

Modern Moloch on the Loose

A hundred and thirty years ago a famous book was published, called Frankenstein. It was the story of a man who made a monster in his own image, and breathed into it the breath of life, but could not give it a soul. As a consequence, this creature which he had manufactured killed his dearest and best, and drove him to a miserable end.

THAT STORY WAS PROPHETIC of what is happening today. The machine, which is of man's own making, has got beyond his power of control: it has become his god, and is leading him to destruction. For surely that by which a man allows his life to be shaped, controlled and directed, is his god, whether he knows it or not; and the machine has become so monstrously possessive of man's social and industrial life that not only is it impossible for him to do without it, but he cannot resist its encroachments. Even though it threatens him with imminent destruction, he cannot do away with it.

Take only the latest instance: having discovered the atom bomb, while engaged in a war in which we had steadily abandoned, one after another, the long-established rules of war hitherto accepted by civilized nations, we could not avoid making atrocious use of it in bombing to extinction two cities of a country which was already preparing to surrender: with the result that we are now living in a haunted world, powerless to lay the ghost of that crime against humanity.

It is not merely political power—against the corrupting influence of which we have long been warned—it is material, machine-made power which now holds us in its grip, and which has become the omnipotent ruler of nations.

"Rock of ages, cleft for me, let me hide myself in thee" has now, in the splitting of the atom, received a new interpretation; and we cling to it parasitically, as possibly our only means of salvation from total destruction, if, with time favoring us, we have the luck to embark on World War III before our opponent has tumbled into it. If he *has*, then we all go down together, and civilization, as we have increasingly misshaped it during the last four decades, will make a final catastrophic, and perhaps also a desirable, disappearance.

The justification for that war of possible extinction we have recently been told on high authority, will be that it shall secure the survival of the "free society" which, by the political device of counting noses, and allowing for an alternating government of the "in's" and the "out's," has now become the only true and practical representative of Christianity upon earth!

But can that "free society" be either free or Christian if it is bound down by the worship of a false god? And the god of the machine has so deadened the social conscience, and deprived us of so many of the values of wholesome communal living, that it is really an open question whether, not the *saving*, but the wiping-out of our present mechanized civilization would not be the most direct way to the establishment of God's kingdom on earth.

How the god of the machine has fatally deadened the social conscience has been one outstanding instance increasingly emphasized since the beginning of the present century. It was then, with the invention of the motor car, that we let death loose upon the roads, and reconciled ourselves to an annual casualty list which frequently is as large as that of any of the wars we had waged previous to World War I—with *this* difference, that a large proportion of the casualties were old people and young children. And to this day, the conscience of the nation has not been horrified by this holocaust which we

have presented year by year to the god of the machine. What began as a sporting luxury for the few and the well to do has become a necessity, and in the accelerating clutch of its death-dealing propensities, we are helpless! And in spite of the heaven-sent device of securing social freedom by an alternating accession to power of opposing parties, we have no party which has the conscience and the determination to abolish by means of safeguarding restrictions those deaths upon the road.

Our service to the god of the machine holds us in its bondage; and the deaths of scores upon scores of young children—temporarily diminished by the basic petrol cut—will still go on. And that being so, is it not sheer babble to claim that we are, in any social or political sense, either a Christian or a free society while we continue to accept with callous consciences that most unchristian sacrifice to Moloch—the modern Moloch—the god of the machine?

—Laurence Housman

"You do not love men; you love only your ideals," says the Leader, impersonated by Charles Boyer, in Jean-Paul Sartre's play, *Red Gloves*. The words are spoken to a young revolutionary whose mission it is to kill the Leader. His ruthless loyalty to his "ideal" gives him an intensity and a driving force that are astonishingly effective. Yet his passion though fervent is cold, his idealism though constantly verbal and high sounding is lacking in human warmth and understanding. His ideals are fixations rather than inspirations. He is intellectually on fire and humanly frozen at the same time.

Jesus, on the other hand, loved men. They were never mere instruments to carry out the ideals of any superimposed will. If they rose to their destined stature, they might be the seekers after the will of God whose characteristics are love, truth and beauty. If they lived these attributes of God and sought to make them real in their lives, they were of great worth in building the blessed society, the Kingdom of God, the heaven for which all men yearn. Yet Jesus also recognized man as a freewill agent, a creature subject to myriad temptations. Above all, he saw the life of man as a growth process which would probably not arrive at final achievement in any fourscore years. Man alone was man in emergence, man becoming, man retrogressing and progressing.

Jesus loved men. His life and death are a testimony not to a love of impersonal and detached ideals, but to human beings who are children of a common father with a common destiny. Because he loved men he became the great historical figure that he is. Other men have loved ideals as wonderful as those enunciated by Jesus. Other men, perhaps, have had greater minds, but no one has ever had a greater unselfish love for all men.

This kind of love for men which is given freely, without thought of return and with no expectation even of appreciation, is of the quality that makes Jesus pre-eminent among men, that gives his way of life the validity that it has had throughout modern times. In a world full of greed, selfishness and hatred, this kind of love alone will save humanity.

In the Lenten period our world needs to think on love like this. It must be the center of our meditations now, so that we can understand its meaning and appreciate its consequences. It is love that will not lead necessarily to fame or to fortune as the world knows these. But it will lead to inner peace and security, to fortitude and harmony that can take agony, suffering and even death. It is likely to lead not to pinnacles of importance but to gardens of Gethsemans and eventually to Calvaries. For this love of men is a confounding love to selfish men, it is irrefutable to those who build a bargain in their caring, it is devastating to the little, measly men who seek constantly to inflate their egos in their petty living of false importance.

To celebrate this Lenten time, we must resurrect a love for men that is all-embracing, all-compelling. *We must love men.*

—H. A. E.
motive

My Years in a Diversity

ought to be a footnote on many a college diploma.
The university's "neutrality" about fundamentals of life is juvenile idolatry.
A dynamic tension between it and society is needed.

JOHN COLEMAN

IN HOLLAND, long before the war, a small Student Christian Movement group had discussed the question, "What, from the Christian point of view, is the purpose of the university?" but the discussion aroused no widespread interest. The prewar Dutch student, much like the average student, was quite unaware that the university had or should have a purpose. Such questions could be left to the highly respected professors. However, the advent of the Nazis in Holland had two effects. Among the first things the Nazis did was to attempt to take control of the universities. This heightened the sense of self-importance of the students. Also the failure of the professors—except at Leiden—to put up any effective resistance, until forced to do so by the undergraduates, completely shattered the prestige of the staff.

Then began one of the most glorious pages in the history of the university. Student resistance was so stubborn that the Nazis were forced to close the Dutch universities. About half of the students were sent to labor camps in Germany; the rest disappeared, living "illegally," moving from place to place without identification cards, without ration books. Among these students, there sprang up a widespread and vigorous discussion on the basis of the university. Why was it so important in the eyes of the Nazis? Why had it been betrayed by its senior members? Why had there been so many divisions in it? How was it to be rebuilt after liberation?

An illegal monthly publication encouraged discussion, out of which came two clear opinions. First, the Dutch university of the past had been too exclusively concerned with intellectual and professional matters. Henceforth it must insure that its members will be "responsible bearers of spiritual values." Second, students and faculty had been too much dominated by the philosophy of individualism. The university must become a truly organic community—a *civitas academica*.

Most of the thinking has centered around three points:

1. Society influences the university.

A few years ago, in response to a questionnaire in an Irish university, 80 per cent of those who answered said that their chief purpose in coming to the university was to prepare themselves to earn more money. A Christian cannot fail to recognize and deplore the fact that the vast majority of students come from the higher economic strata of society.

The Christian who is involved in the interesting and exciting life of a university should be aware constantly of the possible effect of the above two factors in molding his character and attitudes. The first one means that he will be subject continuously to an unconscious pressure to measure success in terms of bourgeois values—high income and security. The second means that the student is involved in a tissue of lies which seeks to justify the *status quo* and hide the truth of social reality. There are absolutely no limits to group self-deception. This Europe has experienced recently in the fanatical myth of Nazi superiority. All social groups are subject to this same danger, and especially so are privileged groups such as students.

In addition, the question of the freedom of the university itself arises—or, as I would prefer to put it, of the need for a dynamic tension between the university and society. Sometimes those who plead for freedom seem to be asking for a totally irresponsible university. The true university should be neither a servile slave doing whatever the government wants it to do, nor an institution so entranced with its freedom that it has no concern for the immediate problems and needs of society. It must have sufficient independence to be able to enshrine values so far advanced over those of ordinary society as to be a judgment on society. At the same time, it must supply teachers and technicians who can be effective in society despite all the crudities of the real world.

2. *Civitas academica*.

This Latin term was intended by Dutch students to sound a battle call against rugged individualism. The peculiar form which individualism has taken in Europe has, of course, resulted from definite his-

torical factors. I think the following are the chief three: the emphasis of the Renaissance that man is self-sufficient and the measure of all things, the insistence of the reformers on individual responsibility before God, and the development of free economic activity which puts a premium on individual initiative.

Clearly, individual initiative and a sense of personal responsibility before God are primary Christian virtues. Can there be such a thing as "excessive individualism"? Yes, indeed! Individual self-assertion before men is a definite fault. The cross, the Christian affirmation that God is love, implies that, in their relation to their fellow men, Christians must continually seek to serve and provide a witness to the world of the meaning of that true community in which all men "live together in harmony with the same feelings of love, with one heart and one soul, never acting for private ends or for vanity, but each man considering the other better than himself . . . treating one another with the same spirit as we have experienced in Christ." (Philippians 2:3-5.)

The Christian student, then, will try to make the university a true community in which each student seeks to help his fellows. Study for a Christian student is not a race with "every man for himself and the devil take the hindmost," but is a common search for truth, which is important in living more nearly in conformity to God's will. He will regard his professors as fellow members of a community in which each has a responsibility for the quality of the total communal life. He will seek to overcome his own natural reserve and help other students to overcome theirs, so they can experience that real personal encounter from which alone true friendships can be formed, and in which alone the Christian meaning of "love"—the sharing of one another's deepest burdens, hopes and insights—can be realized. Herein lies the greatest specific contribution of the Christian to the *civitas*.

3. Ideological basis.

For several years now the British Stu-

dent Christian Movement has had a commission, consisting chiefly of Christian professors, which has been studying the responsibility of a Christian student or of a professor in the modern university. Much of their discussion has centered around a book by Arnold Nash, entitled *The University and the Modern World*. Although somewhat oversimplified, his main point may be stated as follows: On the whole, western universities, instead of being neutral with regard to religion as most of them claim to be, in fact propagate, usually unconsciously, a faith in what Nash calls "liberal rationalism." By this he means, roughly, a belief in the perfectibility of man and in inevitable progress coupled with a worship of science. The British commission largely agrees with this thesis, although it hesitates to give a name to the implicit faith of the university, and recognizes that some of the implicit assumptions of university teachers, even of those who are professing Christians, are actually contradictory to Christianity. Since they are never made explicit, the unwitting student absorbs them unconsciously, and then one day wakes up to find to his surprise that he is no longer Christian.

A simple but important instance of this

sort of thing is that of the engineering student who spends so much of his time learning how to manipulate matter that the sheer weight of the hours spent considering only one aspect of life leads him to act as though there is nothing in life other than reinforced concrete, differential equations and high-frequency circuits. Similarly, the constant tendency of the medical student to view man as a somewhat complicated biochemical machine has the same effect on him. All these factors finally add up to the unconscious formation of a personality which is sensitive to only a small fraction of reality and which has accepted definite moral and ethical convictions which may or may not be compatible with Christianity.

What can the Christian student do about it? When he becomes aware that there is a problem to be faced here, he has taken a considerable step toward solving it. He must recognize that it is impossible not to be subject to all kinds of influences, but he should try to make an explicit criticism of them in the light of Christianity. He should seek to guide his life into an ever deepening experience and understanding of Christianity. But especially he should turn for support, insight and objectivity to a group of Chris-

tian fellow students. Perhaps it will be in a study circle of the S.C.M. that he will seek a just perception of his responsibilities to society, experience of the true *civitas* engaged in a common search for demanding truth, and a deeper apprehension of the meaning of his faith.

The truly Christian student conceives his period in the university as an opportunity given him by God to deepen his understanding of God's will and mode of activity. He seeks to follow St. Paul's injunctions, ". . . by your new attitude of mind be transformed so that you can find out what God's will is" (Rom. 12: 2), and ". . . you must not be children mentally. In evil be babies, but mentally be mature" (I Cor. 14:20). He is active in projects which will deepen the quality of university life; so that all students will be forced to face the fundamental questions of individual and corporate life.

There is no area of our life into which God's "Where art thou?" does not penetrate. Only when groups of students and faculties in every university and college in the world take God's question seriously, attempting together to discover and fulfill the true purpose of higher education, will there appear in the present *diversity* a real *university* capable of guiding society according to God's design.

SPROUTS

More than new grass
and new leaf sprout.
This is a time
for looking out,

beyond workbench,
on walk from school.
This is the time
to heed the rule,

to search inside.
Now having found
a thing new, green,
rise from the ground,

something inside us
rises too.
Remembering
how each child grew,

let us believe
only what's out
is wholly free—
a man, a sprout

rising in growth.
Prepare the seed—
the thought, the food—
for the world's need.

—Joseph Joel Keith

Free but Enslaved

If one isn't bound by one thing, it seems to be another.

Even good morals, ethics and religious rites can be more of a slavery than "sin."

What is emancipation for those who have mastered the art of life?

HUSTON SMITH

Dear John,

So you didn't like my eulogy on discipline! Of the many provocative thoughts in your letter, this stands out. I am not sure that there is a real difference between us on this point, but the issue needs clarifying, for as it stands we seem to be at loggerheads.

I don't recall how much of a "eulogy" I gave discipline in my letter. I do remember saying that one of the points on which I most respected the great saints was their seemingly unlimited capacity for self-discipline. To this you countered with a remarkable paragraph, which I am going to quote because I want to use it as a target for rebuttal. You write:

Religion has been too much occupied with moralisms and has suffered accordingly. Look at the negative, curbing, I might almost say carping tone with which it speaks in most pulpits of our day. How many men and women there must be for whom religion stands as little more than a synonym for "no." This partnership with repression has got to be broken if religion is not to go down with the dragging steps of frustrated moralists—and I must say that your eulogy on discipline doesn't seem to me to be hastening the emancipation. You can keep your religion of forced marches and regimented schedules; for my part I intend to tune my worship to wave lengths of freedom and spontaneity. Rejecting inhibitions as foundations, I shall seek to build a religion which above all is undull—a religion which is closer to art than to ethics, and nearer to beauty than to discipline.

This is great stuff, and if you think I am opposed to the spirit of what you are saying, you are wrong. I positively squealed with delight at your exuberant affirmation of spontaneity and rejection of repression. Even your champing at the bit of discipline makes sense—up to a point. I hope it won't take the edge off your enthusiasm if I hint that you are very close to the main stream of orthodoxy in this matter. Saint Paul found life lived under the control of law a curse.

Saint Augustine was contemptuous of attempts to regulate life by meticulous prescription: Love God, he said, and do what you like. Luther despaired of attaining the religious goal by living up to a prescribed code of ethics; in the last resort he thought spontaneous faith the only answer. Similarly Sri Ramakrishna, a Hindu saint of the last century, exalts those who no longer need to follow any religious observances. I know of no more persuasive invitations to freedom than those in the writings of these men. You stand in a great tradition!

THE one thing I miss in your statement is an explanation of how this freedom is to be reached. Obviously we are not born with it. Nor is it to be had for the asking. Your own confession that this religion of freedom you describe is one you are seeking rather than one you have attained seems to imply a recognition that some steps toward its realization are necessary. What do you propose these shall be? If there is any difference between us, it is here. I see discipline as the only means toward freedom; apparently you do not.

If you think I hold any brief for discipline in itself, you are mistaken. I dislike it as thoroughly as you do. If, then, I could be convinced that men and women actually are living this life of freedom you so eloquently advocate, I would drop all thought of discipline at once. As it is, I find that almost to a man we are slaves. Ambition, pride, greed, fear, jealousy, bigotry, self-interest—how these passions hold the whip over us. It is not from the outside but from the inside that we are bound. As Paul put it in his (so-called) Second Letter to the Corinthians: "You are not restricted by us, but you are restricted in your own affections."

What, may I ask, do you propose as an answer to this situation? A piece of statuary by a French sculptor, whose name I forget, presents two strong wrestlers locked in combat. Underneath is the caption: *Je sens deux hommes en moi*. Faced with this situation there appear to be only two options: lie down and let the rebel of one's lower nature take over, or else bring the rascal under control. I know no way to do the latter save

through long and tedious discipline.

I have the impression that you look on discipline as something imposed from the outside. You can see from what I have said that I don't. To me it is basically a technique of self-creation; a process whereby *we* bring *ourselves* in line. Acceptance of discipline is a proof of strength rather than weakness, for it shows that one's better self, if not in complete command, is not going to knuckle under without a fight at being pushed around by impulses of the moment.

Total absence of discipline implies one of two things: either one's life is already fully oriented to the good; or else one's baser nature, in which lethargy is a primary factor, is in control. If we admit the first is our goal, how can the key of discipline be discarded until its gate is unlocked?

IN a way this impatience you show toward discipline of the spirit comes as something of a surprise, for you yourself are not a drifter. More than once I've seen you turn down a show with the gang and return to your books, when I knew very well you would have liked to go. You have a clear sense that without discipline, distinction in your college work is impossible. What, then, are your grounds for assuming that high achievement in the art of living can be had without it?

Pianists will practice tedious finger exercises by the hour in order to play Mozart better. Girls push themselves away from lush desserts and go through grueling contortions for the sake of their figures. Golfers work for months perfecting a particular stroke. And again I ask: have we a right to expect that the art of life is easier than these things?

