

PIETA  
by Franz Von Stuck

WHILE EVERYTHING AROUND me is ever-changing, ever-dying, I perceive there is underlying all that change a living power that is changeless, that holds all together, that creates, dissolves, and re-creates. That informing power or spirit is God; and since nothing else that I see merely through the senses can or will persist, he alone is.

And is this power benevolent or malevolent? I see it as purely benevolent. For I can see that in the midst of death, life persists;

in the midst of untruth, truth persists; in the midst of darkness, light persists. Hence I gather that God is life, truth, light.

But he is no God who merely satisfies the intellect. God, to be God, must rule the heart and transform it. He must express himself in every smallest act of his votary. This can only be done through a definite realization more real than the five senses can ever produce. Sense perceptions can be, and often are, false and deceptive, however real they may appear to us. Where there is realization outside the senses it is infallible. It is proved, not by extraneous evidence, but in the transformed conduct and character of those who have felt the real presence of God within.

Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself.

This realization is preceded by an immovable faith. He who would in his own person test the fact of God's presence can do so by a living faith. Exercise of faith will be the safest where there is clear determination summarily to reject all that is contrary to truth and love.

—Mahatma K. Gandhi

*He is the Way.*

*Follow Him through the Land of Unlikeness;*

*You will see rare beasts, and have unique adventures.*

*He is the Truth.*

*Seek Him in the Kingdom of Anxiety;*

*You will come to a great city that has expected your return for years.*

*He is the Life.*

*Love Him in the World of the Flesh;*

*And at your marriage all its occasions shall dance for joy.*

—W. H. Auden

From *For the Time Being*, a Christmas Oratorio.  
Courtesy *Harpers Magazine*.

# God Made It That Way That's Why!

*is the answer given when no more answers are known. The thinking person, however, refuses to stop his probing.*

*Today, questions about what is right or wrong, ethical or unethical, moral or immoral must be answerable independent of religious authority.*

*Is what is religiously right sociologically right? Psychologically?*

PAUL PFUETZE

IT IS MY conviction that there are processes of laws so deeply set in the structure of life that it is not too much to claim permanent and universal validity for them. It may be charged that it is natural for a religious person to make such a claim. The charge must be admitted, for clearly the idea that morality is supported by the structure of life is a sometimes unacknowledged religious sanction. Natural law, the moral order, the structure of life to which, for example, the prophet Amos appealed, is the observable evidence for what the religious man calls the will of God. This is precisely the point; for I am suggesting that such a claim can be made to rest on something more substantial, more empirical, than mere external religious authority. *I believe that a moral order can be seen to rest on natural sanctions, on data independent of religious authority, so that it can also receive acceptance from those who deny or who are indifferent to religious authority.*

I propose to show that what is right psychologically and socially is usually right morally, that even a clear-cut Christian ethic can be seen to stand on a substructure of natural law. The verdict of life is against certain things. God is not mocked. The law of the harvest still operates. The mills of the Gods grind slowly, but they grind.

There are at least two ways of trying to find these moral norms. First, by moral intuition. Despite the well-known inadequacies of the intuitive method, there is

valid truth in those approaches to ethical living which rely on moral intuition, on those persistent synthetic appreciations of value, those underlying agreements which we find among most men despite their differences. Second, we can look for those ways of life which lead to blind alleys and dead ends of frustration, strangulation, disintegration or collective suicide. As Whitehead has remarked: "The fact of the instability of evil is the moral order in the world."

What then are some of these evidences out of experience which support or even compel our thesis that there are certain principles of human experience which may be said to be objective and fundamental in that most men accept them, and which may not be violated with impunity?<sup>1</sup>

1. The first is that *individualistic egoism is self-defeating*. It is common knowledge that hardly a single moral philosopher of any stature has defended egoism as an ethical system. And although all of us are more or less egocentric, very few of us are prepared to espouse egoism as a moral ideal. Egoism, a preoccupation with narrow self-interests, breaks down for at least the following reasons:

There is a logical contradiction at the very heart of egoism. One of my teachers used to say that the burden of proof is on the egoist to show why his own private

welfare is more important than the welfare of all others. His desires, his satisfactions, his frustrations are exactly like those of everyone else. The only difference is that they are his. But why should that make such a difference? My good, your good, is as important as his. And whenever the egoist seeks theoretical justification for his egoism, he really appeals to something beyond his narrow self.

In the second place, we find that even the so-called egoist has desires and needs which demand for their fulfillment the welfare of others. This is only to indicate that the private self is a false abstraction from reality. Man is created from the union of two other persons, and he is unable to realize himself except in community. The problem of living is always the problem of living together, where some degree of mutuality is necessary for success. In the long run, a man cannot avoid a real concern for welfare beyond his own.

Thirdly, we can take a lesson from the psychiatrist. The more egocentric our egoist is, the more surely he is headed for neuroses and other disorders. It is precisely out of preoccupation with his narrow and precious little ego that come the fears, jealousies, anxieties, the feelings of inferiority and persecution which lead to mental illness.

A final convincing testimony on this point is revealed if we merely raise a few more questions: Does the egoist really

<sup>1</sup> This section of the article follows the general line of thought similar to that set forth by John C. Bennett in his book, *Christianity and Our World*.

admire in others the small and narrow person he is himself? Does he truly desire his own children to follow a narrow and selfish plan of life? Must he not practice self-deception to keep his own self-respect? What would human existence be like if his way of life became universal?

2. A more serious difficulty is encountered when we face what might be called the *group egoisms* of our age—stubborn evils which go against the grain of a deeper reality. Seemingly paradoxical and actually in support of our first point, we here find enlisted the self-sacrificing loyalties of individuals who have found psychological salvation in the group, class, race, Volk or nation. The world just now is full of national, racial and class groups which try, as Edwin Markham has put it, to draw circles around themselves, excluding all others, and assuming that beyond that circle their loyalties and sympathies need not go. That is right which profits the class, race or nation. This is the heart of the current bitter and intolerant strife between rival social systems, political parties and racial groups. We saw this demonstrated in its purest form in the official attitude of the Nazis toward the Jews. The Jew need not be treated as a human being. He was beyond the circle of responsible concern. His sin was that of being born at all. But only in a lesser degree do we find this same attitude in our treatment of the Negro, the Mexican, the Japanese-American and other minority groups. In America, as elsewhere, nationalism tends to become isolationist or imperialist or militaristic, and to limit the loyalty of its people to its own welfare.

Obviously there can be no compromise between the Christian ethic and racialism or militaristic nationalism. Also communism, in its ideal goal, is as universalistic as is Christianity or liberal humanitarianism. In theory, Marxian communism, in contrast to militarist Pan-Slavic Stalinism, seeks an international, classless society in which no group will be exploited for the profit or privilege of another group. This same common, sturdy dream of universal justice has significance for us here because it is to be found in every Utopian program. Fascism, on the other hand, is a naked military nationalism or tribalism in which an elite, for its own interest, exploits the loyalties of the people of the nation. In this respect, at least, communism and fascism are morally poles apart, although unhappily at the moment their methods have a close resemblance.

Beyond these general considerations there are at least two more reasons for group egoism's breaking down as an ethical ideal. The first is very much in our minds these days as we witness the tragic tug of war between the two great giants

of the modern world, the U.S.A. and the U.S.S.R. Groups, classes, races or nations which make themselves the sole object of loyalty will sooner or later clash with one another. The result is war and in our day, war means atomic and bacterial warfare, and this means collective suicide—the clearest, pragmatic refutation of any ideal or program. And even if you try to base the world order on some kind of "social contract" for the sake of sheer survival, it is most unlikely that any such plan will work unless on both sides there are countless people who are loyal to a good beyond their group.

There is a second universal fact about humanity which group egoism ignores. Racialism and nationalism are wrong because they exaggerate human differences and deny the deeper human kinship. It is a simple but obvious fact that when we come into personal contact with individuals of other groups and get behind the barriers of ignorance, suspicion and prejudice, we often find that they are capable of arousing in us a genuine appreciation and a positive sympathy. It is the recorded conclusion of the U.S. Army that the closer white infantrymen have been working and fighting with Negroes, the more willingly they accept Negro platoons in white companies. This was true of white infantrymen from the

South as well as for those from other parts of the country.

It is along these lines that we can work out a belief in universal justice—at least a rough, working pattern of justice, based upon a structure of life and upon permanent elements in human nature which yield dependable results. In this context it is clearly seen that democracy has elements of permanent worth. Unless government is responsive to the people, acting on the basis of consent and providing for the rights of minority groups, it will pass into the hands of an elite whom the temptations of power will turn into tyrants.

3. There is a third principle which is so obvious as hardly to require mention: *the necessity of personal discipline*. Is there anyone in his right mind who would deny the necessity of organizing his impulses so that the specifically human and personal interests—social, intellectual, aesthetic, spiritual—are uppermost? We speak of the so-called "higher" values precisely because they are more enduring, more conducive to personal growth and long-range happiness, more capable of integrating the self.

The life of undisciplined impulse results in inner turbulence and disintegration as well as in outer ineffectiveness. To try to unify the personality around sex, drink, money or power is sure to bring evil and misery and to miss the durable good. Every ethical system has taught the necessity of limiting one's desires. All systems point to a "higher" or spiritual value in the interest of which the self must be disciplined.

Russia presents an unexpected confirmation of this principle of personal discipline. Russia has, for the last thirty years, been a kind of moral laboratory. She has found that sheer *social efficiency*, in a technological society, indeed the very success of her whole communistic experiment, demands temperance as well as hard work. Russians have made war on prostitution which they once regarded as only a by-product of bourgeois capitalism. They have come to place much more emphasis upon the family and have made divorce much more difficult. Public opinion, education and even expulsion from the party are weapons used to enforce strict personal discipline.

4. A final certainty is the *importance of simple honesty*. Deception is in the long run self-defeating. Whatever else we ask of a man, we demand that there be some correspondence between what a man *says* and what he *does*, between his practice and what he preaches. Deception destroys all dependability in human relations. If people persist in breaking their promises, soon there will be no promises to break. The reason occasional dishonesty works is that the dishonest man is counting upon the honesty of others. People get



away with the occasional "white lie" because they have the reputation of telling the truth.

Business cannot get along without at least a modicum of honesty. Advertising must bear some semblance of truth, or it will lose all of its effectiveness. Science could make no progress if scientists could not be trusted to do their work honestly and report accurately what they find.

And there is that basic inner integrity, called sincerity, without which it is hard for anyone to live with himself. Indeed, it is significant that one of the important elements in the modern revolt against conventional morality is that it is in part a demand for sincerity in what so often seems a world of sham. Civilization means rules and promises and standards which are observed.

HERE, then, are at least four moral norms which we all must discover, sooner or later, and which we cannot long defy without bringing tragedy upon ourselves and others. Is it too much to claim that such ideals are no mere convention, nor simply a matter of taboo or arbitrary authority, but are rooted in the persistent facts of personal and group life?

It appears that we face a superior law or moral order which is not of our making and is not subject to our control. We ignore it at our peril. There are rules of physical and mental health; laws of productive work and valid inquiry; laws of human relationships which are based upon something deeper than human decrees. And occasionally, at least, every man faces some demand which is grounded not in his desires but in what confronts him and will not let him go. The religious man calls this something God, and concludes that most of the ills and evils of life arise rather from human defiance of this power than from the mere lack of human skill in coercing it.

Christians will want to use this conclusion as a foundation upon which to build a fuller truth. A Christian ethic must fit the stubborn facts of life. If it did not, we would be justified in questioning the validity of that ethic. I believe it fits the facts and does not try to escape them.

Christian ethics insists on making the exacting test of Christlikeness—the love of God and the love of man—the supreme consideration. When God is defined as a loving and holy personal will, religion must emphasize love and holiness in man and between men as the most important things. Thus Christian experience should furnish spiritual insight and emotional dynamic for right living.

Christianity is an affirmation of the real nature of the universe; that is, of ultimate reality. It does not derive reality

from morality; it derives morality from reality.

Two aspects of this Christian idea are: It sees the human situation as a tragic predicament, and it rejects as illusion every human claim to find a simple moral escape. Christianity sees man as thrust by sin—his own, or the corporate sin in which he shares—into some tragic situations where he cannot do what he ought to do, where his freedom to follow the moral teachings of Jesus cannot always and consistently be exercised, and where his righteous causes seem doomed to defeat. Thus the need for repentance and forgiveness, a new mind and a regenerate purpose. And thus the rejection of a too simple humanistic moralism which regards human action as simply right or wrong, and which underestimates the recalcitrance of the human heart and mind. Christianity claims to point a way of salvation by which life's tragedies and paradoxes may be overcome and transformed. Its way of salvation is not alone the simple practice of the moral teachings of Jesus. The practice of the Christian graces is rather the fruit, than the root, of the Christian salvation. It grows out of allegiance to the divine imperative. Christianity makes the religious sanction for morality explicit, and so morality becomes interfused with a loyalty to the

transcendent God which adds a new quality and a new dimension to life while putting a new power behind the goodness of men.

Obviously, and here the Christian agrees with the pragmatist, any program of moral action should be decided upon the basis of all available data, technical know-how and anticipation of consequences. Good intentions are never enough; one must also be intelligent and well informed. To think and to think hard is a religious duty.

But the basic Christian hope and imperative is a confident trust in God. It is not dependent ultimately on the fate of nations, democracy, campaigns for social justice or Marshall plans. But it always will be and must be expressed both in personal integrity and in social programs of various sorts, performing tasks which nobody else is willing to perform, implementing its concern with love and practical skills.

In the present desperate situation, facing the stark fact of atomic and bacterial warfare, and aware of the possibility of the destruction of our civilization, what can we do? We can do many things which will express our faith in God and our love for our neighbors. We can support the European Recovery Program and the United Nations. We can study to inform ourselves so as to help guide American foreign policy and domestic programs. We can prepare for useful and important occupations and professions in significant and needful work: education, medicine, agriculture and science. We can throw ourselves into the struggle for social justice on many fronts. We can be honest about sex and money. Instead of wasting our summers by loafing, we might enlist in a work camp, a student-in-industry project, a tour of duty in the task of international reconciliation.

Of course, none of these ventures is foolproof and certain of success. We need not be romantic about the actual results. In these terrible days, no results are sure. That is why the man who would act with courage and confidence and patience must find a deeper rootage. But in these and other ways we can begin to *practice* our love of God and man instead of merely *talking* about it. And we can begin to face every situation and problem of our age without illusions and without despair. This is to act as though God exists and can be trusted to use us in spite of our mistakes and failures in achieving his own good purposes in history. Were the prophets and Jesus alive today, again they would say that God is faithful and trustworthy, and that, even though he is blocked for a time by evil or ignorant men, he will bring to pass that which is for the highest welfare of *all* of his children.



# Criminals, Alcoholics and Us

*One therapy is left for all. Painful though it may be, our chance is to take it. The pain of a Hiroshima is the only other choice.*

ALFRED HASSLER

I HAD FINISHED my talk on war and peace. The meeting was now opened for questions. Inevitably, *the* question was asked: How do pacifists propose to build a peaceful world?

Now pacifists have in mind different things—and different pacifists differ on exactly what these things are—running the gamut from world government to conscientious anarchism. But there is one element common to pacifists, upon which all the rest depends. It was that of which, in honesty, I spoke in answer to the question.

I did so, with the same little sinking of the heart, the same sense of the inadequacy of the language, the same recognition of defeat, as I always experience at that point. Briefly, I said that love is the essential factor in building.

The withdrawing of the group was so noticeable as to be felt plainly. There was an embarrassed amusement—an obvious relaxation into the attitude of “Just another fanatic.” I had trodden on forbidden ground; I had lost my audience.

Why should this be the case? Why must we humans shy away in embarrassment from a suggestion that we are primarily creatures of the spirit? Our living is done in the spirit. Every one of us has periods of depression not directly associated with immediate external circumstances, and experiences of happiness similarly independent of material possessions or well-being. We seek various goals in life: wealth, position, power—but the end of all of them is happiness, which is a thing of the spirit, largely undefined. Anger, hatred, peace of mind, “nerves”—these are the things that determine our lives, and all of them are of the spirit. Why, then, should we pretend so to be unaffected by any but material factors?

Probably it is because of the inadequate definition of love built in our minds by sentimentalized novels, songs and movies that have been our constant schooling in such matters. Any happily married person knows that love is a much deeper and broader thing than walks in the moon-

light, tender conversations and sexual relationships. Marriages constructed wholly on such a basis do not last.

LOVE is an approach to another person that involves a profound respect for him as an individual, regardless of his actions and surface personality. It is a probe into the inner germ of self that remains the root of each individual's personality. It is sympathy and understanding, a refusal to judge, a willingness to understand that the same fears and worries and hopes and ambitions have their way with others as with himself.

