



St. Francis

Frederick C. Shrady

SOMETHING OF THE in-between spirit takes hold of one in November, and with it comes a suspension of concern that often leads to a dead-level plateau of living. The year has bogged down in some ways, and has come up in others. In November, if ever in the school year, activities are at their height; football games that all but eclipse everything else; tea dances and parties that consume Saturdays and spill over into lazy Sundays; belated home-comings and Dad's Days that almost catch up with and give color to Thanksgiving; classes that have settled into stupid regimes of lectures and note-taking; harvest decorations in store windows and at dances; pumpkins until the very smell of them is rancid; colored leaves covered with paraffin until they have a sheen of living death; asters and chrysanthemums—fall flowers in endless varieties

November 1949

of corsages and bouquets! Autumn, autumn everywhere. No sun, no heat, no growing flowers or crops, no colored skies—November!

The month is one of strange portents. The sunsets have a strange, unearthly glow. Football enthusiasm is often a false, pepped up affair that dies out with the closing gun of every game. A suspended time, the elated health of coming death, the piled-up opulence of harvests with stacks of corn and apples rotting in their extravagance. A portent, to be sure, of leaner days of cold and frozen ground, of fires and hearths and indoor life. A suspended time before the ruthlessness of winter. . . .

Is this November in our lives? Is this day of plenty, a fast-dying one in the fading space of destiny? Is this the autumn of our time, the fall before the freeze? It must not be so on the campus and in the world if we are religious people, and if the season of our lives takes light and warmth from the life divinely given. This is no time for storing in dark places, for hoarding in small areas. This is the season of thanksgiving before the festival of Advent. This, then, must be the time of sharing, the time of the inexpressible joy of giving thanks by living thanks in service.

In the dying light of November bonfires, let no student seal his coat against the wind without the remembrance of the coldness in China and Europe that knows no cloth protection. In the negation of November, let no student sit in comfort and absorb the cozy warmth of open fires without the consciousness of precious, burning logs that students in other countries might compromise all they have to get. Let no student eat the banquets served for our daily food while two thirds of the world is still hungry; let no yells of victory pierce the air without the knowledge that we must only *play* in competition; that in the more serious purposes of our lives, we must *live* cooperation as the ordering facet of the love that we profess.

For this let us give thanks; that in the false-face life of pepped up loyalties, if we wish, we still can grieve for our lost chances and live our penance for the world decay we have not stopped; that we can make our autumn but the prelude to a winter of resolve, a time of preparation for the spring of new life that must be lived *each day*, if we are to have the strength to live it in the days to come; that school can be a time of awareness and keenness concerning the facts and the techniques that will equip us to salute the awakening year with an awakened mind. For this let us give thanks: that our government's near-sighted foreign policy can be changed, if we will, to meet the day of new responsibility that dawns; that we possess the strength and will to take on the work of ridding years of accumulated sin, guilt and sickness in our world—an evil accumulation that has spread over all mankind. For this let us give thanks: that there is still time to share the fruits, divide the grain, feed the hungry, clothe the naked. Now we can share with these we meet here as well as those around the world. For on the campus there are hungry spirits waiting to be loved, naked souls needing to be clothed in the security of truth; the unloved, the uninteresting and the outcasts on the campus, as well as overseas. Let us give thanks that we can be sensitive to feel the hunger, see the naked and understand the least of these. This understanding is the beginning brotherhood that knows no walls—the quality of love that will know no November in any year. This is to live religiously. This is Thanksgiving in our lives.

Affirm the truth that great building must become great art—innate living-feature of man's environment as bees, trees or flowers are of his earth; say that a great building must be a great natural: a reality for man—not realistic or a contrast but affirmative as a man himself is in a true democracy.

—Frank Lloyd Wright in *Genius and the Mobocracy*

Last November the people gave the selfish interests the surprise of their lives. The people just didn't believe that programs designed to assure them decent housing, decent wages, improved medical care and better education were socialism or regimentation. So the selfish interests retired to a back room with their high-priced advertising experts and thought things over. They decided that the old set of scare words had become a little mildewed. Maybe it was time for a change. So they came up with a new set of scare words. Now they're talking about collectivism, statism and the welfare state. The selfish interests don't know—and in fact they don't care—what these words mean. They are using those words only because they want to turn the American people against the programs which the people want and need, for which the people voted.

—From President Harry S. Truman's Labor Day address, Pittsburgh

Is It Up to the Russians?

This is the question intelligent people must ask as they assume roles in the new *International* of good will.

A. J. MUSTE

ONE OFTEN HEARS people in this country disposing of the Russian-American problem by saying, "It's up to the Russians. If they want to stop quarreling, we Americans will be only too glad to follow suit." Christians cannot be satisfied with this "I will if you will" attitude. Jesus said it was not good enough. He bade his disciples be distinctive like salt and to be sure not to lose their saltiness. He bade them inject a plus quality into the human situation, to set the pace, not to follow it. "If ye love them that love you, what reward have ye?" Even the Russians and Communists are capable of that. So try something revolutionary. Try loving your enemies as your heavenly Father does.

That is the text of this dissertation. To "beat the Russians and stop Communism" we have to stop imitating them and mechanically meeting their moves with countermoves and rear-guard actions in the supposed behalf of democracy. We shall have to think up something really bright, imaginative, divinely foolish, that is, *Christian* to do.