I wish I could follow up some of your other ideas, but this obviously is enough for now. Besides, I've got some other things that must be done before I go to bed—discipline, get it? Just remember one thing: there is no difference between us in objective—my goal is freedom too. But as I see it, the path to freedom leads through discipline. Is there any other way?

As ever,

Huston



SEXE, TOUJOURS, SEXE

ROBERT HODGELL
motive

How To Be a Christian Plumber

Success, as it is commonly but mistakenly thought of, is often a heartbreaking fetish.
What a pity that student after student and generation after generation
have failed to learn how to make their occupations count for something.

ERNEST THOMPSON

THE DECISION to make a life count for something makes an understanding of vocation imperative. *Vocatio*, which means a bidding, a calling, an invitation, a summons, is the correct interpretation of vocation. The best meaning for the word has been lost when we confine it to a job, position, profession or occupation. It has a much larger and finer meaning when it is related to God's purpose for man and the world. Men are called upon to give themselves to a vocation first; after that, they can choose their professions or occupations.

A vocational decision should be made at one time for all of life. It is the decision to answer a call. Because of human weaknesses, it may need to be strengthened from time to time, but it is not something which needs to be reviewed annually to test its wisdom and effectiveness. This decision is actually the result of a covenant between a man and God. Professions and occupations may come and go, but not vocation. An occupation or profession, rather than a vocation, should be countered with avocation. A vocation may include a call to any kind of work—provided that it is done for the common good and in answer to the will of God. A call to this kind of work is in reality communication with God. Vocation implies a willingness to serve God, no matter what the costs, without reservations. It means the giving of all one possesses to accomplish what God wants done through man. A product of vocation is the discovery that work done in the spirit of service is the rarest and most satisfying communion with God.

All of life should be made sacred and the priesthood should be of all believers. Ideally there should be no separation between clergy and laymen. In the early church all members assumed the same responsibility for the perpetuation and the spread of the influence of the group. There were no passive or spectator members. (No one person was paid a salary to free him from the necessity of making a living in order that he might have the time to visit ailing members in the hospital.) If Christians have been close to the religion of Jesus, they have not been content to balconize life, being a spectator has been anathema to them; witnessing

in an arena has been the sincere and desirable act.

Furthermore, the ideas of "part-time Christian service" and "full-time Christian service," we hope, are gone forever. The hollowness and the limitations of these categories have finally been admitted. If everything in the world could be considered sacred, if all occupations could serve people and needs, if assuming a vocation automatically could make one a member of the priesthood of believers, then there would be no limit to one's service. For the person who chooses to live religiously, life cannot be separated into the secular and the sacred. Life must be of one piece. Sacredness can and should pervade all of life. Every moment of every day of every year is Christian service. There is no separation between the religious life and the daily life. The service may be that of a nurse in the jungles of the Belgian Congo, or it may be the lady in charge of the circulation desk in the children's department of the Carnegie library. If we are to take our Christian gospel seriously, part-time and full-time Christian service will be displaced by the concept and actuality of the Christian teacher, Christian mother, Christian psychologist, Christian nurse or Christian physicist.

H. H. Farmer, in his book, *The Revelation in Christ and the Christian's Vocation*, says, "The following propositions are fundamental and generally accepted by evangelical Christians as basic to any discussion of the Christian's vocation; namely, that God is love; that the full and final revelation of the fact that God's love and the way of his working have been given to men in Jesus Christ; that the revelation of the divine love in Christ gives us the standard of human relationships, a standard which men were originally created to achieve; and that it is the calling and privilege of the Christian disciple, in so far as he is truly a reconciled and forgiven person, to have increasingly, in all his dealings with persons, what it is not possible for unreconciled man to have; namely, the mind of Christ."

Putting God at the center of one's being demands God's presence in one's daily work. But this is a limitation upon the demands of God. God does not want

just a man's daily work. He wants the whole of a man—all of him. Time and energy, minds and hearts, wills and spirits, hands and feet—God wants all. " whatsoever ye do, do all to the glory of God." God summons us to serve him and therefore to serve his world. Service means giving extravagantly of one's self, being free for others, being in the truest sense a caretaker of God's creation and creatures. This is the true meaning of vocation.

THE belief that God is at work in the world, still creating in order that more abundant life may be brought to man, suggests that one may realize his vocation through any number of occupations. The test for the vocational worth of occupations is clear; it must meet the needs of people; it must construct understanding and fellowship; it must provide for the most complete utilization of the individual's interests and aptitudes. An occupation can fulfill vocation to the extent that it meets these tests. It may be demonstrated in a teacher's help to a mentally retarded child; a bus driver's transporting people to their jobs day after day; an architect's planning a house; a policeman's giving street information to a stranger. All occupations meeting genuine needs may be so motivated and oriented that they become vocations in the true meaning of the word. The standards of service and the ethical action involved determine the quality of occupation. It is not the occupation, as such, which determines the worth of a vocation. The test of its worth is of another nature: Does the contractor build a bridge which will endure years of rushing waters, or does he economize on his construction elements and labor in order to net him more profit? Does the medical physician use his skill for his personal advantage or for the curing of disease and the relief from suffering of those persons most in need? Does the minister flout popularity, salary, comfort, "getting up in the church," in order to take a parish where he can do the most good? Does a chemist search for a successor to Bubbloons or for a much needed drug? Does the painter do commissioned works for the Standard Oil Company or paint what he wants to

paint? Does security displace integrity?

The monastic ideal of the medieval church held up the lives of the celibate clergy and the religious as more pleasing to God than the lives of the people who were doing the commonplace work in the world. Luther, Calvin and some of their followers changed this. They succeeded in placing new value upon everyday work. The change brought back the adoration of God to a central place, and work became inseparable from worship. If a life, even though it be a monastic one, separates a person from people and needs, it ceases to be a vocation of the highest quality. It may degenerate into a pernicious escape from reality.

MANY of us get professional training (especially learned, skillful, expert) because we want to work as efficiently as possible. We need professions and professionally trained people. We need a few people working professionally in religion. (Everybody can't become learned, skillful and an expert in Hebrew, Greek, ethics, theology, philosophy, textual and literary criticism, archeology, education.) The danger comes in the religious profession when it becomes a thing in itself, displacing vocation so that the professional person is invariably the one who says grace, presides at weddings and funerals, and is given the responsibility for helping people who are in particular need. When the professional ousts the vocational responsibility and privilege of those people with whom he lives and works, harm has been done. Spectatorship has replaced participation.

It should be made clear that Christian vocation is not necessarily discoverable in church occupations. It so happens that many people hold church occupations who have no understanding of what is meant by Christian vocation. Church occupations are those jobs which religious institutions and organizations provide.

They may be secretarial, educational, musical, janitorial, etc. They may or may not be Christian vocation. Whether they are or are not depends upon their motivation and orientation, their center, and their ministering to people and needs.

The missionary doctor, nurse, laboratory technician, teacher or engineer, may be a skilled and expert person. He may be a professional working in a religious institution or organization. Yet he, too, may be withholding himself from a Christian vocation. Here the test is as before. If the doctor's primary concern is for his own reputation, and he delights merely in the equipment and modernness of his hospital, if the teacher is primarily enchanted with the excitement of having some English learned in only two weeks so that the job will be easier, we may see potentially fine professions divorced from vocations. The doctor and the teacher must be concerned *first* about people and then about their professions. People must also take precedence over causes.

The quality of profession and occupation is what is really important. The day's work is the main stream of the lives of most men and women. It should not be necessary, therefore, to stress the greater importance of vocation. Vocation may overcome the human frailty in professions and occupations. Professions and occupations are likely to be insipid if they are taken out of the context of vocation. Our strength, needless to say, is not in our learning, skill or knowledge. It is in our willingness and ability to let God work through us. Vocation guides our acts into proving our Christian love and bespeaks a quality of living where professions and occupations may find themselves to be mute.

THE ultimate in Christian vocation is perfection. We have been called to be perfect as our Father in heaven is perfect, and perfection in our imitation

of God is our goal. However, in experiencing this pull toward perfection, we cannot ignore our finiteness, fallibility, sinfulness and perversity. We must think of our perfection in terms of our love for our neighbor, our fidelity to our abilities and opportunities, our refusal to compromise the will of God, rather than in our individual moral habits. We will not know total perfection in this life. Perhaps if we did, it would lead us to detrimental pride and righteousness. Our labors for perfection must be in Christian love rather than in law.

Christian vocation probably will not bring success in the popular meaning of that word. Christian vocation can, however, bring us another kind of success which is durable and lasting. Popular thinking about success makes much of superiority. The successful man is the one who does the job better than anybody else. He surpasses all of his co-workers in the job he tackles. He succeeds in making sales, getting the necessary money for the new building, thinking up the smartest advertising or merchandising gimmick. He is superior to anybody who happens along. He is above his co-workers and has a niche reserved for himself which he clings to. Success in a Christian vocation is not a mere matter of triumph over inferiority or failure. (There is an undeniable difference in our natural endowment.) Success in this sense is not a matter of topping or outdistancing others. *Instead it is making faithful use of whatever ability one possesses*, because *fidelity*, not *superiority*, is in reality the keystone of success. All men and women really giving themselves to vocation can succeed. Failures in life are those who do not use their abilities and opportunities in the promotion of the common good. The inferior people are those who pursue individual gain and fame. They are the ones who lack stature and will never know true success.

MOUNTAIN MUSIC

His bow is busy, but his feet are still.
The whining tremor of his melody
Contains an echo of the singing hill
Where he once hunted. I can almost see
Him climbing up that wooded hill at night,
His horn across his shoulder, and the glow
Of autumn fireflies and lantern light
To keep him company while hounds below
Strike up the orchestration of pursuit . . .
But now, he plays a painful, mourning note—
The bitterness that time cannot refute;
The memory of song lodged in a throat
That can no longer sing, and fiddle-talk
For feet that can no longer dance . . . or walk.

—John D. Engle, Jr.

Even Paul Caught the Idea

DEAR SIR AND BRETHREN:

Doubtless you will recall the invitation extended to me to come to Macedonia and help the people of that section. Will you pardon me for saying that I am somewhat surprised at your expecting a man of my standing in the church to consider seriously a call on the basis of such information.

There are a number of things I should like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Tarsus.

First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot consider that call.

There is another important item you overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I will receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today.

The day is past when we might expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field and to take a drop now and lose my gain in salary would be serious.

Nor can I afford to swap "dollar for dollar" as the saying goes among the Apostles. Kindly get your good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase in salary, and I am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I might have one of the choice positions in the church. For recommendations, write to the Rev. Simon Peter, D.D., of Jerusalem. I will say that I am a first-class mixer and especially good on argumentative preaching.

If I accept the call I must stipulate the privilege of a two-months' vacation with pay and the occasional making of a lecture tour.

My lecture on "Over the Wall in a Basket" is worth two drachmas in any man's money.

The grace of the Lord Jesus be with you. Amen.

PAUL



THE
FERVID
PAINTING
OF
RICHARD
FLORSHEIM

by Peter Pollack

Nothing lives. The maw of the burning vat has emptied the camp. Nothing remains but a torn cloth framed in the doorway to oblivion. This is the symbol of all that was left by the thousands who died—this and lowering skies. Would a realistic painting of Buchenwald or Dachau have stated more emphatically what the artist feels?

BECAUSE Richard Florsheim rarely titles his paintings, unless it be for some national exhibition which demands a title for its catalogue, he makes it difficult for his reviewers. The clues to his work are there, however, to be seen by the sensitive spectator who, like the music lover in Gustave Mahler's day, did not permit the absence of program notes to detract from his enjoyment of that great master's music.

In the paintings of Richard Florsheim, there is the avowed purpose of communication—intense, personal and powerfully emotional. His work does not depict the world observed through the eyes; rather, they are paintings of what he feels about his experiences and himself. Though the subjects are somewhat recognizable, his paintings are not pictures of barbed-wire enclosures, dead soldiers, ships at sea, but, rather, the portrayal of the excitement or hatred, fear or love, as they are felt and interpreted through his brains and bowels.

Florsheim, a highly trained and emotionally alive artist, excludes from his paintings all unnecessary or distracting stimuli to augment the significance of his intention. Unconcerned as to what will be the evaluation of the spectator or what the critic says, he is intent not so much on the problems of the craft as on the expression of the feeling inside him. For, inside him there is a propulsion, a theme, a way of working, to set down on canvas the violence and the poetry, the certainties and the doubtings, the big fears, frights and frustrations that beset him and our times. It is our day, its wars, the incredible sadism of the concentration camps, more horrible than anything the surrealists ever conceived, the political bickering, the vehement contrasts of society, the world's hunger for peace and what he feels about them—this is what Florsheim paints.

His works are endless aspects of a few



subjects and symbols. Invariably, there is a man, head thrust backward, empty sockets for eyes, neck and face in tension, mouth open, beseeching, "My God, why hast thou forsaken me?" This symbol is a composite portrait, self, father and contemporary man, portrayed not in self-pity but in astonishment. These paintings by Florsheim are like a religious quest of man's search for himself.

From canvas to canvas, this symbol of man recurs; and yet, it is different in each, just as are the barren stumps of trees, the free-standing walls in vast space and the wriggling things he has also created as personal symbols. For through these several recognizable themes, he expresses differing motives. The form and the use of a particular symbol are suggested by the mood he intends to convey. The fiery intensity of what he has to say is slashed on. Working on a canvas,

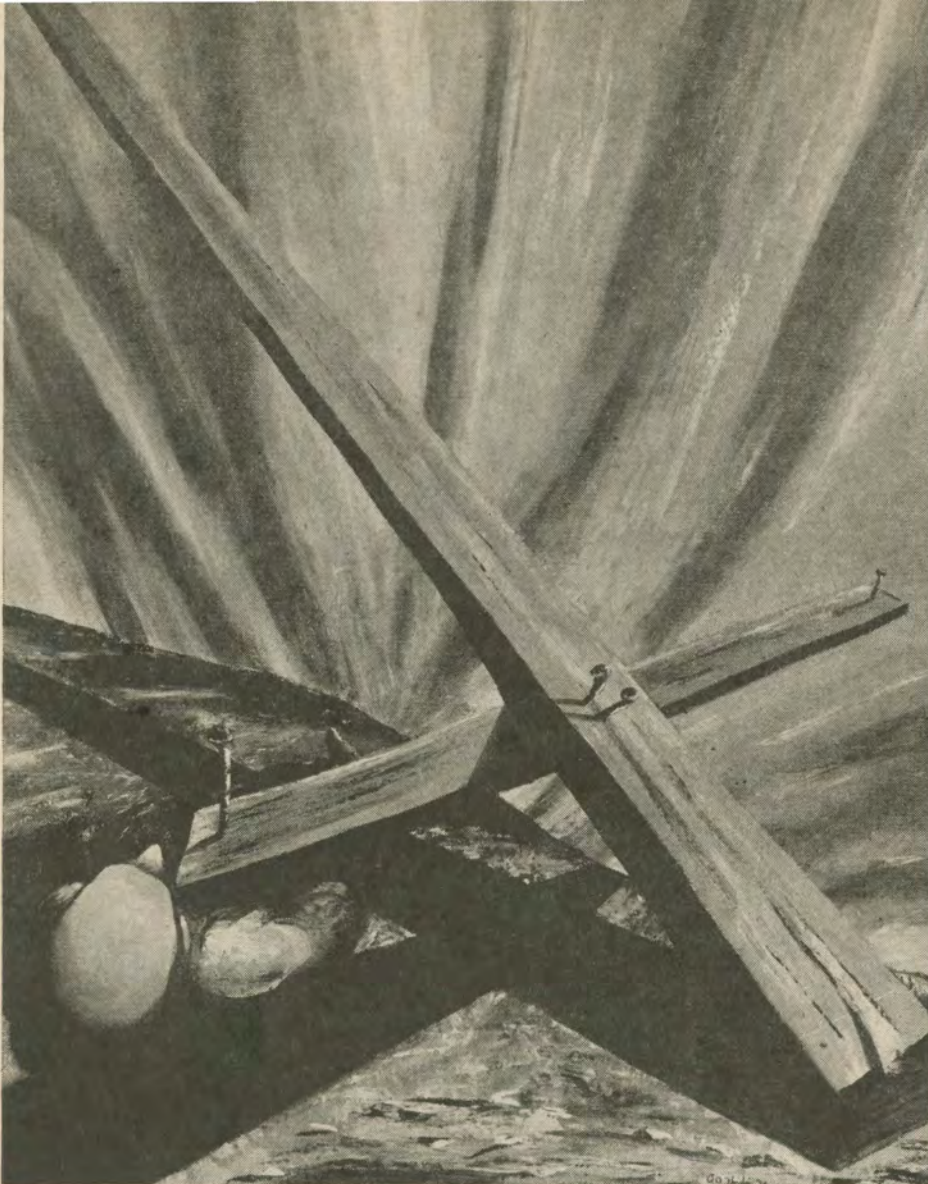


The colors shriek—deep oranges, dense blacks. The scene is simplified—nothing extraneous appears. Compositionally it's a painting of a cross—the cross sailors knew in convoys in the South Pacific and on the Murmansk run. Tankers blew and there was one split second when the scene registered itself indelibly on the mind; everything flew upward with the explosion. The navy was Florsheim's life for the three years of the war. He knew the men and the ships, and this painting is his memorial to them.

Florsheim will compose, consider color, exaggerate, simplify, distort or dramatize. He will let himself be guided by the rules but, as it is not his purpose to exhaust the mood nor depict it realistically, he stops when the idea is suggested.

In the deep scrutiny of self, painting is Florsheim's forgetfulness and his communication with his fellow man. Sensations that are untranslatable in words are to be found in his paintings. Though one may wish for a flash of humor to relieve the emotional bitterness, this kind of painting, derived through his acute sensibility, emphatically stated and completely realized, is Florsheim's forte.

(Joseph Luyber Galleries, New York, New York, handles Mr. Florsheim's work. *motive* is indebted to this gallery for the presentation of these reproductions.)