Though modern medical and social sciences only recently have rediscovered the fact, love has always been the best of all healers of wounded spirits and sick bodies. Psychiatrists working with “maladjusted persons” always come back to the “feelings of insecurity,” emotional or otherwise, that cause the maladjustments, and to the conclusion that the “patient” needs primarily someone to cling to, someone who cares for him, someone to give him love! Workers among juvenile delinquents find that the most effective method of reclamation of “wayward” boys and girls is the placing of such children with foster parents who will really love them.

Yale University's widely publicized study of the “sickness” of alcoholism resulted in a pamphlet in which the director of the experiment points out that the alcoholic needs “. . . grave respect, deep understanding and broad tolerance with no recriminations.” That is love.

With criminals, as many of us who went to prison as conscientious objectors learned, it is the same kind of approach that wins confidence and contributes the only really positive element to the process of rehabilitation.

MOST of us, even among those who have been most corrupted by the competitive, power-hungry customs and attitudes of our civilization, use that kind of approach in at least some of the areas of our lives. It is in those areas that our

real happiness lies, and the extent of a man's happiness and peace of mind depends upon the extent to which he has put that approach into all the areas of his life experience. (Conversely, the number of ulcers and nervous breakdowns a man suffers may be measured in direct ratio to the areas of life left unaffected by the approach of love.)

With many of us, our practice of love is limited to certain intimate relationships with our parents, wives or husbands or children. With others, the approach of love extends into larger regions of church or neighborhood or personal friends or a cooperative or a labor union. With only a very few has it reached out to embrace the world of men, but those few have been our Christs, our St. Francis', our Isaiahs and our Gandhis.

Time and the ingenuity of physical science now have suddenly made the extension of that spirit on a world scale a matter of life and death to all of us. Our world in the future will be dominated by one or the other emotion: fear or love. If fear prevails, not all the peace conferences and atom-control plans will save us from atomic war and a probable destruction of civilization. If love wins, we shall build the world of which poets and prophets have sung for ages.

It is a dreadful dilemma, for every indication is that we are not ready to make that second choice. Yet the moral laws of the universe have caught up with us, and we *must* make it, or perish.

This is the message of pacifism: The same potent therapy that can reclaim criminals and alcoholics and the mentally ill can be made to abolish war and to build a peaceful world. It is not a decision that will be made suddenly, en masse, by a nation or a world. It must grow on the decisions of individuals, and their subsequent repudiation of actions and attitudes that conflict with it. But when enough individuals have made that decision, then it might prove contagious and the peoples of the earth be bound in lasting brotherhood.

# Oh, for a Final Authority!

*Or is making a decision merely like picking petals from a daisy?  
Shall I register for the draft or shall I not? Shall I take R.O.T.C. or . . .*

ALLAN HUNTER

DEAR ALLAN HUNTER:

A few of us here at Whittier College are determined to be peaceminded rather than warminded. We are putting out a mimeographed paper which we hope will educate for peace on our campus.

We would greatly appreciate a letter from you giving us your thinking about registration for the draft and the influence for peace which we might wield.

TOM SALYARDS

DEAR TOM SALYARDS:

It is good to hear of your determination to be peaceminded. The main thing for a student to do is to let his whole personality focus upon what his conscience suggests as the course of action demanded by the will of God. Does the will of God indicate that one should register or not register for the peacetime draft? Should one be a conscientious objector to putting on a uniform in case one registers for the draft? In case one puts on a uniform, should he keep his mind open to the possibility that some day he may feel a command from God to take off the uniform and to accept the consequences? Or should he not?

A student, because he is a patriotic citizen, is under obligation to face, brood over, seek further light upon and make a clear-cut decision about questions like these. If he is willing to go to a great deal of trouble to get all the chief, available and relevant facts possible, that is proof that he wants to find the will of God for himself. But the amassing of facts, the comparison of different convictions—such as those of Kirby Page, for example, as opposed in some ways to the convictions of A. J. Muste—is not enough. He has to have a criterion against which he can double-check his findings. If he is a follower or would-be follower of Jesus, the Sermon on the Mount and the thirteenth chapter of First Corinthians may be his guides. But the main center of reference is not a few statements indicating the spirit of

Jesus. It is the total impact of the force of God's love and truth which pours through the personality of Jesus. That personality is discovered not alone through the teachings but through the action of Jesus on the cross, and through what happened after his death.

But who is to judge what this impact shall be? The final authority is not one of the usual authorities, nor is it Rome, Moscow, the scientific method, which is limited to calibration, the psyche or the infallibly inspired Bible with some of its Bronze Age ethics mixed with the way of Jesus. The final authority is one's own inner light or voice. It may not be felt as an inner light or voice. But it is there just the same as a pressure from the depths of a student's spirit. To the degree that he obeys that conscience, he will be sensitive to it in a crisis.

Suppose that even after a sincere effort to sensitize his conscience, a student is not certain what he should do about taking a 4-E classification or resisting conscription by going to jail? And suppose there is the deadline of a date by which he must make his decision? Well, he can hand the whole situation (the mass of material produced by his research, the bringing of this body of information into the presence of Jesus' reverence for personality, his determination to put the love of God first) to God and leave it there, trusting that if it is God's will that he have clarification, clarification will be given. Having made his rendezvous with something more ultimate than a letter or order from Uncle Sam or the personal comforts his body would dictate, he can relax. Perhaps, as he is shaving, light will come; perhaps in the middle of the night, or as he wakes, or as he fidgets during a lecture, he will receive his answer. The experience will be like genuinely falling in love. He won't have to ask if this is it. He will know.

What is a student to do, however, if his deadline arrives before this answer to a question directed to ultimate Reality becomes clear? What then? Unless one

gets something akin to guidance, it is sometimes wise not to do the drastic thing that challenges society at its roots. That is not to say that guidance—a very risky word and rarely used by some advanced saints who alone are qualified to receive guidance in big doses—is available only to Christians. It would be arrogant of a would-be Christian to suggest that. What is being suggested is rather that any man can get into the process through which the equivalent of the right kind of hunch is likely to be received, if he is sincere and willing to meditate upon the issue and to make up his mind that he is prepared to take the consequences of his own responsible decision and not borrow somebody else's conscience or power to decide. One who feels that something special comes through the whole meaning of Jesus' life and death should be glad for the privilege to digest at least the Sermon on the Mount, and see what he can do to express the general drive of that declaration of independence which Jesus made against fear, lust and pretentiousness.

You ask about influence. The influence will take care of itself once a man really commits his life to the love and truth of God. Any peace that is established on anything less than the determination to seek the justice and the relationships like those of the Kingdom of God won't last very long. There is only one thing that really matters for a student: That he find for himself the best path he can follow and the most thoroughgoing loyalty he can give. He needn't fear he is letting down his country if he does that. The country's ultimate welfare, and probably its security, is definitely related to the number of citizens within it who make a commitment on just such a basis. This cannot be proved mathematically. One can, however, bet his life, his whole life—not just that in him which measures, weighs and chalks conclusions up on the blackboard. One can bet his whole life upon it.

ALLAN HUNTER

# The Coo-coo Means Death

*A strange thing happened when Elsie came into our house  
leading an American soldier by the hand.*

*I was so happy, because of what he gave us, I jumped up and down.*

ALAN J. DAVIS

FIRST WE LEARNED this verse at school:

When the bombers come,

The coo-coo sings—

To little children the news he brings—  
"Go straight to the shelter, quickly hurry,  
You'll be safe, so don't you worry."

Then one day it happened.

"Achtung," coo-coo, coo-coo, coo-coo, coo-coo. "Achtung! You have heard the voice of the coo-coo," said the radio. "Leave your homes. Leave the streets. Go quickly to the air-raid shelters. Achtung. . . ."

Gertie, that's my sister, and I were playing school in the kitchen when we heard this command for the first time. We didn't know what to do at first, but Mama called us from the other room.

"Come, Walter! Come, Gertie! Hurry!" She rushed into the kitchen, wrapped our coats around our shoulders, and herded us out the front door and into the hall—all in one breathless motion.

On the way down the stairs, we met Papa on his way up, taking three steps at a time. Without a word he scooped me up in his big arms and grabbed Gertie by the hand. Then he led us down the three flights of stairs, across the street and into the shelter in the center of the park.

"This is going to be fun," I thought, when I saw all the other children from our block there. But no one was laughing or playing. I saw that Gertie was afraid, but she's a girl so I expected that. Then I saw that Mama was afraid, too, and even Papa was trembling a little when he lifted me onto his lap. I decided I'd better be quiet like everyone else or Papa would get angry.

That first time nothing happened. We finally followed Papa home, and Mama tucked us into bed and told us we'd been brave little soldiers. But the next time we heard the coo-coo, no sooner did we reach the shelter than a great explosion shook the earth, and we were shaken so badly that some old people across from us fell

off their bench. I started to laugh at them, but then came another explosion, and another and another. People were crying now, although I didn't think anyone there was hurt. Gertie and I didn't cry though. We were snuggled up in Papa's lap, and we covered our ears to keep out the awful noise. Mama was snuggled up under Papa's arm, too—just like one of us children.

When we heard the coo-coo the next time, we were all in bed. We didn't even get dressed before rushing to the shelter. I cried that time because I was cold and it was dark. Gertie cried, too.

The next week we heard the coo-coo time and time again. Each time Mama and Papa would hurry us to the shelter where we would sit on the benches, snuggle up to Papa and cover our ears. Once I heard someone say that the Americans were dropping bombs on our homes, but I don't know for sure because our home was never hurt.

The next time we heard the coo-coo, we were getting ready for school. Papa had already gone to work and Mama was just finishing braiding Gertie's hair. Mama quickly led the way to the shelter.

"Where is Papa?" I asked because it seemed funny not to have him there.



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"Don't worry, Walter," Mama said. "your Papa has gone to work but he'll be all right."

But Papa was not all right, for I never saw him again. For the first time I realized that the song of the coo-coo meant death.

A STRANGE thing happened today. Gertie and I were getting washed for supper when Elsie, the girl that lives next to us, knocked on the door and came in, leading a soldier by the hand. She told Mama that this was an American soldier who would like to buy a coo-coo clock. I couldn't see why anyone would want a clock like that, but Elsie went on to explain that he was looking for a clock that he could send home to his parents for Christmas.

Mama got the weights out of the sewing machine drawer and hung them on our old clock that hadn't run for over a year. Then she gave the pendulum a gentle tap and the clock started ticking. All at once the little door at the top flew open; the little bird stuck his head out, took a bow, and opened his mouth—coo-coo, coo-coo, coo-coo!

A chill shot up my spine, and I shuddered as I grabbed hold of Mama's apron. But the soldier was laughing. "That's fine," he said. "That's exactly what I've been looking for—a genuine coo-coo clock from Vienna!" Then he grinned at Gertie and me and added, "How would it be if I paid for the clock with candy and chewing gum?"

I could hardly believe my ears, I was so excited to hear that, and Mama was pleased, too. The soldier shook my hand before he left, and that made me feel very important. "I'll be back tomorrow with the candy and chewing gum," he said as he thanked us all and said good-by.

When he had gone, I jumped up and down and exclaimed, "It's better, isn't it, Mama, to have the coo-coo bring us candy and chewing gum instead of bombs?"

Mama only smiled sadly and nodded. Then, suddenly, she turned and ran into the bedroom. I could hear her sobbing.



# Eigengesetzlichkeit

is a big and difficult word but an exact expression for what we must learn.

Germany failed to check totalitarianism.

To profit from another's experience, to take warning, is good sense for us.

HANS HARTMANN

HOW CAN totalitarianism be checked? What are some of the warnings that free countries can take from Germany's experience? What must countries avoid if they wish to save their own democracies as well as oppose totalitarianism elsewhere? What were the teachings of Hitler which led to Germany's terrible fate? These are some of the questions I shall try to answer.

A Berlin newspaper carried the following statement on April 15, 1948: "The example of national socialism taught us that the totalitarian state can be checked only as long as it is not yet consolidated. By a strange mixture of blindness, indolence, self-deception, illusion and false enthusiasm, which can scarcely be disentangled, German people gave Hitler the chance to consolidate the government. The members of parliament of the first Hitler Reichstag by means of the *Ermächtigungsgesetz*, gave authority to Hitler in March, 1933, to issue laws and for four years to do as he liked in all branches of public life. The consolidation of Hitler's regime was achieved already by principle on the day of his "coronation," January 30, 1933. Hitler had prepared himself against all eventualities by his private armies, the S.S. (*Schutz-Staffeln*—protecting companies) and the S.A. (*Sturm-Abteilungen*—detachments for attacks). Formation of private armies is a characteristic of dictatorships.

As a result of the consolidation, Hitler succeeded in spreading his teachings of the totalitarian German state everywhere. Schools, universities and other institutions were penetrated by them.

Every German who allowed the preparatory consolidation of Hitlerism to take place up to 1933, and did not resist, bears responsibility. And the guilt cannot be atoned for by external means, but only by internal: by rejecting the teachings of Hitler. Therefore it is necessary to identify these teachings and to avoid them.

THE first of these disastrous teachings was the theory that Germany had a superiority which entitled it to rule over

Europe and possibly over greater parts of the world. Actually, each nation has its good and its bad qualities. Over and over the good ones have to fight against the bad ones. Hitler taught that the German people had mainly only good qualities and that other peoples were the "undermen." That flattered many Germans who under Emperor Wilhelm II, and even under Bismarck, were already inclined to self-superestimation and the belief that they were the first people of the world and that nobody could reach their standard.

Hitler stretched this concept of a world-ruling people—which, by the way, has arisen again and again in world history—by the one-sided exaggeration of an idea; in this way he added fuel to the fire. With Alfred Rosenberg, he created the myth of blood: the belief that the blood in the veins of German people is of more value than that in the veins of others. And yet anthropological research had proved that, in this sense, there was no "pure" blood to be found in Germany, except that of a few persons who live on a German isle in the Baltic. So the Nazi specialists interpreted the past with great nicety in order to fit the Hitler teachings.

In order to achieve his aim of the

domination of Europe, and still wider areas, Hitler was forced to arm. Many Germans believed at each step of Hitler's rearmament that France and her allies would interfere and stop him. It was a great disappointment to the adversaries of Hitler that this arming was not halted. They felt that every success encouraged Hitler to march forward still more recklessly, to claim more, until an end was put to these proceedings.

The teaching which we draw from this tactic is: Each armament program which is more than is needed to maintain interior order can be misused by irresponsible statesmen; it can lead indolent and badly informed people to support a war which breaks out suddenly. Hitler, of course, pretending that he followed peaceful aims, deceived the German people. Only a few well-informed people knew that he was preparing for an offensive war.

Because Hitler was a man without conscience, his decisions were detrimental to truth, justice and love. In German terminology, there is an exact expression for such conditions, *Eigengesetzlichkeit*, which means: If you let things run as they will, without being watchful and without correcting them constantly, they get their own dynamics. An example: If you set up a public-house at every corner, then the lure of public-houses overcomes the will to resist in men, and they fall into temptation whenever they pass by and as a result begin to disintegrate. Or, if the public conscience condones the printing of harmful books or reviews, then one can counteract their effect to a certain degree by pedagogical means. But after a certain point has been reached it is, indeed, very difficult to offset the effect, and the breakwater breaks of itself. The same thing may be said of guns: Build too many guns and they will go off one day—even when the nation has the will to maintain peace. That, Hitler taught us. And when, moreover, there are men interested in a war because of personal advantages, even if only a very few, they can exercise an unfortunate



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influence. (As far as we can judge from the Nuremberg proceedings, there were only a few men who were personally interested in Hitler's war and who promoted it consciously, but many cannot clear their consciences of the suspicion that the profits of Hitler's armament were very agreeable to them. Without parliamentary control the danger becomes gigantic and the dictator declares war when *he* wants it.)

Hitler invalidated the rights of men in order to deceive the masses and to make them pliant in going along with his purposes. He bordered his purposes with catchwords and hollow phrases. He said: The single personality is nothing; the nation is all. That is, in a certain sense, true. We all can live only owing to the community and owing to the existence of the nation. But by the distortion of a good idea, Hitler came to the annulment of the rights of man. That was possible only with the assistance of secret police. The gestapo destroyed a system of public rights. One of the most dreadful remises was Hitler's permitting the gestapo to seize a person who had been acquitted before a criminal court justice. The gestapo could seize him, and he would disappear into a concentration camp. Hitler created the so-called "subversiveness paragraph," by which thousands of men were sentenced to death, and because even that did not satisfy, the gestapo interfered. This paragraph could be applied, for example, if anybody said even in a small circle, that Roosevelt was quite as good as Hitler.