Let us be specific, even though when the preacher gets specific the people in the congregation are likely to get religious or else mad. It is better to get mad these days than to be complacent. But it would be wonderful if the Christian youth of America, the Christian churches, were to get religious over this Communist situation.

Take race relations. Instead of doing better than the Communists, we actually are not as Christian in this matter as they are, even though they are not quite as good as they advertise themselves to be. The Russian regime and Communism have a tremendous prestige among the colored masses of Asia and Africa, based on their propaganda that the one regime under which colored people can get justice, not to mention equality, is Communism. Suppose that this was no longer true or plausible, and that when Communist propagandists said this, colored peoples in other lands smiled quietly and said: "We know that in the United States, especially in the Christian churches in America, there is neither Jew nor Gentile, neither black, nor white, nor yellow,

nor brown; for Christ is all and in all. And we prefer that equality under freedom to the equality under tyranny which totalitarians offer." Suppose that the moral support of all that man and woman power in Asia and Africa fell away from Russia, lost interest in Communism—that would give us more security than all the atomic bombs in the world.

Or take the economic situation. The Communists are not nearly as good as they pretend to be in this field. Nevertheless, to multitudes in colonial lands, for example, they are the liberators from feudalism.

THE most crucial fact in the economic life of the world today, on the other hand, is that half of all the wealth of the world is in the United States. One hundred and forty million people have half the wealth of the world; the other two billions have to get along as best they can on the other half. It is important that every American should realize daily what that means. Let him imagine he is one of a family of fifteen and that he has as much goods as the other fourteen put together. Three times a day they all sit down at the family table. He, the American, has more than he needs. The others eat meagerly or hardly at all. What do you think this would mean for the security of the rich brother? What do you think it would mean for his soul? Suppose that every once in a while some of the poor brothers are at the point of complete exhaustion as mealtime comes around, and the rich brother "generously" gives them quite substantial scraps from his meal. Suppose, also, one of the less privileged brothers, who still hasn't got his full growth, has taken to making speeches at the table, contending that the "system" is all wrong, and that it won't be long before a big change comes. Then the rich brother becomes both hurt and alarmed and says this upstart is aggressive and a regular Bolshevik and complains that nobody seems to appreciate his generosity any more, and he is going to cut it out. It wouldn't seem very bright of the rich brother, would it? He would hardly be introducing that imaginative, plus factor into the situation which Jesus en-

joined upon all good, sincere Christians.

This crude parable does present the situation in the economic world today more clearly and accurately than many of the learned books and fervid speeches devoted to the problem. Let us drop the parable. Communism proposes that something drastic be done about the economic situation. The American position is by and large that the status quo should continue; that it is the privilege and duty of the United States to protect its standard of living, to hold on to what it has, even if it should take atomic bombs and diabolical poisons to do it. The U.S. government continues to stock up on atomic and biological weapons because it is as sure as anything can be that nothing but an insane total war could possibly maintain this artificial economic setup where one nation has all the dollars and the world's gold is buried at Fort Knox.

The only way to introduce the Christian plus factor into this situation is for the United States to lead in a more drastic economic revolution than the Communists talk about. For example, we might really follow through with typical American dash and courage in the timid five-and-ten-cent-store suggestion contained in President Truman's Fourth Point and proclaim to the world: "The American Five Year Plan is to see to it in so far as our resources, techniques and skills make it possible, that there shall not be a child in the world without food, not a child in the world without adequate medical and dental attention, not a child in the world without an education. We are not talking about American children. We are not talking about our friends on this side of the Iron Curtain. We are talking about the world and the world's children. We are Christians who were taught in our churches that God's world is one. We are technicians who know that under conditions of modern technology we have to deal with the world as one: atoms don't recognize boundary lines. Furthermore, we do not want to run this show by ourselves. Today's problems need the pooled resources of goods, skills and toil of all of us, and we'll put ours into the pool under United Nations management or some other management on which we agree."

Thus to take the initiative in putting a swift end to the business of "half the wealth of the world in the United States" would be bright and creative—as the Christian way always is. How it would knock the bottom from under propaganda for any other kind of economic resolution! How surely it would restore to the United States the moral leadership and the initiative which it so obviously does not have today!

ONE more item: our defenses. "Surely, until we find out whether these other things work we have to keep up our military establishment. Of course, if Russia wants to stop fighting and arming . . ."

There we go again. And again, it is not good enough. We shall have to think up something brighter. For example, suppose the men in the Kremlin have made up their minds that in the kind of world in which we live "reason will not decide in the end, war will decide"; are we going to follow that lead meekly and also go on preparing for that total war? Besides, to say "It's up to Stalin"—in other words, "We have done all we can to find a peaceful solution"—is much too smug. Someone recently pointed out that for every forty dollars we spend for armaments and the like, we spend two cents for our membership in United Nations and other agencies. Whom do we think we fool with that two cents into believing that we have explored all the peaceful ways out? Certainly not God, nor the Russians!

In the ultimate analysis—this is the Christian teaching—the "enemy" is our other self; the only way to disarm him is to disarm ourselves; the only way to like him is to make a brother out of him by treating him as a brother.