The cross was big for five years—bigger than it has ever been since Calvary. Millions carried it as it covered the skies, and so many fell under the load; but it stayed aloft—an instrument of torture . . . became a symbol of peace. One lone figure lies on the earth under an undriven spike, and the shadow of the cross spreads over the world. What tragic implications, the humanitarian, prostrate.

The never-ending struggle. Man against himself—locked in a grip of hatred and death. Two lonely figures in space, a simple, triangular design painted in bold colors, balanced light and dark areas, positive and negative contrasts.

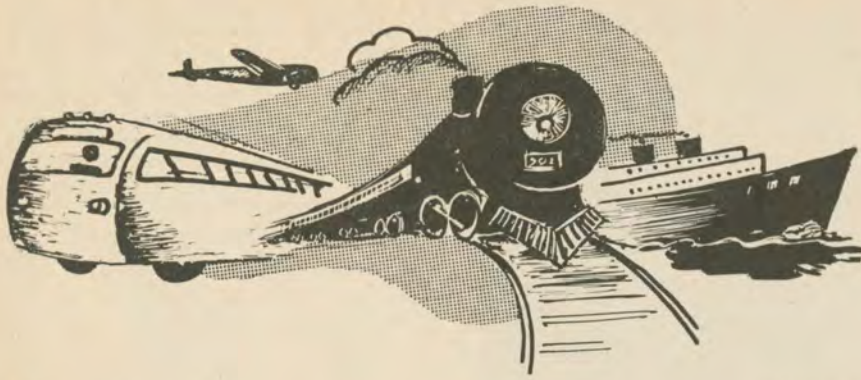




What does this blinded and bandage-swathed figure represent? Are those houses for habitation, barns for animals or pens for prisoners? There's fear in this picture—bestial, inhuman fear. The simplified diagonal composition and the inharmonious color express it vigorously. But its symbolism is so deeply personal that its communication is limited. The artist's intention, the individual idiom, can only have significance to spectators attuned to the emotion contained in the canvas.



The artists are now starting to find the words and symbols to describe the late holocaust. Realistic movies of starvation, the gas chamber and the concentration camp serve only to terrify. Barbed wire, sticks and two lonely people in an enclosure forcefully picture the dreadful concept of annihilation by a civilized state.



Go This

Caravans

Muskingum College, New Concord, Ohio. High school graduates between 18 and 25 years of age will have one week of training, four weeks of caravanning and two days roundup beginning June 9 and June 17. Student pays own transportation to and from New Concord, but all other expenses are paid. Registration is open until quotas of 32-37 for each week are filled. Write to Chester T. R. Yeates, 209 Ninth Street, Pittsburgh 22, Penna. (United Presbyterian)

Westmont College, Santa Barbara, California. High school graduates between 18 and 25 years of age will have one week of training, four weeks of caravanning and two days roundup, probably in June and July. Student pays own transportation to and from Santa Barbara, but all other expenses are paid. Registration is open until quota of 25 is filled. Write to John Humphrey, 4380 York Boulevard, Los Angeles 41, Calif. (United Presbyterian)

Caravans are planned for Florida, Mississippi, North Carolina, South Carolina, Texas and Virginia. Write to Director of Youth Work, Presbyterian Church, U.S.A., Box 1176, Richmond, Va.

Westminster Fellowship Caravans. College students and high school graduates will spend eight days in training and five weeks working with youth groups in local churches. Caravaner pays travel expenses to and from training center and a \$4 fee. Dates and locations of training centers: June 10-July 24, probably at Denton, Texas; June 10-July 24, probably at Spokane, Wash.; June 17-July 31, Bowling Green, Ohio; June 17-July 31, Dubuque, Iowa; June 17-July 31, San Anselmo, Calif.; June 24-August 7, Jenkintown, Penna. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Penna.

Christian Youth Fellowship. Students who are 18 years of age or who have finished high school will caravan between June 15 and August 1. Two centers are planned with quotas of 30 each. Student pays own expenses to and from center, but all other expenses are paid. Write to Lester G. McAllister, 222 South Downey Avenue, Indianapolis 7, Ind. (Disciples of Christ)

Twenty students, preferably juniors or seniors in college, are needed for two- or three-man teams in Vermont. Work will include running vacation schools, directing recreational activities, leading religious services and working with youth and children in rural areas. A modest salary, plus living and travel expenses to and from home or school, will be paid. Also needed are directors of vacation church schools. Write to Miss Cleo Duncan, Director of Summer Projects, Vermont Church Council, 189 South Winooski Avenue, Burlington, Vt.

Plans are under way for caravans in Europe. Write to Oliver Cummings, 1703 Chestnut Street, Philadelphia, Penna. (Northern Baptist Convention)

Ninety teams of four young people each—two boys, two girls—and a counselor will work for seven weeks in annual conferences of The Methodist Church. Caravaners must be under 24 years of age with at least two years of college. Ten days are spent at one of the following training centers: Lake Junaluska, N. C., June 13-23; Lycoming College, Williamsport, Penna., June 20-30; McMurry College, Abilene, Tex., June 13-23; San Francisco Theological Seminary, San Anselmo, Calif., June 14-23; Midwest (place to be announced), June 6-16. Cost: transportation to training center and back home from last church served. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tenn., before May 15.

Work Camps

Community service projects will be held in Gulfport, Miss., and in Mexico. Students must be 18 years of age or older. They will receive \$10 per month plus maintenance. Registration closes April 15. Write to Voluntary Service Section, Mennonite Central Committee, Akron, Penna.

Los Angeles, California. Twenty-five men and women of various racial backgrounds will live at the Spanish-American Institute, July 27-August 6. Directors are Mr. and Mrs. R. H. Silverthorn. Sponsors are Department of City Work of the Board of Missions and Church Extension, Los Angeles City Missionary Society and Methodist Student Movement. Campers will work with Mexicans, Negroes, Filipinos, Chinese, Japanese and Koreans in such institutions as Watts Mexican Church and Church of All Nations. Cost: \$25 plus transportation to and from Los Angeles.

Iowa. Twenty-five men and women will live at Simpson College, Indianola, Iowa, and take part in a rural work camp June 13-July 26. Training in rural sociology is desirable. Cost: \$5 plus transportation to and from Indianola. Sponsored by Department of Town and Country Work, Board of Missions and Church Extension and by the Methodist Student Movement.

Hillside, Kentucky (near Central City). Eight men and women students will work in a former mining community under the direction of Mr. and Mrs. Kenneth Williams of Cleveland, Miss., June 27-August 6. An old barn will be converted into a recreation center. Cost: transportation to and from Central City. Sponsored by Department of Town and Country Work, Woman's Division of Christian Service and Methodist Student Movement.

New York City. Twenty-five men and women, interracial

motive

Summer

where there is adventure, where in sharing your knowledge and experience, your time will be spent with purpose and meaning. If *motive's* directory does not list the summer activity you prefer, send ten cents to the International Commission on Youth Service Projects, 203 N. Wabash Avenue, Chicago 1, Ill., for the pamphlet, *Invest Your Summer*.

group, will live June 27-August 5 in comfortable quarters overlooking Hudson while working with Negroes, Puerto Ricans, Italians and other groups under the direction of Mr. and Mrs. John Atkins of Vanderveer Methodist Church, Brooklyn. Sight-seeing tours. Sponsored by Department of City Work, Woman's Division of Christian Service, Board of Missions and Church Extension, New York City Missionary Society and Methodist Student Movement. Cost: \$25 plus transportation to and from New York City. Write to Caxton Doggett, 150 Fifth Avenue, New York 11, N. Y.

One hundred and fifty students will work with migrant families in 23 states from New York to California for six weeks between June 1 and October 1. Two years of college are desirable; general interest in religious education and social work is necessary. Minimum weekly salary. Registration date, May 1. Write to Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

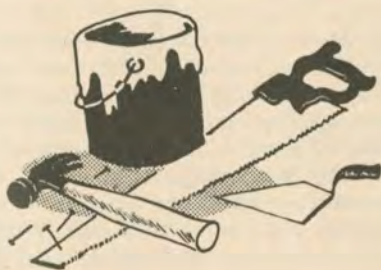
Kansas City, Missouri. Fifteen to 20 campers will live at the Carver Neighborhood Center for four weeks beginning July 3. They will assist in education, recreation and construction projects at the center. Discussions with representatives of industry and labor unions will be held. Cost: \$1 per day.

Wichita, Kansas. Six or eight young people are needed to help carry out plans of the Wichita Project Committee in a community of Orientals. Religious education, recreational leadership and construction work. Cost: \$1 per day.

Avery, Iowa. Eight campers of high school age or older are needed for work in a small mining community. Campers will assist with recreational and educational programs in cooperation with the local church.

Rocky Ford, Colorado. Six or eight mature young people will work with migrant laborers for four weeks beginning July 3. The project is planned in cooperation with the Rocky Ford Ministerial Alliance and the State Migrant Supervisor; it will consist in organizing recreation for all ages, making friendly calls, conducting classes in crafts and storytelling, arranging worship services and helping to interpret the migrant to the community. Cost: \$1 per day. (Brethren Service Commission)

Write to Regional Office, McPherson College, McPherson, Kans.



Bridgeville, Delaware. Migrant work camp for 12 to 15 persons 18 years of age or older. Campers will improve recreational equipment, conduct a day nursery for children of Negro migrant workers and assist in an educational and recreational program for youth and adults.

Gladys, West Virginia. Twelve to 15 young people between the ages of 16 and 20 will construct a kitchen and Sunday school room and conduct a religious-educational and recreational program for the community, June 26-August 15.

Gosben, West Virginia. Twelve to 15 persons between 16 and 20 years of age will help with construction projects and a religious-educational and recreational program for the community, June 26-August 15.

Green County, Virginia. Twelve to 15 young people 18 years of age or older will help construct a community building and equip it and will conduct a religious-educational and recreational program, June 26-August 15. Write to Myron Miller, Bridgewater College, Bridgewater, Va.

Westminster Fellowship "Go-and-See Conference." Labor Temple, New York, N. Y., June 27-July 9. About 15 men and women of high school age or over will spend part time on a paint or repair project and part time in field trips for study of industrial relations, racial tensions and other community problems. Cost: \$3 registration fee; about \$20 for room and board.

National Missions. Two work camps sponsored by the World Council of Churches will be administered by the Presbyterian Church, U.S.A. Projects will be in repair and construction work.

North Carolina. Ten men and women of college age will caravan for six weeks beginning in mid-June. Training period at Warren Wilson Junior College, Swannanoa. Student pays transportation to and from Swannanoa plus insurance fee of 50 cents per week.

Iowa. Twenty men and women of college age will take training at the University of Dubuque, Iowa, and will caravan from June 17-July 31.

Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Penna.

Two or more work camps will be held for members of Westminster Fellowship. Write to Director of Youth Work, Presbyterian Church, U.S.A., Box 1176, Richmond, Va.

New England. Twelve men and women between 16 and 19 years of age will assist in construction work in Negro recreational camp which is developing an interracial program. June 30-August 24. Cost: \$125, scholarships available. Registration closes June 1.

South. Fifteen men and women between the ages of 16 and 19 will assist in construction work and child care in a southern-mountain folk school, June 30-August 24. Cost: \$125, scholarships available. Registration closes June 1.

Write to Unitarian Service Committee, 9 Park Street, Boston 8, Mass.

New York, New York. Ten campers will serve in vacation church schools and direct day camp activities in many Negro Baptist churches, working in cooperation with the Baptist Educational Center of Harlem, July 1-August 13. One year of college or its equivalent is needed. Cost: \$10 fee plus transportation to and from New York City.

Weirton, West Virginia. Ten students will live in the Weirton Christian Center which serves mill workers and their families. Activities will include teaching in vacation



school, supervision of playground and swimming pool, visits, outings and seminars. July 1-August 13. One year of college or its equivalent necessary. Cost: \$10 fee plus transportation to and from Weirton.

Sacramento, California. Eight students with one year of college or its equivalent will live at the Lincoln Christian Center. They will take part in the separate Chinese, Nisei, and Portuguese Sunday services, educational and recreational work in vacation schools with one week at Camp Pinecroft. Cost: \$10 fee plus transportation to and from Sacramento.

Hulett, Wyoming. Ten students will serve in an area of 1,200 miles in the Devil's Tower Larger Parish of Wyoming. Work will include conducting vacation church schools in small communities and visiting homes in isolated places. One year of college or its equivalent needed. Cost: \$10 fee plus transportation to and from Hulett.

Write to Miss Lexie Ferrell, Director, Summer Service Projects Committee, 152 Madison Avenue, New York 16, N. Y. Registration closes May 15.

In the Southwest, campers will work among impoverished Indians on a reservation. In Texas, they will help build a community center in an interracial neighborhood. In Tennessee, campers will help build a school or community house in a coal-mining town. In West Virginia, campers will help a small, growing Negro college with its building program. In Southern California, campers will help build a center and meeting place for migrant workers. These projects begin on June 24 and end on August 19. Campers are urged to contribute as much toward their expenses as possible; maintenance is \$125 per person. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Work camps will be held in the United States, followed by a month of hosteling, between June 10 and September 15. Minimum age, 15. Write to American Youth Hostels, Inc., 6 East 39th Street, New York 16, N. Y., before June.

Activities Outside U.S.A.

Alaska. Five to 10 men and women of college age will take a week of training at Sheldon Jackson Junior College with a group including native and Anglo-Alaskans. They will be assigned to teams for vacation church school work and community service in fishing villages and larger towns, staying about two weeks in each community. Skill in music and handicrafts is especially valuable. Sponsored by Presbyterian Church, U.S.A. Cost: transportation to and from Sitka plus insurance fee of 50 cents per week. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Penna.

Canada. Students 18 years of age or older will work in three Canadian institutions for 10 weeks beginning in mid-June. Each will pay a \$10 fee and will receive regular wages. Registration is open until April 15. Write to Voluntary Service Section, Mennonite Central Committee, Akron, Penna.

Europe. One hundred U.S. students will take part in the overseas projects in Germany, France and Italy through cooperation of the World Council of Churches, Church World Service, Congregational Christian Service Committee and other groups. Applications should be in by March 15. Work campers will help reconstruct a university and chapel; build a recreational hall and a youth center; paint and reconstruct college buildings, school centers, and build an international youth center. Earliest camp opens June 1 and last one closes October 1. Cost: approximately \$600. Write to Work Camp Projects, Church World Service, 214 East 21st Street, New York 10, N. Y.

Europe. American Friends Service Committee will send 60 volunteers to 11 countries in Europe to participate in about 35 different work camps between June 15 and October 1. Applications should be in by March 15. Campers must be able to speak one language other than English. Cost: \$500 for the summer. Each volunteer is asked to contribute as much as possible. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Europe. The Experiment in International Living will conduct tours to Europe and Latin America for 430 persons who will live and work for eight weeks with people of the country visited. Members must have completed at least two years' study of the language indicated: English in Denmark, Norway, Sweden, Holland, British Isles; French in Belgium, France, Switzerland; Spanish in Mexico, Spain, Colombia; Italian in Italy. Cost: \$600 to \$700 for each experimenter to Europe; \$450 to Mexico. Departure probably near end of June. Write to The Experiment in International Living, Inc., Putney, Vt.

Mayari, Cuba. Eight men and women will work with Mr. and Mrs. John Stroud, June 23-August 19, in clinic, church and literacy projects. Sponsored by Methodist Student Movement and Board of Missions and Church Extension. Cost: \$50 plus transportation to and from Miami, Fla. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tenn.

Zacapoaxtla, Mexico. Fifteen U.S. Methodist men and three or four Mexican students will work under the direction of Mr. and Mrs. Wesley Matzigkeit. Work is with health officers, children and youth on home improvement projects, June 22-August 15. Knowledge of Spanish desirable. Cost: \$60 plus transportation to and from Mexico City. Sponsored by Methodist Student Movement and Board of Missions and Church Extension. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tenn.

Northern Mexico. Twelve men and women between the ages of 18 and 25 will assist in construction work in cooperation with public-health authorities, June 30-August 24. Ability to speak Spanish is prerequisite. Cost: \$150 plus travel expenses to and from Mexico, scholarships available. Registration closes June 1. Write to Unitarian Service Committee, 9 Park Street, Boston 8, Mass.

Mexico. Campers will help move some 200 people from La Trosada to higher, healthier environment. Plans include education for every child seven to 21 years of age. There is also a broad plan for adult education. Work camp is first step in a long-range pioneering project sponsored jointly by the Mexican government and UNESCO. Six additional projects are planned for Mexico, the work to include helping doctors and nurses in clinics and hospitals, construction, educational and recreational projects. Dates: June 26 to August 17. Cost: \$150 for summer or \$50 per month for those who stay longer. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Mexico. Volunteers from the U.S. will join Mexican young people in repair and reconstruction work on a small church in Mexico City. Sponsored by the Presbyterian Church, U.S.A. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Penna.

Nova Scotia. Campers will help several groups build their homes under cooperative housing program, June 24-August 19. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Germany. Work camps will be held in three zones of Germany from mid-June to mid-August in reconstruction and rehabilitation projects. Students must be 18 years of age or older. They will receive \$10 per month plus maintenance. Write to Voluntary Service Section, Mennonite Central Committee, Akron, Penna.

West Indies. Four to eight young people of college age will take part in the traveling conference of the Board of National Missions of the Presbyterian Church, U.S.A. Delegates will attend summer conferences in Cuba and Puerto Rico and will be in an English-speaking class or in an English-Spanish class. The project is under the leadership of Dr. Edward Odell, secretary of West Indies work of the Presbyterian Church, U.S.A. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Penna.