ONE of the rights of a man, from a moral and religious standpoint, is the freedom to obey the commandment, "Thou shalt not kill." The fact that in England during the First World War there were conscientious objectors to war, made a deep impression on many Germans who felt as if they were in a prison under Hitler's regime. After the Second World War, they knew that about 60,000 men in England and about 50,000 men in the United States made use of their right of war resistance. They felt the essence here of genuine freedom. Certainly no intelli-

gent German will hold the idea that any British or American soldier who thought fighting to be his patriotic duty is of less moral value than a conscientious objector. But the fact that there existed freedom of conscience at all was recognized by many Germans. Under Hitler, many war resisters, particularly of the International Bible Students Association, were executed.

With the deprivation of the rights of man is connected the removal of morality and religion which Germany suffered under Hitler. Good in a moral sense was that which was of use for the nation. But the individual was forbidden to judge what really was an advantage to the nation. Only Hitler and his paladins determined that. This dreadful experience taught us that a nation which is not allowed to protect the morality of its religion is doomed to destruction. All nations in the world have reason to learn from this teaching.

Revealing the whole truth is part of the protection against totalitarianism. Under Hitler, science, scholarship, press and radio were allowed only in a very restricted sense to tell the truth. As soon as Nazi leaders feared that men were learning enough facts to think intelligently about any public question, such as anti-Semitism, the principle of dignity of men or the applicability of morality and religion, they interfered. Even purely objective descriptions of facts and the citing of figures about other nations were considered suspicious. Among the books forbidden were two of my own: One was about the generation of young people in Europe (repulped by the gestapo) and the other about philosophy in Europe. Also forbidden were their translation into several languages. Being an adult-school teacher, I treated my subjects from a cultural point of view, refusing the command to treat them from a racial angle. I therefore was removed "for political reasons" in 1938.

The propaganda apparatus of press, radio, festival days and party days was put into the service of half truths or entire untruths. The Nazis instigated and whipped up the most vulgar passions.

When they brought about the ill-famed pogrom against the Jews in November, 1938, the great majority of the people were ashamed, and even the men who took part and set the synagogues on fire had a bad conscience.

So we learn: Each means of propaganda must stay under the control of the whole nation (the public), otherwise the danger cannot be checked in time.

How could the German people perform such outrages as they did? With this question we come to the last and most fateful period of Hitler's era. German people did what they did because their souls were stupefied, dazed, blunted. They lived as in a mist, a dawn and twilight, where all contours were distorted. They believed that they were obliged by the oath sworn to Hitler to take part in the commanded wicked deeds. Since not very many Germans were entirely free of the belief that there was some truth to be found among the official attitudes, they let themselves be seduced and thus lost their souls. Their critical senses were eliminated and with them their feelings of personal responsibility for the tragedies which were happening. Some were waiting, simply the "attentists." But "attentism" is fatal. Never could we break the power of Hitler by that. We knew that only the combined forces of four world powers could liberate us from Hitler's dictatorship.

From these observations, we draw this teaching: When we suspect our lower instincts are being appealed to, when we are being persuaded to depend on armaments which will deceive our brains and hearts, we must remember the period of Hitler. We must *not* wait until things are improved by themselves—they will probably not be improved. We have to take up our responsibility. Perhaps we will have to sacrifice our profits, our personal freedom, our "reputation." But the few people who are ready to do this must act vicariously for the many who wait to act until it is too late.

We Germans are warned, and we hope that all free nations will learn from our frightful experiences.

#### THE ELDER BROTHER (America)

O, incomparable sin!  
We talk so glibly of war, and death, and suffering, and ruins;  
Then we turn and dig our gardens, and hide our sin,  
And plant our seeds, and pick our flowers,  
And drape them over the blood on the Good Samaritan's hands  
And hasten him to the Prodigal across the sea  
Without the wine and oil to heal his wounds  
While we laugh and waste our food and call it garbage,  
And hide our sin.  
Or else we pout and talk about the fatted calf,  
And the Prodigal's true deserts and hide our sin—  
We slew the Prodigal!

—Tillie Yoder



THE KING

CARLOS LOPEZ

# PASSION

by  
HERBERT KLETTKE

**I** tell you, no one can see the Kingdom of God unless he is born over again from above!



**I**t is not everyone who says to me "Lord! Lord!" who will get into the Kingdom of Heaven, but only those who do the will of my Father.

You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles.

**L**ove your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.

If you love only those who love you, what merit is there in that? For even godless people love those who love them.



**I**f anyone says, "I love God," and yet hates his brother, he is a liar; for whoever does not love his brother whom he has seen cannot love God whom he has not seen. This is the command that we get from him, that whoever loves God must love his brother also.

The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.

... and having found one pearl of great price, he went and sold all that he had and bought it.

# Think on These Things

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

It is by yourself without ambassador that God speaks to you. You are as one who has a private door that leads him to the king's chamber.

—Emerson's *Journal*

The man is naked now, as when he came,  
And so alone in darkness East and West,  
There are no longer names for him to name,  
Save those inviolate ones of his own breast,  
Presiding still, when all the gods are gone,  
Enthroned within him and decreeing dawn.

—David Morton from *Angle of Earth and Sky*

The tendency of modern physics is to resolve the whole material universe into waves and nothing but waves; these are waves of two kinds; bottled up waves, which we call matter, and unbottled waves, which we call radiation or light. If annihilation of matter occurs, the process is merely that of unbottling imprisoned wave energy and letting it fall to travel through space. These concepts reduce the whole universe to a world of light, potential and existent, so that the whole story of creation can be told with perfect accuracy and completeness in the six words, "God said, 'Let there be light.'"

—Sir James Jeans

He brought light out of darkness, not out of a lesser light; he can bring thy summer out of winter, though thou have no spring; though in the ways of fortune or understanding or conscience, thou have been benighted till now, wintered and frozen, clouded and eclipsed, damped and benumbed, smothered and stupefied till now, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the sun at noon.

—John Donne

The order of the world is no accident. There is nothing actual which could be actual without some measure of order. The religious insight is the grasp of this truth: that the order of the world, the depth of reality of the world . . . the beauty of the world, the zest of life, and the mastery of evil, are all bound together—not accidentally, but by reason of this truth; that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the ideal harmony, which is God.

—Alfred Lord Whitehead

They will give him fame and a name because he has sold himself, but they will put me in a dark place with madmen and I shall die dreaming of wild, free things. . . . Woman, you are blessed but as yet, they don't know. . . . Someday, someone with your eyes and brow will give birth to a great leader, who will belong to no class and amass no money on the Main Streets. And he will fight no holy wars because no wars are holy. He will pull down with his bare hands the boundaries that vile men have raised to separate the people; and to all he will say, "Pass, my brother" and the people will pass—into each other's hearts forever, and no wretch will rob them of their heritage—the heritage of the green, beautiful, laughing earth. But not yet—not yet—God still dreams on. . . .

—Paul Vincent Carroll in *Kindred*

Inner weakening, the evaporation of spirit, is all the more observable because it has increased rapidly within the lives of persons now living. For this condition many causes can be assigned. The urbanization of modern life, the centralization of business, a lazy passivity enjoyed under the influence of radio, movies and a thousand and one gadgets, the militarization of minds resulting from two world wars, these and much else tend to produce a mass-minded type of individual wide open to suggestions of all sorts, an easy victim of advertising and other forms of mass-pressure. As inner dimensions shrink, outer pressures meet less resistance. As inner control becomes less, outer control becomes more necessary, if chaos and anarchy are to be avoided. Many

welcome military training as a means of disciplining our youth; a kind of discipline which, as it inevitably spreads to other areas, will quickly put an end to our kind of democracy. Have we done something to our youth or left something on their behalf undone which makes the drill master a last desperate resort? When I watch a scout troop being meekly led along the road by the scout master, or the playground director telling his subjects what and how to play, I recall what extreme measures we as boys took in such matters to eliminate adult interference.

—Howard Brinton in the *Pendle Hill Bulletin*

Faith? In what is the modern mind to believe now? We have no awe; who can shatter the rocks and unriddle heaven? But there is a great fear all the same. It is a long time since the second inaugural speech, and longer since the Mount of Olives. There is a sound of doomsday in the air for man, a gathering of last apocalyptic armies—the poisoned air, the torturer's laugh, the deluded mob, the corrupted children, the raping in the fair valley on the beautiful day, the piggy eyes and the sagging mouth of the megalomaniac dictator croaking from the balcony, the many theories, the pedantic excuses before and after the fact, economic determinism, dialectical materialism, the divine right of Aryans, the armed right of Japanese, the indecent might of spawning. This is the time for the second coming, O Bethlehem village, O New Salem village where Lincoln listened to the cardinal calling "pretty, pretty, pretty" over the grave of Ann, and read Blackwood, and remembered the chained slaves in New Orleans market. Where find the faith in that coming, how know in ourselves where in ourselves we will find the white heat of hatred, the at last aroused strength that will thrust shut the doors of hell with a slow dogged back?

The weapons of death belong all to the enemy. If we take them up, we have put on their arms, gone over to their colors. We fight among ourselves, like gladiators for the sadistic pleasuring of Nero. There is no good living except by faith that the world that rolls into darkness rolls out of it again, and that, above the sooty pit we live in, light comes to the zenith and thence descends to earth.

—Donald Culross Peattie from *A Book of Hours*

In the time of your life, live, so that in that good time there shall be no ugliness or death for yourself or for any life your life touches. Seek goodness everywhere and when it is found, bring it out of its hiding place and let it be free and unashamed. Place in matter and in flesh the least of the values, for these are the things that hold death and must pass away. Discover in all things that which shines and is beyond corruption. Encourage virtue in whatever heart it may have been driven into secrecy and sorrow by the shame and terror of the world. Ignore the obvious, for it is unworthy of the clear eye and the kindly heart. Be the inferior of no man, nor of any man be the superior. Remember that every man is a variation of yourself. No man's guilt is not yours, nor is any man's innocence a thing apart. Despise evil and ungodliness, but not men of ungodliness or evil. Have no shame in being kindly and gentle. In the time of your life live—so that in that wondrous time you shall not add to the misery and sorrow of the world, but shall smile to the infinite delight and mystery of it.

—William Saroyan, prologue to *The Time of Your Life*

When Charles A. Beard was asked what major lessons he had learned from his lifelong study of history, he replied that there are four; and he put them so that all four are easy to remember:

1. Whom the gods would destroy they first make mad with power.
2. The mills of God grind slowly, yet they grind exceeding small.
3. The bee fertilizes the flower it robs.
4. When it is dark enough you can see the stars.

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# The Fellowship of the Saints

is the title of an anthology of devotional literature compiled by Thomas S. Kepler.  
The preface and these ten selections suggest its worth.

MY APPRECIATION of this "fellowship of the saints" has given me the belief that our age can become God's kingdom to the degree that men and women can become saints; on the saints must rest the spiritual leadership of civilization. The saints as the "saving remnant" of our era are not necessarily geniuses; rather they are ordinary men and women with spiritual capacities whose divine spark has been fanned into its highest purpose. The life of each Christian saint is conditioned in the following ten ways:

1. His life is saturated with an intense love of the Christian religion as a way of adjusting himself to himself, to his fellow men, to God. He is a "religion-intoxicated" person!

2. He lives with a joyous, radiant, lighthearted freedom, because his life is totally dependent on God. "A saint is a person who has quit worrying about himself," because his life is centered on God.

3. He emulates Christ in everything he does. Each day he offers a prayer: "May the image of Christ radiate through me this day in every life situation."

4. He freely opens his life to God's *agape*—redemptive, free-giving love—and as the recipient of God's *agape*, he desires to help the needy, the lost, the unfortunate, the unhappy. He volunteers to bear the burdens of his fellow men and thus fulfills the spiritual laws of God.

5. He looks upon Christianity as not merely a theoretical ideal; for him it is a practical way of living with individuals in an unchristian society. It is more than an "interim ethic." Like St. Francis, the saint loves "not . . . humanity, but men."

6. He believes that the Kingdom of God can come into history. But it must continue in him as it began in Christ. With Jacques Maritain he concurs that he must "purify the springs of history within his own heart."

7. He has a continuous humility. Like Katherine Mansfield, looking at her writings shortly before her death and saying with beautiful humility, "Not one of these dare I show to God," he feels that his best is always minute as compared with God's majestic and holy perfection.

8. He looks wistfully into the eyes of every person, regardless of race, color, creed or nation, as a brother in whom lies the potentialities of a Christian saint.

9. He is not one desirous of escaping the world through the art of devotion. Rather he is one who becomes stimulated to use the results of worship to better the world: he knows how to practice the "process of alternation" between worship and social activity. He is a person who can live heroically "in the world" because he has contact with the source of life which is about him, yet which is not always clearly evident in the lives of ordinary men and women. Through his intimacy with God's spirit, he has found an energy and a wisdom which teach him to transcend the world. . . .

10. He is, in the words of a child who loved cathedral windows, "a man the light shines through."

THE POWER of refraining from things gives a man more power than would the possession of the things.

Look well to the inward man; for on this depends thy exterior and interior life.

Thou lamentest that thou art still too active, detached and impatient. Nevertheless, despair not. The more keenly thou feelest this, the better.

There is nothing pleasurable save what is uniform with the most inmost depths of the divine nature.

—Selected maxims from Heinrich Suso

. . . Let not Moses speak to me, nor any of the prophets, but rather do thou speak, O Lord God, the inspirer and enlightener of all the prophets; for thou alone without them canst perfectly instruct me, but they without thee can profit nothing.

They indeed may utter words, but they cannot give the spirit.

Most beautifully do they speak, but if thou be silent, they inflame not the heart.

They teach the letter, but thou openest the sense; they bring forth mysteries, but thou unlockest the meaning of sealed things.

They declare thy commandments, but thou helpst us to fulfill them.

They point out the way, but thou givest strength to walk in it.

They work only outwardly, but thou instructest and enlightenest the heart.

They water, but thou givest the increase.

They cry aloud in words, but thou impartest understanding to the hearing.

Speak therefore, Lord, for thy servant heareth; for thou hast the words of eternal life.

Speak thou unto me, to the comfort, however imperfect, of my soul, and to the amendment of my whole life, and to thy praise and glory and honor everlasting.

—*The Imitation of Christ*, Book Three

I ask of thee, O Lord, an egg of hope. That just as a chicken is hoped for from the egg, so thou mayest grant unto me to come out of hope unto the actual vision of thy salvation; that out of hope itself the vision may come forth, like as the chicken from the egg.

I ask an egg of hope, that my soul may

be sustained by very hope in this vale of tears, and may rejoice in thy salvation.

—*Miserere*, Savonarola

I am not of the opinion that arts are to be cast down and destroyed on account of the gospel, as some fanatics protest; on the other hand, I would gladly see all arts, especially music, in the service of him who has given and created them.

—Martin Luther

Beware of sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works; willingly omit no work, either of piety or mercy. Do all the good you possibly can to the bodies and souls of men. Particularly, "thou shalt in any wise reprove thy neighbor and not suffer sin upon him." Be active. Give no place to indolence or sloth; give no occasion to say, "Ye are idle, ye are idle." Many will say so still; but let your whole spirit and behavior refute the slander. Be always employed; lose no shred of time; gather up the fragments, that nothing be lost. And whatsoever thy hand findeth to do, do it with thy might. Be "slow to speak," and wary in speaking. "In a multitude of words there wanteth not sin." Do not talk much; neither long at a time. Few can converse profitably above an hour. Keep the utmost distance from pious chitchat, from religious gossiping.

—John Wesley

Grant us this boon, that for every harm we have done, we may do some brave act of salvation, and that for every soul that has stumbled or fallen through

us, we may bring to thee some other weak or despairing one, whose strength has been renewed by our love, that so the face of thy Christ may smile upon us and the light within us may shine undimmed.

—Walter Rauschenbusch

The fundamental facts about man are two: he is made "in the image of God"; and this image is, so to speak, stamped upon an animal nature. Between these two there is constant tension resulting in perpetual tragedy.

The dignity of man is that he is the child of God, capable of communion with God, the object of the love of God—such love as is displayed on the cross—and destined for eternal fellowship with God. His true value is not what he is worth in himself or to his earthly state, but what he is worth to God; and that worth is bestowed on him by the utterly gratuitous love of God.

—William Temple

But worship need not be a false peace or mere escape. It may rather be a release of new energy to grapple with the very problems it is sometimes accused of running away from. Indeed some escapes are valuable; sleep, vacations, travel, recreation, all these are escapes from which we return to take up life with new vigor. . . . The test of any escape is: What does it do to you? How does it send you back? With a dark-brown taste and weakened morale, or with a tanned skin and hardened muscles and a sense of wider horizons and deeper purposes?

—Albert W. Palmer

Do you suppose that through all eternity the price we will need to pay for keeping God will be that we must endlessly be giving him away?

