamental obstacle to peace of spirit, and the achievement of inner serenity requires the adequate and honest treatment of sin.

THE ostrich doesn't see it. The compensator tries by his own merits to outweigh it in the moral balance. A third method of achieving peace of spirit shows great ingenuity and even greater naiveté. It is the technique of the reductionist. In the Judeo-Christian tradition in which we stand, sin is something vastly more than bad ethics and bad morality. Sin is against God and not merely against an impersonal and abstract moral law. In the gospels, the emphasis is upon love as man's supreme duty toward God and his fellows. Whatever falls short of love is sin, whether in attitude, in thought, or in act toward God or toward any man. Now the reductionist, rightly recognizing the difficulty, even the impossibility of defeating sin in these terms, simply meets the situation by arbitrarily reducing sin to certain specific acts which, in fact, may or may not be sins against God. The reductionist thus limits sin, whether consciously or not, to that which can be mastered. The reductionist takes the Ten Commandments, some of which, by the way, in the light of Christ, are humanly impossible of achievement, and adds a few more having to do with such practices as drinking, dancing, smoking and even cardplaying. "The breaking of any of these prohibitions," he says, "is sin; and these prohibitions represent the total area of sin."

It is at a point similar to this that Dean Lewis Sherrill asks: "What have we? This: that sin has . . . shrunken down to little, definite particulars . . . a mere handful of them. Why, in this way of guiding souls, the study of sin is not even

a science of sorts as it was in the Middle Ages; nor is its practice any longer an alluring act. Rather, sin has dwindled away to a short, unimaginative inventory of taboos, some of which are based on uncertain moral grounds to start with. So sin has come to this! We could say with a new meaning, 'How are the mighty fallen!' "1

And this is the twofold tragedy of the reductionist technique: it tends to deny the cold fact that sin continues and persists even in the life of the redeemed, lending itself therefore to the lying pride of the Pharisee, "I thank thee God that I am not as other men!" And the reductionist, in the process of reducing Satan to something hardly more insidious than a cordial little imp, also diminishes God to the petty stature of a mere disciplinarian. The truth of man's relationship to God is in the fact that he is never merely negatively *subjected* to the will of God. He is positively responsible to it! If, as we have said, inner peace lies through and beyond the torment of God, this responsibility is that torment.

THERE is a fourth technique for the alleged achieving of peace of spirit, especially prevalent among college students, and I may add, college professors. For want of a better term and certainly with the danger of being misunderstood, we may call it the evolutionist method. Proponents of the view would violently deny any spiritual kinship with the moral reductionists, yet their fallacy, one is tempted to say their heresy, is in the very same direction and with the same general intent, but to a vastly greater extreme. Instead of reducing sin to an easily controlled minimum, they make the absolute reduction to a cipher—they wipe it out altogether. Instead of reducing God to a disciplinarian, they push him out of man's life completely.

The evolutionist reasons after this fashion: Whatever I am, wherever your moralist would place me on the scale between the extremes of good and bad, whatever I am is simply and obviously the result of purely natural processes working in an evolutionary fashion over millions of years. Don't talk to me of moral values! I will have none of your nonsense of moral responsibility.

This is all very well, but behold the inconsistency of the evolutionist. His girl breaks a date with him on behalf of another guy. And does he say, "It's all right, dear, you can't help it. This is the way of evolution"? Or, more bitterly, his wife is unfaithful to him. Does he deny the validity of moral values and responsibility? Or, more lightly, some clumsy driver backs into his car and crumples a

fender. What happens, and let's don't even think of it, if that driver says to him with a shrug, "I'm not to blame, you know. I simply relinquish myself to the process"?

This is the great tragedy, among many, of the evolutionist: denying that he is because God is; denying his creatureliness, that he is being created of God. Denying even that there is such a thing as restlessness, the absence of peace, he thus denies himself the only means of peace. "Our hearts, O God, are restless till they find their rest in thee." Inner peace is never short of restlessness—but always beyond it.

HOW then shall we find peace of spirit? The first thing that must be said is that it cannot be said. Only the general direction can be indicated. No chart can be drawn. *Peace must be found.*

The direction is God. The goal is God, and the goal can be perfectly achieved only beyond history, only beyond time. In time and history we see only in a glass, darkly. But this very recognition, deny it as we will, is the beginning of inner peace.

We see in a glass, darkly. We see *through* a glass, distortedly. Finite creatures with limited powers, we see and interpret all things from the grossly limited perspective of the central self. We act and think and bear our consciousness in a circumscribed area to which the self is central. Knowing even that it defeats our own highest fulfillment, we live and move and have our being in ourselves. This is sin; and it is also ultimately the cause of all sins.

Incessantly tormented of evil, and consistently, if in varying measure, yielding to evil, we are inevitably tormented of God who made us for a purpose we deny. And what shall save us from this body of death, this burden of despair? Now it is only here, when complacency has been shattered and we are in very despair, that we find that which we seek. One can receive the forgiveness of God *only* in despair; and only in God's own divine forgiveness is there true peace of spirit.

Peace of spirit lies beyond despair, when, in despair, forgiveness has been sought and found. The spirit of man can find its true peace in no other way.

And this peace of spirit, which must be renewed again and again, is itself the beginning of the fulfillment of life. But it is only the beginning. We dare not *stay* on our knees, incessantly crying, "God have mercy on me, a sinner"; nor dare we meditate continually day and night upon our finite, sinful nature. There are some great theologians who so admonish us. But this is not only morbid, it is, in fact, to reject that very forgiveness of God which is the fruit of despair.

It is to deny the love, the grace and the mercy of God revealed in Jesus Christ.

If peace of spirit, so gained, is to be a sure foundation we must look not only inward, but outward. Peace must be sustained not only in the forgiveness of God, but also in the expression in our life of the will and purposes of God. While they can never be completely separated, if peace is inward, fulfillment is outward.

I do not pretend to know what, precisely, you shall do to see reflected from the mirror an image revealing true self-realization and the highest self-fulfillment. I do know that fulfillment lies somewhere in a paradox; and in support of this, hear these three great voices.

"The more the individual studies nature, the more he will discover that death is not opposed to life, or decay to growth, but that they are mutually dependent; that just as the seed will only grow if the outer mass of it decays and thus generates the germ of life in its midst, so the individual can only complete his being through absorbing the creative energy released by the continuous death of his private self and its exclusive appetites.

"The intimate dependence of growth on decomposition in the physical world may seem at first to bear but remotely upon the processes of the spiritual world. But the more we study the chemistry of the body, the more kindred it appears to the chemistry of the soul. That we must give, for example, if we are to receive, is not a rule, as is so often supposed, in defiance of nature. Rather, all the processes of nature reflect its unconscious action. Life could sustain its being in no other way. And the same is true of the law, that in dying we live and in living die." 2

The finding of the way lies in a paradox. Here is Laotze, the great Chinese philosopher of the sixth century B.C.

"He who humbles himself shall be saved; He who bends shall be made straight; He who empties himself shall be filled."

And here is Jesus of Nazareth: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

To find yourself you must lose yourself in something greater than yourself. But don't go wrong. Nothing *merely* human, however vast, is qualitatively greater than *one* self. Above man there is only God. Find yourself and your fulfillment by losing yourself in him, in his will and purposes, abundantly revealed in human history and, for us who bear his name, supremely revealed in Jesus Christ. In any lesser devotion, in any other cause, the paradox fails and fulfillment is lost in bitterness and frustration.

2 Hugh L'Anson Fausset in *Proving of Psychic* (quoted in *The Choice Is Always Ours*).

1 "Sense of Sin," *Religion in Life*, Autumn, 1939, p. 507.

motive

Cipher in the Crowd

is what the Christian student is likely to become unless he finds his true purpose on the campus.

ROBERT H. AYERS

DEAR JOE:

The other day I perchanced to look again in C. S. Lewis' *Screwtape Letters*, a book you must read. In it he pictures His Under Majesty in hell, Screwtape, writing to his nephew Wormwood, a junior devil on earth, as to the best methods of corrupting Wormwood's "patient" who is in danger of becoming a Christian. Wormwood, it seems, is upset because his patient has become a church member. Thereupon Screwtape writes, "There is no need to despair. One of our greatest allies at present is the church. Not the universal and eternal church—we tremble at that—but the church as it is. Just keep your patient's mind off his own failings. Encourage him to notice the absurd hat on the woman sitting in front, or the hypocrite in the next pew, or the squeaking shoes of the usher, or the fact that his neighbor sings off key. But never, never let him think about the things that are really important."¹

Upon reading this I fell into a reverie and in my mind's eye I could see another letter written by His Under Majesty, Screwtape, and it had no connection at all with Mr. Lewis. Wormwood is again upset, for this time his patient has become a member of a Christian Student Council. "All is lost," he whines.

But Screwtape replies, "It's not as bad as you might think. Many of our agents have had delightful times with these groups you call Christian Student Councils. It should not be a difficult thing at all for you to get him so immersed in the organizational details of this group that he forgets the origin of his being. It takes only a little push, then, to topple him over into that most lovely of all vices, pride—pride that his group is doing more than any other on the campus. The irony of it for him and joy of it for us are that actually he is obstructing the real work of the 'enemy' (God) among his fellow students.