France. A group of about 50, of whom 10 will be Americans, will help in the construction and maintenance of the College Cevenol in Chambon-sur-Lignon. Two periods: July 1-August 15; August 15-September 30. In Gley near the Swiss border, a group of about 30, of whom five will be Americans, will work on a Protestant school, July 1-August 30. Applicants should be 18 years of age. Cost: approximately \$600. Sponsored by the Congregational Christian Service Committee in cooperation with the World Council of Churches, Church World Service and other groups. Write to World Council Work Camps, Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y.

Germany. Four Americans will be among 30 campers who will work on a youth center in Stuttgart, July 1-August 30. Four Americans will be among 30 campers who will live and work with refugees to build a recreation area and community hall for three thousand persons in Nuremberg, July 1-August 30. In two cities in the British zone there will be camps of 40 persons each: 20 German, 10 Dutch and 10 American. Work will be toward the reconstruction of two German universities, July 1-August 30. Sponsored by Congregational Christian Service Committee in cooperation with the World Council of Churches, Church World Service and other groups. Cost: approximately \$600. Ap-

licants should be 18 years of age or older. Write to World Council Work Camps, Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y.

Italy. At Agape in the Waldensian Alps, 15 Americans will be among 100 campers who will continue the construction in stone of an international Protestant youth center. Two periods: June 1-July 30; August 1-September 30. Applicants should be 18 years of age or older. Cost: approximately \$600. Write to World Council Work Camps, Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y.

Finland. Four American men will finish a boys' camp at Partaharju, July 15-August 30. Applicants should be 18 years of age or older. Cost: approximately \$600. Write to World Council Work Camps, Congregational Christian Service Committee, 110 East 29th Street, New York 16, N. Y.

Youth Hostels. Trips will be conducted in Canada, Alaska, Mexico, Central America, Europe, North Africa and in the East. Work camps will be conducted in Holland, Germany and Japan, followed by a month of hosteling. Dates: between June 10 and September 15. Hostellers travel by bicycle and live simply and inexpensively. Minimum age for Canadian projects, 15; for all others, 17. Total needed, 750. Write to American Youth Hostels, Inc., 6 East 39th Street, New York 16, N. Y.

Germany. Work camp for 15-20 students will involve reconstructing interior of Baptist Theological Seminary building in Hamburg. July 1-August 13. One year of college or its equivalent needed. Write before May 15 to Miss Lexie Ferrell, Director, Summer Service Projects Committee, 21st Floor, 152 Madison Avenue, New York 16, N. Y.

Puerto Rico. Six students will work with Puerto Rican campers on construction projects, club work, seminars, recreation and education, July 1-August 13. Write before May 15 to Miss Lexie Ferrell, Director, Summer Service



Projects Committee, 21st Floor, 152 Madison Avenue, New York 16, N. Y.

Germany. Six students and one adult will assist in restoration of *Marienkirche*, one of the historic churches in Northern Germany, in Lubeck, during July and August. Cost: \$600-\$700. Write to Division of Student Service, National Lutheran Council, 327 South LaSalle, Chicago 4, Ill.

Bavaria. Six students and one adult will assist in building a rubble church during July and August. Cost: \$600-\$700. Write to Division of Student Service, National Lutheran Council, 327 South LaSalle Street, Chicago 4, Ill.

Scandinavia. A Methodist youth caravan of one adult counselor and three youths will be joined by nationals for caravanning in June, July and August. Cost: \$500 for

travel, board and room, plus necessary personal expenses. Applications should be mailed before March 15. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tenn.

North Africa. A Methodist youth caravan of one adult counselor and three youths will be joined by nationals for caravanning in June, July and August. Cost: \$500 for travel, board and room, plus necessary personal expenses. Applications should be mailed before March 15. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tenn.

Students in Government

United Nations Seminars. Three groups of 50 students each will spend three days in New York City attending sessions of the UN, meeting members of the delegations and the secretariat and studying the responsibility of Christians for world citizenship. Dates: April 13-15; April 27-29; June 26-28. Cost: registration fee, \$5; room, meals and transportation in New York City, \$15-\$20. Write to Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, N. Y.

Meet Your Government Seminars. Two groups of 50 students each will spend three days in Washington studying the processes of federal government and the responsibilities of effective Christian citizenship. Dates: April 10-12; April 24-26. Cost: registration fee, \$5; room, meals and transportation in Washington, \$10-\$15. Write to Thomas B. Keehn, 1751 N Street, N. W., Washington, D. C.

Washington Student Citizenship Seminar. Students will hold full-time paid jobs in government agencies and spend eight to 12 hours a week in seminar meetings studying the processes of federal government for effective Christian citizenship, June 22-August 31. Registration fee, \$35. Salary for two months will be sufficient to cover living costs and coach travel from the Middle West. Write to Miss Fern Babcock, 600 Lexington Avenue, New York 22, N. Y.

Institutional Service

Mental Hospital Work. A unit of 25 men and 25 women will work at the Spring Grove State Hospital, Catonsville, Md., June 20-September 12. The project is directed by Bridgewater College and three-semester-hours credit will be given upon completion of the 21 hours of college work. Unit members will receive regular wages, \$140 per month, plus room and board. A fee of \$15 will be charged. Most of the students will work as regular ward attendants. There will be an opportunity for six girls to work as dieticians' aides. Write to Clyde E. Weaver, Elizabethtown College, Elizabethtown, Penna.

Mental Hospital Work. Eight men and women will work



as regular ward attendants in a Negro mental institution at Crownsville, Md., near Annapolis, June 20-September 12. Unit members must be 18 years of age or older and pay \$15 fee. They will receive maintenance and regular pay, which is about \$135 per month. Write to Clyde E. Weaver, Elizabethtown College, Elizabethtown, Penna.

Hospital Service. Students 18 years of age or older will work in four U.S. institutions for 10 weeks beginning in mid-June. Each will pay a \$10 fee and will receive regular wages. Registration is open until April 15. Write to Voluntary Service Section, Mennonite Central Committee, Akron, Penna.

School for Delinquents. Students 18 years of age or older will work with delinquents at Mt. Princeton, Colo., from mid-June to mid-August. Registration is open until April 15. Members receive \$10 per month plus maintenance. Write to Voluntary Service Section, Mennonite Service Section, Mennonite Central Committee, Akron, Penna.

Mental Hospital. Thirty men and women, 20 years and older, will work as regular ward attendants in a New York hospital for at least 10 weeks. Members will receive maintenance and regular wages, less small unit fee. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Penna.

Mental Hospital. Twelve men and women between 18 and 25 years of age will serve as ward attendants in a hospital in the East or Midwest. Cost: \$50. Students will receive prevailing wages. Registration closes June 1. Write to Unitarian Service Committee, 9 Park Street, Boston 8, Mass.

General Hospital. Ten men and women between 18 and 25 years of age will work June 30-August 24 as nurses' aides, book-cart operators, ward attendants, receptionists, social-service workers and maintenance crew in an eastern hospital. Cost: \$125, scholarships available. Registration closes June 1. Write to Unitarian Service Committee, 9 Park Street, Boston 8, Mass.

American Friends Service Committee. Three units will be held in the East: one in a mental hospital, one in a woman's reformatory and one in a boy's juvenile-delinquent home. The Seattle office will sponsor about three units, all in mental hospitals or homes for the mentally defective; Des Moines will sponsor about two units in mental institutions; Chicago may sponsor one unit; and San Francisco will sponsor a unit in a county jail. Units will open about the third week in June for a period of 10 weeks. Applicants should be 18-35 years of age. No applications will be accepted after May 15. Unit members contribute to the program as follows: 10 per cent of their salaries for the first and second months and 5 per cent for the third month. Salary is from \$90 to \$100 for state employees. Cost is \$125 for each member who works in the county jail. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

National Lutheran Council. A number of opportunities are open for volunteer and paid services in children's homes, homes for the aged, hospitals, camps and churches. Write to Division of Student Service, National Lutheran Council, 327 South LaSalle, Chicago 4, Ill.

Individual Service

Westminster Work Fellowships. Applicants must have completed sophomore year of college or its equivalent. Service is for three months, beginning as early in June as possible. Room and board are provided, and in some cases an allowance is made for travel. Scholarships are granted ranging from \$50 to \$150. Projects are as follows:

Arkansas. Vacation church school work in rural areas and small towns in Ozark Mountains. Training conference at College of the Ozarks. Four students are needed.

Chicago, Illinois. Neighborhood-house work with people of many racial and national backgrounds, a seminar including tours and forums. Ten students needed.

motive

Swannanoa, North Carolina. Construction-repair work at Warren Wilson Junior College and vacation church school work in the southern mountains. Ten students needed.

New York, New York. Church of the Master, interracial church and community center program in Harlem. Two students with conference experience preferred.

New York, New York. Labor Temple. Three students will work with children and young people on lower East Side of the city.

Colcord, West Virginia. Vacation church school and camp work with expanding mission venture among the rural industrial workers of the coal fields. Six students needed.

Vacation Church Schools. Twenty men and women who are upperclassmen, seminary or graduate students will direct departments in vacation schools in greater Boston, June 18-August 20. The group will live on a semicooperative basis on the campus of Andover Newton Theological School and will take intensive training course. Cost: Each worker pays own expenses from salary of \$200. Sponsored by City Missionary Society of Boston in cooperation with Andover Newton Theological School. Write to Miss Lillian B. Moeschler, Room 504, 14 Beacon Street, Boston 8, Mass., before April 1.

Students in Industry

Brethren Service Committee. Ten to 15 young people will live cooperatively in the Bethany Biblical Seminary buildings in Chicago, Ill. Each person will be responsible for finding his job and will receive regular wages for the work he performs. In nonwork hours, a program of study, lectures and discussions will be arranged with leaders of labor and industry. Cost: \$15 fee, room rent at \$2 per week and board. Unit lasts from June 1 to September 9, but one may come earlier or remain later. Write to the Brethren Service Commission, 22 South State Street, Elgin, Ill.

National Intercollegiate Christian Council. Students work for pay, live cooperatively and meet frequently with community leaders. A trained director is in charge of each group. Probable dates, June 17-August 27. Cost: \$20 registration fee.

Six camps:

Chicago, Illinois. Write to Jack Petherbridge, Room 114, 19 South LaSalle Street, Chicago 3, Ill.

Minneapolis-St. Paul, Minnesota. Write to Clarence Elliott, 30 South Ninth Street, Minneapolis 2, Minn. Hartford, Connecticut, and New Haven, Connecticut. Write to Prentiss Pemberton, 167 Tremont Street, Boston 11, Mass.

Columbus, Ohio. Write to Richard Richards, 40 West Long Street, Columbus 15, Ohio.

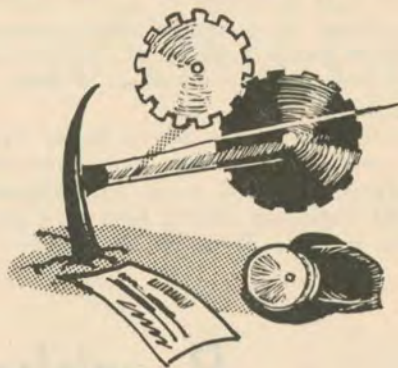
Los Angeles, California. Write to Bruce Maguire, 714 South Hope Street, Los Angeles 14, Calif.

American Friends Service Committee. Internships in industry and cooperatives are available in Chicago and Philadelphia, June 17-September 3. Internees live cooperatively, get their own jobs and attend discussions on labor and management. Internees-in-Cooperatives pool their earnings. Internees-in-Industry each receive \$15 a week. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Methodist Youth Fellowship and Social Action Fellowship. The second annual project of the California-Nevada conference will be held in Stockton, Calif., June 21-August 26, under the direction of Andrew Juvinall, pastor of Clay Street Methodist Church. Twenty men will work eight hours a day at regular wages in various industries. West Coast leaders of labor, industry and religion will speak

at evening seminars. Cost: \$10 fee. Registration closes May 15. Write to Andrew Juvinall, Clay Street Methodist Church, 1320 S. San Joaquin Street, Stockton, Calif.

Baptist Students-in-Industry. Thirty students will spend eight hours a day at regular jobs in Detroit, July 1-August 13. Seminars will be held in the evenings with representa-



tives of labor and management as speakers. One year of college or its equivalent needed. Write to Miss Lexie Ferrell, Director, Summer Service Projects Committee, 152 Madison Avenue, New York 16, N. Y., before May 15.

Special Projects

Encampment for Citizenship. Training for 170 students 17-23 years of age will be held at Fieldston School, Riverdale, N. Y., July 1-August 12, under sponsorship of American Ethical Union. Cost: \$200, which includes all expenses except transportation. Partial or full scholarships available. Write to Encampment for Citizenship, 2 West 64th Street, New York 23, N. Y.

Lisle Fellowship. Four workshops in human relations with 35-50 students in each unit: Watkins Glen, N. Y., June 11-July 22; Lookout Mountain, Golden, Colo., July 24-September 5; New Hartford, Conn., June 27-August 31; Detroit area of Michigan, June 29-August 10. Selection of students is from wide range of backgrounds and nationalities, each unit a miniature world community. Each student pays what he is able to contribute to a common fund; actual cost is \$150 each. Applications are received throughout the year. First selections are made beginning April 1. Write to DeWitt C. Baldwin, Director, The Lisle Fellowship, Lane Hall, University of Michigan, Ann Arbor, Mich.

Leadership Training. National Federation of Temple Youth will hold two five-day institutes with regular classes in Jewish history, thought and customs, and regular camp activities. Open to 100 leaders or potential leaders in temple youth groups. Financial arrangements undetermined, location probably at Camp Lake of the Woods, Decatur, Mich. Write to Robert E. Herzog, Assistant Director of N.F.T.Y., 34 W. 6th Street, Cincinnati 2, Ohio.

Intercollegiate Christian Council. Three Presidents' Schools for officers and cabinet members of Christian associations will be held. Six-semester-hours credit. Cost: \$150-\$250, some scholarships available. Dates: Pacific School of Religion, Berkeley, Calif., June 20-July 29; Columbia University, New York 27, N. Y., June 30-August 12; University of Chicago, Chicago, Ill., June 20-July 22. Write to Harold B. Ingalls, 347 Madison Avenue, New York 17, N. Y.

Student Christian Association. Two leadership seminars will be held June 1-September 2. Students work as employees of Y.M.C.A. camps. Wages include room, board, use of recreation facilities and about \$100 for the summer. Seminars meet three times a week. For Estes Park, Colo.,

seminar, write to Miss Ruth Packard or Harold Kuebler, 1269 Topeka Ave., Topeka, Kans. For College Camp, Williams Bay, Wis., write to H. B. Bentsen, 5315 Drexel Avenue, Chicago 15, Ill.

New York State Student Christian Movement. A training school will be held June 10-16 at Camp Dudley on Lake Chamberlain near Westport, N. Y., for officers and committee chairmen of campus Christian associations and church student groups. Cost: fee of \$5 plus living expenses, about \$20. Write to Ray Sweetman, 2 West 45th Street, New York 19, N. Y.

New York College Summer Service Group. Students work 30 hours a week in settlements, unions and other agencies while studying economic, social and religious problems. Seven weeks, beginning around June 22. Cost: \$50-\$150, scholarships available. Write to Miss Jimmie Woodward,

600 Lexington Avenue, New York 22, N. Y.

School of Interracial Living. Training at Friendship House, Marathon City, Wis., with lectures and seminars on human relationships, Christian living and interracial techniques. Cost: \$20-\$35, sliding scale arranged on ability to pay. Four terms: July 4-10; July 18-22; July 25-31; August 8-14. Write to Friendship House, St. Joseph's Farm, Marathon City, Wis.

International Service Seminars. Seminars will be located in New England, the Middle West, and the West with 30 to 35 students in each, of whom six or eight will be Americans. Seminars last seven weeks, with dean, director and faculty at each. Some will begin on June 24, others on July 1, one on July 29. Cost: \$180, scholarships available. Write to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Penna.

Beachheads Without Guns

are being established on the Continent by people of the new social conscience.

GLENN EVERETT

DISCOURAGEMENT over the prospect for peace and international understanding was the most glaring thing that struck me when I traveled throughout eastern Europe as an American news-magazine correspondent. The physical ruin, terrible though it was, was not half so frightening as the spirit of hopelessness of young people whom I met and interviewed.

This lack of faith on the part of students struck me most deeply at the University of Poznan in Poland where I went to write a story about educational reconstruction. Here were the very persons upon whom we must rely most for construction of a new Europe, who were without real hope for the future. European wars always had been and always would be, they told me sadly. The atomic bomb might be even more terrible. From Poland's present difficulties only new conflict could spring. A permanent friendly rapprochement with the Germans, Russians, Czechs and other of their neighbors seemed impossible to them.

It was with reluctance that I left Poznan. Could it be, I asked myself, as bad as all this? Can it be that these young people have so little faith and inspiration that they will follow in the footsteps of their fathers? My mind would not let go the hope that even in the darkest corner of stricken Europe, there must be some sign that a new leaf will be turned, that war will not happen all over again.

I was not the only person who harbored such a feeling. Relief workers for the American Friends Service Committee had arrived in Poland. They, too, sensed the frustration and nihilism felt even by those young people who were most inclined toward idealism. They set to work with a familiar Quaker technique: the establishment of cooperative work camps in several of the most devastated areas where need was greatest and where young people from all lands and all walks of life could be put to work helping others.

After I returned to the United States, several of the students whom I had met at Poznan began a correspondence with me in order to practice their English, and also, as they said, to tell me of the true conditions in Poland in order that I might report them to the American people.

Their first letters reflected the prevailing hopelessness of spirit which I have mentioned.

Danuta Podkomorska, a young woman in her senior year of

medical studies, wrote: "Europe is a land of hate and insanity . . . old history and harsh new memories do not allow us to forget . . . a mother teaches her child from his birthday that he must take vengeance on his father's murderers, so every twenty or thirty years—when these children are grown up—war must begin . . . every European, individually, is a man, but collectively, as nations, Europeans are beasts."