—Frank C. Laubach

Finally, prayer must be based on intelligent trust. This means that you ought not to pray for things which God cannot give you without upsetting his laws or doing contradictory things. This does not forbid you to pray for essential, material things, for "daily bread" is an important part of life. But it will not come to you miraculously, and you should not expect it to. It is far more important to pray for strength and courage to accept deprivation with spirit undaunted than to pray for the specific things you want. The greatest prayer ever uttered was one spoken in a garden, "nevertheless not my will, but thine, be done." Every petition should be made in this spirit. What matters supremely in prayer is that God be exalted and that you be brought to a life-transforming willingness to follow his way.

—Georgia Harkness

*This material is reprinted from The Fellowship of the Saints, compiled by Thomas S. Kepler, Abingdon-Cokesbury Press, \$7.50, by permission of the publishers. Dr. Kepler's book is one that libraries, Wesley Foundations and student groups will want to own. And for the student who appreciates the greatness of words spoken out of deep experience, this book will be a life companion.*

## ANGUISH

Today at noon  
I stood and listened to a man  
Speak of God  
In a friendly sort of way.  
With loving voice  
And cheerful eye  
He called his name,  
And seemed to sense an answer.  
And I became  
Uncomfortable;  
My soul withdrew,  
Because it knew  
I'm not on speaking terms  
With God.

—James E. Carey

## ATONEMENT

The book lies open before me;  
I weep for the words—Truth, Love, Justice—  
Words piled on its yellow pages.

Words! What do I know of these?  
Truth?  
Do I recognize it out of the mouth of babes?  
Justice?  
While ships run human contraband!  
Love?  
When brother litters the street with brother!

Words!  
What do I know of these?  
I touch a match to the pages—

For dead words  
A pyre.

—Veronica Forest

motive



# Praying With Five Senses

*as Ignatius Loyola did, may be a trifle time-consuming,  
but it is guaranteed to keep one out of a rut.*

MURIEL LESTER

EVERY CHRISTIAN has his own way of praying. It is bad to get stuck in one's own rut, even if it is a good rut. Let us consider a few different methods of the approach to Reality which we call prayer.

The art of prayer has been so highly developed that a lifetime scarcely suffices to explore all the various practices of worship, adoration, praise, thanksgiving, intercession, contemplation, meditation, aspiration and recollection. To practice the art of intercession regularly can turn a shallow person, restricted to a narrow environment, into a potent creature with a world-wide reach. Through cooperation with God in prayer, one can touch the hearts and minds of total strangers.

The practice of the presence of God turned Brother Lawrence, who started as a clumsy, ungainly footman, into a master of the art of life. While working at the menial job to which he was assigned in the monastery kitchen, he perfected his technique. While he was being shouted at for second helpings, more sauce and a dozen other things, his spirit remained in perfect tranquillity. Grand ladies and high dignitaries of the church would drive many miles along the abominable roads of those far-off days in order to have the privilege accorded to them by the abbot of a brief chat with his cook.

Francis of Assisi liked to join with the clouds, rain, trees, moon, sun, water, fire, birds and beasts in praise and prayer. His "Canticle of the Sun" is available to most people in various hymnbooks, but it is not enough for us to sing it. We ought to be creating our own canticles and psalms.

Ignatius Loyola's almost meticulous method of reconstructing biblical scenes in his prayer time may seem to demand too much time. But compare the effects of the cursory reading of an incident, like the attempted stoning of the woman for adultery, with what happens to one after absorbing a story as Loyola trained people to do. He taught people to use each of their five senses in turn in order to get

the most out of this magnificent story.

First, with the tide of your being set toward God, claiming and expecting illumination, you must be alone and remain quiet. Read the Bible story through. Then shut your eyes and watch the incident happen in your mind's eye, giving free play to the imagination, so that it gradually becomes as clear as a scene portrayed on the screen. Picture the white houses, the blue sky, the city streets, the faces of the people showing that extra something which gets hold of us all when we whip up a little righteous indignation in order to justify some rather mean thing we want to do or say. Men, women and, alas, children are quickly crowding around, appearing suddenly, seemingly from nowhere. Look at the woman in the center, scornful, defiant, hardening herself so that she may hide the terror she feels for those jagged stones grasped in the strong hands of the excited men. How she loathes their hypocrisy! Many of them have committed the same sin for which she is now to die at their hands. Then as you watch the unfolding of the drama you see the faces change, theirs to shame, hers to a dawning hope.

HAVING reconstructed the event as it took place, now bring another sense into action and go through it all again, this time hearing it. In imagination listen to the ordinary noises of an eastern city, the music of the flute and the pipe, the cries of the peddler in the bazaar, the clatter of hoofs on the cobblestones; then a more localized clamor, an angry altercation between a woman and a group of men. Is that some friend or acquaintance who has dared to champion her, seeing her to be one against so many? The babel changes from its high key to something low and sinister. Perhaps one insufferably smug citizen is using his position to moralize to her. The nasty, unctuous speech may drive her to some perilously pert retort. Shocked voices are raised again. Then there is a profound silence.

Jesus is heard approaching. The leader of the group hastily shakes off a momentary feeling of shame and with a show of great respect for law, asks his technical question. Try to hear the tone of voice in which Jesus answers. Go on listening to the end of the story. It will perhaps bring you to your knees in a sense of longing to hear such releasing words of power spoken to yourself.

Then bring the sense of smell into play. Imagine the scents, the hot dust of the Orient, the sweet aromatic odors, the objectionable ones. From the midst of the crowd clustering together, there steals perhaps the exotic perfume of the courtesan. This legitimized type of blood sport may have put the smell of death already into the nostrils of the would-be executioners. As the group disintegrates, there is an arresting change in the atmosphere. The breath of God is "cleansing anew each sad and stagnant place."

How Loyola taught people to use the sense of taste, I do not know, but last of all the sense of touch is made to serve in our prayer. Get the feeling of the paved road under your feet, the soft sand, the baking heat, the crushing of person against person, the feel in your hands of the stones they seize or dig out of the ground. Are they smooth, rough, dry, hot or damp? Get the woman's sense of touch. Did she clasp her hands behind her back to hide their trembling or fold her arms defiantly? Did she give herself support by leaning against a wall as she stood at bay before her assailants?

When Jesus stooped and wrote in the sand, was it because he knew if he remained standing upright he would have to see the blood lust on the faces of men whom he longed to befriend and save? When Jesus spoke, did the woman stand erect again, needing no wall to lean against? She was not to be condemned, not even by this radiant spirit, this friend of women. He addressed her by an honorable name and told her to live her new life in joy and peace.

# Protestants Are Pushovers

*when they are lukewarm about their faith. After all, an enemy or two is abroad.*

ALVIN PITCHER

AS LUKEWARM PROTESTANTS we are blind. We do not face reality. Ostrich-like we say that it does not make much difference what religious beliefs we hold. We believe that religion is a personal affair. We may feel that our duty is done by attending church more or less regularly. While some of us may have strong convictions, most of us do not feel that we should become aggressive in spreading them. Many of us think that each church should think and act as it sees fit. We believe that each denomination should go its own way. We experience a hallucination in which somehow the many Protestant voices automatically speak as one to bring in the kingdom.

I venture the thesis that Protestantism is blind, unrealistic, sentimental and increasingly irrelevant in the modern world. Unless we become serious Protestants, the Protestant faith and the values which it represents will become peripheral—vestigial organs of an order of life long since abandoned. Indeed Protestants may well face the day when to be a Protestant is to be an enemy of the state or a state church.

There is a struggle going on to win the mind of the world and to gain power. Any brief description of this struggle will be oversimplified. The global battle takes place among the exponents of communism, nationalistic paganism, Roman Catholicism and Protestantism—as a poor fourth. The masses of men in the world are looking for a way of life which guarantees them security, stability and some meaning for their lives. Movements which promise these rewards, and are aggressively working for them, are winning the allegiance of the world. No movement which does not meet the needs of "mass man" can hope to be effective. As one looks at the world, one cannot help but feel that communism is gaining ground most rapidly in the battle for the mind of the world.

IF we turn to America, we find that Protestantism, Roman Catholicism, communism and secularism are struggling for the control of the mind and power centers of the country. Again, this is oversimplified. Also to declare that these groups are struggling for the control of America does not say that there is anything wicked, dishonorable or villainous

in their efforts. Each group sincerely feels that its principles have universal significance, and that each, in some way, is incompatible with the other three. Each movement is profoundly earnest in its effort to embody its principles in the institutions of America. It should be clear that I am not implying that there is anything diabolical about any of the parties in this struggle. What I am saying is that Protestantism is losing ground. Most Protestants are oblivious to the stakes. Most of us are not aware of the necessity for becoming pro-Protestant.

One of the dominant factors in the American scene is secularism. By secularism I mean a way of life in which the concern is for the day-by-day events—in which money, power and prestige become the dominant motives—in which we do not find meaning for our lives in terms of an inclusive view of life.

To be sure, there are roughly speaking forty-six million Protestants in the United States. But what does this mean? The lukewarm Protestant is increasingly dominated by secular values. Indeed, all too often, he identifies Protestantism with secular values. Of course, there are some Protestants who see the issues clearly. But Protestantism has not provided adequate means for influencing the major areas of American life, even when an individual feels compelled to act.

We live in a world where power groups make the decisions which influence the nature of our communal living. It is impossible for the individual Protestant, or an individual church or the individual denomination, to play any large part in shaping the mind of America. We live in an America dominated by huge institutions: radio, press, movies, the labor movement, monopolistic capitalism, secular education and government. It is only by influencing such institutions that we have a real chance to affect the mind and life of our country.

MOST students who enter church-related colleges profess to be Protestants. Most of them are lukewarm Protestants. Many of them are dominated by secular values. They find that there are two forces struggling for control on the campus: secularism and what might be called a creedal Protestantism (for them God is embodied in a set of creeds).

Secularism is false and eventually leads to disintegration. Creedal Protestantism is dangerous. It gives an untrue sense of having done something real. It helps blind us to the real struggle. Until we are more serious about our Protestantism, campus life increasingly will be secular; it will be dominated by a concern for lucre, climbing the social ladder and supremacy. As one person put it recently: "We say that the chapel should be a symbol for the ideals, the hopes and aspirations of a campus. If we were to tear down the chapel and rebuild it in the shape of a Cadillac, it would more nearly represent the dominant values of the campus." Unless we recognize our plight, become more serious in our attempts to understand Protestant principles and to realize these principles in every phase of our campus life, we shall be dominated and the campus will be dominated by secular values.

Secularism leads to disintegration, for secularism opposes any over-all meaning in life. It holds out the enticements of money, power and prestige for their own sakes. Any civilization which is long dominated by such values falls apart. Whitehead has said, "Apart from some transcendent aim, civilized life either wallows in pleasure or slowly relapses into a barren repetition with waning intensities of feeling." Either we have a sense of destiny or we live from day to day. Either we see our lives as a part of a larger whole, or we go through the motions of living. Either we find a transcendent aim, or life begins to fall apart and we dash about madly clutching at straw men, money, power and prestige. Either we find a solid basis for such an aim, or we become a part of "mass man" subject to the pressures of our comrades and the ravings of demagogues.

We are living in a world in which most men are seeking for an orientation in life that gives meaning, direction and purpose. Men seek a cause which demands their allegiance. They long for discipline and sacrifice. The struggle to provide this orientation challenges us. I believe that Protestantism has such an orientation to provide, and that it is time to become serious about it. Either we shall become serious Protestants, or Protestantism will become irrelevant. Either we become militant about our Protestant faith, or other faiths will govern our campus and world.

# To Live in Peace

was Jeremiah's dream. After 2,500 years of our failures, would he revise his covenant?

CHARLES F. KRAFT

IN THE movement of world events as we come near the mid-point of the twentieth century the question ever more incessantly demanding an answer is: In this century of the world's greatest technological achievements will the nations of the world learn to live together in peace, or is western civilization destined to go down in the chaos of a third global conflict? Within the lifetime of most present-day adults two great military powers have risen, had their day, and fallen—Germany in World War I and both Germany and Japan in World War II—and now there arises a third “foe from the north,” that of Russia which, already commanding much of the land area of Europe and all of northern Asia, has now almost completely engulfed China, and the end is not yet. Are today's prophets of doom right in predicting the imminent and final destruction of much of our world in one brief but horror-filled atomic war? Can such overwhelming disaster be averted? Or, if not, what will there be left upon which to build anew—either in society or in the individual human spirit?

Suppose that we were able to summon to a great international conference called to consider the present plight of our age the prophet Jeremiah. What would this most-Jesus-like figure of the Old Testament have to say of condemnation and of hope? He might be surprised that the world had learned so little of human brotherhood in the twenty-five centuries since his death. He certainly would be astounded at the vastness of the modern world's area and scientific power, but after some moments of reflection he might well conclude that, in essence, our international situation was simply a large-scale drawing of the interplay of forces in and around little Judah of his own day.

JEREMIAH'S great predecessors of a century before—Amos, Hosea, Micah and Isaiah—had lived in the comparatively simple era when only one great power, Assyria, was really the international menace. Jeremiah, however, within the forty-odd years of his own ministry, witnessed struggles with no fewer than three great northern powers, while all the time the presence of another power, Egypt, to the southwest bade ill or doubtful good. At long last in 612 B.C. the fateful blow was struck which ended the long-time

menace of the first power, Assyria, much to the delight of the prophet Nahum whose “taunt song” over Nineveh vividly describes the fall of the enemy's capital. Only fourteen years before, however, the barbarian horde of Scythians had appeared upon the far northern horizon, and the threat of this second ruthless enemy had called forth two prophets, Zephaniah and young Jeremiah (1:14-6:26) himself, both of whom confidently expected that with the ravaging of this “foe from the north” the day of God's punishing wrath was at hand. Perhaps it was because this foe disappeared, as mysteriously as it had come, that Jeremiah faced the reorientation of his thinking required by the realization that his predictions had not come true; nevertheless we do not hear of him again for nearly twenty years. Then we hear the words of a man of mature conviction.

Now again the occasion was the rise of a third world-swallowing, advancing army, that of a rejuvenated Babylonia whose King Nebuchadrezzar was to gain timeless infamy as pagan lord of the world. Small wonder that the rise within one generation of this third persecutor of peoples should cause the philosopher-prophet Habakkuk to dig deep into his heart of faith to find answer to his “How long, O Lord?” and “Why?” The same deep questioning was Jeremiah's, and ours, as he and we face international crises. But along with this series of crises in the political scene of Jeremiah's day we find a second, that in the religious institution.

Unquestionably one of the most dramatic moments of all history was that scene many years later in the Jerusalem temple court when the Galilean, Jesus of Nazareth, already suspected by the Roman political authorities as a possible revolutionist, in one climactic hour, flung himself in the face also of the Jewish religious authorities, as he drove out the merchants, overturned the money-changers' tables, prohibited passage through the temple and shouted, “Is it not written, ‘My house shall be called a house of prayer for all the nations?’ But you have made it a den of robbers.” By so doing Jesus deliberately and courageously caused the political and religious authorities to unite to bring about his death within the week!

Was there any precedent for Jesus' words? Indeed there was. Read Jeremiah's temple address (7:1-15, especially verse

11), and as you do so keep in mind the situation: Obviously Jeremiah was not the only person deeply concerned by the turn of contemporary political events. As in our day, “What salvation have we, and where shall we turn?” was the cry on almost every lip. But Jeremiah's contemporaries had a ready answer: “Our sovereign God, whose divine king is upon his throne and whose temple is in Jerusalem, will save us. For over four hundred years now [compare that with the length of life of our own U.S.A.!] God's kings descended from David of old have reigned in this holy city of Zion. Many an enemy army has invaded, but God's holy temple cannot be taken. This time, too, we shall be saved.”

It was, therefore, the utmost political and religious treason for Jeremiah to have the foolhardy audacity to stand within the courts of the temple, call this most holy sanctuary a “robbers' cave,” and predict its complete destruction! Such utter blasphemy of God's very “home” would be unthinkable at any time, but when the very life of the nation was at stake with the enemy almost at the city gates it could not be tolerated. Because of such daring conduct Jeremiah was frequently thrown into prison, learned in the nick of time of a plot to assassinate him, spent doubtless more than one night with his head and arms and feet in the torturous stocks, was barely saved from death in a dungeon pit by an Ethiopian slave's quick intervention, fled for his life on occasion and at last was forcibly dragged away into Egyptian exile. The hair-raising adventures of this God-intoxicated prophet were told by Jeremiah's faithful secretary, Baruch, in the narrative portions of the book (11:18-23; 18:18-23; 19:14-20:6; 37:11-44:30). Oddly enough, it was only religious precedent which saved Jeremiah from death because of his temple address, for some of the elders recalled that more than a century before the peasant prophet Micah had not been put to death by King Hezekiah for predicting Jerusalem's destruction (26:1-24; cf. Micah 3:12).