"Another trick which you might use to advantage is to throw your patient into such despair at the demands of the

high standards of these groups that he lapses into inactivity. This is just as effective as the confusion of details, for this, too, will cause him to be an obstruction to the work of the 'enemy.'

"'Lethargo' and 'Confuseo' have recently made glowing reports of their successes with Student Christian Councils. You could well take pointers from their work.

"One last bit of advice. You must always be on guard against the 'enemy.' Be sure never to let your patient become concerned about the living issues of today or to be aware of the needs of student life, or for that matter to think of anything that is really important."

Well, it seems that Wormwood is making much progress among us. Let's stop a minute and make a stab at thinking about important issues. First we ought to examine that most basic of all things, our faith.

AS a child, did you ever have to wear hand-me-down clothes? If so, then you remember with what agony of spirit you wished desperately for something new for your very own. But inevitably your larger brother would outgrow his clothes just when you needed new ones. So you spent your childhood wearing second-hand clothes.

Entirely too many of us have a second-hand religion. We have inherited it from our parents or other adults in the church. It is little more to us than a set of cold theological formulae which we can repeat parrot-like but which has little meaning in our actual experiences of life. I think Paul must have had something like this in mind when he advised the Philippians to "work out your own salvation with fear and trembling."² "You were dependent on me," the apostle implies, "but now that I'm absent from you, you're on your own and must grow in your own faith."

There is but one way to real faith and that is the way of "fear and trembling." Can you approach the presence of the living God with a blithe spirit? Can you

stand before him with assurance in your own power? Can you contemplate the mysterious sea of his infinity without despairing at your finiteness which can never hope to penetrate that mystery? Have you never been brought to the ground in despair over the battle between the animal and angelic for possession of your soul? And have you not longed for a presence and sought for a spirit that could bring to you a victory which you could not win for yourself over this despair?

No amount of repetition of words or affirmations of doctrine can win the victory. There are many who remind me of John Bunyan's character, Talkative. Do you remember that scene in *Pilgrim's Progress* where Christian and Faithful are exchanging experiences, and "Talkative, 'a tall man,' steps up beside them and begins to exhibit his nimble mastery of the clichés of evangelical religion? In fact, he will be delighted to talk of anything: of things heavenly or earthly, moral or evangelical, sacred or profane, past or future, foreign or domestic, essential or circumstantial. Christian reveals that their new companion is one whose religion is to make a noise with his tongue, and who is a churl to his servants and harder to deal with than a Turk."³

Faith is not the capacity to memorize words or any combination of words; rather it is the capacity for confidence in a person—Jesus Christ. Your doctrine is not your faith, it is a verbal expression of your faith. A personal relationship with the living God is the essence of faith.

Do not think that such a faith is easily acquired. It is, in fact, the most difficult attainment of life. It is only the non-Christian or the nominal Christian that can look at Christianity with undisturbed mien. Superficiality and Christianity are incompatible, for Christianity was born in struggle and suffering. It has been the testimony of the saints that the more deeply one experiences this personal faith, the more acutely he despairs of himself. Even the great apostle who certainly was surrendered to the liv-

¹ Lewis, C. S., *Screwtape Letters*, pages 15-18.

² Philippians 2:12.

³ McNeill, John T., *Books of Faith and Power*, page 103.

ing Christ confessed, "the good that I would I do not: but the evil which I would not, that I do," and in despair cried out "O wretched man that I am! who shall deliver me from the body of this death?" And the answer comes, "I thank God through Jesus Christ our Lord."⁴ Can it be that one can never fully know Jesus without despair? Robert Norwood said, "We admit that, in a world like ours, if one wants to be comfortable, it is best to leave Jesus alone, to have nothing to do with him."

He who pays the price and acquires the faith need have no fear of truth. One of the cleverest ways in which Wormwood gets at religious students is to whisper in their ears, "You'd better close your mind to this realm of truth, it might destroy your faith." And the poor student, fearful for his second-handed faith, closes his mind and shuts out truth. How Wormwood rejoices, for he knows that all truth is of God and that God eagerly desires to share all his truth with all his creatures. Wormwood delights that for the time being, at least, he has frustrated the will of God who would enlighten the mind of the patient and establish truth.

John Calvin once remarked, "If we hold that the spirit of God is the one fountain of truth, we shall neither reject nor despise the truth itself, wherever it appears, unless we wish to be contemptuous of the spirit of God."⁵ Our reverence for truth, then, should be second only to our reverence for Christ, who is ultimate truth personified. If truth, not half-truth, or unprovable assertion, but real truth, is able to destroy your faith, it is your faith which is wrong, not the truth. In such a situation, it is your faith which must be changed—truth is unchangeable.

ANOTHER result of this basic faith is a genuine love for all sorts and classes of men. We find that this love will take on the character of God's love for us. He loves us not because it is our due, but because it is his desire. Unworthy as we are, he offers us his love as a free gift. Love does not bargain, it offers itself freely without any claims. Of course, we must be realistic enough to realize that Christian love is impossible unless the claims of justice are met as a precondition.

Luther describes the person who has grasped the Christian love with his famous paradox, "The Christian man is a perfectly free lord of all, subject to none, yet the Christian man is a perfectly dutiful servant of all, subject to all."⁶ That is, the truly religious person has in his faith a secret exaltation, a mastery of circumstances, an emancipation from fear

of men and events. He is not to be cowed or bullied. He is unafraid of evil men and refuses to be dominated by evil social custom. On the other hand, in gratitude for this liberating experience, he devotes himself to self-discipline and acts of service to others, considering himself as debtor to all and servant of all.

It should be evident that we cannot be servant of all unless we understand the vital needs and issues of our day. We cannot profitably act upon ignorance. We must banish the fogs of superstition by establishing study groups to consider such problems as racial fellowship, labor and industry, international peace, domestic politics, and the world-wide task of the church.

America is at this very moment suffering the birth pangs of establishing civil liberty for a great segment of its population. The forces of reaction and prejudice and the forces of liberty and civic righteousness are drawn up in battle array. All the while many of us are going our merry way unaware even of the battle. Thus we weaken the cause of the Christ who told the story of the Good Samaritan, and who asked a drink of the Samaritan woman at the well.

Let us by no means permit these study groups to remain study groups, for they must pass into action groups to remain vital. Christianity is no quietistic religion. It is rather the blending of the quietistic and activistic.

DO not be afraid in your attempts to make Christianity vital on your campus and in your world to work with other groups. Do you remember the fable of the father who gave his son a bundle of sticks to break? The lad was unable to break the bundle, but upon the advice of the father he took one at a time, and broke them easily. There must be a united effort to witness for Christ on the campus in order to withstand the evil forces of prejudice, hatred, indifference, ignorance, and sin. You may think you can do little in the face of the glaring evils of our world or, for that matter, in the face of an evil situation on your campus. You are right. You can't do much. But what you can do combined with what the other Christians on that campus can do will amount to a great deal. Students working together can effect miracles in making Christianity an integral part of campus life. They can work to help bring about justice in racial and labor disputes and order in campus, state, national, and international politics.

ABOVE everything else, in all your relationships and in every circumstance, be yourself. Much of our trouble arises from the fact that man is such a paradoxical creature. What other being in

our universe is able to contain within himself at one and the same time the infinite and the finite, the angelic and the animal? Herein lies our greatest glory, but also our greatest danger. Man must keep these two capacities of his nature in proper balance or he ceases to be a self.

He may attempt to lose himself in the contemplation of the divine as did the mystics. If so, he withdraws from any real association with or concern for his fellow men. Inevitably, he loses the self which God has given him, for the self grows and matures only in relationship with other selves. He would be the first to admit this, for he's afraid of the self with its struggles and desires peace more than victory.

I have seen some religious students who fell victim to this escapism. They walk the campus with sad, pious countenance, Bible in arm and eyes on the skies. They refuse to sully their fingers with the often unpleasant task of putting Christianity into practice in actual situations in campus life. Our common reaction to such persons is to say, "Oh, be yourself." And in our statement we are unconsciously right; for they are not themselves. They have lost the self which God gave them.

I feel, however, that this is not as grave a danger for most college students as is that loss of self which Kierkegaard describes as having permitted itself to be "defrauded by 'the others.'" He describes this in a powerful statement which I hope will burn itself in your mind.

"By seeing the multitude of men about him, by getting engaged in all sorts of worldly affairs, by becoming wise about how things go in this world, such a man forgets himself, forgets what his name is (in the divine understanding of it), does not dare to believe in himself, finds it too venturesome a thing to be himself, far easier and safer to be like the others, to become an imitation, a number, a cipher in the crowd."⁷

There lies the most persistent danger to the self. How imitative we are and how afraid we are to be original! But once we have experienced the love of God in its fullness we shall no longer be afraid. ("Perfect love casteth out fear.") We shall not lose ourselves in some mysterious infinite to escape responsibility, but we shall lose ourselves for Christ's sake. Thus we shall find our true selves. We shall be in the world and yet not of the world. We shall know God and man and serve both, with adoration for God and love for man.