What does it mean in terms of the political realities of our day to say that the "enemy" is our other self? It means, for example, that the Russian power-state and the American power-state are two sides of the same coin. There is little profit in comparing their relative merits, assessing praise and blame. Each mechanically imitates the motions of the other like puppets attached to one string. The materialism of Communism—what is it philosophically except an outgrowth of the materialistic philosophy of the West—Marx was not an Oriental or a Russian—and what is it practically except an attempt to hold in check and provide an alternative for the materialism of the West which resulted in colonialism and other such developments? And what is the violence of Communism except our own "realism" and violence made into a philosophy and a conscious strategy of revolution?

It is impossible to prove that the Communists are wrong about materialism by

hanging on to our wealth, to prove that they are wrong about violence by having a bigger pile of atomic bombs than they have. The only way to do that is to renounce violence, call for universal disarmament, and if the Russians do not believe we mean it, prove that we do by starting a disarmament race, seeing who can disarm the fastest, rather than who can beat in the armaments race. Otherwise the Americans and the Russians will drag each other down to an even lower level. Robert Oppenheimer, who was in charge of producing the atomic bomb at Los Alamos, was asked some months ago about his formula for bringing up children. He replied: "Just pour in the love and it will come out." This is a magnificent formula for dealing with Russia, too—Christ's formula—but we cannot pour in the love with one hand while we stand ready to pour on the atomic bombs with the other. To depend on love for security is risky, of course, but surely the last people to bring that up should be the people who are willing to incur the risks of total war!

If ideas such as this are to make headway in this and in other nations, then we must have an *International* of good will and nonviolence over against the Communist International with its immense drive and transcendent hope. This *International* must be composed of groups of people in every country who will add the distinctive plus factor to the situation. They will be the people who are able to say to the Russians and Communists: "We know that nationalism is dated, and we are no longer doing homage to our own nationalism but consider ourselves citizens of the world: why do you continue to do homage to Russian nationalism? We are not fighting you, nothing will persuade us to do so: why are you fighting us? We have stopped supporting our own militarism—submitting to conscription, for example. Why do you submit to Russian militarism and conscription? We have stopped trying to put brakes on social and economic change and are instead trying to persuade our country to place its resources at the disposal of a beneficent world revolution. Why do you rest satisfied and even glory in that aborted pseudo revolution, so far from the professed ideals of the Marxist pioneers, which you have in Russia today? Why don't we all join hands in achieving a thorough social and political revolution which in its realism will match the revolution in the physical and technological realm heralded by the split atom? Finally, though we will not terrorize or lie or kill on behalf of our cause, we are as ready to go to jail or concentration camp or to die for our faith as you are for yours. Nothing you can do will stop us."

THE men and women, young and old who belong to this *International* will exemplify the way of life which they ask their countries to adopt. They will not erect or recognize racial or national barriers. They will live simply and do work of mercy. And they will disarm themselves both in the sense of refusing to do any military service for any government and in the deeper sense of being neither aggressive nor defensive nor self-righteous toward anyone but simple, objective, humble, unafraid, loving. There are already groups of such people in many lands; some of them in Russia itself. Some of these groups are in touch with other such groups. Some are almost isolated. Some of them are conscious of the fact that they constitute an *International*; others are not aware of it. I know of experiences in prisons and concentration camps, in resistance movements and in projects for social justice, in this country and in other lands, which have proved that Communists recognize that these people are "real" and have "power" at their command and are impressed by these people as the Nazis often were. There are true stories of how these unarmed folk go through fiery furnaces unscathed as did the three young Hebrews. There are not enough of them, not yet, not nearly enough.

That brings us to that fateful "last point." When one talks about such an *International* as I have been describing, one is speaking of what the Christian Church ought to be. What is the Christian Church if not a supranational, universal fellowship? And what is the first task of the church if it is not to preach the gospel of God's everlasting love? And to whom if not to the Russians and the Communists? Do they not need the gospel? Surely, on the other hand, it is not the business of the Christian Church to support or sanctify the designs and the war preparations of any national state as the Orthodox Church is supporting the regime in Russia today and as our American churches by and large support America's preparations for atomic and biological war. That is precisely the reason Communists have an abysmal contempt for the church everywhere, even in Russia.

In the main, the churches of today, Protestant and Catholic, are tied to the political and economic status quo in the Western world. Their fate as institutions largely depends upon it. Over its "defense" they cast a cloak of respectability and sanctity. It is "Christianity" that is being defended against the barbarians and atheists. The teachers of these churches have evolved since World War I a theology of despair which tends to make a vice out of optimism and hope. It was

(Continued on page 40)

Let's Have a Revolution!

**MOSES
BAILEY**

LET'S HAVE a revolution! Everybody likes a good revolution. The American, French and Russian Revolutions sent the bad Tories, kings and czars flying. So let's have another. Of course, not the South American kind, for we already have the Fourth of July. Ours is the age of the bigger and better.

First, careful planning: we must have objectives that everybody gets excited about. Then we must have an underground, and all that sort of thing. Obviously we must have a Five-Point-Program. Just to show what it's like, we'll mention one characteristic feature under each of these five objectives.

Economics: Because both the N.A.M. and Karl Marx have treated the economic system too timorously, we must at last be thorough. For example: we shall confiscate all transportation, automobiles, bicycles, tricycles, and Kiddie Kars. Having assembled these means of travel at each of an appropriate number of cities-of-refuge, we shall distribute them, free, one to each person according to his competence as driver and mechanic. A young friend of ours who is handy with tools, always mending the household gadgets of the neighborhood, who drives his Model A wisely when it runs, and repairs it ingeniously when it faints, is going to turn in his jallopy and get a fine new Cadillac. Somebody, I think a very absent-minded professor, shall have the jallopy, modeling its fenders according to his eccentricity. The man who doesn't put all his alcohol into his radiator shall turn in his fluid-drive and be issued a shiny red Kiddie Kar, air-cooled. You see from this illustration what a fine economic system we'll have after the revolution.