It is evident that Jeremiah's adventurous life and daring conduct alone would have placed him firmly in the hall of fame of the world's heroes. It is equally clear that his restatement and vigorous reinforcement under the most trying circumstances of his predecessors'

insights into God's righteous nature and inevitable judgment upon human sin, even and especially among his "chosen people," would have given him rank among the foremost of the line of great prophets. If, however, Jeremiah could see no prospect other than destruction of both the political state and the religious institution—and since, indeed, he lived to see his predictions come true when in 586 B.C. Jerusalem was invaded for the second time, its temple destroyed, and its leading citizens carried into galling captivity—what was the peculiar value of his life and message beyond that of utter calamity? What, Jeremiah, comes out of war's desolation? What of the future?

Jeremiah's answer is at least twofold: In the first place, such deep distress caused the prophet to probe to new depths in God's dealing with the individual human soul. An inner heart religion is found by the prophet which can cause the human spirit to transcend any calamity. Secondly, from within this personal religion there issues a deeply founded faith that out of the smoldering ashes of a crumbling society there may arise, phoenix-like, the beginnings of a new and redeemed society.

Jeremiah, sadly miscalled the "weeping prophet," won his personal faith only after the most trying struggles of a sensitive soul. No young man ever faced what he deemed his prenatally conceived and inescapable destiny with more timidity than this young Hebrew. No man was ever more sensitive to social criticism than he; "I have neither lent nor borrowed, yet all of them curse me." With Hamlet he might have cried out, "O cursed spite, that I was ever born to set it right!" But unlike Hamlet, Jeremiah never permitted himself to succumb to the tragedy of life.

"This is no place for a baby" is the title of a recent sermon of a faculty colleague of mine: Jeremiah refused to marry and so be responsible for bringing a new generation into his awful world. With such a sensitivity and in such a tragic time a lesser person would have withdrawn into his personal shell of escape and let the rest of the world go by. Not so

Jeremiah; like Jesus he closely identified himself with the fate of his people; like the prophet of Nazareth, weeping over Jerusalem, Jeremiah cried out, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

It is evident that such a deeply sensitive spirit as Jeremiah's was sustained in faith and kept from succumbing to cynical disillusionment by one thing alone: his unique prayer life, his "close walk with God." With unusual insight and awareness this poetic soul, at least by analogy and in parable, saw God at work in even the most common things of life: the steam from a boiling pot, a soiled waistcloth, jars filled with wine, a potter at his wheel rejecting imperfect vessels, the smashing of an earthenware flask, two baskets of ripe or rotting figs. One who thus continually "practiced the presence of God" could use all such simple human experiences as lessons to drive home his message from God.

Let no one think, however, that Jeremiah's prayer life was easy, that he was constantly in the ecstasy of mystic vision. No one short of Job had the audacity to challenge God as did Jeremiah; "Thou hast duped me, O Lord, and I let myself be duped; Thou hast been too strong for me, and hast prevailed" he could frequently fling into God's face. Indeed, at one of those moments when Jeremiah sought consolation from the divine, for he certainly got none from any human being, the word of the Lord came bouncing back, "If you have raced with men on foot, and they have beaten you, how will you compete with horses?" In effect, "Jeremiah, if you think things have been tough thus far, just wait; you have seen nothing yet!" But whereas in one moment Jeremiah could curse the day on which he was born and even the man who had brought the good news to his father that he had a baby boy (!), in others he found God's message within him as a burning fire and his mighty presence beside him as a faithful and powerful warrior defending him from all his foes.

Such strong personal religion in Jeremiah issued in genuine hope for the future of society. Hence Jeremiah's striking letter to the exiles was no counsel of despair; rather it encouraged the discouraged to make the best of bad fortune and even to pray for the welfare of the oppressors' land, because in his good time God would permit return. Jeremiah pinned his hope on the "good figs" among the exiles, perhaps because he was convinced their experiences would give them new spiritual insight, and he showed his faith in his own country's future by risking even his life during the siege of Jerusalem in order to buy a Judean farm. Indeed, that he dictated his book all over again to his faithful secretary after the first edition had been shredded by King Jehoiakim's penknife and gone up in smoke in his brazier is no small testimony to his hope of having future Judean readers of the words he received from God.

However, the one message which at once epitomizes and summarizes Jeremiah's personal and social faith is his teaching concerning the new covenant. Days are coming, he dared to believe, when no external law or written contract between God and man will be necessary, for the law of God will be written on men's hearts, and all men shall know him, from the least to the greatest. Ponder the title page of the Revised Standard Version of the New Testament—"The New Covenant commonly called The New Testament of Our Lord and Savior Jesus Christ"—for the Christian interpretation of the meaning of Jeremiah's deepest insight and the challenge to the Christians of this generation and the generations yet to come to bring Jeremiah's dream to fulfillment.

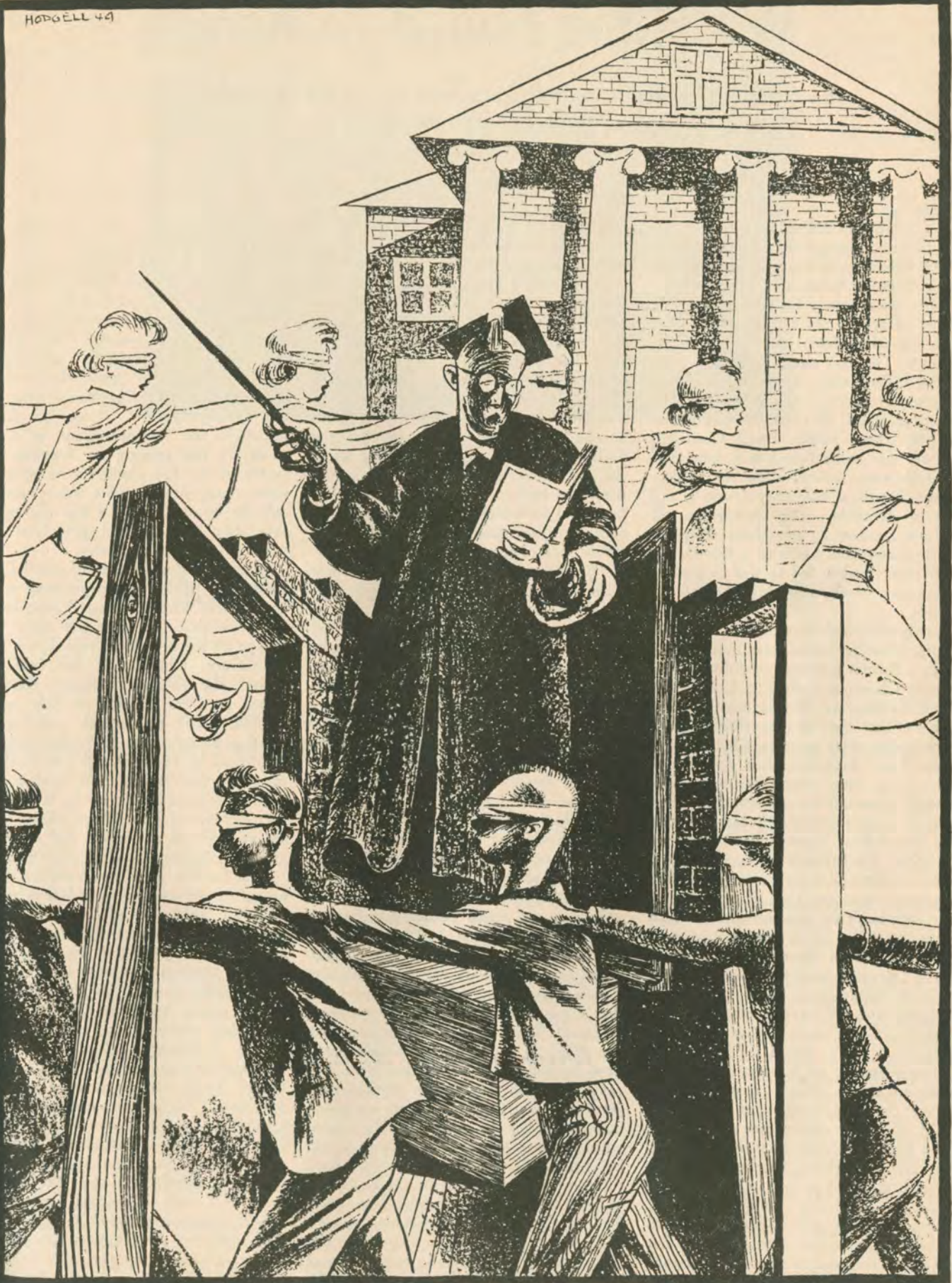
*Note: Besides the general books on the prophets mentioned in the notes to previous articles, the writer suggests the following as particularly valuable interpretations of the life and message of this fascinating prophet: John Skinner's Prophecy and Religion, T. R. Gordon's The Rebel Prophet, R. Calkins' Jeremiah the Prophet, and George Adam Smith's Jeremiah.*

## REQUIEM

Maple and spruce and butternut tree  
 Are the green in the hills of my memory . . .  
 No lovelier hue.  
 The maple has sugared, colored, and fled:  
 The butternut ripened, seared, and shed,  
 As sweet things do.  
 . . . It snowed today, and the evergreen  
 Is as rich in white as it's always been . . .  
 Not old . . . not new.

—William A. McCreary

HODGELL 49



GOD SPEAKS

ROBERT HODGELL

April 1949

# We Have Failed to Relate

*the teachings of Jesus, said the students at the Allahabad Conference,  
to the social, economic and political life of our peoples.  
Newer followers are already titanic forces.*

AT THE BEGINNING of this year, two hundred young people came together at Allahabad for a common purpose—to speak to India, Burma and Pakistan concerning the necessity for Christian young people to accept the challenges of freedom, vocation, social action and communism. The fact that Christian groups in the Orient were deeply interested in their newly found freedom was particularly significant. A Christian philosophy of life, these newly freed Christians learned, was to be found in a true synthesis between individualism and collectivism. Freedom, too, they found is not only a freedom *from* something, it is also a freedom *to* something. Freedom for these countries had been achieved, but what that freedom led to was an important aspect of the thinking of the conference.

At the Post-Oslo Conference of young people, thinking about communism was led by a former professor of politics from Forman Christian College in Lahore. He jarred the delegates by confronting them with the fact that in a number of ways, Communists were putting Christians to shame. Their discipline, their devotion to their cause, their world outlook, their freedom from undue conservatism, their concern for the underprivileged and their love for fellow Communists challenge Christians. Christianity, to be sure, has a better answer and a greater cause, as well as greater resources, but all of these aspects will be of no avail unless the youth of the world live up to their profession of faith, and act on the social implications of the Christian gospel as it is given in the New Testament.

"Communism," in the words of the Allahabad Conference, "is not merely an explanation of the world we live in and an interpretation of history, it is also a guide to social action, a program to change the environment of the entire world in order to change men and society; it is a plan to remake the world. . . ." To meet this new threat to their Christian faith, the conference said in a resolution: "We, the Christian youth of India, Pakistan, Burma and Ceylon, assembled at Allahabad, declare that the hour has come for Christians to meet the challenge of communism by demonstrating in their corporate life and conduct that the religion of Jesus Christ provides for the

realization of spiritual values and for a just social and economic order consistent with the dignity of man.

"It is with a sense of deep shame and penitence that we confess we Christians have failed to relate fully the teachings of our Lord to the social, economic and political life of our peoples, and at this hour of challenge, we feel that the Christian Church in our lands should endeavor to put into practice the teachings of Jesus on the brotherhood of man in God, the Father, by organizing cells, where, as in the early church, all material possessions would be held in common by the members, and in which each member would contribute according to his ability and would receive according to his needs.

"We therefore pledge ourselves anew and call the youth of our lands to demonstrate to the world that in Jesus' way of life alone, in the way of life he preached and lived, lies the salvation of all people.

"We further call upon the churches, the Christian institutions and the various youth organizations to face courageously the challenge of communism by remolding their lives and reorganizing their activities in complete conformity with the spirit of Jesus, who came in order that the least among human creatures might have life and have it more abundantly. This remaking of lives will result in the abolition of caste, racial inequality, denominationalism and other economic and social maladjustments."

Just as the Asian Leaders Conference [see *March motive*, p. 35] took a stand on the Indonesian question, so too these Christian young people demanded that the Dutch cease their military action and that a peaceful solution to the problem be found. They asked, furthermore, that the policy of racial discrimination practiced by the Union of South Africa, because it is contrary to the teachings of Jesus and constitutes a threat to international peace, be stopped. They gave voice to their approval of church union in South India and prayed that the Baptists and the Lutherans might be led to unite with the new church. They condemned the denomination-ridden church and endorsed the statement that the "incubus of the past shall not rest in our heads too long." They suggested that the next world conference of Christian youth be held in the Orient.

Concerning the Bible, worship, the church and evangelism, these young people of India, Burma, Pakistan and Ceylon had something to say. They declared that the Bible was inspired, but that the men who wrote it were at various stages in their own personal insights. They insisted that the church should be a community of the followers of Jesus, that worship is integral to true Christian living, and that "indigenization" of worship should not mean the "Hinduization" of it. Because of the coming of freedom and statehood to the countries of some of these young people, there was a renewed call for evangelism and for the implementation of Christian principles into new constitutions and laws.

India, the sleepy giant of the East, is awakening, said a newspaper man at the conference. What everyone knows in the Orient is that the giant has never been asleep; he has been sick, tied down, kept in slavery. Christianity has been peculiarly the religion of release in the past; it has been the religion of help to the captive, health to the sick and freedom to the bound. At the conference at Allahabad in 1948-49, the youth of India, Pakistan, Burma and Ceylon were alive in spirit and free in the bondage of the followers of Jesus Christ. Giant forces are at work in the world and Christian youth of the East are vital instruments.

*This article is a condensation of a report of the conference which was sent by J. W. Sadiq, one of the secretaries of the Christian Council of India, Pakistan and Burma, to Miss Sue Weddell, of the Foreign Missions Conference. Beside Mr. Sadiq, other leaders in the conference held at Ewing Christian College and the Allahabad Agricultural Institute were: Dr. M. T. Kennedy, the Datta Lecturer in India this year, the bishop of Lucknow, Muriel Lester of England, Dr. R. B. Manikam, executive secretary of the Christian Council, Canon George Sinker, Dr. Surjit Singh of Sabaranpur Theological Seminary, Sara Chakko, principal of Isabella Thoburn College, Dr. Vairnappillai of Forman Christian College, Lahore, Pakistan, Dr. Ralph Keithahn, William Stewart of Nagpur, Dr. V. M. Kosby, chairman of the N.C.C. youth committee, Dr. Chrysostom Arangaden of the National Missionary Society, and Richard W. Moore of Ghaziabad.*



Members of the youth delegation at work at Amsterdam.

## Insistent Call to Be a Witness

*took hold of Amsterdam Assembly youth delegates.*

*Energy and enthusiasm were gained to talk, write, travel, work and broadcast ecumenicity.*

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JEAN FRASER

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THE YOUTH DELEGATION was a real part of the Amsterdam World Council of Churches Assembly and missed none of the privileges open to it in the main sessions, the corporate worship or the public events. But it also had a life of its own. The Assembly's committee sessions were replaced by the consultations on Youth Department affairs, where in groups, the youth delegates discussed the policy and program of the Youth Department, reconstruction and work camps, leadership training and plans for a third world conference of Christian youth. These reports went forward to the Youth Department committee which met immediately afterward.

The youth delegates also followed the same program of study as the Assembly, though at a quickened pace. In practical experience, they affirmed the basis of the World Council: "a fellowship of

churches which accept Jesus Christ as God and Saviour." That was the only basis of unity. "Although we were brought face to face with the grim disorder of mankind and the immense difficulty of making Christ known to men and accepted by them, we were all the time aware that Jesus Christ is Lord, to the glory of God the Father. Just because, too, Jesus Christ was the center of our thought, we were able to hear his insistent call to be his witnesses in all the world. This sense of assurance . . . took far away from us the prevailing despair and apathy of men whose faith is dim or who are without Christ."

The section on the disorder of society laid special stress on the fact that the breakdown of family life is leaving young people without a sense of orientation. The group on the church's witness to God's design was deeply concerned about

the trend in education to concentrate on research and efficiency, the failure to teach standards of values or responsible thought and too often the treatment of the spiritual demands of life as an optional extra. The evangelization of youth is bound up with the Christianization of the environment of youth. It demands a forward movement of the whole church, young and old together. But lack of agreement about the real nature of the church was evident in every one of the sessions and was in sharp contrast to the sense of unity in Christ. In particular, the group on international affairs felt that until there was more understanding about this basic issue, the church's witness was bound to lack clarity and authority.