Sincerely yours,

ANTI-CLIMACUS

⁷ Kierkegaard, S., *Sickness Unto Death*, page 51.

⁴ Romans 7:19, 24, 25.

⁵ McNeill, John T., *Books of Faith and Power*, page 43.

⁶ McNeill, John T., *Books of Faith and Power*, page 13.

Seeds for Revivification

are what cells or fellowship groups can become for the concerned students who seek to generate Christian power.

HARVEY D. SEIFERT

A REGULARLY REPEATED pattern in the history of the church is that of alternation between reformation and relapse, innovation and institutionalization. It is a familiar story, one which is common also to other social institutions. Within a Judaism, in which formal and legalistic elements loomed large, appeared the radical and invigorating thrust of the spirit of Jesus. The revolutionary witness of the early Christians in turn became accommodated to the world until the ascetic protest of monasticism. Its decadence and corruption were followed by the Protestant Reformation. After similar relapses into dull lethargy appeared the Wesleyan and other later revivals of religious vitality. However moribund it might become, the church, to revise a common Marxist phrase, has always had within it the seeds of its own revivification.

REDEMPTIVE MINORITIES

Characteristically the impulse which sparked the revitalization of organized religion has been generated by a minority within the larger whole. Great masses move slowly; they preserve tradition more easily than they adjust to novel conditions. Progress comes only through the inventive thrusts initially made by small groups. The figures of the leaven and of the seed describe sociological realities. "All acts of social creation," concluded Toynbee, "are the work either of individual creators or, at most, of creative minorities; and at each successive advance the great majority of the members of the society are left behind."¹

Prototype of all such groups in the Christian tradition was the band of disciples that gathered around Jesus. Leaving all else and uniting in a common purpose and a shared life, they demonstrated that a group which seemed ridiculously small might yet turn the world upside down. Neither did Paul find large gatherings waiting for him at his various stops. On some obscure street in an unpretentious section of the city he might speak with a few friends meeting in a private home. Yet through these groups poured

the power of God to conquer empires, laying the mighty low and exalting those of lesser degree.

The relationship between these early Christians is described by all the rich connotations of the word *koinonia*, which we often translate with the comparatively pale expression "fellowship." For the early Christians this concept grew out of a profound sense of spiritual unity. Christ had broken down "the dividing wall of hostility" (Ephesians 2:14. All New Testament quotations, unless otherwise stated, are from the Revised Standard Version); they were fused into a single body. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:28.) While Christianity retained a wholesome emphasis on the individual, it characteristically thought of him in relationship. There were diversities of capacity and differences in function, yet all shared a common life. The most apt figure was that of the body uniting its parts into a functioning whole. (I Corinthians 12; Romans 12:4-8; Ephesians 4:11-16.) "If one member suffers, all suffer together; if one member is honored, all rejoice together." (I Corinthians 12:26.) This intimacy of life made dissension within the Christian community unthinkable. (I Corinthians 1:9-10.) More appropriately it expressed itself in some instances through mutual social responsibility. "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common." (Acts 4:32.) It is no accident that this description of social solidarity could be followed in the next verse with the words, "And with great power the apostles gave their testimony." (Acts 4:33.)

ANOTHER historical expression of a similar group concern can be found in the Third Order of Franciscans. This was a lay society founded by Francis of Assisi for men and women who continued a normal participation in the responsibilities and occupations of the world, but who wished a rule of life through which they could more nearly give their all to

God. Admission into the order came only after a novitiate of a year. Members wore cheap undyed clothing, without ornamentation, and ate only two meals a day, except when engaged in heavy manual labor. The surplus accumulated by such simple living was contributed to God's work in the relief of social need. Physical care was given the poor, the sick and prisoners. Members were not to bear arms except in purely local defense. They bound themselves to a devotional program of simple prayers several times a day and to monthly group meetings for instruction, discussion and frank mutual aid on serious personal faults. In each community they aimed to become a living cell of Christian fellowship and love.

The nurture of spiritual power and social effectiveness through small intimate groups is also illustrated by the early Methodist class meetings. It was John Wesley's plan that each of his followers should participate in a weekly class. The "General Rules of Our United Societies," still printed in the Methodist *Discipline*, includes, "each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class. . . ." Wesley described the purpose of these groups as follows:

In compliance with their desire, I divided them into smaller companies. The chief rules of these bands ran thus: "In order to confess our faults one to another and pray for one another that we may be healed, we intend:

1. To meet once a week at least.
2. To come punctually at the hour appointed.
3. To begin with singing or prayer.
4. To speak each of us in order, freely and plainly, the true state of our soul, with the faults we have committed in thought, word or deed; and the temptations we have felt since our last meeting.
5. To desire some person among us (thence called a leader) to speak his own state first, and then to ask the rest, in order, as many and as searching questions as may be, con-

¹ Arnold J. Toynbee, *A Study of History*, Somervell Reprint, New York: Oxford University Press, 1947, p. 214.

cerning their state, sins and temptations."

Great and many are the advantages that have flowed ever since from this closer union of believers with each other. They prayed for one another that they might be healed of their faults they had confessed: and it was so. The chains were broken, the bands burst asunder, and sin had no more dominion over them.

Mention might be made of numerous other historical illustrations of a somewhat similar procedure—the Beguines, the Brethren of the Common Life, the Friends of God, early groups within the Society of Friends, the conventicle groups within the German Pietist churches, Rauschenbusch's Brotherhood of the Kingdom, Kagawa's Society of the Friends of Jesus, or Student Volunteer Movement groups on many American campuses. Through groups such as these there has repeatedly flowed into the larger body of the church a quickening current of new life.

A twentieth-century reformation is desperately indispensable. History indicates that such a reformation will emerge only through the initiative of a creative minority within the larger whole. It is highly significant therefore to note the stirring of renewed concern in small groups of committed individuals which are springing up in growing numbers of churches and campus student groups across America and as the Oslo delegates discovered around the world. Congregations have been quickened to new life. Individuals have emerged on levels of living of which they had had no previous conception. Communities have felt the beginnings of a greater transformation. (For a continuing account of such groups consult *Life-Stream*, a quarterly "Magazine of World-Wide Sharing Among Christian Cell Groups," 2337 Grant Street, Berkeley 3, California, and the *Newsletter* of the Conference on Disciplined Life and Service, Lane Hall, Ann Arbor, Michigan.)

Many now share the feeling of Ernest Fremont Tittle when he wrote, "I believe that we shall soon witness a new religious movement which will sweep over our sad and disillusioned world as the early Christian movement swept over that ancient Graeco-Roman world, bringing spiritual insight, moral vigor, and therefore a revival of courage, hope, and happiness. . . . The new religious movement will start with a comparatively few individuals, mostly of humble birth and station, who will somehow recover that vision of the glory of God in the face of Jesus Christ which in centuries past has once and again brought courage and hope to the world."

INDIVIDUAL VALUES IN MODERN CELLS

The experience of discovering stronger resources than they had ever thought possible has come to many through the experience of a "fellowship cell." The terminology, of course, is unimportant. Some prefer the term "fellowship group." Neither is an ideal designation. The phrase "fellowship group" is often used for anything from a Rotary Club to a cottage prayer meeting. On the other hand some object to possible political connotations of the word "cell." Those who use the latter term, however, have in mind not a political but a biological reference. They are thinking of a living nucleus which grows and divides and may nourish the whole body of which it is a part. Whichever name may be preferred for the group—or an entirely new one may be coined—there are nevertheless distinctive values in the intimate fellowship of a small band of sincere seekers meeting regularly and frequently in a disciplined search for the deeper implications of the Christian faith.

One young man, commenting on his cell group experience, said, "True! We were blundering and blind, and often delayed rather than aided the processes of fellowship. . . . Just the same, for most of us, it created a lot of powerful heaven on earth."

The fact that it is usually not necessary to "whip up" attendance after a group really begins to function, is a tribute to its vitality. Many have come long distances or have consented to strange and formidable hours of meeting because of the irresistible attraction of a meaningful experience. What are these values which the fellowship cell is peculiarly fitted to offer its individual members?

One is the gift of insight, the profounder wisdom which is sorely needed in an age of relativities and expediencies. The personality of the modern man is much like an immense traffic jam of contradictory purposes and conflicting desires. Somehow he must achieve objectivity and perspective. As J. Middleton Murry has observed, "the man who seeks peace must himself be at peace." Modern ethical problems are sufficiently complex and difficult that the individual requires the help of a fellowship to stimulate him out of his stagnation and to purify his perspective. The larger group provides a wider variety of experience and the enrichment of differing points of view. Group thought is likely to arrive at a truer synthesis than is isolated thinking.