Social life: Prerevolutionary man occasionally, as on Christmas or at a party, tried for an hour or two to act pleasant; it was good fun, as many of us recall. But after the revolution it will be different. For instance: commuters on bus or subway shall always start a good song, and all the strap-hangers shall join in, forgetting their corns. On the street, even strangers are to greet one another with jokes, or at the very least with a fresh pun. For those who wait in railroad stations there shall be folk dancing; and the fat ones, getting out of breath, shall tell jolly stories to the children while the mothers freshen up ready for some fun on the train. Also, because we want conventional people who never outgrew their adolescent dignity to be happy, we shall arrange for them to have clothes of the newest style at fire-sale prices; and we shall give them, compliments of the revolution, a subscription to the Book-of-the-Month Club, a volume of Emily Post, and a copy of some old creed of which the pre-revolutionary supply is not yet exhausted.

Education: As of the first day of year one of the revolution, titles (A.B., Ph.D., Rev., and Super-Supreme Grandiose Master of the High Potentates of Immaturity) shall be granted **honoris causa** to all young people who have consistently for a quadrennium entertained themselves with athletics, dancing, and broad cultural insomnia, provided the total cost to their parents or to the government is not less than \$4,000. (Abnormal young people, not fitting into the educational program because their pleasures include the intellectual, shall be humored to the fullest extent.)

The military: What shall we do with the military? We'll surprise them! All the officers shall be assembled at attention, while G.I. Joes at ease take turns reading to them from Tennyson's **Idylls of the King**.

Politics, national and ecclesiastical: With certain refinements in the lie detector which are already known but not yet manufactured in quantity, every person whose public address is for self-interest or self-gratification shall be answered through oversized loud-speakers with a glorious **Boooo!** As the wind-bag deflates, the embarrassment shall be relieved by a few snatches of song.

Mind you, there's no time for a five-year-program: this revolution is to be sudden. It's no five-foot-shelf, embalmed at Harvard; no passwords in Greek and Latin. But if some prerevolutionary man should sleep through its moment, when he sticks his head out of the window in the morning the world will have a fresh smell, and human song will compete with that of the birds.

On with the revolution!

Some prefer the word religion; that's O. K., if you get the accent in the right place.



Self Portrait

Kaethe Kollwitz

KAETHE KOLLWITZ was a great woman and a great artist. Although she used only the techniques of the graphic artist, etching, lithography, woodcut, she was also a great dramatist. She used the dramatist's materials and employed them as great dramatists do. Her subjects were the fundamental conflicts of life: man against nature, man against man, war, poverty, pain, death, and also love, motherhood, pity, conscience and, again, death as a friend. She never argued. Her line is quiet but it arouses deep emotion in the onlooker. Where she is simplest, she is best, but she is always honest and revealing.

A knowledge of Kaethe Kollwitz's life is important to a complete understanding of her work. She was born in Koenigsberg, East Prussia, in 1867. Her grandfather, a minister, rebelled against the state religion and founded the first Free Congregation which somewhat resembled our Unitarian churches. Her father was trained as a lawyer, but decided that his social ideas were too advanced to afford much opportunity for progress in a reactionary country, so he learned the mason's trade and became a master mason. Under his tutelage, Kaethe responded vigorously to the movement toward social democracy and especially to the feminist movement. The place of woman in society, as mother, teacher, leader, worker is often the subject of her most effective and affecting prints.

In 1891, she married Dr. Karl Kollwitz and moved to 25 Weissenburger-Strasse, Berlin, the house in which

she was to live all her life. Dr. Kollwitz was a **Kassenarzt**, a title for which there is no English equivalent. He maintained a kind of clinic or dispensary, open to subscribers on a small weekly sum. It was a form of medical insurance, developed in Germany far in advance of other countries. Needless to say, a doctor who practiced socialized medicine in a workingman's district had no ambition to amass a fortune. Dr. Kollwitz shared his wife's dedication to social service.