But this disunity was, as always, most deeply felt in the divided communion services. At Amsterdam the drama of division was even more poignantly re-

enacted than at Oslo, for the communion was celebrated by four different confessions on succeeding days, and at each the identical words were read: "That Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." A Dutch youth leader, in addressing the visitors' conference, pressed for a new and more urgent approach to the question of intercommunion, for the present situation was felt to be intolerable.

AT one session, the delegates had the past history of youth in the ecumenical movement vividly brought before them. Dr. John R. Mott, now over eighty years old, after listening to the youth reports for some two hours, gave autographs and spoke of the way he had been brought to dedicate his own life to the cause of Christ in the world. He had responded to an appeal based on the words, "Seekest thou great things for thyself? Seek them not. . . . Seek ye first the Kingdom of God." It was said to be through his influence that the reports of the youth sections were circulated to the Assembly. He stands as the father of the ecumenical movement. The development which had taken place in his lifetime was typified in the opening service of worship when an address was given by Dr. Mott representing all that had gone into the making of the World Council, and another by the Rev. D. T. Niles of Ceylon, chairman of the Youth Department, and a delegate from the younger churches, representing all that lay ahead. Other visitors representing the Youth Department's former staff members reminded the present generation of their debt to the past and greeted them at the beginning of this new stage of ecumenical history.

One of the great experiences of the Assembly was the youth rally organized by the Dutch Ecumenical Youth Committee.

In faith they had taken the biggest hall in the city—a sports arena seating six thousand. At the beginning of the Assembly only two thousand seats were sold, but radio publicity was so good that in a few days all available space was sold. It was an inspiring sight for the youth delegation to see this great hall completely filled with young people—and equally inspiring for the Dutch youth to see and hear young Christians from every part of the world. The main speaker was Dr. Martin Niemöller; the chairman introducing him said: "We are going to have an address in a language which we learned to hate from a man we learned to love." It was unexpected. The whole audience of six thousand rose to its feet to honor the leader of Christian reconstruction in Germany. An equally moving moment occurred at the close when a young Indonesian doctor stepped forward and led a prayer in Dutch. These two events, as well as the testimony of the spoken word, witnessed to the power of Christ to bring together those whom the world divides.

Alongside the youth delegation were the ushers—half of them Dutch and half recruited from other countries. They knew that their work would be hard, but few realized how hard. They had been told again and again how Archbishop Temple had his introduction to the ecumenical movement as an usher at Edinburgh in 1910. One of them remarked that if Archbishop Temple's experience as an usher was as hard as his, the Archbishop deserved everything he got. Their headquarters was in the cheerless rooms under the platform. They worked early and late, but the insight they got into the workings of the Assembly, the contact with the leaders of the ecumenical movement and the chance to be present in the main sessions and sectional meetings were ample rewards.

The Assembly has shown that there is still a part for youth to play in the ecumenical movement. It is a strange

fact that orthodox youth of different countries can most easily come together under an ecumenical roof. It is also true that a generation is now growing up in which the distinction between churches and "mission lands" no longer holds, for now young people have met and worked together as *church members from many countries* and they have faced together the need for evangelistic work. Such experiences, if they be superficial, suggest that the day of the foreign missionary is over. More realistically, however, they show how great is the disproportion in resources between older and younger churches, and how urgent is the need to seize the opportunity that still exists in Asia and Africa.

Even more important, however, if the "covenant" entered into by the churches is to have meaning, is the reality of the ecumenical movement for the ordinary church members. And here the youth delegation can help by its energy, its enthusiasm, its ability to talk, write and get around. Nor will they talk only to their contemporaries. One of the earliest accounts of the Assembly was given at a grandmothers' meeting!

A West Indian spoke to the Assembly in the closing session in the name of the whole delegation. They knew they had been privileged to be present at a historic moment in the life of the church and they expressed gratitude with full hearts. They knew, too, that the church is a family in which old and young alike are bound together and stand in need of each other. They realized that even if the decisions were made by their elders, it would be for them, the younger generation, to dedicate their lives to working out the consequences of Amsterdam, 1948. Therefore, the closing words of this address were: "With you, we resolve to go forth from here with the vision of the compelling and consuming task before us, and yet with the firm assurance that our sufficiency is of God."

### SUPERTERRESTRIAL

The shooting stars that trail their fiery tails  
 Across the unmapped endlessness of sky  
 Are not alone, because my high dream sails  
 Through space with them, and with them soon must die . . .  
 Or be reborn. For who can pierce the plan  
 By which ephemeral fragments of fire  
 Come down from heaven or rise up from man?  
 And who can measure man's divine desire?

Although it seems my meteoric dream  
 Has found a futile self-cremated goal,  
 I blame my erring vision; for I seem  
 To feel that the expanse of sky and soul  
 Holds hidden space for stars that dare break free—  
 Where mortal dreams find immortality.

—John D. Engle, Jr.



# For the Sake of Future Students

*read the sign hung on a baby buggy which was pushed through the streets in a demonstration at Olivet College against the new president and others. Students themselves, they say, have done practically Ol-iv-et.*

KEN MACRORIE

IN THE LITTLE college of Olivet in Michigan, a history-making fight for academic freedom was begun last fall. Those who led it were not administrators, faculty or political-action professionals. They were students: freshmen and seniors, married veterans and football players.

When one of the most respected teachers and his wife were dismissed without reason, a few weeks before the beginning of the term, the students went out on strike. Eighty-three of the three hundred refused to register. They formed a picket line in front of the administration building, carrying signs protesting the dismissal and demanding academic freedom for students and faculty alike. One boy carried a sign, "Is This the Christian Way?" A young mother wheeled her baby buggy, displaying a placard, "For the Sake of Future Students."

The students' action was not a prank like swallowing goldfish. They were carrying out what they had learned under Olivet's liberal tutorial system. They were doing what the dismissed professor and others had taught them to do: to think for themselves and to put their ideals of democracy and Christianity into life without violence.

The facts were these: T. Barton Akeley, for twelve years a member of the political-science department, and his wife, librarian at the college, were fired while they were vacationing last summer. In April, 1948, Mr. Akeley had been notified of his reappointment and of his receiving a raise in salary. Yet in August, in Mexico City, he received a letter saying that his "usefulness as a member of the faculty of Olivet College had been fulfilled. . . ."

This unexpected dismissal came at the very moment the new president, Aubrey L. Ashby, a former executive of Westinghouse and N.B.C., who had volunteered his services free of charge in order to improve Olivet's shaky financial condition, arrived at the college.

Students insisted that the firing of a respected teacher be explained. The president and the dean threatened to censor student opinion and circulation of news. The rebels presented a peculiar problem;

they had absorbed well the liberal teachings of Olivet, and they remembered the pacifistic creed of their former president, Malcolm Boyd Dana, who had often said that a person gets like his opponent if he uses the same techniques. The students took quick and decisive action by striking, but they avoided name-calling, secret dealings and violence.

A STUDENT Action Committee (S.A.C.) was formed in order to make their action unified and democratic. Their mimeograph machine was soon whirling, publicizing the case to the townspeople, the trustees, the state and, eventually, the nation. They published their immediate demands: an impartial investigation, a reinstatement of the Akeleys and a decent faculty tenure system. (Teachers were then hired for one year only.)

Small groups of S.A.C. members toured the state to tell the story to church and school organizations. The students contended that the fight at Olivet was only one of the many such cases in America, and that what they did there affected academic freedom everywhere. Almost weekly they sent out bulletins to people all over the country who responded with letters of encouragement and gifts of money.

These bulletins outlined how the administration had become more and more flagrant until it finally sounded like the voice of unadulterated reaction as President Ashby said, "We are going to create a society for your well-being," and when asked if the students would have anything to say about the kind of society it would be, he answered "No."

The S.A.C. adhered to its code of candid action. The eighty-three students on the picket line were instructed to avoid violence at all costs. Time and time again they went straight to the president or dean to ask questions or to inform them of actions they were going to take. In one of their October newsletters, they reported an interview with Dean Mathias:

S.A.C. *President*: If Mr. Akeley was "dismissed," what are the conditions of dismissal?

*Dean Mathias*: Let's call it sabbatical

leave and if you can't add two and two together, you're more stupid than you appear to be.

The administration was losing its temper and its decorum. At a public convocation, on September 20th, President Ashby said that a solution to the problem of the striking students would be, "A good dose of DDT which not only kills the boring insects but disinfects the surroundings."

The snowball of reaction grew bigger. In December the president told Detroit alumni that 90 per cent of the student troublemakers were from one area and of one race, implying New York and Jewish. A group of non-Jewish students, who were not members of the S.A.C., asked him to explain his remark. To the whole school, students and faculty, President Ashby admitted making the statement but avoided further discussion or explanation of it.

And so the battle went on over T. Barton Akeley, who insisted on his rights, because he felt their violation was endangering academic freedom and was destroying the school in which he had felt honored to teach. He was never charged with being inefficient or criminal by the president or the board of trustees. However, they did not bother to silence the rumors that Mr. Akeley was liberal.

President Ashby threatened the picketing students with blacklisting and entrance only on probation. In order to remain at Olivet, and to maintain their economic existence, students began to register. A handful of them still held out, so that they could carry the news to other parts of the country.

ON Homecoming Day, November 6th, students from other colleges were invited to attend a meeting concerning academic freedom at Olivet. About a hundred traveled in overloaded cars from Michigan State College, the University of Wisconsin, the University of Illinois, Wayne University, Roosevelt College and Illinois Institute of Technology. Forty from the University of Chicago chartered a bus. At noon they sat down with a few interested Olivet alumni and faculty

members. They heard an Olivet woman teacher introduce a member of the Civil Liberties Union, and listened to a student leader read telegrams of support from John Dewey and Sidney Hook and a letter from Stephen S. Wise. They heard Milton Mayer, of the Great Books Foundation, speak against the administration's action, and yet say that it was not a matter that could be properly handled by students.

At the end of this meeting the students called another one. The Olivet football team had begun its game against Anderson, but no students left the meeting, even though it was trying people's patience and tempers; opinions differed and parliamentary order seldom prevailed. The Chicago delegation and representatives from some other schools accused the Olivet S.A.C. of being impractical and indecisive. Not until four-thirty was a central committee with representatives from

each school set up to organize a national group to support the Olivet battlers.

A week before the Christmas holidays, the board of trustees decided to fire five more teachers, including several heads of departments and the president of the teachers' union. One was Tucker Smith, a professor who had run for vice-president last fall on the Socialist ticket. Another was Carlton Mabee, a 1946 Pulitzer Prize winner in history. All but one of those slated for dismissal had been active in the union which had condemned the administration. Again the victims were dismissed without charges being brought against them.

But now the tide has turned. One hundred forty students at Olivet, along with the liberal group of alumni that had organized last fall, have petitioned President Ashby to resign. Former President Dana chose this moment to sue for the recovery of \$22,000 he claimed he loaned

the college to help pay debts and salaries. Twenty more students left school at the end of the first semester. Articles and editorials reciting the actions of President Ashby appeared in *Time*, *Christian Century* and *Newsweek*.

It is now plain that it was the students who first risked themselves in order to restore the educational tradition, to reinstate a professor they admired, to get tenure for the faculty and to defend academic freedom. At one time, the usual "older and wiser heads" were saying that failure was the only logical end of radical, youthful disturbances like that at Olivet. Now students know that, hand in hand with their teachers, they have saved the spirit which made Olivet the college it has been in the past. They know that their battle has been a part of a war to banish fear from progressive colleges and to help keep America a home of the free, inquiring mind.

## Ezekiel Connect Those Dry Bones

*Signs of the times? ESCon at the University of Kansas?*

D. NED LINEGAR

THE WAVE of the Ecumenical Student Christian Conference is over and ecumenical again is just a word. The thirteen hundred students who attended the conference brought a tide of spiritual concern to our campus, and eighty of our own students participated in the conference. Now the question is, did it make a difference? We walk through the Union Building, and the languor of the students—as they sit in perpendicular, parallel and octagonal positions, reading, sleeping and staring—gives testimony to the fact that the real problems in student life today are apathy, cynicism and disinterest. We have heard about the ecumenical revolution, and that we ought to face a self-centered world with a united front! At least we shall have a common company. The "dry rot" is eating into the marrow of our own bones. We are spiritually inadequate and unwilling to acknowledge our common failing. Could it be that our ecumenical revolution will be only a connection of dry bones? Where is the meat, flesh, spirit?

What are the signs of the times? Some have said that there is a new religious awakening. The churches are crowded. True, there are many who are elbowing their way to the front to hear the answers. And those with the pat answers prosper! This is the way to be saved! But what of the more humble seekers? What do we have for them? "I have kept

all the commandments, Lord, now what?" "Sell all you have and give to the poor," and he went away downhearted. We need to be struck at the core of our greatest follies: our pride in property, our willingness to prosper while the world is impoverished, our forgetfulness of the blessedness of poverty.

Signs of the times? The university's convocations committee grants convocations graciously to Hanson Baldwin, Archibald MacLeish and politicians and militarists, but will not give one to the speaker for Religious Emphasis Week.

Signs of the times? The committee on racial equality of a local group of the Fellowship of Reconciliation dropped into a Hill restaurant for some food, but would not eat, nor leave, until all were served, regardless of race, creed or color. After three hours of give and take, the manager got some of the local football boys to carry the CORE men out. Since that incident, the name of CORE has become onerous on the campus. Recently, the Negro Student Association published the result of a study which showed inconveniences endured by the Negro students who could not fit their class hours into a schedule of eating at the Union, the only "open" establishment on the Hill. The church groups, instead of first inquiring, "Is the report accurate and just?" asked, "Is it backed by CORE?" Our society develops its own thought-

control processes with little hindrance.

At the Ecumenical Student Christian Conference, the two most important issues were stalemated. The first, union communion, had been decided before the conference convened. The second, the church in war and peace, never got on the program, and had to be debated in a 10:00 P.M. to 2:00 A.M. session.

I shall never forget those paragraphs written in the March, 1937, *Intercollegian and Far Horizons* (as it was called then): "Retirement from public life at a prescribed maximum age is being enforced these days. But there should be a law forcing others to enter life and take up some of its responsibilities. Some people pass through life as smoothly as a greased pig passes through a crowd, never feeling the pull or the grip of humanity. They die . . . and on each tombstone could be written: He never harmed anyone, that is consciously—if unconsciously, may God rest his soul—he never fought for a cause; he never joined a movement; he was never objectionable, never disturbing, never an advocate; he cared little about issues and problems; he lived a blameless life, was dignified and successful, was a credit to his alma mater and died. And may his bones rest in peace—as they did in life!"

Ezekiel, connect those dry bones! But who's to put on the meat and the flesh, and where do we find the spirit?

# Economic Man

and the relevance of religion was the subject of the centerspread in January motive. Herbert Hackett, compiler of this feature, has succeeded in getting two more interviews which further this thinking on religion and labor.

Lewis Carliner is acting director of Education for the United Auto Workers of America (U.A.W.-C.I.O) and managing editor of *Ammunition*, the union magazine. He is a graduate of George Washington University.

His office is one much worked in, with the somewhat disorganized efficiency of a newspaper newsroom. The casual interruptions which punctuated our interview did not break his concentration on the few questions I raised. His answers were clear and to the point. I left with an impression of a sincere man with a rich philosophical understanding of men and of our social system.

What is your working definition of the term "economic democracy"?

Economic democracy means a community organized in such a way that all are assured of a minimum standard of family life, health, recreation and personal security. It means the elimination of discrimination of race, creed, sex or social background. It includes social insurance and the legal safeguards necessary to bring about and maintain these standards. Economic democracy depends upon the participation by every human in the decisions about the way in which he should live.

How do we translate this definition into reality?

We must proceed from where we are. Industry as it is organized, the philosophy of competition, many of our laws, keep this definition from effect. There is not a standard blueprint for economic democracy; we must use what we have, the ballot to get needed legislation, education to give us alert citizens. Unions are only a part of the forces working in the same direction. We might mention some of these forces: the co-ops; F.E.P.C. (Fair Employment Practices Codes) and other legislation, organizations devoted to the same ends such as the Civil Liberties Union and National Association for the Advancement of the Colored People; T.V.A. (Tennessee Valley Authority); and other governmental agencies for reclamation and the development of backward areas, for cheap power and a sense of

cooperation in economic life; churches and civic groups working for community improvement.

Some of the specific steps which we must take immediately are: the elimination of such legislation as the Taft-Hartley Act; support of the T.V.A., the St. Lawrence waterway and similar projects against the attack of the big utilities; and defeat of the chain stores and large food corporations in their fight against the consumer cooperatives.

What part can students play in this program?