Especially is this true if there is an intensity of interaction between the members of a group which shares a common general purpose. In the growing intimacy of the fellowship cell, poses, or the "fronts" we put on as protective

masks against our larger society, can be abandoned. In the security of the circle in which we are unquestionably accepted, we can also put aside our usually exaggerated defensiveness of our own treasured points of view, laying ourselves more completely open to the impact of new truth. Frank and full expression is facilitated. Self-deception and prejudices are more ruthlessly cleared away. Discussion is less likely to be confined to superficial levels; without strain or embarrassment we may more often probe to those deeper areas where a fuller measure of truth is to be found.

One may also find in the small group an experience of participation which nurtures the skills necessary to implement insight. In sharing group action and in the common search for a more adequate strategy, the individual participants have often developed the maturity and ability which have made them more effective and creative citizens.

Sociologists and group workers alike have learned the efficiency of the educational process in small voluntary groups characterized by intimacy of relationship. Cooley called these "primary groups" "the nursery of human nature."² It is an early discovery of every student in elementary sociology that where the identification of individuals is closest, as in the family or play group, the effects on personality are the greatest. In the area of religious experience the fellowship cell is the most intensive expression of the primary group. The infinite possibilities in the growth of Christian personality, not only in the development of knowledge and attitudes, but also of motivations and skills, are best realized in this sort of fellowship.

A third gift of the cell to the individual participant is group support. One member of a group observed, "When you join such a group you discover it exerts a pressure upon you in the right direction. You soon discover that you can't let your friends down. Because they expect so much of you, you tend to live up to their expectations." As the group adopts certain standards, the individual who feels his relationship to that group important, finds it easier to live up to those standards even in a hostile environment.

In a day when cultural pressures would often stereotype opinion and behavior in pagan patterns, nonconformity at certain points becomes essential to creativity. The innovator who is supported by a group is more likely to stand sturdily than is the solitary rebel. Rauschenbusch said of the formation of the Brotherhood of the Kingdom, "We determined to strike hands in the name of Christ, and by

² C. H. Cooley, *Social Organization*, New York: Scribner's, 1909, pp. 23-24.

(Continued on page 44)

Washington Scene

by

Thomas B. Keehn

THREE AFTEREFFECTS of the historic 1948 election which confounded pollsters and prophets—everyone, in fact, except the people—will have an important bearing upon the political life of the nation during the next session of Congress.

First, the election acted as a kind of political catharsis for the major parties. The Democratic party was purged of its extreme right and left wings, still leaving a good deal of ambiguity in the middle. Nevertheless, the hard core of the party evidenced surprising strength in terms of structure. More important, as a result of the campaign and election, it is now a party dedicated to a forward-looking program of legislation. In European terms the Democratic party now clearly represents the "third force" in American politics. It unites the strength of farmers, labor, and independent liberals to a degree entirely unanticipated prior to the election. Both structurally and ideologically, therefore, it is an instrument of the New Deal instigated by Franklin D. Roosevelt in the dark days of the 1930 depression.

The Republican party, as a result of the fifth successive defeat in a presidential election, is confronted by incipient civil war. Critical issues must be faced and decisions made within the party. A new leadership is ready for an all-out effort to take over. This group includes New England senators, particularly Aiken, Flanders, Tobey, Saltonstall and Baldwin; men like Ives and Smith in the Middle Atlantic region; Young of North Dakota, and a far Western bloc led by Morse of Oregon. It is possible that Stassen may try to capture the leadership of this group. Certainly the Old Guard will not easily relinquish control and they still have considerable power, particularly in the higher echelon of leadership in the House of Representatives.

The fringe groups—the Progressive party and the Dixiecrats—which played such a noisy but unimportant role in the 1948 election now find themselves in a position which is untenable from a political point of view.

The second effect of the 1948 election which is emerging with increasing clarity is the importance of solidifying and strengthening the political structure on both the national and international level. In the transition period of history in which the world now finds itself, the balance of political authority must be weighted on the side of international organization, but this will be a gradual development. It will take a generation or more. And it must be paralleled by increasing emphasis upon political structure within the United States. The importance of politics, as compared to economic and cultural factors, is the major fact which has emerged from the 1948

election. This is the real meaning of the statement that the world, including even the United States, is moving to the left.

TO construct the kind of political organization necessary for this task many specific changes can be expected in the immediate future. The machinery of government must be improved. Through the Hoover Commission report, due in early January, 1949, significant changes may be made in the executive branch of the government. Agencies such as the Atomic Energy Commission, the Council of Economic Advisors and the Economic Cooperation Administration have tasks of tremendous importance assigned to them. They must constantly be checked and improved in order to perform these responsibilities. Technical corrections must be made in the machinery of Congress itself. Rules in the House and Senate must be modified to abolish such anachronisms as filibusters and the dictatorial powers of the House Rules Committee. Perhaps even the electoral college must be assigned to the dead-letter shelf of history through statutory or constitutional changes.

In terms of foreign policy, American government must be increasingly oriented, both in structure and function, to international agencies. Foreign economic policy—reciprocal trade agreements and the European Recovery Program—must be viewed from the perspective of our world-wide economic commitments. Military and political alliances such as the one which has been proposed with Western Europe must be geared to both our own military strength and the military power of the United Nations. American policy toward displaced persons must be integrated with the tremendous job of resettlement which confronts the United Nations International Refugee Organization. In all of these actions American foreign policy must work toward the gradual strengthening of the United Nations. It must support its economic, social, political and military programs in every way possible.

THE third result of the election will be an agenda for action on important domestic problems. The people have given a mandate to the government today which is not unlike that of sixteen years ago.

There will be more experienced political leaders, particularly in the Congress, to carry out this program. The hard years of the depression and war which have intervened have defined programs adapted to the American scene.

Progress will certainly be made in the welfare field. Extension of the Social Security program, Federal Aid to Education, resumption of the public housing program, and some form of health legislation are virtually inevitable. All of these functions will very likely be coordinated through a new Federal Department of Welfare.

A bitter fight will ensue over civil rights legislation. Undoubtedly efforts will be made, however, to establish new rights for minority groups in the field of employment and educational opportunities and to strengthen rights of citizenship. The proposals will follow the general pattern set forth in the report of the President's Committee on Civil Rights.

Considerable controversy will develop over the loyalty program and the procedure of Congressional committees in hearings on subversive activities. Perhaps a clean breath will be blown through this entire program by the establishment of a Joint Congressional Committee on Civil Liberties which will serve both to guard the precious rights of the individual and the security of the nation.

On the economic front amendments to the Taft-Hartley Act certainly rate first billing. Perhaps the major provisions of the old Wagner Act will be re-established.

A program to control inflation will undoubtedly be proposed in the economic report which the President will send to the Congress early in January, 1949. Rent control and some regulation of bank credit are likely but the outcome of legislation for allocation of commodities in scarce supply and price and wage control is still uncertain.

Raising the legal minimum wage to at least seventy-five cents per hour appears to be a certainty. It is possible that legislation to provide certain services for migrant labor will be introduced. Finally, the tricky question of parity payments to farmers for agricultural products will be subject to great debate in the Eighty-first Congress.

for good will. With a huge air fleet and the atomic bomb, America can certainly destroy the entire globe (including America), but it cannot build up a democratic international society and world peace by means of military power. Likewise, it is, of course, an illusion that you can dominate the world by your financial power. *What you need in addition to your military and financial powers, and what you need very badly as leader in world politics, is spiritual power which can earn you the good will of all good people on earth.*

And spiritual power America will have if she preserves her ardent desire to improve herself. I often remember the Quaker prayer: *My Lord, reform all the world but make the start with poor me.* An America which would set out to reconstruct half the world but left its own poor people in big cities in slums, and its poor Negroes and whites in the rural South in poverty and distress would not have the spiritual power it needs now more than ever before. An America which would insist upon democratic elections in faraway primitive countries that have just escaped from feudal bonds, but preserved its corrupt one-party rule in one section of its own country; an America which permitted lynching mobs who are not brought to court, and which allowed all sorts of infringements upon the civil rights of Negroes without trying to do its very best to reform itself, would not have the spiritual power. A self-righteous, complacent and power-drunk America which would stop worrying about its own sins, would in the present juncture of world history bring disaster upon itself and upon all the world. Fortunately a trend toward internal reactionary programs and external imperialism will always have its most ardent opponents in America itself.

THE treatment of the Negro people is America's greatest and most con-

spicuous scandal. It is tremendously publicized, and democratic America will continue to publicize it herself. For the colored people all over the world whose rising influence is axiomatic, this scandal is salt in their wounds. In all white nations which because of the accident of ethnic homogeneity or for ideological reasons have not been inculcated with race prejudices, the color of the victim does not provide any excuse. It can be foreseen with certainty that world politics will increasingly be concerned in the future with the demands for equality raised by the underprivileged colored peoples who are the great majority in the world, and who will have the support of many in the more privileged nations. Ten years from now the problems which at present have pressing actuality in world politics will have disappeared or have changed. The Negro problem will then acquire its truly crucial international implications for America as a world power.

It is my present duty to labor with a set of apparently very different problems, the problems of attempting to prepare the soil for an all European cooperation. When I am traveling in the east and in the west of this poor, scared and seriously split and demoralized continent, Europe, I am, however, always reminded of what I learned during the study of race relations in America. The problem of the human tragedy in its various and different manifestations is, in essence, very much the same.