I HAVE received letters recently which have a different story to tell. David Richie, an American Friends Service Committee worker, had come to Poznan where Danuta and her roommate, Anna Szetle, had served as his English-speaking guides about the campus. He suggested that they come to a work camp for the summer and conduct a public clinic. On the spur of the moment, they agreed.

Success of the work camp projects can be measured only when it is seen through the eyes of a European student. Credit for these work camps should not go to the Quakers alone. The camps are really interdenominational ventures. In fact, there are more American Methodists than Quakers working with the Friends Service Committee in Poland.

Danuta wrote of her work camp experience: "For us in Poland it is very encouraging to know that everywhere in the world there are people of good will who believe that truth and brotherhood will some day rule. We must confess that we did not go to work for the country people, but to see and speak with these strange people who came to Poland for a year or two . . . I didn't like the peasant people . . . after seeing how the Quakers worked for our own Polish people, we were morally pressed to work, too, and then we began to find joy in our work . . . I smiled even to the country people and I liked them . . . Quakers are doing a great work of relief . . ."

Anna, her roommate, wrote, "During the war and after the war we have had such experiences as to make us disillusioned . . . our faith destroyed, we have lived from day to day . . . we have learned many things in the university but without conviction . . . I cannot say that a change has taken place in us, but it has begun . . . in the camp we met people who have a reason for life and who find it quite simple . . . it seems that once again my life has value and perhaps we shall be able to work better."



Children of Trinity Church on an outing at the Bronx Zoo.

28 On Location

JAMES WARREN

IT WAS ABOUT FIVE in the afternoon. Bill had closed the gate to the back yard of the parish house and was in the process of locking up the office and the rooms. As he looked out the window, he saw Mrs. Fasciano, a small, rotund, nervous woman, walking quickly through the congested traffic of the Brooklyn street. A moment later she rang the parish house doorbell. Before Bill could get to the door, the bell was rung five times. This was the signal that told him something was wrong.

He opened the door and Mrs. Fasciano rushed past him through the hallway and out the back door into the yard. She was looking around anxiously.

"Where are they? Why you letta them do these things to little Howie Pasqualine? Why you letta them do these bad things to little Howie?" She was shaking furiously from the anger that had also flushed her face.

"Who, Mrs. Fasciano? What's wrong?"

"They taka Mrs. Pasqualine's Howie and pull his pants off. They goin' to take his pants off and run away. Why you letta them?"

"Who took his pants off? When?"

"Justa now. Them boys—the big ones! Playin' in the back yard. They maka Howie scared. His father, he coming by and get little Howie from them big boys. He no know who they are. They shoulda be put into jail. Theya' good for nothin'. Theya' bums." For a moment a trace of fright and fear shot across her face. "My boys, they be lika that! What your church do? You wanna my boys lika bums? Lika gangsters? You wanna that?"

Bill knew the boys had been playing in the back yard. It was impossible to keep them from climbing over the fence, even after he had locked up for the afternoon. The boys knew they were not supposed to come in, but there was nothing he could do to keep them out.

"Wait a moment, Mrs. Fasciano. I'll go to see Mrs. Pasqualine. Will you come with me?" he asked reassuringly.

"Sure I go! Sure I go!" Her nervousness had brought her to the point of crying. He knew something had to be done, and that it had to be done right away. He wondered just what poor little Howie might be going through at the Pasqualine flat.

They rushed down the street to the Pasqualine basement flat. Even before they entered the dark, narrow hallway that was cluttered with trash boxes, they heard Mr. Pasqualine speaking at the top of his voice.

"Why you send him to that place anyway? They no gotta people to look after Howie. What all this bez'ness 'bout Bible school for the vacation. We never had that before!"

AS soon as Bill got into the room he tried to explain the situation to Mr. Pasqualine. He tried to tell him that he had no way of keeping the older kids out of the yard. He hoped that Mr. Pasqualine, along with the others in the block, would someday realize that everybody would have to cooperate if anything was to be done for the children. He explained as best he could what the Daily Vacation Bible School was doing, who the New York work campers were, and why they had come to the city. But Mr. Pasqualine was angry and wouldn't listen. In a final burst of indignation, he went into the bedroom and slammed the door after him.

Bill was glad. It was little Howie who was on his mind. Howie was a sensitive, good kid. Bill wanted to find out what was happening to him, so he asked Mrs. Pasqualine to find him and bring him in.

Little Howie was brought in, sullen and unyielding. It was hard for Bill to get through to Howie because Mrs. Fasciano wouldn't let him talk. Mrs. Pasqualine spoke to Howie as if he were someone from across the street. He might have been a neighbor's child as far as she was concerned. To her little Howie was just one of the ten she was burdened with for life.

While Mrs. Fasciano talked on and on, Howie slipped out the front door. From the bedroom Mr. Pasqualine bellowed out that it would be best to give Howie a beating and keep him away from those fellows.

Bill promised that he would do what he could to find the fellows, and that he'd tell Mr. Harvey, the minister in charge of the parish work.

Little Howie was very much in Bill's thoughts. What about him? What was going on in his confused, frightened mind? He was genuinely happy when he found Howie on the parish steps. For a moment he thought he'd better send him home. Then he decided that this might be an opportunity he could make the most of. He invited him in and Howie responded by smiling and running inside.

At first the boy was tense and ill at ease. He wouldn't say anything. Bill didn't question him; in a few minutes the boy began to relax and forget his fears. He asked to play with the typewriter, a thing he wasn't supposed to do, but Bill let him go ahead. Soon Bill began asking questions, but Howie didn't answer. Realizing that there must be a reason for Howie's lack

of response, Bill assured him that he would not repeat anything he said. Then Howie smiled and began to talk. He told Bill everything that had happened, and admitted that he was frightened. Bill knew that he was gaining the boy's trust. Howie, with anguish in his eyes, said, "Mr. Bill, they make sin. They make sin. My mother she said they make terrible sin." When Bill told him there was really no sin, that there was nothing to be ashamed of, Howie showed signs of relief. Bill told him to forget the whole thing and to go ahead and play as he always did. "Mr. Bill," he said, "you be here all the time?"

Bill leaned down, put his arm around the boy's shoulders saying, "Not all the time, Howie. I'll be gone in a few weeks. But there'll be others coming next summer."

Howie took Bill's arm and held it tight. "Mr. Bill," he said, "you come back next summer. I like you. You're my friend."

Bill waved good-bye to Howie as he went down the steps of the station to catch his subway train to take him back to work camp at Yonkers. The boy waved back and then ran down the street toward home.

THIS was a work camp experience, one among many of its kind during a summer. The Howie's, the Pasqualine's and the Fasciano's were but a few among the many people encountered by the twenty-eight campers who worked intensively in New York for six weeks during the past summer. Their activities included work in churches, recreation centers and church-sponsored camp agencies. Their lives, during those six weeks, were crowded with experiences and incidents that could not have happened anywhere else. These students from every part of the country had the opportunity to see the great metropolis from many viewpoints. The glamour of the city dazzled the visitors' eyes. Skyscrapers, Times Square, movies and legitimate theaters, art museums, the Hayden Planetarium, the Cloisters, Wall Street, Radio City with its famous Music Hall, radio shows and boat rides around the city were all part of the educational and recreational opportunities that are to be found only in New York City. The chance to study and work with the Pasqualines and the Fascianos, to understand a little better the almost impossible task before the Protestant churches of bringing religious values into a secular and pagan community of eight million people and to envision what New York offers as a missionary challenge—these are some of the opportunities in the world's largest city. This latter obvious need of the great city left its almost indelible imprint upon the minds of these twenty-eight upperclassmen and graduate students who had come from every part of the United States to work together.

The student department of the Board of Missions and Church Extension wanted the project to be interracial in nature. This might help students increase their vision and deepen their Christian convictions through outgoing service to their fellow human beings. Understanding and working with people who live in squalid surroundings change the average student's thinking and expose his inner spiritual resources. The plight of human beings facing the overwhelming indifference of a city tests their sensitivity and their response to human tragedy. It demands a development of skills and techniques that must be used effectively if they are to be of real value to others. The Pasqualines and Fascianos pose questions that need to be answered. The little Howies throw into highlight the need for children to grow up with a chance for full self-expression as well as for self-direction. How are these urgent problems to be solved?

To the pastor and church worker the campers were more than just a source of relief from a year of continuous hard work. They were a stimulus to the churches. Their ideas, their viewpoints, and their own individual perspectives on the church program helped in the planning of the summer program, and

of the activities throughout the rest of the year. These were the campers who cleaned buildings, made recreational equipment, visited homes, conducted children on outings throughout the city, led dances and organized fun nights. Their enthusiasm, sense of purpose and conviction are spreading throughout the church.

SIX weeks is a short time to create a community of fellowship among students from different parts of the country. With the common purpose of work and service they all shared, however, it was less difficult to bring about a truly Christian fellowship. There were differences of opinion, sometimes very sharp ones that were indicated in the choice of sight-seeing tours, the use of free time and the organization of camp activities. Yet all worked with their elected leaders in solving such problems in the best democratic way they knew.

The campers stayed together in the Leake and Watts School that overlooked the Hudson River. It was quiet there: the city was next door, but on this campus there was a chance to rest and relax after having been in the rush of the city all day. There was a swimming pool near by; there was baseball equipment and a diamond; there was a chapel for meditation and prayer which was used by all of the students. Each night a different student led the worship. Nearly all the students agreed that the sharing of experiences and ideas had meant a world of difference in their own personal thinking and believing. The southern students were especially outspoken in their gratitude for the opportunity to live interracially. Many had wanted such a chance, and they found that living with members of the Negro race helped change not only their opinions but also their ingrained emotional responses. Students from other countries would have made a real contribution. They need to be included.

In connection with each person's work in individual project assignments there were daily staff conferences with the project directors, Rev. and Mrs. Wayne White. Local pastors and the camp directors helped them study and evaluate their work. The reports handed in by the pastors and project leaders indicated that the camp was a success. All of the churches served asked again for campers next summer.

Perhaps the most significant indication of growth that came out of the entire summer's activities was seen in the changes in the campers themselves. Many confessed that not only had their attitudes changed on such matters as race, but

(Continued on page 26)



Subway excursion made by one of the groups during the New York City work camp.

After cleaning a chapel, tired and dirty work campers enjoy just sitting.



motive

Portable Laboratory

Whether one goes to a work camp or travels with a caravan, the result of his observation, analysis, experimentation, demonstration and assimilation is his cultivating intelligence and skill in handling human relationships.

HOOVER RUPERT

"ONE OF THE MOST significant things the church has done is to provide a laboratory in the summer for the expression of religious convictions in terms of social action." So wrote the editor of a religious periodical recently about summer service opportunities available for Methodist youth. He was speaking about something which is comparatively new as an organized opportunity in the church. About three student generations have been privileged to share in an organized program of summer service in The Methodist Church. Ten years have passed since the first Methodist youth caravan went out under the auspices of the Youth Crusade of the Methodist Episcopal Church, South. Out of this modest beginning has grown and developed the present program of summer service which has been expanded to include several fields of service as well as several continents.

The readers of *motive* are familiar with the stories of the caravans which have served in Sweden, Africa, Czechoslovakia and Poland, and the work camps in Mexico and Europe whose activities have been reported in recent issues. At various times articles have also explained the program of Methodist Youth Caravans as well as the wider aspects of summer service projects. The time has come when we ought to look at the summer service opportunities offered by the church from the standpoint of where we are in this program, what value is to be found in it, and what the future promises for it.

SINCE the first fifteen caravans were trained and sent out in the summer of 1939, the Methodist youth caravans program has expanded until 699 caravans, with a personnel of 3,323, have served approximately 12,500 churches during these ten years. While the program for regular caravans has changed and improved somewhat, the original pattern is still maintained wherein a team of two boys and two girls and an adult counselor spend one week in each of seven churches in a given annual conference. They go to each church in an effort to revitalize the program of the Methodist Youth Fellowship and to conduct a combination youth activities week and training school. Each team receives an intensive period of ten days' training under the auspices of the General Board of Education.

As special needs have arisen specialized caravans have been organized. During the war, when the Japanese-American Relocation Centers were established, teams were sent into certain of these camps to spend the entire seven weeks working with youth there. Teams have been especially trained and sent to work in communities in mining areas, as well as into cities which were overcrowded because of defense plants and special war work.

The past two summers, in cooperation with the Commission on World Peace, special peace fellowship teams have been trained to serve in youth summer agencies and in community endeavors with the purpose of education for peace.

Methodist youth caravans have served overseas for the past three years in Cuba, for the past two years in Europe and Hawaii. In connection with the World Conference of Christian Youth at Oslo, Norway, in the summer of 1947, two teams of

five persons each served a month in Czechoslovakia and a month in Poland. This effort launched the European caravan service. It expanded so that in the summer of 1948 three teams served in Europe and North Africa.

Another phase of summer service opportunity provided by the church is in the form of work camps. Work camps were first officially sponsored nationally in The Methodist Church by the National Conference of Methodist Youth, which in 1943 and 1944 set up work camps on evangelism in crowded defense areas. Subsequent to this, work camps have been held in the field of evangelism, social service and home missions. There have been international work camps in Cuba, Mexico and Europe. The work camp program has been a cooperative endeavor all the way through between the various boards of the church and the National Conference of Methodist Youth.

There have been additional opportunities for Methodist youth in interdenominational summer service projects. Many Methodist youth have served in American Friends Service work camps and work projects. Moreover, other denominations have enlisted Methodist youth for work camps in Europe.

Many types of summer service projects have been maintained on the local church level each summer. These have included various types of activity, such as local work camps, youth activities week; one-day-a-week service projects and a variety of other types of service opportunities in local situations.

VOLUNTARY summer service for Methodist youth has demonstrated that there are many values to be found in this type of youth project. *The actual service is of value to the agency served.* Summer service opportunities have not been created simply to provide "busy work" for the release of energy stemming from religious convictions. Rather, projects have been set up in which actual service has been made possible.

This type of service has demonstrated *youth's willingness to serve as well as youth's ability to render effective service.* In the minds of some of the adult leaders of the church, prior to the origin of summer service opportunities, there was an element of doubt concerning youth's willingness to render volunteer service and youth's ability to render effective service in the fashion which has been true of the projects described above. Subsequent years of service have convinced even the most confirmed skeptics that youth can and wants to serve the church.

The summer service opportunities have *enlarged the missionary scope* of the youth and student programs of the church. The domestic and foreign aspects of caravan and work camp projects have enlisted potential missionary material. They have increased missionary financial support both through the Methodist Youth Fund, the Methodist Student Fund, and the general World Service giving of the church. Especially the program outside the United States has provided a two-way approach to missionary concern in that the youth who have served on these enterprises have been enlightened as to conditions and needs in our missionary nations, and they have likewise come back to share their experiences with youth and students across the

country. The world-wide aspects of summer service projects help to accomplish *peacemaking* since actual laboratory situations for building world friendship are furnished.

Certain values to the individual who participates in summer service on a voluntary basis are obvious. An old axiom says, "Youth grow as they serve." The truth of this proverb is borne out by the experience of the thousands of youth who have participated in summer service projects. Reports have come in which say over and over again, "I don't know how much I helped, but I certainly know *I was helped* a great deal by my service this summer."

This summertime work offers *opportunity for new experiences* and for meeting new people. Such an opportunity might not come to the average youth in the fashion which is made possible through a caravan or work camp experience. Oftentimes the experience opens new vocational doors because the projects become not only laboratories for the expression of religious convictions in social action, but also laboratories in which a person finds it possible to *choose his vocation in terms of Christian service*.

Changed attitudes toward people of other races and social strata, the new *social conscience* which has been developed, the building of *global minds*—all these have been values inherent in the program of voluntary summer service in the church.

Perhaps the greatest value to the individual has been offering a short-term opportunity for the *satisfaction of the desire for Christian service*. Every one of us feels that there is much to be gained as well as to be given in Christian service. We often face frustration until we find the release for pent-up energies in the constructive channels of Christian service.

EXPERIENCE has proved that there is no limit to the number of recruits available for voluntary service in short-term projects. The program through these ten years has been limited only by the opportunities which the church has been able to provide for such service. The caravan program suffers in terms of personnel only at the point of sufficient competent and consecrated adult counselors. The youth volunteers have always been as many or more than could be taken care of with the current program of projects. In the summer of 1947, for instance, some seventy-five youth applied for caravan service who were unable to go because of a lack of adult counselors and a limited number of churches requesting caravans.

The caravan and work camp program for this summer is being

even further expanded so that work camps are being set up in Mexico, in Cuba and in Europe. Methodist Youth Caravans will serve in approximately fifty-five to sixty annual conferences; in Hawaii, in Cuba, in Scandinavia, in North Africa and probably in one or two continental countries of Europe.

New fields for caravans include many more specialized caravans. This summer a caravan will serve in a resort section in Iowa to experiment with the possibility of this type of summer service among vacationists. We need to stabilize the *regular* Methodist Youth Caravans domestic service to the place where it meets the real needs of Methodist youth in local churches across our country.

The correlation of our total summer service energies throughout The Methodist Church—as well as interdenominationally—is greatly needed. Many annual conferences as well as local churches set up summer service projects which are conducted without correlation to the national program. Both from the standpoint of recruitment and assignment, more correlation is desirable.

Voluntary summer service projects have established a beachhead on three continents. The hope of some of us who serve this youth program is that world-wide caravans and work camps will become a regular ongoing summer service opportunity on even a larger scale than has heretofore been possible. Through the cooperation of the Foreign Division of the Board of Missions and Church Extension, overseas caravans have been written into the program of Advance for Christ and His Church. What this support will mean for the expansion of the caravan program cannot be estimated. Some of us have the dream of sending caravans to the Orient. A caravan program is being established in the Philippine Islands under the auspices of former Methodist youth caravaners now in missionary service. If an American caravan can be sent to serve two or three months in the Philippines to help in establishing this type of program a still further advance will be made. Wherever caravans or work camps go, one of the purposes of their going is to help the churches they serve establish a summer service program of their own.