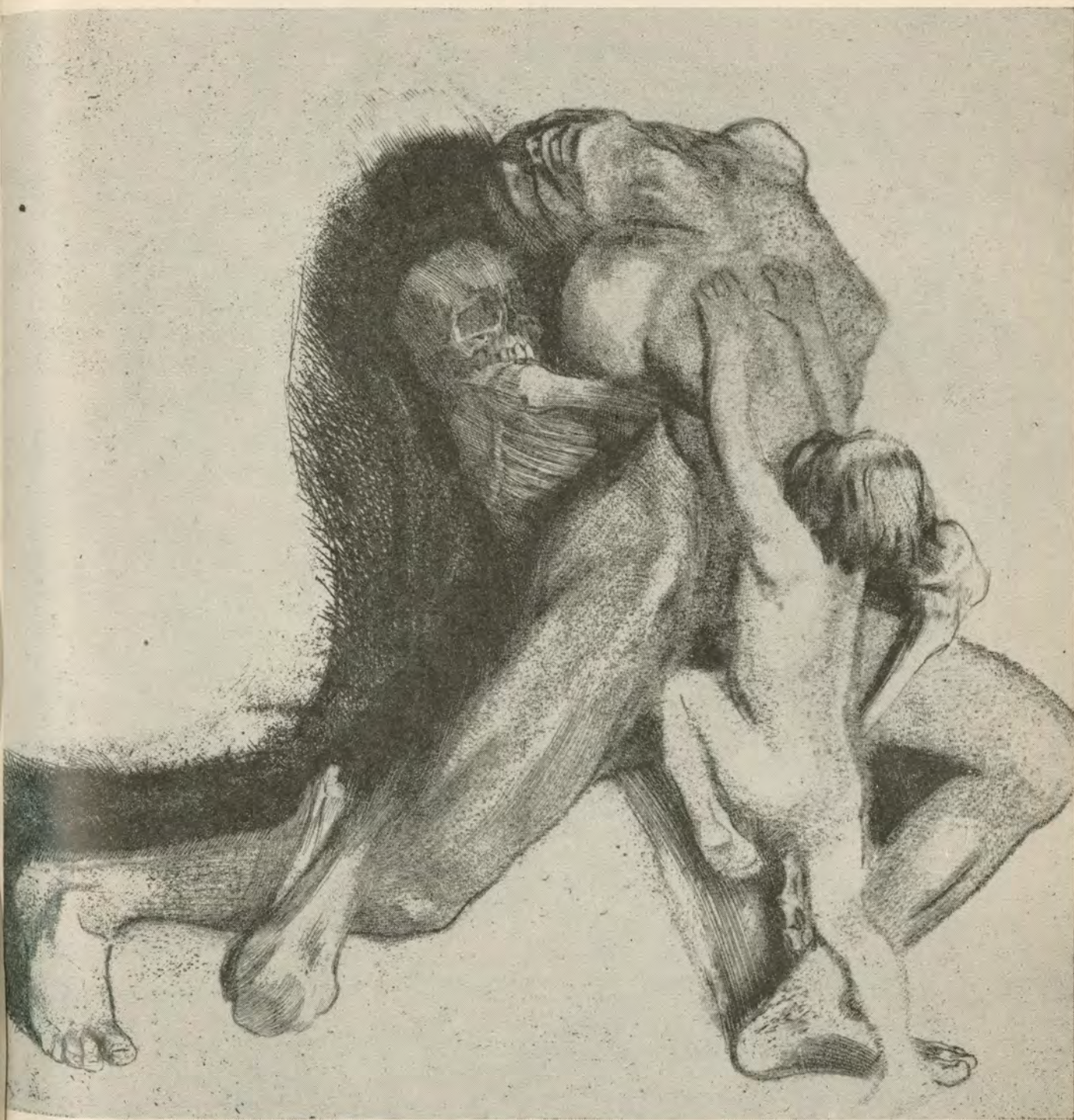
Such a background is enough to account for the subjects of many of Kollwitz's prints, the various mother and child portraits, the visits to the children's hospital, all the worker pictures with their humanity and compassion.

The Weaver Cycle won Kollwitz her first fame, and also indicated the line of opposition which her work was to meet forever after. The series was exhibited at the Berlin Art Exhibition in 1898 and not only caused a sensation but was proposed for the gold medal. The emperor, however, who was opposed to all "gutter art," vetoed this. Later the empress prohibited her poster for an exhibition of home industries and the police suppressed a poster on housing and playgrounds as "an incitement to class hatred." So Kollwitz was used to abuse by the time the Nazis came to power; they expelled her from the Berlin Academy of Art and prohibited the sale and exhibition of her work. During her later years, Kollwitz turned to sculpture—small, vital figures on the same subjects as her other work. They were highly effective and technically sure. She died in 1945.

Only recently in the States has the work of this great artist been well circulated and appreciated. In 1946, H. Bittner and Company published a book containing sixty-two of her works. Here is the concluding paragraph of Carl Zigrosser's introduction to that volume:*

"What was the ultimate drive that carried Kaethe Kollwitz on through seventy-eight years of creative life? It was, in my opinion, a moral or philosophic imperative. Like most of the socially conscious artists of her time, she lived in a world of conflicting social patterns and of individual reactions to them. The ethic of her social conscience was a personal evaluation of right and wrong and not a tactic of organized mass movements; it was social justice and not the economic interpretation of history. However much she might understand and sympathize with the revolutionary gesture of the class struggle, it was not her motivation. Her grandfather spoke in her more strongly than she knew. Her Christian background was modified by ideas of economic materialism and emerged as a tragic outlook on life. The sense of suffering humanity remained and found utterance through her talent as a dramatic artist. It was almost a Buddhistic conception, life as a vale of tears, a tragic error, a futile involvement in the wheel of causation with its never-ending round of ignorance and desire and pain. She suffered much and attained a degree of philosophic detachment. From this height she could look on others with understanding and compassion. This attitude, it seems to me, gives special meaning to her last great opus on the theme of death. It also threw light on the prevailing somber tone of her whole work. Those who do not possess this detachment find her work gloomy and oppressive. Life is not like that, they say. Life is many things. This was the facet she saw. Temperament and experience impose on every artist the direction of his talents; and we accept this limitation. We do not ask of Michelangelo that he be frivolous or of Fragonard that he be melancholy."