First, the student can be skeptical of news, of advertisements, of generalities. He should learn to verify statements on matters of social action, especially in his home community.

Second, he should assume that man is a moral creature, that as such he must assume moral responsibilities toward himself and toward his community.

Third, specifically this means that he should give of his time, money and skill to fulfill these responsibilities. What can he do? He can be articulate, he can acquire and collect information, firsthand in his community. He can work in local groups of all kinds.

Fourth, a student should use the campus vehicles which are committed to the same ends—organizations, student publications.

Finally, and most important, he should develop the skill to know what is an issue of conscience and what is an issue of expediency in understanding whether his decisions are based on moral values or on the expedient. Too often we know what is right and then do what is "practical." Labor thinks that the problems of economic democracy are moral issues.

Students will find several opportunities for learning the problems of labor. Labor conducts summer schools of labor; the student may work through these schools with the day-to-day issues which face labor. Few can hope to get paying jobs within the labor organization for the summer months, but there is an unlimited opportunity for volunteer workers. Perhaps the best way to get the feel of the

worker's interests is to take a summer job in a factory.

Where should the church fit into this program?

Many people of good conscience think that the church should not concern itself with the problems of our economy, and I do not feel that it is my position to tell them how to think. But, if the church claims to act in the community and to concern itself with how people live apart from their personal relationship to God, this church must take a stand in the economic life of all individuals or it has failed. It must work to ease the feeling of lack of security here and throughout the world.

It is interesting that the church-trained college students form the second largest group in the young leadership of the labor movement. The largest group—should I say this?—is that agnostic group which seems to deny the church. Perhaps what they have lost in godliness they have gained in humanitarian qualities. The tragedy is that the largest number of college students comes from the campus with no commitments of any kind.

John Parker, labor M.P., Dagenham Division, Essex, England, is the author of a searching and authoritative book on the British labor movement. He is a past general secretary of the Fabian Society. In November, 1948, he visited the States on a speaking tour.

As the Labor Party in Great Britain grew, it constantly proclaimed the need for an economic democracy in order to produce a real political democracy. Political democracy in Britain had been won largely in the struggle over voting during the nineteenth and early twentieth centuries. However, the power of big business was great enough, labor argued, to render the forms of political democracy ineffective. Big coal owners or steel magnates could exercise widespread influence both on the electorate and on Parliament. The old, aristocratic landlords had always exercised great power over their tenants,

## HOW ABOUT A B.F.O.N. CAMPAIGN?

although this had been somewhat reduced by the introduction of vote by secret ballot. The growth of the big newspapers and elimination of their smaller rivals placed an effective instrument for influencing opinion in the hands of a few.

Fear of the power of big business in politics became stronger. Monopolies and cartels, such as the Iron and Steel Federation, began to dominate the national economic life. British citizens tended to follow a line of thinking different from that of U.S. citizens when faced with the danger of monopoly. Many critics of monopoly admitted that it was more efficient than competition had been, and that there were advantages from the national point of view in having a particular industry organized on a nationwide basis. Nevertheless, such monopolies gave dangerously great power to a few persons. Americans would demand the breaking of such monopolies, but in Britain, labor advocated taking them into public ownership in order to benefit economically while removing the political dangers of monopoly. This argument was the basis of the Labor Party's proposal for taking over the iron and steel industries. The Party's 1950 platform probably will include further proposals for taking over quasi-monopolies in other industries. In addition, the labor government has passed legislation setting up a powerful committee to investigate allegations of abuses arising from monopolies in fields where nationalization is not proposed. It is too early yet to know how effective this machinery will be.

Because of the smallness of the country and the concentration of its industries, the breaking up of monopolies brought into existence by economic forces was not practical or advantageous. The American market, much larger in size, population and geographical area, made it easier for competition to continue. There was no obvious advantage to be gained by the unification of industry on national lines. However, improved transportation and the sinking of larger amounts of money in capital development already are leading American industrialists to favor monopolistic practices whenever they can get around the law. It would seem, therefore, that it is only a question of time before great numbers of Americans will view the problem from a standpoint similar to that of the British Labor Party.

Considerable controversy took place in the British labor movement during the 1920's about the best ways of running a publicly owned industry. The post office, which in Britain includes telegraph and telephone services, had long been run as a direct government department under the supervision of the postmaster general. Many advocates of further public ownership favored guild socialism. The newly nationalized industry would be run by a

A SIMPLE PLAN for spreading education over the world has been devised at the University of Texas. It began as a Books for China project which was enlarged to include other countries. In two years the group has sent over seventeen thousand books to countries overseas. Such a project can be started easily on any campus. Here is a simplified plan for organizing a Books for Other Nations campaign:

1. Talk to a responsible faculty or administration member, and ask him to write a letter to faculty members explaining the plan and requesting their used textbooks for this purpose.
2. Request student publications to carry announcements about the project and to tell where gift books may be deposited.
3. Get local newspapers and radio stations to enlist the cooperation of townspeople.
4. Encourage faculty members, students and townspeople who are not contributing their own books to give small cash donations or to purchase one or two of the books suggested on a publicized book list.
5. If possible, make a contact with local persons who can help get discarded grade and high school textbooks.
6. For mailing materials, request janitors to save heavy paper, corrugated boxes and rope.
7. Screen the books carefully, and send only those which can serve useful purposes. Ask librarians and professors about doubtful books.
8. Enlist the aid of students and off-the-campus organizations to help pack the books for shipping.
9. Books should be sent to libraries in the country chosen. (A list of libraries which are in need may be obtained from H. A. Dunn, University of Texas, Austin, Texas.)
10. Put ex libris plates in the books. For example, the University of Texas uses a plate which says, "Donated to the students of China by the students and faculty of the University of Texas and the townspeople of Austin."
11. The main expense will be for postage. If marked "gift package of printed matter" and not sealed, books may be mailed at the foreign printed-matter rate of twelve cents a pound to China, Japan, the Philippines, the American and British zones of Germany, the Netherlands and France. The maximum weight is six pounds, nine ounces for each package.

—Ruth Trahan

board partly appointed by the government and partly elected by the workers in the industry concerned. Nationalized industry would be free of detailed criticism in Parliament although its general policy would be determined there. Opponents of guild socialism argued that there was a danger that such boards, because of worker-members, would be concerned with the interests of employees rather than in providing good public service. The result has been that practically all of the industries which labor has taken into public ownership in the last few years are now run by boards made up entirely of government-appointed members.

The power of big business can be destroyed by taking an industry into public ownership. How, then, can economic democracy be developed so that both the public and the employees may have some voice in running the industry?

Experiments are taking place in a number of industries to enable customers and workers to suggest methods of better service and improved production. Advisory production committees, including

representatives from labor and management, have grown rapidly. Recently there has been strong insistence that workers' representatives should include in their ranks foremen and technicians who can give information on production problems.

Direct negotiations between management and trade unions have been strengthened by nationalization. This is part of the national way of life. Any discussion of economic democracy is held in Britain to refer to efforts to create some kind of joint advisory production committee in industry whether nationally or privately owned.

What machinery will finally be evolved in these efforts to make economic democracy a reality is difficult to say. Britain is, however, going through an interesting period of experiment. Many years ago R. H. Tawney stated that "nationalization is a problem in constitution-making." It is clear now that the elimination of big business is not an end in itself but a step that is likely to be followed by efforts to get employees to participate in the solution of problems facing their industry.

## BOOKS



"What's a 'motive'?"

Reprinted from January, 1949, Esquire. Copyright, 1948, by Esquire, Inc.

TO A CERTAIN DEGREE, the astute character of this cartoon has a motive. Fresh from an act of malice, even fresher from having been apprehended, he is now confronted with an unexpected turn of events. He is literally in the limelight, perhaps a little different from the type he had dreamed of having. Since his mouthpiece hasn't arrived yet, he is forced to play a delaying game. A question from the top sergeant, relative to his oversized misdemeanor, has compelled him unwittingly to follow the technique of the Master—returning a question for a question.

The faces of his interrogators show the combined expressions of dismay, confusion, disgust, frustration—an endless list of words would apply. Consider the possibility that many of those who sought to corner Jesus ended up with similar expressions. Some wore uniforms—though not of blue serge—some of his questioners used the direct approach; some possibly applied physical force; some needed the assurance of numerical superiority.

"But that man seated in the chair isn't the Lord," you will say. No, he epitomizes a different kind of character. His motive is best expressed by this phrase from Samuel Taylor Coleridge: "The motive-hunting of a motionless malignity." Now think of Jesus. He, too, always had a motive. Samuel Johnson's poetic insight applies here:

From thee, great God, we spring, to thee we tend—

Path, motive, guide, original and end.

There is a moral here for daily living. Choose your motive well. You can go a long way on a good or a bad one. With a bad one your distance is measured in terms of how long you succeed in fooling yourself. With a good one your distance is measured in terms of eternal fellowship with the Most High. You may become a martyr quicker than you expected, but you will know the answer to the thug's question, "What's a motive?"

April 1949

*Man's Restless Search* by Barbara S. Morgan, Harper, \$2.50. Here's a book that under the title *Skeptic's Search for God* did not sell like hot cakes but deserved such a sale. Revised and reset and reduced in price, it's a best buy for the person who's willing to give thought to the urgent search for the truth that makes uncommon sense in the modern world. Three avenues of approach are employed: the intellectual, the mystical and the moral. Sample sentence in which the author embarks upon a description of "spirit": "Spirit is a much abused word, tangled with soul, with visitations from the dead and not altogether unreasonably with alcohol."

*The English New Testament (From Tyndale to the Revised Standard Version)* by Luther A. Weigle, Abingdon-Cokesbury, \$2. Chairman of the American Standard Bible Commission which produced the Revised Standard New Testament and retiring dean of Yale Divinity School, Dr. Weigle is well qualified to write a definitive book on the New Testament in the English language versions. Anyone who reads the Bible or expects some day to read it will find this a thrilling story of the search for new accuracy and clarity in Holy Scripture. Not only is the three-hundred-year story of the English Testament given, but a great deal that is of value to understanding the Bible itself. A fascinating chapter reveals the reasons behind the issuing of today's Revised Standard Version, which was published in 1946, and another deals with the use of the New Testament in worship.

*Christian Frontiers*, Association Press, \$1.50. Bob Steele has edited this report on the North American Student Conference of Christian Frontiers, held at the end of 1947 and beginning of 1948, at the University of Kansas. Much insight is given into the nature of vital Christianity on the college campus. Essential to those who want to know what's going on and being said in this field.

*Manual of Civilization*, William-Frederick Press, \$2.50. This is an interesting volume of 155 statements on every imaginable subject. A sweet definition of religion is given and then this: "Nontheists are all who do not believe that the supreme power of the universe is a supernatural person or personality. This distinction is the thing which, according to the vicious doctrines of religions, condemns individuals to damnation and civilization to ruin." The italics are ours, the book put it all in capitals. It's a book which should go far.

*Mass Man and Religion* by E. G. Lee, Harper, \$2.50. An English thinker asks "Why has historical Christianity failed to meet mass man's continuing need for religion?" and proceeds to attempt an answer in 160 closely printed pages. For the student only.

*Standards of Success* by Teresina R. Havens, thirty-five cents. This is an excellent Pendle Hill pamphlet, complete with discussion questions, on a really important question: Who is successful? Good for private or group reading.

*Amigos Cantando*, which means, if you catch my Spanish (or is it Portuguese?) "Singing Friends." Olcott Sanders, former motive-man in the recreation department, has produced a handy book of folk songs, complete with words in two languages and music. Just to show you that the good fun

of the book is contagious, here's a translation of a little Mexican job, verse two:

If the watchman at the corner  
Would be willing to comply,  
He would please put out his lantern  
Now while my love passes by.

The price is two bits from the author, Box 1210, University Station, Austin, Texas, or twenty copies for three bucks.

*The Seven Stars* by Toru Matsumoto, Friendship Press, is the charming story of seven Japanese high school students who, twenty years ago, took a pledge to remain together like the stars of the Big Dipper. Good for young people, and adults as well.

Interesting notes in the book world. *No Place to Hide*, a fearsome report on atomic destruction (Little, Brown, \$2), has had a great deal of publicity and a wide reading (see *Reader's Digest* for condensation). Now, we're told of a new book to be out soon, called *Must We Hide?* The blurb says it will be "profusely illustrated." (With hiding places, we hope.)

We are also anxiously waiting for what *Publishers' Weekly* calls "the novel that does for college life what *The Hucksters* did for radio advertising." This department will keep you posted.

Another title coming up intrigues us: *You Can Always Tell a Freshman*. Don't fail to tune in next month, same place.

—Don A. Bundy

*Masterpieces of Religious Verse*, edited by James Dalton Morrison, Harper, \$5. This big and heavy book—and it should be since it contains two thousand and twenty poems—is a breath-taking anthology. The indexes alone, consisting of seventy pages of small type, would cause one to catch his breath. Without a doubt this new collection of poetry can have value as a reference work. Libraries, preachers and speakers might easily find this book to be worth purchasing. If individuals like a lifetime of poetry in one dose, if they do not object to its being fragmentary and catalogued under the headings: God, Jesus, man, the Christian life, the Kingdom of God, the nation and the nations, death and immortality, the ownership of this book may be desirable. Other volumes of religious poetry cannot hold a candle to this new one. Unquestionably this anthology is a rich and competent collection.

—R.S.S.

*Through the Moongate* by Horace Ernst Hamilton, illustrated by Kitch and John Shields, Dorrance, Philadelphia.

Professor Hamilton's homely lines record impressionistically the personal experiences of an American boy in old China. Its simplicity is a rich source of its charm. However, to a student of social sciences like the present reviewer, this small volume, unpretentious as it is, has but little appeal. The "sociological significance" of the characters in the poems can be exaggerated easily. The superstitious Amah, the stupid and unimaginative Chun-yuan, the cheating beggar, the waste and hypocrisy of the funeral all portray the pathological aspects of old people struggling with their past. Such impressions, perhaps, are totally unintended by the author. The volume may merely contain a series of moods which "grew out of [the author's] aimless reveries." If so, it may appeal to those who, likewise, indulge in aimless reveries. The illustrations are authentic enough, and they, at least, seem to have done no harm to the

appearance of the volume. Some of the Chinese expressions are Romanized; others are not. For instance, "Da-gai" should be "Takai," "Ku-lian-woh" should be "K'o-lien-woh," etc., if the rules of Romanization are strictly followed.

—Walter C. Chao

*Man's Disorder and God's Design*, prepared under the auspices of the first assembly of the World Council of Churches, Harper, \$5. These 233 pages of solid book make up one of the most impressive volumes we have seen in a long time. One reason for its being impressive is that, in reality, it is books rather than a book. In order to prepare the reader for this monumental reading experience, the editors give not only the usual title page, but a foreword to the denominational edition, a table of contents, a general preface, a general introduction, a page that merely says: "Man's Disorder and God's Design, Volume I, The Universal Church in God's Design," then a title page for Volume I, another table-of-contents page, another introduction, a page on the contributors, another introduction (four pages this time), and finally Chapter I, which begins, "The fundamental problem of the Church is the . . ." The following volumes have additional introductory pages. No one will try to sell this book on the grounds that it is the perfect bedtime reading material. Its contents deserve the most wide-awake reception possible. At this fateful moment in the world, our only hope lies in our discovery of and adherence to God's design. When this design is found, our disorder will be apparent, and its being brought out into the open is the first step to our becoming orderly. The study of this book can bring individuals, as well as churches, face to face with much of the cause of our present sickness unto death. In addition to the four volumes contained in this one book, which were written in preparation for the assembly at Amsterdam, it contains the sum of the findings of the members of the four major sections of the assembly. *Man's Disorder and God's Design* is a lot of valuable book for five dollars. It can serve groups as an indispensable handbook for the studies which were commended to the churches by the assembly at Amsterdam.

—R.S.S.

A couple of years ago, the poet John Gould Fletcher said that, in his opinion, the most significant poets in the postwar period would be those who had experienced the agony of war and had assimilated its meaning. The significance would be drawn, not from the subject matter itself, but from the wisdom distilled in the poets' minds in reflection on the war. Now comes to hand a slender volume of verse, *Above the Brink and Other Poems*, by Hope Robertson Norburn (Dorrance and Co., \$1.75), which deals with the Second World War. The title poem, which is in two parts and fills twenty-five pages, fails to come off. There are reasons for this: It is primarily history in doggerel—using commonly accepted symbols for nations rather than compressed and intensive, new expressions. The function of the poet and that of the historian is essentially different. History is the background for much poetry of real worth, but notice I say "background." To recount the course of the battles and campaigns of the Second World War in rime and stanza patterns does not lift this page of history to the level of poetry.