No longer can we in The Methodist Church confine the phrase "vacation with a purpose" to attendance at a summer conference or assembly. Thousands of Methodist youth have learned and are learning that we can make vacations really count by spending them in voluntary summer service on a caravan or in a work camp.

that they had also been quickened to an understanding of the economic responsibility man has to his fellow man. They understood more clearly the influence of man's surroundings upon his personality. Even greater than this, the inner change within themselves was real and fundamental. They recognized this in the development of a new sense of consecration and devotion to their work, in a feeling of God's direction being more vivid, and in the realization of a growing love even for the most destitute. They had seen the power of love affect people and communities, even in the most degenerate slum areas.

Such insights came through small and sometimes seemingly insignificant incidents that occurred in daily work. One camper was deeply impressed by seeing how slum children defended and guarded those who were handicapped. One Negro boy, with a completely paralyzed left side, was a welcomed member of a boys' basketball team, even though his playing meant slow and tedious games. A mute girl whose parents had no money was never in want of candy and toys. The older fellows in the neighborhood took care of that. One boy, considered by social workers to be a pathological case, showed a deep affection when given a chance to demonstrate

that love. Another camper told about a family of six who had shared their four-room flat with a neighborhood family in order that they might not be evicted and put out into the streets. These and many other experiences were graphic illustrations of the love that was evident even among the poorest people.

The spiritual demands of this work caused the greatest growth. The project concerned people who are victims of more than economic poverty. The Fasciano's and Pasqualine's are victims of a greater and more tragic injustice. They are denied the chance to develop and enlarge the scope of their personalities. They are denied the right to live in the atmosphere of mental and spiritual freedom that should be theirs. While the students recognized that they were incapable of meeting even a small part of the desperate need that surrounds them, they also knew that it was their responsibility and privilege to alleviate the hunger of these people for care, for understanding, and for the warmth of human love in whatever way they could. They knew that it would require a greater integrity and strength than theirs alone to answer the inner and outer hungers of these people.

Deathblows from a Mirage

The traditional militarism of Europe, as tested over and over by history,
has afforded no more than a cream-puff security.

If we look at the evidence, we must admit the failure of this system is no accident.

JOHN M. SWOMLEY, JR.

WHEN WAR BEGAN in Europe on September 1, 1939, there seemed little doubt of the outcome. Germany had rearmed and had reinstated conscription less than five years before. France and Poland, on the other hand, had seasoned armies, a long history of peacetime conscription, and plans for immediate mobilization. A survey of European and American opinion, both civilian and military, shows just how much faith was placed in the program of peacetime military training.

French military leaders were confident that the Maginot Line and universal military training made invasion of France impossible. Their argument, summed up in the book, *Is Invasion Still Possible?* was based on the assumption that millions of trained men, ready for immediate mobilization, either would serve as a deterrent to invasion or actually would prevent it.

Likewise the Polish premier, General Felicjan Slawoj Skladkowski, on September 2, 1939, told a joint session of Parliament that "the unconquerable Polish army will defeat its historic enemy."

The Knoxville, Tennessee, *News Sentinel*, of September 1, 1939, quoted a dispatch from Warsaw which said, "Every able-bodied man in Poland between the ages of eighteen and forty is under arms. Poland has an army of four million, and although it has less armaments than Germany, it has more men in the field, and there are plenty of rifles and bullets for all . . . and there are millions more men beyond forty capable and willing to fight." Poland had had peacetime conscription and every one of her millions of men had had at least a year of compulsory military training.

American military leaders and writers, who had long favored compulsory military training in the United States, were equally emphatic in their belief that Germany could not defeat France and Poland. Major George Fielding Eliot and Major R. Ernest Dupuy, field artillery, U.S. Army, wrote in 1937 in their book, *If War Comes*, of the "tactical and technical factors favoring France so far as material and training are concerned." Of Germany they wrote: "Despite the strenuous and efficient military schools now in full swing, the hiatus in military training imposed by the Versailles Treaty is too

severe a handicap to be overcome in a short time."

The *Baltimore Sun*, of September 10, 1939, reported an interview with "officers of the general staff, Third Corps Area" of the U.S. Army. The officers felt that the Polish retreat left "plenty of hope" that the well-trained Polish army would "stem the drive of German mechanized forces."

A NEW YORK *Times* correspondent writing from Paris on September third stated that "the Germans have lost any initial advantage conditioned on surprise. Their opponents are fully prepared." Earlier the *Times* (September 2, 1939) had quoted the Associated Press as saying "the French land army could be raised to eight million well-trained, well-equipped men" whose "places in the giant military machine have been determined long since." When the French mobilized, they did so "calmly and efficiently," according to a report in the *New York Herald Tribune* of September third. The report added, "The machinery which has been prepared through the years from November 11, 1918, worked smoothly." The *New York Herald Tribune* of September 4, 1939, under a Paris September third date line, reported, "Premier Edouard Daladier led France into war tonight with his people confident of victory. For twenty years they have prepared for this struggle, done their service in the army, navy or air force, spent billions of francs for guns and munitions. This time they believe they are ready."

Major George Fielding Eliot in his September 3, 1939, column in the *New York Herald Tribune* wrote that "Left alone, Germany could probably defeat Poland in the end, though probably not as quickly as some boasts have suggested. But there is no doubt whatever that it is impossible for Germany to defeat Poland, plus Britain. I cannot emphasize this too strongly. If Germany is confronted with Poland, France and Britain in arms, Germany is most assuredly going to be defeated."

Despite this confidence in sheer numbers, Germany did defeat Poland and France, as well as the British armies which had crossed the channel. An American newspaper correspondent writing in the

Baltimore Sun, of September 14, 1939, summed up the situation in a description of the destruction of Poland. He said: "It has brought its lessons, this lightning war which so many believed impossible in a Europe so armed and ready." It is significant that those European leaders who followed the misleading advice to "prepare for war if you want peace" had the almost unanimous approval of military writers and army leaders in America. Even today, although the lessons of history are clear, the American press, including its military analysts and the army leadership, continues to accept the same philosophy and advocates essentially the same universal training program.

IF we look at the record of the last war, we discover that a small, largely volunteer German army drove into Poland so rapidly that eight days after the invasion Germany had occupied one fifth of the entire area of the country. (*Chicago Tribune*, September 8, 1939.) In the First World War, it had taken nine months to occupy the same territory. The German drives into Poland were led by German tanks "in squadrons of 120, 240 and sometimes even 450 smashing along in formation." (*New York Times*, September 6, 1939.)

In commenting on the invasion of Poland, an AP correspondent writing from Poland on September thirteenth about the Polish mass armies, asked, "Why has the Polish army, although so large in numbers, been thrown back?"

Despite the faith of many Americans in the European system of military conscription, it was no answer to lightning war. The *New York Times*, of September 24, 1939, carried a news dispatch which stated "Last Wednesday, twenty days after the German juggernaut began to roll over Poland, General Colonel Walther von Brauchitsch, commander-in-chief of the German army, issued this order of the day: 'Soldiers! the great battle in the Vistula sector is finished. The Polish army is annihilated. The operations against Poland are thus concluded.'" William L. Shirer in his *Berlin Diary* wrote that "at the end of eighteen days of fighting, not a single Polish division, not even a brigade, was left intact." Yet these men had had more military training than

is proposed by our army under the universal military training program.

Nor was Poland without allies when she went down to defeat. A September 3, 1939, Paris dispatch in the *Baltimore Sun*, of September fourth, stated "France joined Great Britain in war against Germany today and eight million Frenchmen moved toward the front."

When the German army turned its attention to the conscript armies of Western Europe, it knocked out Denmark in one day and shortly thereafter Norway had been occupied. The invasion began on the ninth of April, and on April 24,

1940, "Germany took over direct control of Norway." On May ninth, Germany invaded Belgium, Luxembourg and the Netherlands. On the fifteenth, the Netherlands army capitulated. On the twenty-eighth the Belgian army surrendered, and two days later Britain began evacuating Dunkirk. Shirer's *Berlin Diary* commented on May fourteenth, "We're all a little dazed tonight by the news. The Dutch army has capitulated—after only five days of fighting. What happened . . . to its army of over half a million men?"

The *Pittsburgh Press*, of May 28, 1940,

stated: "In eighteen days the Third Reich has crushed Belgium and Holland and the best forces France and England could send. . . ."

By June 14, 1940, the French army, based on a system of universal military training in peacetime which from 1935 had demanded two years' military training and service, was in dire straits. On that day, France appealed to the United States for help, stating: "Our divisions are decimated. Generals are commanding battalions." Three days later, on June seventeenth, France asked armistice terms of Germany. Marshal Petain was suing for "peace with honor."



Bishop James C. Baker chats with Jean Courtney, president, and Raymond Barnett, vice-president, of the Wesley Foundation at the University of California. Bishop Baker, now president of the Council of Bishops of The Methodist Church, founded the first Wesley Foundation thirty-five years ago at the University of Illinois.

UNIVERSAL military training did not prevent war, and it did not prevent defeat. Yet the heroes of the victorious French in World War I, Foch, Petain, Gamelin, Maginot, had insisted upon peacetime conscription as a prerequisite to future peace for France.

Dr. A. Allan Bates, an American scientist who spent years in France, explained to a Congressional committee the principles on which opposition to UMT on the part of some scientists and engineers in France is based. He added: "However, with the aid of a continuous newspaper campaign and backed by the dead weight of overwhelming tradition, the prestige of the general staff triumphed. France put her billions of francs and her millions of boy-years into universal military training."

If we turn to the East, we discover that the Japanese conscript armies, like those of Europe, were of little use. When Japan agreed to unconditional surrender, her home army of almost four million men had never fired a shot nor even seen an American soldier.

Only the untested Swiss and Swedish systems of peacetime conscription have been referred to as "successful" by American army spokesmen. A few military men have admitted that economic, strategic and topographical reasons were responsible for Swiss and Swedish neutrality, but many of our "military experts" are so wedded to the concept of conscription that they attribute Swiss neutrality to Germany's fear of Swiss riflemen.

The failure of peacetime conscription in Europe and Asia was the failure of a system, and not just an accident. A well-developed military bureaucracy, the regimentation of the boyhood of a nation during the formative period of their lives, the belief that important problems can be solved by military methods or can be avoided by the threat of adequate military force, are results of the conscription system. On the basis of the evidence we have, there is no reason to believe that conscription will serve America better than it served Europe.

Davis and Goliath



Courtesy Movietone News

Davis being removed from the gallery at the Paris meeting of the United Nations.

STEWART M. OGILVY

AS THE NEW YEAR opened, the American press was beginning to recognize and try to explain (see *The Nation*, Jan. 1; *Time*, Jan. 10; *The New Yorker*, Jan. 1) a phenomenal young man from the States who had been winning acres of newsprint in Paris for months. His name was Garry Davis, son of orchestra-leader Meyer Davis, once an actor, during the war a bomber pilot, now a man without a country.

The story* the press was telling began last spring when young (26) Davis walked into the American Embassy in Paris and announced that he wanted to give up his American citizenship. In doing this he was repeating what another young American, Henry Martin Noel, had done shortly before. Said Noel: "Citizenship in a nation . . . [is] the tacit acceptance and approval of this [system of separate national sovereignties]." He went off to work as a bricklayer in Germany.

Garry Davis also made a statement: "I no longer find it compatible with my inner convictions to contribute to this anarchy, and thus be a party to the inevitable annihilation of our civilization." Only a world federation—genuine world government—could save the world, he asserted. He intended to be a world citizen.

Most world government advocates on this side of the Atlantic praised the noble aims of Noel and Davis, but most also probably thought that E. B. White, writing in *The New Yorker*, hit the nail on the head:

Actually, a free-spirited man need feel no compulsion to confine his loyalty to his sovereign state, but there are good reasons for confining his body to it and for sticking around and paying taxes and voting

the straight universalist ticket and arguing with the janitor about the Mundt-Nixon Bill until such time as his words and deeds, together with the words and deeds of millions of other believers in world government, have their inevitable effect. At the moment there is no way to take out citizenship in the world, because, politically speaking, the world, as Mr. Davis himself admits, is without form, and void. . . . We recommend that he attach himself to a country that has secret voting booths and use one of the booths for building the world state.

FOR a time, little more was heard of Noel or Davis. Noel, presumably, was—and still is—doing the hard labor for Germany's reconstruction which his conscience directed him to do. But Davis got busy on another, and perhaps even harder task. He intended to wake UN up to its responsibilities. By late summer he had cautiously revealed his plans to some world federalists visiting Paris in connection with their World Congress in Luxembourg. Some of them saw the potentialities of these and willingly lent help. Others saw their dangers and shied away.

Meanwhile the French government had ordered him to leave the country, since he now held no passport other than the "World Citizen's International Identification Card" which he had printed himself. His answer was to move onto the grounds of the Palais de Chaillot, where the UN was about to meet, and defy the police to remove him and his sleeping bag. The gesture won immediate enthusiasm from Parisians and press attention all over the world.

The French government discreetly let him stay on in Paris. Meanwhile the UN talked on and on, got itself more and more deeply involved in futile attempts to stop war in Kashmir, Palestine, Indonesia.

By November, Davis's next move had been prepared. With the help of a "Council of Solidarity," which included many of France's top intellectuals (e.g., Albert Camus, Claude Bourdet, André Breton, Emmanuel Mournier, Vercours), it was planned that Davis should rise in the UN Assembly itself and speak for world government. It was intended as a publicity gesture, so newsmen were warned and newsreel cameras were already grinding when he stood up in the gallery and began in English: "In the name of the people of the world . . ."

He was cut off as guards rushed him away to a short stay in jail. But across the gallery, screened from the guards by a group of supporters, a French resistance hero, member of Parliament and strong exponent of world government, Col. Robert Sarrazac-Soulage, finished the speech in French.

To the Paris press Davis became *le petit Américain*, a symbol of the little people everywhere. All but the communist papers cheered his exploit.

DR. EVATT of Australia, presiding over the General Assembly at the time of Davis's outburst, arranged, quite contrary to custom, to have Davis's message distributed to the delegates. This may have been in part because of the personal conviction that Evatt has voiced before now of the need for eventual world government, in part because of the strong message in behalf of Davis he received from Sir John Boyd Orr—recently made

a Baron—and twenty-two members of the British Parliament.

At Davis's headquarters (135 Boulevard du Montparnasse) many began pouring in from other people who wanted to become world citizens. This volume has since reached a reported 400 pieces daily, and he has now opened a formal registry, where signatures of those who will vote in elections for a World Constitutional Convention in 1950 are being recorded.

Early in December, 2,500 Parisians crowded into the Salle Pleyel; many more were turned away. The meeting adopted an appeal to the UN to add a week to its session to consider the idea of world government as a means to peace. An answer was requested before the ninth and a giant meeting was planned to receive it.

If the UN took no action because of lingering doubt that Davis had the people behind him, this should have been dispelled by the crowd of 20,000 that assembled the evening of the ninth in the Velodrome d'Hiver, one of Paris's largest arenas. There, they heard a number of speakers, among them another resistance hero and member of Parliament, the Abbé Henri Grouès-Pierre, chairman of the Executive Committee of the World Movement for World Federal Government. "This is a war between Davis and Goliath," he told them.

Certainly Davis was dramatizing as well as anyone had done the uneven battle that is being waged for peace. Like David, the peacemakers have pitifully little on their side in the way of resources. And their most precious asset, the enthusiasm and hard work of men of good will, was frequently being squandered. In fact, some people thought that there was danger of its being squandered in Davis's own movement.

The danger lay in rallying people to the banner of "peace," without furnishing them a positive, crystal-clear idea of how to get it. Garry Davis and all world federalists think they know. But many in Davis's own council were still talking in negative terms of refusing to take up arms rather than in the positive terms of providing machinery for the world to regulate, without war, the differences that arise among men—the machinery of world government.

Davis, who has long been a world federalist, could tell them—and probably did—that government, able to act directly upon individual lawbreakers, is the only thing that has ever proved capable of extirpating war from any human community—city, state or nation—for long. It was to be hoped that his lesson could be got across to enough of his followers fast enough to make them the tremendous force for world government that they could become.

Washington Scene

Thomas B. Keehn

WASHINGTON was an exciting place during the early days of the 81st Congress. The 80th Congress had voted a large fund for the inaugural ceremonies in anticipation of the election of a Republican President. The Democrats enthusiastically took over the use of this fund. Big events during inaugural week in late January included a gala concert, a two-and-a-half-hour parade, the presidential ball, as well as the formal inaugural ceremonies conducted on the east steps of the Capitol. It was the greatest show in sixteen years.

New faces brightened the Washington scene, both in Congress and the administration. Some of them were members of the old New Deal in exile, but the majority were young men and veterans who were spokesmen for the Truman Fair Deal. A few additions were made to the White House staff to assist the President in his tremendous job of planning legislation and maintaining liaison with leaders on Capitol Hill.

The first acts of the 81st Congress were the results of a new emphasis upon party discipline and upon policies adopted by the party caucuses. The appointment of committees, which is of great importance for the drafting of legislation, was handled in a way which improved the chances for progressive legislation. However, the ancient principle of seniority still prevailed for selection of committee chairmen.

The effectiveness of party discipline as it related to the rules of the House of Representatives was seen in an early action taken to limit the power of the Rules Committee. This committee acts as a traffic cop to regulate the flow of legislation from the standing committees to the floor of the House. It had increasingly become a bottleneck which stymied many important bills. Now, under the new rule, this committee must report out bills within twenty-one days after receiving them from the standing committees. If it does not do this the Rules Committee can be discharged from its responsibilities upon the request of the chairman of the committee which had originally reported the bill.

Democrats, in accepting political responsibility for the 81st Congress, also decided to take credit for the achievements which they expect to make. There will be less of the bipartisan approach to

legislation in this Congress especially on certain domestic issues. In foreign policy, partisan political considerations are kept to a minimum.