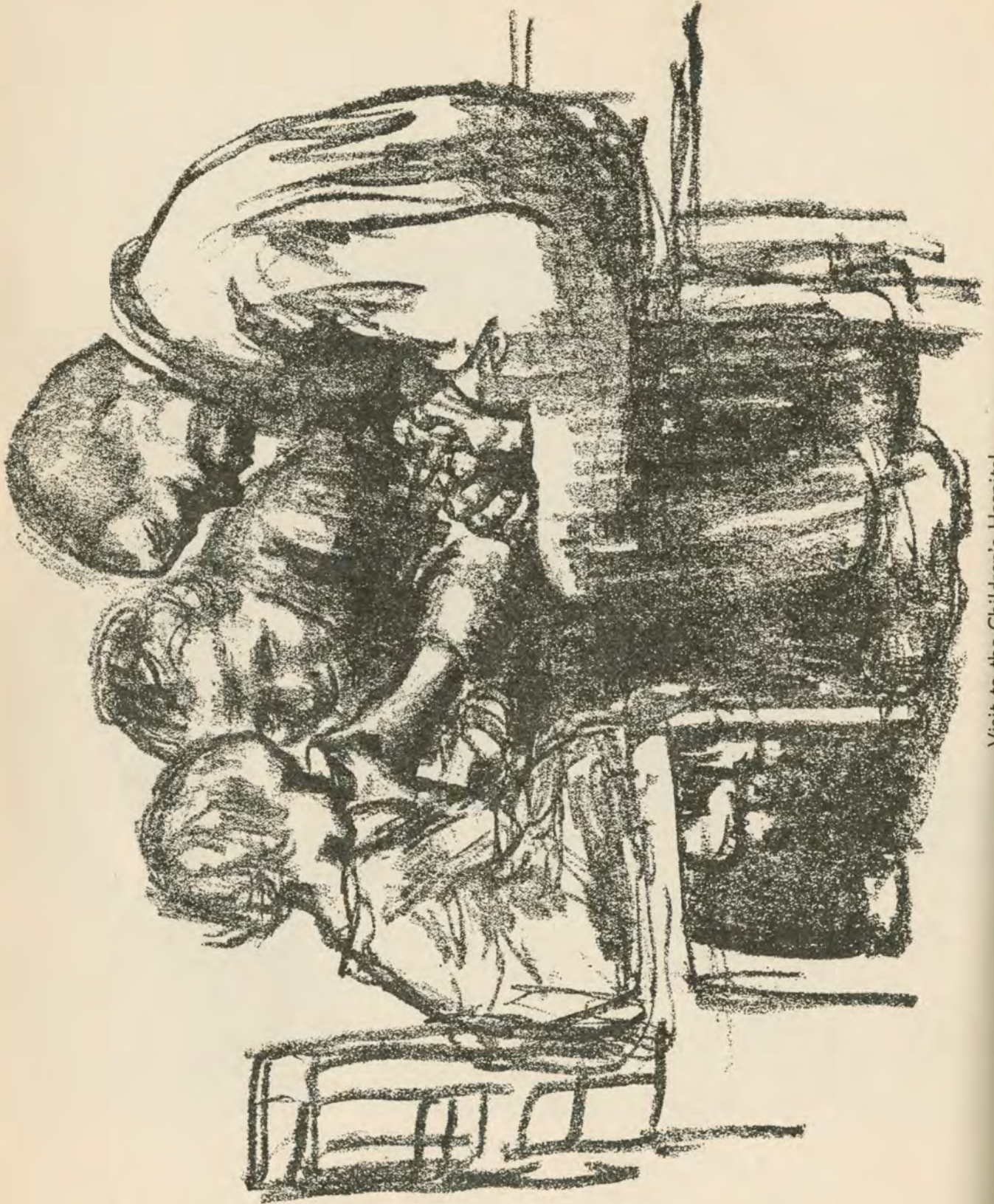
* Published through the courtesy of H. Bittner and Company.



Woman Between Life and Death

Reproductions of the pictures of Käthe Kollwitz are by courtesy of the Gallery St. Etienne, New York.