The second part of the poem, "1947-48," interprets the postwar scene in rather obvious and commonplace terms. The author

tells of Marshall's mission to China, the hopes for the U.N., and she deplors "The Bear's . . . appetite for power." Her answer: world government plus

"Intelligence and power to span  
A bridge of brotherhood for  
Universal man."

Few of us would question her solution or her sincerity, but the Longfellow "Let us then be up and doing" level of verse, however good it may be from the standpoint of morals and ethics, is hardly good poetry. I believe the poet's difficulty is his not having distilled the meaning of the war and not having understood it objectively enough to present it in new and meaningful images. The fifteen or twenty miscellaneous poems that round out this volume show the poet to have greater competence in those areas of experience that she has known best—love, motherhood and appreciation of nature. The book also includes four interesting woodcuts by the author.

—Fred Cloud

## AUDIO-VISUAL AIDS

When *I Am With You* was booked for New York City's Normandie, it gained the distinction of being the first film of an interdenominational Protestant organization to be shown at a commercial movie theater.

After seeing the film, the owner of the theater said, "*I Am With You* is a deeply moving story. It is a picture which everyone should see." Although the theater manager agreed that it was an excellent production he questioned its drawing power at the box office. But the theater owner felt that the picture was so good it should be shown regardless of financial returns, and a few hours later, the Normandie was signed for a four-day booking of the film.

Produced by a Swedish film group, with most of the shots made on location in South Africa, *I Am With You* has achieved an outstanding record in first-run Swedish theaters. It was brought to the United States where English was substituted for Swedish on the sound track. Although it is impossible to perfectly match the mouth movements of Swedish dialogue to that of English, the dubbing in process is excellently done. The Religious Film Association (an interdenominational distribution organization for Protestants) helped finance this part of the production, and, therefore, some of us on R.F.A. committees have been related to the film.

The photography of the film is superb. It includes as a part of the basic story extraordinary footage on big game in Africa, the Victoria Falls and native ceremonial dances.

The actors, except for those drawn from the villages around the mission station, are well-known professionals of Sweden. The picture is sincere, honest and of absorbing interest.

Essentially, the film is the story of a man who suffers tragic loss and, under the pressure of events, finally loses his faith only to recover it again through the witness of one of the newer converts among the native Christians.

Helge and his wife, Karen, have just been commissioned as missionaries by the Swedish Lutheran Church. With their five-year-old boy, they leave Sweden to begin work in Africa. They are to serve their apprentice-

motive

ship under the direction and guidance of a missionary who is waiting to retire until they arrive.

From the older missionary's deep understanding of the needs of the people about him, and his patience with the new missionaries, as they make the necessary psychological adjustments to this strange environment, the theater audience gets an insight into the opportunities to bring a new way of life to tribes steeped in superstition, witchcraft and brutal customs. The spectators also get an insight into the spiritual development necessary for people to become the effective workers so needed on the mission fields.

This need for spiritual strength is exemplified in the early experiences of the missionary couple. They have hardly begun their study of the native languages before the daughter of the chieftain of a neighboring village comes to the mission to escape a marriage with an old man to whom her father has sold her. An encounter with the chief and his witch doctor results in savage threats of witchcraft and spells to be cast upon the missionaries. A short time later, the son of the missionary couple is bitten by a poisonous snake; when he dies, even the African Christians studying in the mission school are convinced that the spell has begun its work.

In spite of their sorrow, the young couple continue their activities. They begin their work with the chieftain and his people by sending a man and his wife, Estina, who were originally from the tribe but who had become Christian, back to the tribe to live and work. The young couple's effort is not successful. While working in the tribal village, Helge finds the husband forcing his wife to pull the plough for him and beating her as though she were an animal. Although her husband has slipped back into the custom of having several wives, Estina remains true to him and to her Christian faith. She refuses to return to the safety of the mission.

Meanwhile, Karen has become ill with malaria, and since the death of her son had left her in a depressed state, she finally succumbs to the disease. The death of Karen, following so closely upon the death of his son, is too great a test of Helge's faith. He blames himself for bringing them so far from their home in Sweden to die in this inhospitable land. Without faith to go forward, Helge decides to leave the mission. Until he can get transportation back to Sweden, he works for a European landowner who has a big ranch near by. The older missionary, still hoping that someday Helge will find himself again, is forced to carry on the work which he had expected to turn over to the younger man.

Some weeks later, while driving a tractor in the field, Helge sees Estina running toward him. Her husband has been gored by a bull and in the hands of the witch doctor, she fears he will die. Helge helps to bring the wounded man to the mission hospital and waits with Estina while an operation is being performed. During the time of waiting Estina prays. Helge finds himself wondering at her faith and asks her how she can believe after all she has suffered. She answers that Jesus had said, "I am with you always." Helge realizes that this is an example of the faith which he once had and had lost. He kneels and asks Estina to pray for him, too.

Although its leading characters are missionaries, and it gives a good description of missionary work, *I Am With You* is not just a picture about missions. The film is basically an exploration into the problems of evil.

The question has been asked by some as to the advisability of showing *I Am With You* to young people's groups since it might discourage a desire on their part to become missionaries. And there are those who maintain that the picture should be shown to all missionary candidates, for, if seeing the film resulted in their having doubts as to the wisdom of their going to the mission field, it would be better for them, as well as for the missionary cause, to make this discovery before leaving for the field.

As a matter of fact, this film is an adult film about a problem of universal significance which probes the deepest emotions of the human heart.

*I Am With You* is distributed by the Board of Missions and Church Extension through Methodist Publishing House depositories. Running time is seventy-five minutes; rental charge of \$16 for one-day booking.

—Harry Spencer

## DRAMA

The monthly newsletter of ANTA, which arrives punctually in my mail, and is one of my more prized items, brings news of stimulating theater on campus and on the highways and byways far from Schubert Alley.

Important among these tidbits is the change of bill of Margaret Webster's Shakespearean touring company which has been the delight of many schools and colleges. *Othello* and *Twelfth Night* are chosen for the next season.

The new drama department of Bennington College, Vermont, included among its productions a dramatization of incidents from the novel, *Christ in Concrete*, arranged by the author, Pietro Di Donato.

The University of Minnesota built its theater season around Minnesota's 1949 Territorial Centennial and a large-scale production is planned for this month which will use the university symphony and chorus as well as the drama department. *Rifle, Axe and Plow*, by David W. Thompson, with music by James Aliferis, will present early Minnesota history and will round out a season during which six major productions were either written or adapted by Minnesota authors.

Since the University of Chicago officially does not have a drama department, it is having an interesting and unique experience in trying to provide theater activities on all levels for as many students as possible. Drama the students are determined to have, and drama they are creating. They clarified their objective in a five-point statement which opens with the determination to operate secondarily and complementally to the academic program of the university. This should pacify all. They intend to provide worthy theater fare at the lowest possible admission price. They now play to an average audience of 1,423; general admission is fifty cents and reserved seats are eighty cents. Among other plays, they have offered *Lysistrata*, *Murder in the Cathedral*, *The Flies* and *R.U.R.* New plays and the classics, staged and played by nonprofessionals, will continue to be their offerings. Florence Britton of the ANTA staff writes with enthusiasm about this group which is pioneering in drama, "They will have achieved the knowledge of how to work as a group, how to create honest and vital drama and how to

bring it to the communities in which they live."

The professional stage this winter seems to have concentrated its most significant attention upon plays touching the relationship between a father and son. *Edward, My Son* and now *Death of a Salesman*, by Arthur Miller, well remembered for his *All My Sons*, are the plays to which I refer. And if Mom has come in for some sound trouncing in the upbringing of her sons, Father has not seemed to do much better. As a matter of fact, in both plays, he could not have done worse. In *Death of a Salesman*, I kept wondering what on earth Mama was about that she let her husband ruin the boys so completely. As a salesman, he was absent from home so much that one would have thought the mother would have had a visible and effectual hand in raising her sons. She is shown as a fine, loyal person, with occasional fire and strength of character which should have stiffened the spiritual spines of her sons. Nevertheless, Father's success pattern was pressed upon them from the very beginning, so indelibly that one son never escapes the imprint, and the other fights through to a hard-won integrity at the cost of wasted years and searing anguish.

The single-stake set is a marvel of uncluttered, suggested interiors and exteriors. If we had not been trained by *Our Town* and the sets for Tennessee Williams' plays, the set might have been baffling and deflected the attention of the audience. By now, however, we are accustomed to open sets, eerie lights, mood music, and we can conjure up an entire office, if given a table, a chair and a hard-boiled executive. The play runs backward and forward in time and with the guidance of a symbol now and then, the audience runs along with it. This is exciting, liberating stagecraft. The author is quoted in the Philadelphia *Evening Bulletin* as saying, "The conventional playform forces the writer to siphon everything into a single place at a single time, squeezing the humanity out of a play. Why shouldn't a play have the depth, the completeness and the diversity of a novel?" *Death of a Salesman* has all that a novel has and pace, too. It mounts irresistibly toward a tragic climax, and it sent a Philadelphia first-night audience into cheers and tears and shouts for the author. Tall, gaunt, hawk-faced Arthur Miller refused to respond. He is a New Yorker by birth and worked his way through the University of Michigan. He won several prizes for playwriting during his college years, and the Federal Theater staged one of his early plays called, *They, too, Arise*. His first Broadway play folded within five days, and the critics gave him no encouragement. Their faces should now resemble those of certain pollsters. Mr. Miller supported himself with formula radio plays while continuing serious work; he completed a novel, *Focus*, and was hired to write the screen story based on the life of Ernie Pyle. He is committed to write another novel, and there is a tentative plan for him to make a series of realistic films in New York City with Eliza Kazan. Mr. Miller married a fellow student at the University of Michigan and has a son and a daughter. Perhaps his own family helped him in the writing of lines which keep the people of the audience turning to their seatmates with nods of understanding. *Death of a Salesman* is a very human play, and if it is a sad and sorry one, who, we ask ourselves with honest soul-searching, fixed the pattern for success which leads the bewildered salesman to his death? "There you and I and all of us fell down."

—Marion Wefler

## CONTRIBUTORS

- W. H. Auden, poet and lecturer, is the author of *Another Time*, *Double Man*, *For the Time Being* and editor of the *Oxford Book of Light Verse* and *Selections From Tennyson*.
- Paul Pfuete recently became head of the department of philosophy at the University of Georgia, Athens. His doctor of philosophy degree is from Yale University.
- Alfred Hassler is the editor of *Fellowship*, periodical of the Fellowship of Reconciliation.
- Allan Hunter is pastor of the Mt. Hollywood Congregational Church, Los Angeles, California. His most recent book, *Audacity of Faith*, will be reviewed in May  *motive*.
- Tom Salyards is a student at Whittier College, Whittier, California.
- Alan J. Davis will graduate from Yale University this coming June. He is president of the Wesley Foundation on campus. Before entering Yale, he was a first sergeant in the Signal Corps.
- Hans Hartmann has had the most illustrious career of any contributor to  *motive* for quite some time. He has distinguished himself as an educator, theologian, lecturer and author. Dr. Hartmann, a Christian pacifist, served a parish of laborers in the Ruhr and has been an unflagging worker for peace. He was invited by Archbishop Soederblom to lecture in Sweden; he has taught and lectured throughout Europe. Dr. Hartmann, who was on Hitler's blacklist, led a hazardous existence throughout the war because of his battle with Nazis.  *motive* is indebted to Roland Wolseley, head of the department of journalism of Syracuse University, for assistance in the publication of this paper.
- James E. Carey is a student at Arizona State College and a member of the Wesley Foundation.
- Veronica Forest is a student at Cornell College, Mount Vernon, Iowa.  *motive* is indebted to *The Husk*, publication of the English Club, for this poem.
- Muriel Lester, a frequent and most welcome contributor to  *motive*, is an author, speaker and world traveler. She is an international secretary of the Fellowship of Reconciliation.
- Alvin Pitcher is associate professor of religion and director of the Christian-emphasis program at Denison University, Granville, Ohio. He does most of the speaking for Deni-Sunday, a unique venture in a church-school class for students.
- Charles F. Kraft, familiar to  *motive* readers for the series of articles he has done on the prophets, is a professor of Old Testament interpretation at Garrett Biblical Institute.
- Jean Fraser, member of the Presbyterian Church of England, is secretary of the youth department of the World Council of Churches, Geneva, Switzerland.
- William A. McCreary, a graduate of Northwestern University, is a member of the staff of the Cleveland Playhouse.
- Ken Macrorie, graduate of the University of North Carolina, is an instructor of written and spoken English at Michigan State College.
- D. Ned Linegar is executive secretary of the University of Kansas Y.M.C.A.
- Ruth Trahan is a student at the University of Texas, Austin, Texas.
- Walter C. Chao is a student at Vanderbilt University, Nashville, Tennessee.

Fred Cloud is pastor of the Methodist Church at Clifton, Tennessee.

Robert M. Smith, publicity director for the World Student Service Fund, wrote the article appearing on the back cover of this issue of  *motive*.

## ARTISTS

- Franz Von Stuck, a German painter and sculptor, early in his life contributed humorous illustrations to *Fliegende Blätter*. After about 1889, he painted portraits and religious and allegorical subjects.
- Carlos Lopez, art instructor at the University of Michigan, has had work exhibited in the leading galleries and museums in the United States. He was born in Havana, Cuba, and studied at the Art Institute of Chicago.
- Howard Klettke is a young German artist who lives in Goettingen. His wood cuts were made available to  *motive* through Robert O. Byrd who has been an A.F.S.C. relief worker in Germany.
- Robert Hodgell, with his monthly contribution to  *motive* of a drawing of a pagan god on the campus, has become an expected and stimulating part of each issue of the magazine. As a student at the University of Wisconsin, and now an instructor, he has enriched the pages of  *motive* with his work.

## COVER ARTIST



Virginia Spickard was about to be graduated from Mary Washington College, Virginia, last May when this picture was taken. She majored in art and had minors in music, history and chemistry. Now she is working on her master's degree in art history at Johns Hopkins University where she holds a scholarship. On the side, she is continuing her studies in voice and pipe organ. Virginia says she would like nothing better than to go abroad this summer and on her return to attend a theological seminary for study and specialization in religious art. Friends call her "Jenny" and she signs her art work, "Spic."

## LETTERS

SIRS:

I feel that I must caution you and the  *motive* staff concerning some of the materials you are publishing. You are definitely allowing much anti-Russian, anti-Communist sentiment, as well as plugs for rearmament, to occupy space in what I have considered to be the most progressive religious publication in this country. I shall cite the following: "Defense for Reaping the Whirlwind" by J. Wendell Walton in the January, 1949, issue. Passing statements in articles by Gunnar Myrdal, John Yoder, G. B. Oxnham and Herbert Hackett. Ideas such as were expressed by these men should be directed toward other publications. Such sentiment should be curbed in a religious publication. This curbing does not raise the issue of denial of free speech. (By no means would you publish articles glorifying white supremacy regardless of how loud were the accusations cast at you that you were denying freedom of speech.) I would like to have  *motive* an organ for the expression of true progressive, religious thought.

—Ralph Beane

Boston University

SIRS:

I have read the letter on the inside of the back cover of January  *motive* by Juan Z. Rodriguez, of the Chrysler Export Corporation, in which he criticizes the article, "Gringos," written by Don S. Ross which began on page 37 of the November issue of  *motive*.

I feel compelled to declare that this unfair and biased judgment of the article surprised me a great deal. Mr. Rodriguez' letter is plagued with libelous accusations against Protestants and their work in Latin America.

Such attacks as this are being launched almost every day by the leaders of the *Santa Iglesia Catolica* (Holy Catholic Church) against the progressive and revealing work of the evangelical churches in Latin America. We Protestants are used to these attacks and try to ignore them. However, it is for the benefit of those who do not know about the true conditions that I write.

The letter states that "It is just a little 'unchristian' to go to a Catholic country like Mexico, four centuries older than our country, and try, in a subtle way, to put class against class, group against group." This is absolutely false. Protestants are preaching the gospel of Jesus to thousands of people who have never heard it free of adulterations. Protestants are also doing social work among those who are unattended by the government, and who are kept in ignorance by a church which forbids their reading any kind of literature that may awaken them from their slumber of submission.

It is true, as Ross says in his article, that "to some of the little churches, the priest comes only on rare occasions, and some churches are never used, except when the bells ring the news of fiesta time." This is true of my native country, Cuba, and I have good reasons to believe that the religious customs of Mexico are not so different.

This letter says, "It should be kept in mind that the Mexican children can be very happy without playfields because their whole country is blessed with a climate that makes it a veritable paradise for children." I doubt if the climate or the topography can furnish the children with natural baseball diamonds, basketball courts, volleyball nets, etc.

It is not a surprise for any Latin American Protestant to hear that "Colombia issued official proclamations against Protestant propa-

*motive*