My expression of my faith as a social scientist is found on the last page of my book:

"Studying human beings and their behavior is not discouraging. When the author recalls the long gallery of persons whom, in the course of this inquiry, he has come to know with the impetuous but temporary intimacy of the stranger—sharecroppers and plantation owners, workers and employers, merchants and

bankers, intellectuals, preachers, organizational leaders, political bosses, gangsters, black and white, men and women, young and old, Southerners and Northerners—the general observation retained is the following: behind all outward dissimilarities, behind their contradictory valuations, rationalizations, vested interests, group allegiances and animosities, behind fears and defense constructions, behind the role they play in life and the mask they wear, people are all much alike on a fundamental level. And they are all good people. They want to be rational and just. They all plead to their conscience that they meant well even when things went wrong.

"Social study is concerned with explaining why all these potentially and intentionally good people so often make life a hell for themselves and each other when they live together, whether in a family, a community, a nation or a world. The fault is certainly not with becoming organized per se. In their formal organizations, as we have seen, people invest their highest ideals. These institutions regularly direct the individual toward more cooperation and justice than he would be inclined to observe as an isolated private person. The fault is, rather, that our structures of organizations are too imperfect, each by itself, and badly integrated into a social whole.

"The rationalism and moralism which are the driving forces behind social study, whether we admit it or not, is the faith that institutions can be improved and strengthened and that people are good enough to live a happier life. With all we know today, there should be the possibility to build a nation and a world where people's great propensities for sympathy and cooperation would not be so thwarted.

"To find the practical formulas for the never ending reconstruction of society is the supreme task of social science."

SEEDS FOR REVIVIFICATION (Continued from page 42)

union to multiply our opportunities, increase our wisdom, and *keep steadfast our courage.*³ As we share in the fellowship of "comrades of our better selves" we discover the reality of the mutual support which has strengthened reforming minorities throughout history. It is always the comradeship of the catacombs which nurtures the courage of the coliseum.

In the small group there may also be

³ Quoted in Sharpe, *Walter Rauschenbusch*, New York: Macmillan, 1942, p. 120. Italics the present author's.

released a propulsion of spiritual power akin to that which came to the gathered disciples on Pentecost. A fellowship cell is more than a discussion group or a training class, in the usual sense of the term. Rather its members seek, in the words of George Fox, to "know one another in that which is eternal." The group goes beyond mutual support by like-minded men to a joint search for God. A permeating devotional relationship toward God leads us to what Gerald Heard calls "an experience of precipi-

tated power." "Where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20.) Supplementing the worship of the total congregation and the devotions of the individual, the seeking of a small like-minded group can lead each participant to an amazing experience of relationship to God. Here he may discover a strength sufficient to overcome the frustrations of an adverse environment, and a power which he had not known was available to finite man.

World Report

the busy war-threatened program at Chuhsien, the missionary friends who are refugees from captured stations, the student group which met each Saturday with the Stewards to discuss Christianity and family life, destruction and death by war in North China and by the worst floods on record in Fukien and the Yangtze valley, the cordial and appreciative welcome given to all the 'Forward Movement' teams, the unbelievably fine number of girls and boys who made Christian decisions in our Nanking middle schools this spring. . . . We look ahead to more of all of these. In these weeks of rest and re-evaluation we hope to absorb some of that courage and that faith. God's hills are eternal; his trees around us are ever growing; his sunsets are radiant promises for tomorrow; and his peace is a starlit, holy gift. By the time you receive this letter, we should be saying, with St. Francis at the close of Zofia Kossak's novel, *Blessed Are the Meek*: 'Then let us go back, brother! God willing, not all of our sowing is lost!'

Murray and Olive Titus, formerly of the National Christian Council, are now in Budaun, India. "The feeling of restlessness and insecurity which permeates so much of the minority groups has influenced many lonely and isolated groups among the rural Christians." In commenting upon the death of Mahatma Gandhi, Mrs. Titus says: "The tolerance and love and peace which he preached and practiced have had a wider hearing and acceptance since his death, perhaps, than during his lifetime. He was indeed the father of his country, the beloved 'Bepujee' of millions. We who try to follow Christ must believe that creative love, by whosoever exemplified, must overcome hate's destruction and violence. How greatly every corner of this distraught world needs this creative love to be lived out in individual daily life!"

Dick Moore, whom many students knew at Cornell College, writes from Ghaziabad, U. P., India: "Last Monday with lots of pomp and ceremony, the first anniversary of India's independence was observed. Here are a few side lights on it. I came into my room and said to my servant, 'Happy Independence Day!' He replied, 'What independence is there for folks like us? It's independence for the moneylenders.' There is a great tendency, very noticeable, for the rich to get richer and the poor to get poorer. We lack a substantial middle class. Despite the ridicule that has been hurled at the unimaginative, provincial, even vegetative interests of the American middle class (page Sinclair Lewis), there is a stability there which a society of extremes like India lacks. We see lots of new American and British automobiles driven by comfortable, fat, sleek Hindus and Sikhs. We also know the tightening of the belt and the struggle for the bare necessities which face the millions. One ran through all the pronouncements by public leaders in connection with Independence Day. In one form or another they all said, 'What India needs is character.' We have weathered the storms of communal tension

and killing, of the mass migration of millions of people, of the unaccustomed responsibilities of the freedom for which we, unaware of its duties, had always claimed as a right. But now the ship of state is threatened to be grounded on the rocks of selfishness, greed, dishonesty, bribery and nepotism which jut out threateningly at every side. The spiritual leadership of Gandhi was terminated abruptly by the assassin's bullet, and the recurring theme of leaders is, 'Let us live up to the ideals taught us by Gandhiji ideals of tolerance, nonviolence and loyalty to the truth.' So India is in actuality trying to inculcate the Christian ethic without the foundation stone of the Christian belief. Turning from the superstitions and crudities of the popular Hinduism the intellectuals worship at the shrine of scientific materialism. Science classes are crowded to the brim. A thousand students are given government scholarships to study overseas each year. New factories are springing up like mushrooms. Our little city of 18,000 now has twelve factory establishments of one kind or another, all of them built within the last ten years. The old argument against missions, 'Why change the people? Why not leave them as they are?' has been dropped like a ton of bricks. India is racing into a new era. You can't hurry the East. This was true in Kipling's day, perhaps, but now we are needing some skilled guidance to keep this mad rush into modernity on a level consistent with spiritual freedom. So India needs character. But she will never get it without Christ. Neither a scientific materialism, nor a vague syncretism of religions, nor a futile harking back to the golden age of Vedic Hinduism will furnish what is needed. Only Christ has the answer. But how shall they hear without a preacher? And how shall they preach unless they be sent? That is where *motive* readers come in. Those who want to live a sheltered life with one comfortable day leading into another may choose any vocation they want, but if you want to adventure where the call of Christ brings you to the battle fronts of a 'new world a coming,' volunteer to be a missionary. We need you—you who want to be doctors, you with teaching talents, you who can bring an ancient agricultural pattern up to date, but most of all you whose hearts are on fire to tell the old, old story of a living witness in the new India."

Herbert and Martha Peterson send this sobering thought from Singapore: "The Seventh-Day Adventists are the big splash in Malaya now. They have thirty-one Americans—fifteen families and one single woman—in Singapore alone. We Methodists have fourteen couples and eleven single workers in all of Malaya to serve our 130 schools with 33,000 school pupils, and approximately 125 churches with a membership of some 20,000. We have as many missionaries in all Malaya as the Seventh-Day Adventists, the Assembly of God, and the Far Eastern Missionary Society have on Singapore Island alone."

First news has come through from the students in the Japanese and Korean Fellowship of Service and Reconstruction. Eliot Shimer, who is in Yokohama, tells of his trip across on a freighter, bragging that he practically brought the ship across himself. Kanto Gakuin, where he will work, is celebrating its thirtieth anniversary. Principal Sakata, he says, is a very proud and popular man, and the almost complete destruction of his life's work has not stopped him. The best bit in his letter: "An authority over here is any guy who is more than three miles away from home." "It is a great land," he concludes, "with a great people, and the opportunity for Christian service is the greatest of all. Personally, optimistic fool that I am, I think we can do the job."

Keith Johnson, writing from Nishinomiya, says that the most startling thing to him is the amount of reconstruction that has taken place since he left Japan in June, 1946. "You will find the students very much like all high school students. When we study sociology and psychology, we tend to overemphasize the national and racial differences of people and to forget that we are all human beings." When you come to Japan, he suggests, you must be ready for anything.