November 1949



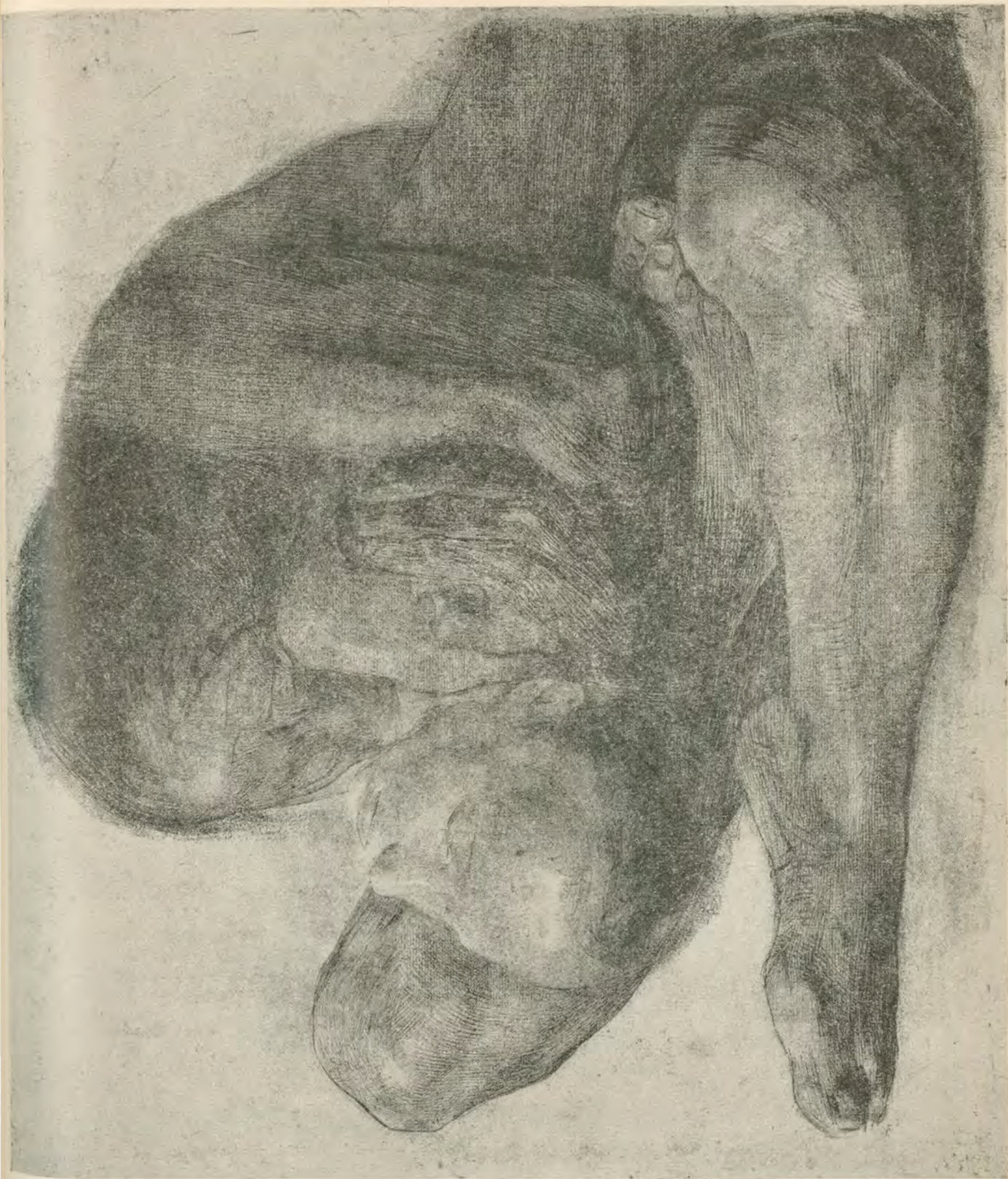
Visit to the Children's Hospital



The Propeller Song



The Mothers



Mother with Dead Child



Kollwitz

Bread!

Gandhi, World Citizen

In this first chapter of a new biography his theory
and practice of nonviolence is called

Weapon of the Future

MURIEL LESTER

(*motive* will publish six additional
installments of the biography.)

INDIA, LONDON, South Africa and the oceans that lie between! It's almost intimidating, this broad canvas which must be used if Gandhiji's life is to be depicted. And in what strange situations will he appear! On an operating table in a prison hospital; leading a ragged company of thousands of indentured laborers in a peaceable but illegal invasion of the Transvaal; being dragged out of a train and left on the platform to watch it steam off to his destination because God had made his skin the right color to bear the Indian sun; gaily cleaning out the latrines of a neighboring town; being beaten and stoned and left in the road for dead by his own followers in Africa; coming straight out of his prison cell to be the guest of Lord Irwin in his more than kingly residence in Delhi; sitting cozily by the fire in a tiny London East End kitchen talking with an old workman who was too crippled with rheumatism to come out and see him; obligingly providing evidence against himself to enable the judge of a South African court to get him convicted; holding a cup of orange juice in his hand which was to end his fast while Moslems read from the Koran, Hindus from the Gita, and Charlie Andrews sang a Christian hymn.

Attempts to preserve dignity, considerations of prestige, face-saving devices, never arose to inhibit Gandhiji. Perhaps whoever has singleness of purpose and utter humility cannot be undignified.

In 1945 Albert Einstein referred to Gandhi with these words: "To Mohandas Gandhi, a leader of his people unsupported by any outward authority, a politician whose success rests not upon craft nor mastery of technical devices but simply upon the convincing power of his personality, a victorious fighter who has always scorned the use of force, a man of wisdom and humility armed with the resolve of inflexible consistency who has devoted all his strength to uplifting his people and the betterment of their lot, a man who confronted the brutality of Europe with the dignity of a single human being and has thus at all times risen superior. The generations to come, it may well be, will scarce believe that such a one

as this ever walked upon this earth."

But already the common people seem to understand Gandhi more easily than the intellectuals. The peasants and coolies of the Orient, the factory hands and the working-class mothers of the West, are not amazed at him. The ordinary, unsophisticated folk, who form the large majority of every nation, find in him something familiar, something they've always felt deep down to be right though perhaps they haven't come face to face with it before. Gandhi justifies their faith in man and God.

The night before his birthday in the first year of the war, a group was keeping an all-night vigil for meditation and prayer. At the beginning of each hour an excerpt from his writings was read. The way out of human error and pessimism was made very plain. "Lumme don't he make you think?" was the testimony of a cockney friend as he swallowed a cup of tea and returned to his work in the factory.