Republican members of the 81st Congress have spent considerable time rethinking their party structures, program and leadership. Some of the liberal Republican members of Congress have been added to key committees. The party is still torn between the Old Guard and the "young Turk" groups.

The program of the 81st Congress was stated in broad dimensions by the President in his messages to Congress in January. Most of the issues were widely dis-

FROM PRESIDENT TRUMAN'S STATE OF THE UNION MESSAGE

January, 1949

In this society we are conservative about the values and principles which we cherish; but we are forward-looking in protecting those values and principles and in extending their benefits. We have rejected the discredited theory that the fortunes of the nation should be in the hands of a privileged few. We have abandoned the "trickle-down" concept of national prosperity.

Instead, we believe that our economic system should rest on a democratic foundation and that wealth should be created for the benefit of all.

The American people have decided that poverty is just as wasteful and just as unnecessary as preventable disease. We have pledged our common resources to help one another in the hazards and struggles of individual life. We believe that no unfair prejudice or artificial distinction should bar any citizen of the United States of America from an education, or from good health, or from a job that he is capable of performing.

The attainment of this kind of society demands the best efforts of every citizen in every walk of life, and it imposes increased responsibilities on the government.

cussed during the election campaign. These have been supported by detailed studies in various government agencies. This program can be considered under two major headings: First, the domestic program to construct a new society in the United States; second, the foreign policy program which attempts to develop actions commensurate with American power and responsibility in the world.

The Democratic program for the 81st Congress as outlined by President Truman's three messages recognizes and accepts the social and economic revolution which has occurred in this nation during the past twenty years. This program is based on the belief that the national community functioning through government shares responsibility and concern for all aspects of life. Wide areas of freedom are still left for individual and group action in social, economic and political affairs.

The legislative agenda drawn up to implement this program includes the following items:

International relations—A three-year extension of the Reciprocal Trade Agreement Act, funds for the European Recovery Program, amendments to the Displaced Persons Act, enactment of the Judd Bill to remove race as a factor in the immigration law, acceptance of the North Atlantic Regional Security Pact, possibly military aid to Western Europe, approval of the charter of the International Trade Organization, and possibly, though not probably, universal military training.

Social welfare—Federal aid to education, housing legislation including low-cost public housing, slum clearance and rural housing, rent control, improvements in the Social Security Act and possibly, though not probably, health insurance.

Economic affairs—Repeal of the Taft-Hartley Act and substitution of the Wagner Act with amendments, increasing the minimum wage, modification of the parity formula for farm prices, repeal of the tax on oleomargarine, additional funds for T.V.A., adoption of economic policies to control inflation, tax reduction, and possibly authorization of additional valley authorities on the T.V.A. plan.

Civil rights—The Civil Rights Program, including antipoll tax, antilynching, and Fair Employment Practices legislation will probably be considered late in the session of Congress if at all.

Governmental structure—Reorganization of the executive branch of government in line with reports of the Hoover Commission, amendments to the Reorganization of Congress Act, passed in 1946, and adoption of procedures for the conducting of hearings by Congressional committees.

The efforts of the Truman Fair Deal to

build a new society in America must necessarily be geared to the tremendous problems of American foreign policy. In fact, the decisions made in the international field may well determine whether or not the United States will have an opportunity to proceed with its plans for domestic social progress at this time.

In addition to the usual moral letdown which accompanies every postwar period, America has suffered from a new problem in the conduct of its foreign policy since the end of World War II. This problem is: How is America to use its position as world power number one to contribute most effectively to the peace and security of the world?

The most difficult and dangerous proposals are still ahead of us, however. Policies must be determined regarding the use of American military strength in international relations. It is impossible to make absolute distinctions between the use of American power for relief and economic rehabilitation on the one hand, and political and military aid on the other hand. In fact, all of these elements are essential ingredients of a stable world order. *Everything depends upon the degree to which all kinds of American power are used and the reasons which motivate action.*

Many religious people have tended to

abhor military and political action on an international basis as being necessarily improper uses of power. In the present stage of world affairs, where world community has not yet been achieved and anarchy still prevails to a large degree, it is necessary to employ power in various ways. Every decision must be made in the interests of a more just and stable world order and, under the circumstances, it is impossible to rule out the possibility of military and political assistance as well as economic and relief programs.

Two problems which will be considered by the 81st Congress will be critical tests of the use of U.S. military power in international affairs. One will be the North Atlantic Security Pact which has been developed under Articles 51 and 52 of the United Nations Charter. The other will be a program of military aid to the Western European nations based on the wartime lend-lease plan. The question must be asked: Will these policies contribute to a larger measure of world order and increase the possibilities for peace; or will they aggravate international relations and create tensions which may lead to war? At the moment, the answer to these questions is not clear. Only thorough and intelligent discussion by citizens and by Congress can produce the right decisions.



For almost fifty years, Dr. Ralph E. Diffendorfer has given his life to missions. Even before he was graduated from college, he was thinking and acting in terms of missionary endeavors. In 1924, Dr. Diffendorfer was appointed to the position of executive secretary of the Board of Foreign Missions of the Methodist Episcopal Church. He has remained in that position until the present time. For his possessing one of the most creative minds in the work of missions, Dr. Diffendorfer is revered by missionaries throughout the world. Because he has always been progressive socially, as well as theologically, he has been, until just recently, an active member of the executive committee of the Methodist Federation for Social Action. With the retirement of Dr. Diffendorfer this August, Methodism will lose one of its finest leaders. In reality, this retirement will be only a nominal one, since Dr. Diffendorfer is to lead an interdenominational enterprise which has the founding of a Christian university in Japan as its goal. Much tribute is due Dr. Diffendorfer for his unflinching consecration to the work of missions.

AUDIO-VISUAL AIDS

If you are going to discuss a controversial issue, why not first show a film strip on the subject? Discussions by student groups of social, economic, political and international problems sometimes get lost in a mass of words and prejudices. Too often the members of the group leave the meeting with their ignorant superstitions even more firmly embedded. Free discussion does not always provide sufficient facts to make sound judgments.

I remember that as a leader of a young adult Sunday school class I once tried to overcome this difficulty by using articles from the *Christian Century* as the point of departure for the weekly forum. After reading the editorial, we might not always agree with opinions stated there, but we at least had a common ground of similar experience.

The modern film strip as developed today does better and more effectively the thing I was trying to accomplish when we read the *Christian Century* together. A subject is presented with pictures as well as words, for perhaps twenty minutes when all are hearing and seeing the same thing. This does not mean that each will not evaluate what he sees in terms of his previous experience or judge the conclusions in the light of his former opinions. But where facts are presented which seem reasonable to the entire group, they can provide the basis for the later argument.

The Commission on World Peace of The Methodist Church—an organization known to students and young people who are interested in building a peaceful world—has done a great service in preparing a list of film strips on subjects suitable for discussion groups. Furthermore, the film strips are available to churches without cost except for express charges, which are small since a film strip weighs hardly more than an ordinary letter.

Film strips which may be obtained from the Commission on World Peace, 740 Rush Street, Chicago 11, Ill., are as follows:

How to Live with the Atom, World Control of Atomic Energy, and Up and Atom! Three fifteen-minute film strips which can be used singly or together.

One World or None. The need for world control of atomic energy

if civilization is to survive. Eight minutes.

Atomic Energy and the United Nations. A clear, concise explanation of the American and Russian differences over the international control of atomic energy. Thirty minutes.

The United Nations at Work: The Secretariat. This film describes the functions of the United Nations and stresses the importance of co-operation between the UN and the people of every land. Forty-five minutes.

The Economic and Social Council. A clear presentation of the organization and functions of the UN Economic and Social Council and the needs which it seeks to meet. Fifteen minutes.

The United Nations Appeal for Children. Needs of overseas children vividly presented in connection with the UN appeal for voluntary contributions to be used for children's relief. Fifteen minutes.

Delayed Pilgrims. The plight of displaced persons and what church groups can do to help. Fifteen minutes.

We Are All Brothers. Basic facts about race presented with effectiveness and humor. Twenty minutes.

Man—One Family. A strong plea for equal treatment of all racial, national and religious groups. Fifteen minutes.

To Secure These Rights. A quick review of the major recommendations of the President's Committee on Civil Rights. Ten minutes.

Your Stake in Collective Bargaining. Some facts about collective bargaining between management and labor. Useful in studying Section 8 of The Social Creed of The Methodist Church. Fifteen minutes.

The Marshall Plan. The reasons for the European Recovery Program, the goals it has set, and its immediate and long-range importance. Twenty minutes.

Foreign Trade: It's Good Business. The reasons why foreign trade is necessary and desirable. Fifteen minutes.

The Challenge of World Trade. Problems and possibilities in the field of international trade. Fifteen minutes.

U.S.S.R.: The Land and the People. A presentation of certain facts about the Soviet Union and its people. No attempt is made to deal with controversial political questions or to make a critical study of the U.S.S.R. Thirty minutes.

How to Conquer War. The case

for federal world government as the way to lasting peace. Forty minutes.

Peace Symbols. Symbols of peace in many lands from the fourth century B.C. until the present. Twenty-five minutes.

Speaking of film strips, have you used *Operation J-3*? Personnel secretaries of the Mission Board are enthusiastic about it because it: gives an authentic report of the expedition of forty young people to Japan; shows that enlisting for this kind of service can be a normal activity of normal young people; tells something about how a person can become a part of the missionary program of the church; and indicates the world-wide Christian fellowship which we all share when we are willing to go where God leads us. *Operation J-3*, a film strip with records, can be rented from The Methodist Publishing House for \$2.50 per one-day showing. Rental for longer periods is \$5 per week.

—Harry C. Spencer

DRAMA

The Nativity play as produced by the Tailors and Shearers Guild in medieval Coventry, England, rolled through Westchester County, New York, this past Christmas season on a horse-drawn wagon. This revival of true pageant tradition was due to the imagination of the drama students of Sarah Lawrence College. A four-day tour was made by thirteen players in a wagon six feet by twenty-three feet, wired for lighting. Played out of doors at night, the story of the holy night must have been wonderfully effective. Would we had been there to see! The thirty-five-minute presentation included the annunciation, the journey to Bethlehem, the revelation to the kings and shepherds, King Herod's wrath, the adoration in the manger and the flight to Egypt.

In the days when the pageant wagon rolled through Coventry, stopping to play tactfully before the house of the most generous donor of "pageant silver," it was two-storied. There was a lower level where the players "apparelled themselves, and in a higher room they played, being all open in the top, that all beholders might hear and see them." The French pageants had three platforms with heaven, the divini-

motive

ties and attendant angels atop, saints sandwiched amidships and earth with Hellmouth gaping near by on the lowest level.

The American pageant vehicle suggests the historic Conestoga wagon of the pioneers and these pioneer, pageant players from Sarah Lawrence deserve praise and imitation for their pilgrimage. They found a rewarding audience as they clip-clopped through Yonkers and Bronxville, from Westchester to Eastchester. Press pictures show them playing in a park against a backdrop of apartment houses with pendant washlines and the upturned faces of the crowd about the wagon reverent and self-forgetful. As a Wycliffite sermon puts it, "Now it is time and skillful to essay to convert the people by plays and games, as by miracle playing and other manners of mirth." As in Coventry so in Yonkers and Bronxville.

On the professional stage new plays have appeared and disappeared at a confusing rate and there have been some quaint audience preferences. It is estimated that the main theater audience is composed of women. Women's magazines usually make a taboo of old age in their fiction, yet a fantastic gambol in gerontology called *The Silver Whistle* has gone over in a big way. This at a time when another called *The Young and Fair* closes. *The Young and Fair* was written with earnest intent and had something to say about anti-Semitism and snobbery in the education of the privileged young. There were some vigorous letters in the *Dramatic Mailbag* of the *New York Times* defending it against so-so reviews. Nevertheless, it folds and *The Silver Whistle* toots merrily along. Never did we expect to see the day when crabbed age would push youth off the stage!

We went to see *Leaf and Bough* by Joseph Hayes which opened recently in Philadelphia. We were interested because it was the winner of the Charles Sergel Play Award of the University of Chicago. It was presented and developed in the college theater and drew the professional attention of Rouben Mamoulian who produced and directed it. Its moments of young love on a mountain top reminded me of *Love On the Dole*, a play of England following World War I. It did not, however, have the same logical conclusion. In fact, its reminding me of so many other

plays was, I fear, the reason for my objection to it. The reviews were more scathing than they needed to be, and I hope the young playwright will not take them too much to heart. He has talent. His next play will be better and the next after that, better still. But the critics of the Quaker City might say with gentle justice, "Thee is not required to go deeper into decadence than Tennessee Williams. Thee should seek thy own inner light and not go chasing streetcars."

—Marion Wefer

BOOKS

Education for Life, John O. Gross, Abingdon-Cokesbury, 1948, \$2.25. "The churches now are clubs of estimable people and maintainers of traditional rites and ceremonies rather than powerful forces for human betterment." The truth of this quotation from *Man and His Works* by Edward L. Thorndyke, serves as a reason for the publication of another book on religious education. In *Education for Life*, Dr. Gross makes a case for a change in approach to our higher education which will make it "Christian" education, a function of the church and a force for human betterment. The hope for our civilization, says Dr. Gross, is a Christian education which will produce not a death-giving culture, as was the education of Germany and as is the education of Russia, but a life-giving culture.

In this collection of essays, the reader is given a brief history of education and the church in the United States. Dr. Gross points out what has been life-giving in our past and what is death-giving in our present. He essays to define democracy, education, culture and the Christian way of life. He gives an analysis of the workings of our democracy in order to prove that Christian education is essential to its perpetuation. He shows democracy as the inevitable governmental process to stem from our Hebraic-Christian tradition.

The question of what constitutes culture and how its quality is determined by Christian ideals, prompts this author's investigation of the kind of education which creates a Christian culture. As a foil for this investigation, Dr. Gross recounts the philosophical, irreligious ideologies which brought ruin and death to Germany.

Laymen in education as well as students are the readers who will find the most in this book. The interaction of education, democracy, culture and the Christian way of life, as shown in this book, can give understanding and perspective to our perpetuating Christian education.

—R. S. S.

RECENTLY we received two volumes in the "Contemporary Poets of Dorrance" series. The first is *Pastime of Eternity*, by Herbert Adrian Rehner, Dorrance & Co., 1948, \$1.50. Of these thirty-two poems, only three are of any considerable length. The others are giblets. Shortness is, in itself, no detriment—witness the Japanese *hokku* and some of its clever imitations by the Imagists. But Rehner's poems are short, it seems to me, because they are undigested, unintegrated fragments of experience. The subjects are conventionally "poetic" ones, as are most of the conclusions drawn. The form employed in the majority of cases is free verse.

My feeling about this volume is that the author has confused the "poetic impulse" with "poetry," which is impulse working within the framework of discipline, both intellectual and mechanical. "Aged in the skull" five years longer, the ideas expressed imperfectly in these poems might be raised to a level of significance that would merit publication.

The second volume of verse, *Discoveries*, by Helen Woodbridge Williams, Dorrance & Co., 1948, \$1.75, may best be characterized by the word "conventional." The rime-schemes and stanza patterns used are conventional; the titles—"Spring," "June," "Daffodils," "Love," "Lullaby," "Trees"—are those one would expect to find in the more conservative women's magazines. One weakness of this verse is a certain awkwardness of cadence and meter; another, certain archaisms and inversions that sound a false note.

These two volumes pose a serious problem for us: Should we not expect poets to grapple with life at its center, rather than on its periphery? In an Atomic Age when man threatens to destroy himself, should not poets be concerned with truly vital issues, and present these in living terms? Poetry that is irrelevant to man's deepest and most pressing needs does not merit our attention.

—Fred Cloud

CONTRIBUTORS

Laurence Housman, internationally known dramatist, poet and author, has written so voluminously, it is difficult to choose which of his works to enumerate here. Perhaps two of his most popular works in the States have been *Little Plays of St. Francis* and *Victoria Regina*. Mr. Housman, an unflagging worker for peace, contributes regularly to *Peace News*, a weekly war-resistance and world-community newspaper of Great Britain. We are indebted to *Peace News* for the use of Mr. Housman's editorial.

John Coleman has etched an influential and constructive student-leadership niche for himself with his book, *The Task of the Christian in the University*. Since leaving his mathematics teaching post in Canada, Mr. Coleman has spoken to many student groups throughout the States and the world. Recently, he has served as a staff member of the World Student Christian Federation, Geneva, Switzerland.

Joseph Joel Keith has had poems appear in the October and February numbers of *motive*. He is a Californian who is known throughout the nation because of the appearance of his poetry in leading periodicals. His three books of poems have been recommended by the Book-of-the-Month Club.

Huston Smith, associate professor of philosophy at Washington University, lived the first seventeen years of his life in China; he came to this country when he was ready for college. After taking his doctor of philosophy degree at the University of Chicago, he served as the director of religious activities at the University of Denver; he has been a visiting lecturer in philosophy at the University of Colorado.

John D. Engle, Jr., is an undergraduate at the University of Kentucky. Already he has had more than 150 poems published.

The letter appearing on page 11 is anonymous. We are grateful to the Hartford Foundation, Hartford Seminary Foundation, for making it available to us.

Peter Pollack is public-relations counselor for the Art Institute of Chicago. He was field director for the American Red Cross in Persia and Egypt from 1943 to 1945. Before that he was director of federal art projects and community art centers in Illinois and director of the Negro Art Center in Chicago. He studied at the University of Chicago and the Art Institute of Chicago.

The photograph appearing on page 23 was taken by Merlin C. Davies. We are indebted to Roy Hankins for the photographs appearing on page 24.

Blanche Carlton Sloan, who did the drawings on pages 16-21, is a writer-illustrator for the Board of Education of The Methodist Church. She is a graduate in art of Huntingdon College, Montgomery, Alabama.

Glenn Everett is the Washington correspondent for a number of newspapers over the nation. He works closely with Bascom N. Timmons, veteran Washington correspondent and columnist.