Ann Hutcheson is in Hokkaido, Japan, a fishing town of two hundred and sixty thousand with six American families connected with the occupation. Beckie Giles and Ann seem to be the center of great concern for the seventy soldiers who are on guard. "Most of the people I've seen don't look like they're starving. They've had just rice, however, and are running low on vitamins. There is a high percentage of tuberculosis. Clothes are quite expensive and a suit of clothes for a man takes about three months' salary. The same is true for a pair of shoes." *Clothes, especially warm ones, are badly needed.*

Creighton and Frances Lacy were on vacation in Kuling when they wrote: "From our mountain top we look back across student tensions, political achievements and failures, economic collapses and military defeats. We look back on courageous Christianity in manifold forms: a Nanking pastor's family bereaved, the isolated handful of believers in Liulangchiao,

gram. Technical training, administration, care and use of weapons, tactics, physical development, and like subjects are the units of training that require most time to complete. All of these subjects can be taught by the military through the Reserve Officers Training Corps in high schools and universities. If our civilian agencies can be linked with our military effort in the training phase, they certainly would require less time in making adjustments during the operations stage. *Citizenship training should be a part of our adult education program and should be considered seriously as a part of our recreational activities.*

Time was when wars were fought by professional soldiers. Lords and their knights were always in search of worthy contenders for their laurels. Even in our country the military has been set apart from most of our lives and looked at from afar, exciting varying reactions. Only when we were actually at war and an enemy threatened our borders did the civilian population take any more than a passing glance at our military population. Our early military successes in most of our conflicts have given us a cocky self-assurance. The average citizen thinks that Americans are superior in all respects to people of other countries by right of birth. Our Congress insured adequate military preparation by appropriation and all that our fighters needed to do was to come to grips with the enemy and the contest would soon be over. That conception is as ill founded as is the conception that a compulsory conscription law will insure an adequate defense program.

IS America prepared to begin now to marshal her industrial forces into the position of making adequate preparation for war? Do we want preparedness badly enough to compel industry to forge our weapons and keep them up-to-date as a perpetual part of its program? Are we willing to insist that industry forego the pleasures of high profits to allow us a lessening of war expenditures so we can afford our prepared establishment? Shall we now say to labor "two days out of every work week you will go through the war drills with your equipment and offense and defense weapons. Through the basic training period you will study courses under military experts until you are capable of manning your implements for war at a moment's notice." Does America want adequate strength badly enough to insist that every type of labor and management have a ten per cent replacement overstrength all of the time?

Is America ready to go underground; to decentralize her cities, her industries, and government? Do we dare to place our

destiny in the hands of a single all commander-dictator who will be empowered to determine when *the emergency* exists and assume absolute authority and command? That is what our General Staff research committee declared was essential to the success of a nation at war.

Is American business ready to take part in the all-essential drills as a part of business routine? Mr. Business Man, in your little out-of-the-way town, are you anxious enough about the preservation of your country to begin now to fit your business into a war scheme that must function overnight? Are you ready to submit it to a business drillmaster for ten days out of each month to keep it in a ready state to be taken over by the great rocket commander-in-chief?

Mr. Farmer, Mr. Mechanic, Mr. Engineer, Mr. Miner, Mr. Citizen, are you ready to begin now a plan of modern defense? If none of you is willing to do that, you are not prepared to prepare for war, and no amount of the present type of military training will prepare you. If you are willing to do this, then this is the

motive wishes to pay tribute to the retiring executive secretary of the Board of Education of The Methodist Church, Dr. Harry Wright McPherson. Under his executive leadership, the Student Department was able to begin the magazine. At various times during its career, Dr. McPherson has been its most ardent supporter and defender. At critical periods in its financial history he has helped it gain the support of the concerned group in the Board of Education. No magazine could have had a more faithful friend.

We would like to salute Dr. John O. Gross who comes into the important position of the executive secretaryship. Schooled as a college president, with long experience in campus life and problems, he brings from his position as head of the Institutions of the Board a background that fits him admirably for the responsibilities which he now assumes. In a very real way Dr. Gross becomes the titular head of the magazine.

With the ending of 1948 *motive* welcomes back to its staff Robert Scott Steele who has been spending some months in Europe. Our pages have already contained his reactions to Amsterdam where he attended the meeting of the World Council of Churches. We hope to have more of his contributions coming out of the experiences he had this past summer in a work camp in Germany and in traveling throughout most of the countries of Western Europe.

type of universal training we ought to have.

Basic subjects need to be taught in schools by military specialists and followed through into all phases of life and vocations to integrate the whole of society into the great self-defense, self-offense machine we need to achieve success in modern warfare. If we are not ready to pay this tremendous price in individual freedom and monetary values, we had better act quickly in the direction of a cheaper bought peace and get on with its program while there is yet time.

OUR present plans for the Organized Reserve Corps and the National Guard are certainly more in accord with American principles and ideals than a compulsory conscription plan. They include expansion of these two civilian components with recognition and status. Officers and men in both should receive pay for their services. Men who wish to volunteer a part of their time and service for purposes related to our national defense ought to be recognized. Business, industry, and the professions need to allow time for these men to keep abreast of the times in defense needs. Heretofore when a reserve officer or an enlisted reservist took time out for training it was usually docked from his vacation or he was otherwise penalized. This should not be the case. Such service should accrue credits to him in his particular field that will stabilize his position and offer incentive to serve his country. Immediate rewards are always good motivating influences.

If this business of national defense is so important to all of us, let us all support it. Let everyone share in the burden and expense, and not leave the problem to be solved by a few.

Preparing ourselves for any future conflict goes much deeper than our present plans visualize. If we are to believe in war, let us prepare adequately. If we are going to tolerate the monster and nourish it in our midst, let us budget for it and pay properly. Today is the time when war reaches into the vital center of all our lives. It is at that center that we have to prepare. The only adequate force for victory is a moral urge. The people must desire it and put their best into it. If they do not do this, we should re-examine our thinking and conclude that people do not want war at all. Certainly this must be true if we have to force them to it. And when we find this situation prevails all over the world, is it not less costly to prepare for peace, which is the desire of the people? Should we not give the world back to the people and let them have peace if they want it?

Shouts

For this month's discouraging data: In 1946, *Life* reported that the United States had more crime than ever before in her history. Two hundred and twenty-six citizens were killed, assaulted or raped every twenty-four hours. Now, according to crime statistics, "the murder rate is up by a third, robberies by nearly a half, and rape to a point where even tabloid editors are suspected." The quotation is from *Life*. . . . A dispatch from Washington states that a fifty-year defense program has been proposed by our armed forces. They believe that Russia will have the atomic bomb by 1952 and that continent-jumping atomic rockets will be ready by 1977. This is all in preparation for asking Congress for fifteen billion dollars to get ready for the three phases of the fifty-year program. From now until 1952, the United States must develop overwhelming superiority in the air and on the sea. But Russia's 3,000,000 men under arms will make it difficult for us to compete in ground forces. From 1952 to 1977 will be the critical period when other countries will be capable of bombing the United States. From 1977 on, the chiefs of staff expect (and we quote) "development of inter-continental rockets equipped with atomic warheads, airplanes traveling several times the speed of sound, gas clouds, and possibly death rays and other fantastic weapons of annihilation." Happy New Year, we say! Slap happy! If this is not enough, we recommend the reading of the "Air University Quarterly Review" published at Maxwell Base, Alabama. A graphic story in this magazine tells how we can win an atomic war in one to three months. It is better than *Superman*. . . . Encouraging notes: The National Educational Association Commission on Teacher Education estimates that for the ten-year period from 1949-50 to 1958-59, the children of the United States will need 1,045,622 new elementary teachers and 243,720 new secondary teachers, a total of 1,289,-

342 teachers! . . . In his inaugural address, General Eisenhower said: "The facts of communism . . . shall be taught here. The truth about communism is today an indispensable requirement if the true values of our democratic system are to be properly assessed. . . . Enlightenment is not only a defender of our institutions, it is an aggressive force for the defeat of false ideologies." . . . Tomorrow morning, according to Norris E. Dodd, director-general of the Food and Agricultural Organization of the United Nations, there will be 55,000 more persons for breakfast than there were in the world this morning, and so on for every day. . . . And the *US News and World Report* says that there isn't going to be a war not for a long time—no sharp turn to the left or right—business is going to be good, dividends higher and prices firm! Happy New Year! . . . The British have changed one verse of their national anthem from

O Lord, our God, arise,
Scatter our enemies

and Murmurs

And make them fall.
Confound their politics,
Frustrate their knavish tricks. . . .

to

Nor on this land alone—
But be God's mercies shown
From shore to shore.
Lord make the nations see
That men should brothers be,
And form one family
The wide world o'er.

. . . We take a great deal of delight in this quotation from President James Bryant Conant of Harvard before a committee hearing of the Massachusetts legislature on a bill to prohibit employment of communists as teachers: "I trust I am under no delusion as to the type of wishful thinking that goes on on the other side of the iron curtain. I may be quite wrong, of course, but I imagine that the gentlemen in the Kremlin have high hopes that this democracy will fail. And if I were in their place I should seize on every bit of evidence that tended to support this view. I should eagerly await news that indicated the American people had begun to suc-

cumb to panic, that they had lost confidence in those historic principles which had guided their development in the past. I venture to believe, with all due respect to the patriotism and sincerity of the proponents of the bill before you, that the passage of this bill would bring such welcome news to the rulers of Soviet Russia. Why? Because if the communist rulers are shrewd analysts of the behavior of other people they must pin their hopes on a division of the American people consequent on a failure to believe in the doctrines which have supported this republic in the past. While I am convinced that history will prove the wishful thinking of the Russian communists to be in error, still one must admit that there is always the possibility of disaster—not from a spread of doctrines of revolution but from the direction I have named, a fear approaching panic, and hysteria and consequent repudiation of all the basic principles that have guided the destiny of this republic. Once we depart from our robust belief in those ideals which have been our goals for a century and a half and our confidence that these ideals will win in any ideological conflict in a free society, we may well be on the road to ruin. It is this possibility—a very remote but still real possibility—which makes me so determined in my opposition to this bill or any similar type of legislation. Once we start altering the basic framework of our society—and the second section of the bill does exactly that—once we start showing alarm at people's opinions and legislate against any views short of advocacy of criminal action—as does section one—we have given the world a danger signal. We have proclaimed to ourselves and to our neighbors, our friends and hostile critics that we have lost confidence in our future, that a wave of fear is mounting." . . . *Coronet* in one of its fall issues listed the five people who have had the most books written about them. Of the people related to religion, Jesus stands first with 5,152; of the writers, Shakespeare is first with 3,172; of the presidents, Abraham Lincoln has 2,319 and George Washington, 1,755; of the emperors, Napoleon with 1,735. . . .

by the Editor

powers . . . are on the side of that cause." (P. 34.)

As a revolutionary method communism is ruthless and uncompromising. It justifies "for a little while" such ruthlessness as the way out of the present situation which is complicated by the "enemies" about it. The only difficulty with such justification is that dictatorship and its accompanying evils have so far shown no tendency to disappear. Nobody in power wants to go home when the party is over.

Communism and Christianity are similar in their passion for social justice, though it must be confessed that often the Christian and his church have been slower about such concern. In areas where the Church has not offered its strength communism has grown on the needs of people. Humanity, says this author, should be "delivered both from communism and from a one-sided form of Christianity." (P. 49.)

CHRISTIANITY comes into conflict with communism because the latter pretends to be the perfect society and the former of necessity judges and criticizes all societies. Communism, with its insistence that it is completely right, causes a false optimism about people and about societies generally. It does not see the truth about human nature which includes the evil and sinful as well as the grandeur. It oversimplifies the whole human prob-

lem by separating the sheep from the goats, the goats being all who oppose their communism. This error of oversimplification is an easy one to make and Christians are subject to censure for making it, too.

Communism and Christianity are in conflict, also, when dealing with opponents. The former wipes them out as efficiently as possible; the latter recognizes them as people as well as opponents and seeks to redeem them. This sounds good, but of course, the "ought" of Christians is not always the truth about Christians in our day. If we can condemn the communist elimination of "enemies," we might find a small beam in the Christian eyes which during the war glowed expectantly when some new means of achieving victory, at almost any cost, was devised. (There is an excellent treatment of the complex problem of the war and Christian conscience in chapter three.)

A third major conflict is that over the place of the individual person. Where communism may minimize that place in the interests of efficiency within the state, Christianity may not and must not ever forget its emphasis upon the person as a child of God.

Chapter four deals with great value on "The Christian Contribution" to the solutions of the many problems of life which so often cause people to embrace communism. It is here that the reader

will find, perhaps for the first time, such a clear-cut statement of the aims of the Christian faith. The churches receive their just share of criticism, yet the religion they teach is shown to contain the only true picture of man that is at once fair to him and honest with him. Convincingly Dr. Bennett demonstrates that the Christian faith is far superior to a dreamy communism in evaluating man.

In the final chapter one comes up sharp against such thoughts as these: "Christianity has no stake in the survival of capitalism." (P. 104.) Or again, "There is no Christian economic system." (P. 104.) Read those lines again; they're just the thing to spice up a meeting of the Christian Businessmen's Association. Take another sentence or two: ". . . there is no such thing as pure capitalism in the form of a fully competitive economy regulated by an entirely free market. This is an abstraction of economic textbooks." And the full-page ads of many newspapers.

You see, of course, that this is to whet your appetite for the book. No review or article can say as well the careful and cogent words of this author on subjects about which there is far too much ignorance, anger and just plain nastiness.

Get the book now; it's not too late for it to help your thinking and perhaps your world. But if it is too late, at least you'll know the reasons why it is.

PEOPLES AND PROBLEMS IN PALESTINE (Continued from page 21)

have some of them been that they were willing to risk the trip in illegal immigrant ships. Had only a door been opened to them elsewhere, they would gladly have entered. But life in Palestine has brought disillusionment to many European Jews. They found they had had much more in common with their former Gentile neighbors in Europe than with their Palestine Jewish neighbors. They have been injected into a land where there is open warfare and where they are unwanted by the Arab population. Instead, as a result of the hostilities provoked by the creation of that state, there are now about 400,000 displaced Arabs, and 7,000 Jewish refugees. Most of them have lost everything. Among the Arab refugees, twelve per cent are infants under two years of age, eighteen per cent are children from three to five years of age, about ten per cent are pregnant women or nursing mothers, another eight per cent are the aged and sick. Count Bernadotte, before his tragic death, asked that the Arab refugees be allowed to return to their homes at once. However, the Jews have steadfastly refused to follow

the mediator's suggestion. On the other hand, they want 12,000 Jewish refugees detained in Cyprus admitted at once. Many of us forget there are Christian Arabs in Palestine.

How happy can a state be in a small territory along the sea, with hostile Arab neighbors at its back? National antagonisms have gone so deep, among both Jews and Arabs, that they will not be eradicated overnight no matter what solution, if any, the United Nations offers.

Is it not ironical that in the land sacred to the three great monotheistic faiths, there should be such enmity between Arabs and Jew? Is it not tragic that in Jerusalem, sacred to Jew, to Christian, and to Moslem, the holy places should be desecrated and the city be the scene of bitter fighting?

Is it not a sad commentary on us that the land where our Saviour lived, where he fed the hungry and healed the sick, should now be a land in which thousands are homeless, hungry, and sick?

Have we not wandered far from the teachings of the Master when we have

encouraged nationalism in both Jew and Arab to the place where former friends and neighbors are now bitter enemies?

Have we not forgotten our Master's concern for people, when we waited so long to offer any solution to the displaced people of Europe except in Palestine?

Have we not fallen far short of the ideals of Jesus when we have allowed anti-Semitism to grow so widely in our midst that the Jew in desperation has thought a state of his own would be the solution?

Can we hope to restore to Israel what it seeks in Zion when political Zionism is so largely without God?

Lastly, have we closed our eyes to the message of Jesus concerning justice when we seek, aid, and abet one minority religious group to solve its problems at the expense of a majority racial group? Are we not as Christians committed to the sacredness of human rights and personality?

We have studied often about biblical Palestine, but we need to pause, study, understand, love, and share the tragedy of both Jew and Arab in Palestine today.

motive

DRAMA

Set My People Free, by Dorothy Heyward, is the latest offering of the Theatre Guild. It is a historical drama about an abortive slave insurrection in Charleston, South Carolina. You are given a carefully researched note with your program to make assurance doubly sure as to its authenticity. Denmark Vesey, an African prince tricked into slavery, is said to have planned the uprising with masterly strategy. He is superlatively played by Juano Hernandez. Canada Lee has the difficult role of the head slave of a kind master. He is pitifully torn between loyalties and it is through him that the plan becomes known to the slave owners. The drama lies between these two men but unfortunately a great deal that is repetitious is allowed to dilute. It will not be sent on tour.

The Missionary Education Movement recommends the following plays for use with the 1948-49 theme: *China in the Asia of Today*, Decision at Dusk, Omar Lynn, Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York, thirty cents, one film, thirteen minutes. *One for All*, Helen Willcox, Church Committee for China Relief, 156 Fifth Ave., New York, ten cents, three films, three minutes. *Straight Furrow*, Hilda Benson and Elizabeth Howell, Friendship Press, 156 Fifth Ave., New York, fifty cents, six films, eight minutes. *Survival of the Fittest*, Norman Nygaard, Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York, thirty cents, two films, five minutes. *A Lantern in Their Hands* (dramatic worship service), Margaret Applegarth, Women's American Baptist Foreign Mission Society, five cents each, fifty cents per dozen.

Play Readings Are Profitable Fun, prepared by Amy Goodhue Loomis, is an excellent pamphlet with specific directions by an expert on how to use this rewarding technique. There are eighteen plays suggested for reading, beginning with *All My Sons* by Arthur Miller. Mr. Miller may be represented on Broadway this winter by a new play, *Death of a Salesman*. Miss Loomis' pamphlet may be obtained through the Board of Education and Publication, Northern Baptist Convention, 1703 Chestnut St., Philadelphia 3, Pa.

Scottish pride and interest in the drama was recently stirred by the revival of a sixteenth-century play, *Satire on the Three Estates*, by Sir David Lindsay. It was produced at the recent Edinburgh Festival and drew crowded audiences throughout a fortnight.