James Warren is a graduate student at Scarritt College. He did his undergraduate work at the University of North Carolina and last year took his master's degree in drama at Northwestern University.

Hoover Rupert, director of the Youth Department, General Board of Education of The Methodist Church, is the author of *Prayer*

Poems on the Prayer Perfect and the column "Making the Most of Life" in *Concern*.

John M. Swomley, Jr., is associate secretary of the Fellowship of Reconciliation and editor of *Conscription News*.

Stewart M. Ogilvy is managing editor of *World Government News*, which is a monthly report of the progress made toward world federation.

COVER ARTIST



Once in a while a person comes along who has intelligence, talent, imagination, modesty and a religious faith which encompasses the whole of life. Gregor Thompson has already proved herself to be one of these rare, once-in-a-while persons. Because Gregor has already contributed so much of her art work to *motive*, an introduction should be needed for only new readers; therefore we will try to make it brief: Gregor was an art major at Louisiana State University. Even before she went through the formality of being given her degree, she was at work in the art department of the Baptist Sunday School Board. A bit later, along with work on *motive* and the making of a film strip for the Board of Education of The Methodist Church, Gregor attended Scarritt and Peabody. After a summer of recuperation from competently holding down two jobs and two schools, Gregor entered the Divinity School of Yale University. At the present time she is trying to get the best possible education in theology, ethics, philosophy, etc. She relaxes during her free time at the Yale department of fine arts. With all the restraint we can muster we say, it is a great pleasure to once again present Gregor Thompson as our cover artist.

LETTERS

DEAR SIRs:

I have just finished reading Herbert Hackett's article, "Economic Man—and the Relevance of Religion" in the January issue of *motive*. It was good, well stated and very pertinent to current needs. To his conclusions I can add a hearty amen. I would also like to add a few thoughts, not in opposition to his but as a corollary argument.

There seems to be a dimension of life that

is being ignored in Mr. Hackett's program for the Church. What about "Spiritual Man—and the Relevance of Organized Religion"? Through our conferences, through the Federal Council of Churches and other agencies and associations, and over many pulpits, the message that Mr. Hackett says is more difficult to deliver than the proclamation of soul salvation has been delivered again and again. For what other reason have the Federal Council of Churches, the Methodist Federation for Social Action and other groups been attacked as "red-front" organizations than that they have fearlessly pointed out the failure of society to conform to the teachings of the gospel? I submit that the Church has preached the gospel of economic justice and social equality in more places than the average student in college realizes.

We know that such a message has not been too popular, and that those who proclaim it are under attack by the forces of reaction which seem to be sweeping the country, riding on the wave of fear of Russia and communism. It is not difficult to figure why certain people, those who are making considerable profits from the *status quo*, would be opposed to such a program of social and economic reform. But what about the "common man"? How has he responded to this message of social righteousness and the better life?

One would think that a message of social justice would appeal to those who are at the lower end of the economic scale. Yet, let us look at it frankly, these people are not flocking in crowds to churches where this message is preached. The following of the prophets of social righteousness, oddly enough, is not principally from among the poor. Where are these people?

While I conduct my own sparsely attended midweek worship the church windows rattle with the reverberations from "Faith Tabernacle" five blocks away, where the "Pentecostals" hold forth in large numbers. Here you will find the people we are seeking to uplift. And they are not hearing about practical social action here, you may be sure. They are seeking the salvation of their souls. In these noisy and repellent meetings lives are changed. They actually are. Drunkards find the power to live upright and sober lives and the hopeless find new hope. Although it may seem to be "the opiate of the people," amidst this rubbish many find the Pearl of Great Price, and the improvement in their lives dares us to deny the reality of the blessing they receive.

Can we say that those who cling to the "old-time religion," who run after the strange gods of the sects, who leave the respectable churches to grovel and shout in other-worldly ecstasy are merely deluded? Can we lay it all to ignorance, to superstition, to the twisted arguments of uneducated self-ordained "ministers"? Really now, is it merely a lack of education in our country that gives rise to the huge following of the sects, the millennialists, and the religious racketeers? It cannot all be explained as the result of upbringing and deadening habit for many have left the staid groups they were raised in to follow these new messiahs.

However distorted the presentation of the gospel, however tainted with delusions the message, however crude the expression of religious experience in these groups, we cannot deny that their followers receive a satisfaction that they apparently do not find in the "respectable" and the "liberal" churches. It is just as true that man cannot live by bread alone as it is that man cannot live without bread. Mouths hunger for the bread of heaven just as they do for the earthly kind, and men will seek it where they can best find it. Man is more than an economic animal. He has spiritual and emotional

needs and hungers as deep and as basic as any other needs. If the Church does not fill these needs of the heart the people will go elsewhere. Crude and shocking and mistaken as some of these groups appear to be, they are actually doing the work the Church should be doing in filling the voids in the spiritual lives of men and women. "To be all things to all men," to minister to the total lives of the people is to minister to their spiritual lives as well as to their economic and social life.

Jesus tells us to seek first the kingdom of heaven and all the other things will be brought into their proper order. We must labor with every means at our command to bring this imperfect world into conformity with the will of God (For the Kingdom of God is like a vineyard where laborers are hired to gather the harvest), and the message of social and economic salvation is integral to the gospel of the Kingdom of God. Truly, it is not an easy task to proclaim this gospel to a world which knows in its heart that it is sinful in the matter of economic justice, of brotherhood and equality. But while doing this task of world reconstruction we must never neglect, for our own sake as well as for others, the need of human hearts to experience the Kingdom of God which is within. Here, and only here, is the power and abiding purpose which will bring the other social Kingdom of God to pass. Seek God, not just for power to change the world, but because he alone can truly satisfy.

The message of the gospel is not the class war of the communists, who have their own apocalypse in the overthrow of the upper classes by the laborers, but it is the message of a transformed society of transformed individuals. Let us preach social and economic justice, especially to those who have the greatest share in the control of economic and political life in our modern world. Let us proclaim liberty through all the land. By all means we must unfold the vision of the better world we could have if men only took Jesus Christ seriously in the practical areas of life. But let us never forget to feed the empty hearts and souls of God's sheep on the bread of life, for with that strength and in that hope we shall not fear the powers of this world, for we will know that we are strangers on this earth, citizens of the City of God, dwellers in a house not made with hands.

—Gillett Bechtel

Broadway Methodist Church
Phoenix, Arizona

SIRS:

Observing literally the biblical admonition, "Take heed that ye do not your alms before men to be seen of them," two Dickinson College students sent a contribution of \$2.00 to the powdered-milk fund of Church World Service, Inc., 214 E. 21st Street, New York 10, N. Y.

The donors, who signed their letter, "Tommy and Ellen," explained that the money was to be used to assist in the purchase of powdered milk for European children, and that it represented the price of an evening's entertainment at a theater in Carlisle, Pennsylvania, where the college is located.

The students said that they had reached their decision after reading in *Motive* that one dollar would provide forty cups of milk to supplement the scanty diets of children in the distressed areas of Europe.

Church World Service is an interdenominational agency ministering to the areas of greatest need both in Europe and in Asia. It is constituted by the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America and the American Committee for the World Council of Churches. Representatives are also appointed by the

United Council of Church Women and a number of Protestant churches, including The Methodist Church.

The staff of Church World Service, Inc., respects the motive behind the anonymity of this contribution, but finds the modesty of "Tommy and Ellen" a distinct handicap in thanking them for the gift and in delivering to them the official receipt.

—Pauline Shortridge

New York, N. Y.

W.S.C.F.

"Asian Christianity is a potted plant which needs to be transferred to the soil" was an indictment made at the meeting of Asian Christian student movement leaders at a two-weeks' conference held in December at Kingswood College, three hours up in the hills from Colombo, Ceylon.

Leaders from eleven Asian countries, along with leaders from Australia, New Zealand, Europe and the United States, came together for this meeting which was sponsored by the World Student Christian Federation. No doubt the event of this group's coming together is the most significant aspect of the conference. Yet the discovery of the numerical strength of Christianity over such an area as Asia was notable for many delegates. The conference was truly one of Asian Christian student movement leaders. These leaders shared their convictions and experiences with respect to the church, university, missions, evangelism and politics in Asia and in the world.

One of the conference recommendations was that an Asian be appointed by the W.S.C.F. to serve the student Christian movements in Asia. Another recommendation was made by representatives of the pioneering movements of the Southeast—namely, Indonesia, the Philippines, Siam, Burma and Singapore—that special consideration be given to their problems as they strive to strengthen and build Christian student movements in their colleges and universities. Because of the reality of the need of help for these groups Winburn Thomas has been located in Asia as a "Reconstruction Secretary."

A statement made by Chandran Devanesan, warden of Madras Christian College and chairman of the Student Christian Movement of India, is a somewhat shocking one for those who are familiar only with Western colleges and universities: "There is today a growth of religiously inspired political nationalism throughout Asia. The neutrality of the university is threatened. Universities in some lands are in danger of becoming based on one particular religion, for example Buddhism in Siam. Christianity must be proclaimed in the midst of rival religions and faiths which are politically established. Under such conditions, the S.C.M. is tempted to become syncretistic and to abdicate its missionary responsibility. Likewise the S.C.M. tends to become ideological in Asia; yet our task is not to come to terms with ideologies but to keep our faith from becoming ideological. The Christian builds the church so that the nation may live. He does not build the nation so that the church may exist."

Marxist socialism was reported by Miss Kiyoko Takeda, student Y.W.C.A. secretary of Japan as the greatest challenge to students in Japan. Miss Takeda believes that only as the S.C.M. struggles for justice both within the university and in the larger community, only as it functions in relation to the struggles where history is being made, can its responsibility be fulfilled to God and men.

In one of his evening lectures Christian

editor Y. T. Wu of Shanghai, proclaimed that the burning issue in Asia is the significance of communism for Christians. "Communism exists and grows because laissez-faire capitalism and the semifeudal social systems are unjust and inhumane. . . . Christianity has not been true to the revolutionary implications of its gospel and has failed to produce a classless society. Christianity has failed in its social mission because it is identified with the capitalist system. God has condemned us through the rise of communism because instead of proclaiming the gospel of emancipation of both body and spirit, as did Christ, we have divorced the body from the spirit and made our religion into an opiate. When condemning communist atrocities, we should remember that we ourselves bear a similar sin, and that these excesses are, in a part, a judgment of history upon us for our excesses, those of our fathers and their fathers. The Christian therefore must repent; he must live in hope; he must make his witness at the point in current history where the struggle is hardest and most significant. We must experience a spiritual awakening which will enable us to see the unity of the individual with society, the oneness of matter and spirit, faith and action."

A conference is significant if delegates return to their own homes instructed, enlightened, and uplifted. These Asian student leaders returned to their homes having received instruction in their work, enlightenment concerning the means to be used to combat evils of today and uplift as the result of the rediscovery that the answer to our illnesses is the renewal of the Christian faith.

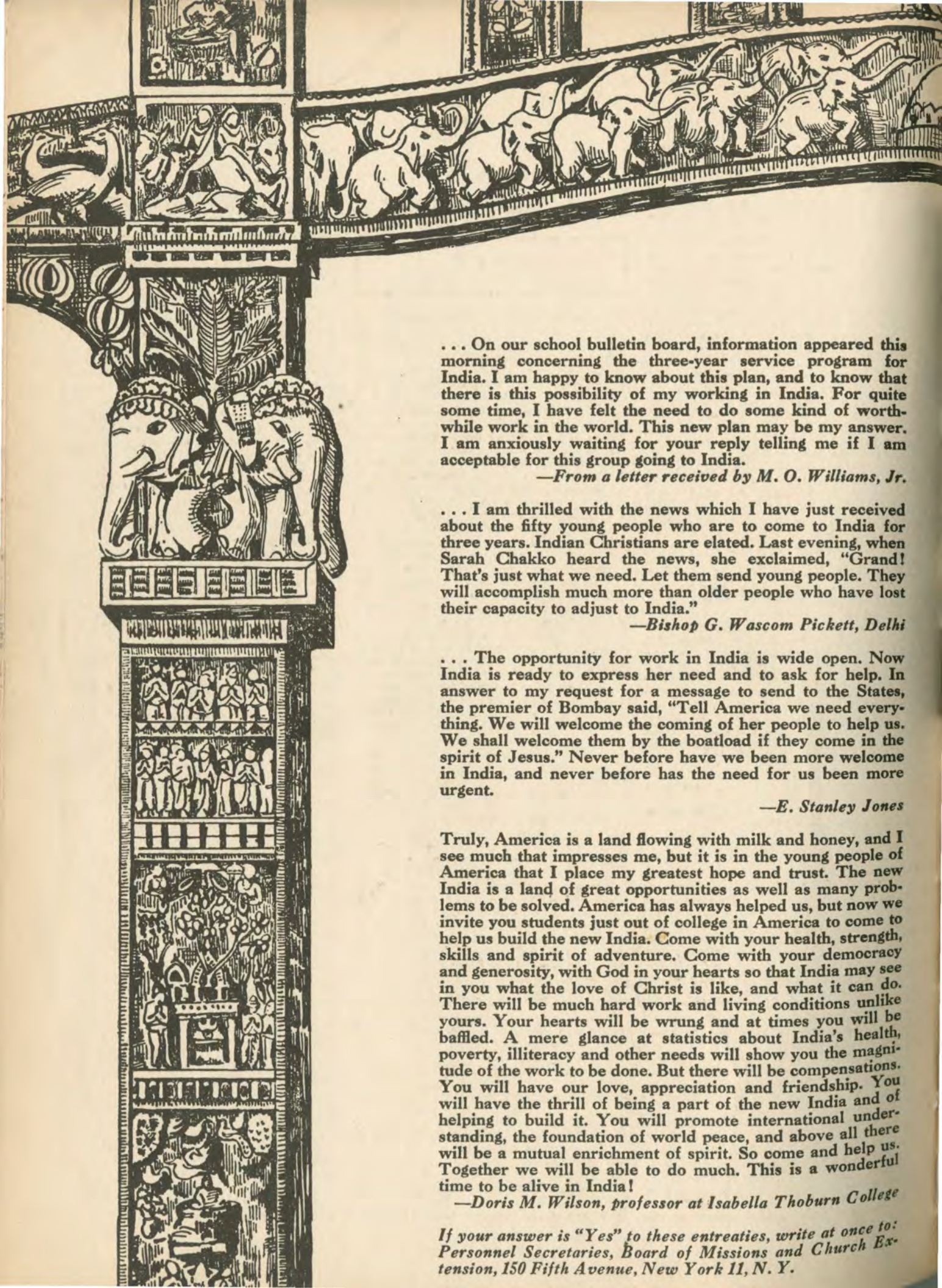
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EDITORIAL COUNCIL: H. D. Bollinger, Harvey C. Brown, Boyd McKeown, Alfred D. Moore, Edward Staples, John O. Gross.

THINGS TO COME

Come April, *Motive's* distinctive cover design by Virginia Spickard, a student at Johns Hopkins University, takes the form of a cross. To further interpret the Lenten Season, the art section of the magazine will present paintings, sculpture, drawings and woodcuts which depict incidents of Passion Week. Paul E. Pfeutze of the philosophy department of the University of Georgia, and John B. Thompson, dean of Rockefeller Memorial Chapel, University of Chicago, will write definitive articles on the place of religion on the campus at the present time. From England, Muriel Lester sends a thought-provoking treatise on prayer. William Penn College will be spotlighted by Mary Offutt in her interpretation of the Christian experiment going on there. *Motive* readers will be interested in David E. Manning's account of the many worth-while activities of the group at Stanford University called Students Concerned. A prominent German educator and scholar, Hans Hartmann, who was on Hitler's black list, writes for this next-to-the-last number of *Motive* for the year on how totalitarianism may be checked while it is still in its formative stages.



... On our school bulletin board, information appeared this morning concerning the three-year service program for India. I am happy to know about this plan, and to know that there is this possibility of my working in India. For quite some time, I have felt the need to do some kind of worthwhile work in the world. This new plan may be my answer. I am anxiously waiting for your reply telling me if I am acceptable for this group going to India.

—From a letter received by M. O. Williams, Jr.

... I am thrilled with the news which I have just received about the fifty young people who are to come to India for three years. Indian Christians are elated. Last evening, when Sarah Chakko heard the news, she exclaimed, "Grand! That's just what we need. Let them send young people. They will accomplish much more than older people who have lost their capacity to adjust to India."

—Bishop G. Wascom Pickett, Delhi

... The opportunity for work in India is wide open. Now India is ready to express her need and to ask for help. In answer to my request for a message to send to the States, the premier of Bombay said, "Tell America we need everything. We will welcome the coming of her people to help us. We shall welcome them by the boatload if they come in the spirit of Jesus." Never before have we been more welcome in India, and never before has the need for us been more urgent.

—E. Stanley Jones

Truly, America is a land flowing with milk and honey, and I see much that impresses me, but it is in the young people of America that I place my greatest hope and trust. The new India is a land of great opportunities as well as many problems to be solved. America has always helped us, but now we invite you students just out of college in America to come to help us build the new India. Come with your health, strength, skills and spirit of adventure. Come with your democracy and generosity, with God in your hearts so that India may see in you what the love of Christ is like, and what it can do. There will be much hard work and living conditions unlike yours. Your hearts will be wrung and at times you will be baffled. A mere glance at statistics about India's health, poverty, illiteracy and other needs will show you the magnitude of the work to be done. But there will be compensations. You will have our love, appreciation and friendship. You will have the thrill of being a part of the new India and of helping to build it. You will promote international understanding, the foundation of world peace, and above all there will be a mutual enrichment of spirit. So come and help us. Together we will be able to do much. This is a wonderful time to be alive in India!

—Doris M. Wilson, professor at Isabella Thoburn College

If your answer is "Yes" to these entreaties, write at once to: Personnel Secretaries, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.