Uppsala University in Uppsala, Sweden, has invited the Amherst College Masquers to perform two American plays at four Swedish universities during the fall and spring semesters of this year. If the invitation can be postponed until July, Professor F. Curtis Canfield, director of the college's Kirby Theater, reports that the Masquers would be much interested in accepting the invitation. They would play at the universities of Gothenberg, Lund, Stockholm, and Uppsala. We shall follow their choice of plays with immense interest.

The Department of Drama of Yale University reports its largest enrollment to date. One hundred and sixty-one students from thirty-seven states and ten foreign countries have come trooping to New Haven in quest of this notable course of instruction. All the best should be expected!

—Marion Wefer

BOOKS

Last Chance edited by Clara Urquhart, Beacon Press, \$2.50. Take eleven hot questions dealing with the issues which will determine whether the world has peace or war, and let loose upon these questions twenty-six of the informed minds of this generation and you have a small idea of what a good book this is. Pearl Buck, Emil Brunner, Bertrand Russell, Kagawa and Dos Passos are a few of the people who have expressed themselves on the issues of the day. Questions are like these: Is it possible for the United States and Russia to live peacefully in the same world? How can propaganda misuse be stopped? What is your meaning of "democracy"? What solutions are there to overpopulation? The answers are usually brief and to the point, and provide a handy reference to modern thinking on the most modern of problems—how to keep on living.

Voices of Liberalism: II, Beacon Press, \$2.50. The second volume of statements by leaders in the field

of religious liberalism merits reading and thought from those who wish to know where "liberalism" stands today. Writers include Einstein, flame-thrower A. Powell Davies of All Souls' Church, Washington, D.C., and Winfred Overholser, president of the American Psychiatric Association. Of course, you won't agree with all they say.

Mahatma Gandhi, An Interpretation by E. Stanley Jones, Abingdon-Cokesbury, \$2. Dr. Jones arrived in Delhi seventy-five minutes before Gandhi was killed. But this is not a requiem for Gandhi, but a critical evaluation of the man by one of the foremost Christians of this century. As one who knew him well, disagreed violently sometimes, and had an abiding affection and respect for him, Dr. Jones' views are fascinating reading.

Psychiatry and Religion edited by Joshua Loth Liebman, Beacon Press, \$3. The late great preacher and counselor and author of *Peace of Mind* has written an introduction to these addresses given at Temple Israel's Institute of Religion and Psychiatry in Boston. Authors range from the Federal Council's Seward Hiltner to Albert Deutsch, hard-hitting columnist for the *New York Star*.

Music Section of the World's Great Madonnas by Maus and Fielding, Harper, \$1.50. This is a separately bound section of the larger volume for use as a song-book, containing sixty-two carols and folk songs.

Education for Life by John O. Gross, Abingdon-Cokesbury, \$2.25 (to be reviewed later).

The Changing Scene in China by Gilbert Baker, Friendship, \$1.

Clouds of Thoughts by Lucette M. Prichard, Smith, \$2.

Two slender volumes of verse by Joseph Joel Keith are *The Hearth Lit*, \$2, and *Always the Need*, \$2, Dierkes Press.

—Don A. Bundy

MOVIES

Two exceptional movies are *The Louisiana Story* and *The Boy with Green Hair*. *The Story*, both exquisite and awe inspiring, tells with simplicity how the incursion of a powerful machine to wrest from a peaceful Louisiana swamp its hidden oil treasure affects a "Cajun" boy. The boy's world of enchantment is explored in all its primitive

beauty, and it is through him that the monstrous derrick is approached at first with fear and wonder and finally with understanding. Joseph Boudreau, a bayou country boy, plays this part with natural charm and ability. Thomson's music makes good use of folk tunes to enliven a score of pastoral beauty in which the clanging of the machine brings a discordant note which eventually creates a symphony under the baton of Eugene Ormandy and the performance of members of the Philadelphia Orchestra.

The Boy with Green Hair, a fantasy using a child as its protagonist (Dean Stockwell) and his grandfather (Pat O'Brien) as an understanding philosopher, is quite pointed in its implication that to be different is not a crime, the burden being mainly on those who oppose diversity and their ability to adjust themselves to it. It is a story with a lesson but no preachment, well acted and entertaining.

In *The Red Shoes*, the story by Hans Christian Andersen is elaborated upon to furnish the driving motive in the careers of a beautiful ballet dancer, the musical composer she marries, and the evil genius in their lives, a famous impresario who considers any personal affair a serious infraction to his autocratic rule of the ballet. *Hills of Home*, listed as one of "Lassie's" greatest triumphs, is an excellent portrayal of the practice of medicine by Edmund Gwenn as the doctor, Donald Crisp as his friend, and Tom Drake as a young man inspired to follow in the doctor's footsteps. *Monsieur Vincent*, winner of the 1948 *Grand Prix du Cinema Francais*, highest French film award, is a dramatic biography of Vincent de Paul, a priest who dared all to minister to the poor, demonstrating that charity should be given in Christian love. *A Song Is Born* will have an appeal for those who like modern popular music. It concerns a group of professors who, on the eve of completing a music encyclopedia, discovers jazz. *Sealed Verdict*, a war criminal trial of Nazi officials, brings out, on the part of the American Army lawyer (Ray Milland), the desire to deal fairly with a prosecuted German officer and to rely only on facts for proof of guilt. Searching for these facts brings into play many of the problems our occupation forces have to face.

—Protestant Motion Picture Council

CONTRIBUTORS

Marilou Taggart is a junior at Denison University where she is a citizenship major. The material for her article comes out of experience in her home town of Benton Harbor, Michigan.

Gunnar Myrdal is now executive secretary of the Economic Commission for Europe of the UN. His office is in Geneva. His article tells of the study he made which eventuated in *An American Dilemma*. It was a speech given last June before the "Committee of 100," and is presented here by permission of the author in a revised form from the one that appeared in *The Crisis*.

Maxwell H. Goldberg is a professor of English at the University of Massachusetts.

John D. Engle, Jr., is an undergraduate at the University of Kentucky. He has had more than 150 poems published in various magazines.

Gloria M. Wysner is secretary of the Committee on Work Among Moslems as well as secretary of the Committee on Missionary Personnel of the Foreign Missions Conference. She was a missionary in North Africa from 1927 to 1939.

Harry C. Spencer is taking a leading part in the new Audio-Visual Commission of The Methodist Church.

Herbert Hackett is a contributing editor to *motive* and at the present time is on the staff of the English Department at Michigan State.

Robert Wood Johnson is chairman of the board of Johnson and Johnson. He was vice-chairman of the War Production Board and chairman of the Smaller War Plants Corporation.

Herman Will, Jr., has been reappointed administrative assistant of the Commission on World Peace of The Methodist Church.

Don A. Bundy steps out of his department editorship to give special emphasis to an unusual book. He has been editor of our book department since 1946.

Charles F. Kraft continues his series of articles on the prophets. He is a member of the faculty of Garrett Biblical Institute.

J. Wendell Walton is associate secretary of the YMCA at the University of Illinois. He was on General Patton's staff and worked on the planning of the invasion. He was in the European Theater for nearly three years. He is a Colonel in the Reserves of the US Army.

B. D. Napier is chaplain and head of the Department of Religion at the University of Georgia. He was born in China, did his graduate work at Yale and is a popular speaker before student groups in the South.

Robert H. Ayers is state student secretary of the South Carolina Baptist Student Union.

Harvey D. Seifert's article is part of the second chapter of his book on fellowship groups which will be published this spring.

Inez Elliott Andersen has had poetry and articles in a very large number of publications. She lives in Memphis and was a former teacher in Birmingham, Alabama.

ARTISTS

Robert Hodgell's latest achievement is a series of striking designs for Christmas cards. Richmond Barthe is a sculptor whose works are exhibited in the principal museums of this country and abroad. He has been honored by the American Academy of Arts and Letters and also for his work in interracial justice. He did the bust of Booker T. Washington for the Hall of Fame in New York University.

Laura Wheeler Waring and Betsy Graves Reyneau are two well-known portrait painters whose work is represented by the group of distinguished Negroes on page 17.

Vernon Bobbitt is associate professor of art at Albion College. He is a graduate of Denison and the University of Iowa.

Max Kalish is represented in the National Gallery of Arts in Washington, the Cleveland Museum of Art, and various other collections in this country. His "Man of Steel," "Torso," "Lincoln of Gettysburg" and "The Christ" are some of his better-known works.

Ben-Zion was kind enough to give us the prints of his striking series of paintings of the prophets. We regret extremely that we cannot give color reproductions to show the richness that is fundamental in the original paintings.

COVER ARTIST



From his Ozarkian background, Howard Hitchcock moved to Chehalis, Washington. After a term of thirteen months' training to be a radio technician, Howard felt that his artistic tastes and hobbies were stronger than his professional interests. The natural result was that as an undergraduate at the College of Puget Sound he has been an art major. He looks forward to teaching art in college because he is primarily concerned with the relation of art and religion. *motive* readers will remember his interesting sketches made in Mexico this last summer which we printed in the November issue. We hope that from cover to cover we shall also have Howard's work on the inside of future issues.