GANDHI'S nonviolence is not a weapon for the weakling. The sword, now only a symbol, when in use, permitted a high degree of discrimination. Its successors, the rifle and the machine gun, broadcast death, while the block-buster bomb destroys men, women and children, ally and enemy with monotonous impartiality. The means defeats the intended end, but nonviolence has power in itself. It is not merely manufactured metal. Its effect is lasting, enduring, timeless, reliable. Anyone can learn to use it, but constant practice and eternal vigilance are needed.

There are women whose work necessitates their living amid such perils from corrupt civilization or savagery that, if they were depending on visible protectors, fear for the safety of their children would destroy all peace of mind. Their strength lies in quietness, in confidence, in constantly reminding themselves of the fact of the presence of God.

Here's a man waiting in the dark lobby of a public hall in South Africa where Gandhi has just been speaking. He keeps fingering the weapon in his pocket. He means to kill the Indian leader as soon as he comes out into the street. There aren't many people about when Gandhi and Mrs. Polak emerge from the well-lighted hall. They notice the man lurking in the shadows. Gandhi goes up to him, links his arm in his, speaks with him in a low voice. The three of them walk out into the street. Mrs. Polak cannot hear the conversation. After a few minutes the man hands Gandhi something and goes away. It is the weapon with which he meant to brain him, now a mere lump of iron, futile, irrelevant.

A crowd of Sanatanists in Madras Province were meeting Gandhi during his antiuntouchability tour in 1934 with banners and black flags bearing the words, "Go back, Gandhi." They paraded up and down, shouting and whistling while he addressed open-air meetings. They lay on the ground in front of his car. They dislodged the car's heavy plate-glass window in such a way that if the friends who usually accompanied him had not gone on ahead they might have been injured. That night Gandhi prayed and pondered much. Here was violence, used on a car instead of on people certainly, but its essence was the same. Probably the car seemed to his opponents a sort of defensive weapon. He must abandon it. He would walk to the next meeting. Only the organizer of the tour, a man as old as himself, should accompany him along the four miles to the field where thousands were already assembling for the nine o'clock meeting. He would thus fall in with his opponents on the road and be entirely at their mercy. So next morning the others were sent on ahead to mount the platform, start the meeting, proceed to take up the collection for the untouchables, and fill in the hour, somehow, before he could arrive. It seemed very long. Then a great shout arose as the two men approached at a good swinging pace. Confidence and serenity were incarnate. Gandhi climbed onto the platform and spoke at some length. The opposing band entered the field and began its discordant blasts and shouts. These

died down into silence in a minute or two.

The weapon of nonviolence was quite foreign to the martial Sikhs, but they determined to use it in the Akali movement. This campaign was organized to re-establish a religious privilege which had been forfeited as a result of the previous generation's slackness. These Sikh warriors purposely broke a bylaw in order to draw attention to their claim to enter a certain temple. The British soldiery were called in to reinforce the police in upholding the law. The Sikhs ignored the order to halt; were summarily warned of the penalty attached to disobedience; continued to enter. One after another of these mild-eyed giants was taken out and beaten. The Tommies hated the job but had to persist. The Sikhs gave no sign of resentment. The lashing was so severe that one soldier had to pause three times to refresh himself with water. The Sikhs won their privilege.

If it is real nonviolence, comprising the disarming of the mind as well as of the body, it has power to disturb the materialist order. It troubles those who use only brute force. The gangster as well as the soldier loses confidence when faced with it. He is confronted by a situation so unlike what he expected that his response becomes uncertain.

IN China and Japan the students were eager to hear anything I could tell them about Gandhi. "But we have to fight for our country," said the Chinese students. "We have practiced nonviolence too long. Our culture is based on it. We can no longer sit still and do nothing while Japan and the Western powers filch away our independence." "Sit still and do nothing?" Did they think that was what nonviolence meant? I inquired. Ceaseless vigilance, constant and courageous truth telling, the most menial services rendered for love in sweat and humility, self-identification with the de-

spised coolie and the illiterate cultivator, this was the sort of program Gandhi demanded of his followers. He declared it was better to resist evil and tyranny and privilege with violence than not to resist it at all. But nonviolence offered the Chinese plenty of things to do in the way of reconstruction, if they were willing to humble themselves. They could start out tomorrow and with their own hands begin to rescue their ancient halls and temples from the weeds and rust that were disintegrating them. The Rockefeller Foundation had saved several of their architectural treasures from decay. Why wait for foreign millionaires while they had their own strong arms? For days the campus rang with argument. To do nothing; to offer violent resistance; to give constructive nonviolent resistance; which was the better path?

The early morning talk which Gandhi seemed to enjoy most during his stay in Europe was in Switzerland with Pierre Ceresole (the founder of the International Voluntary Service for Peace). The December stars were shining bright. They were discussing nonviolence and Gandhi said, "I did not think like this in 1914. Then I wanted to be the perfect citizen, so I put myself unreservedly at the disposal of the British government. I believed they were protecting my country from tyranny, therefore I felt I had to help them as wholeheartedly as any Briton. I was asked to do Red Cross work. I said to myself, 'That is lovely,' for I did not want to kill, but I laid no unction to my soul on that account. I could not flatter myself that Red Cross work was less than killing. It has precisely the same effect in wartime in that it releases other men to kill. If they'd given me a rifle, I would have used it when they'd shown me how and trained me to do it. I'd have certainly used it, unless I'd been suddenly paralyzed, as sometimes has happened to me when about to do something wrong.

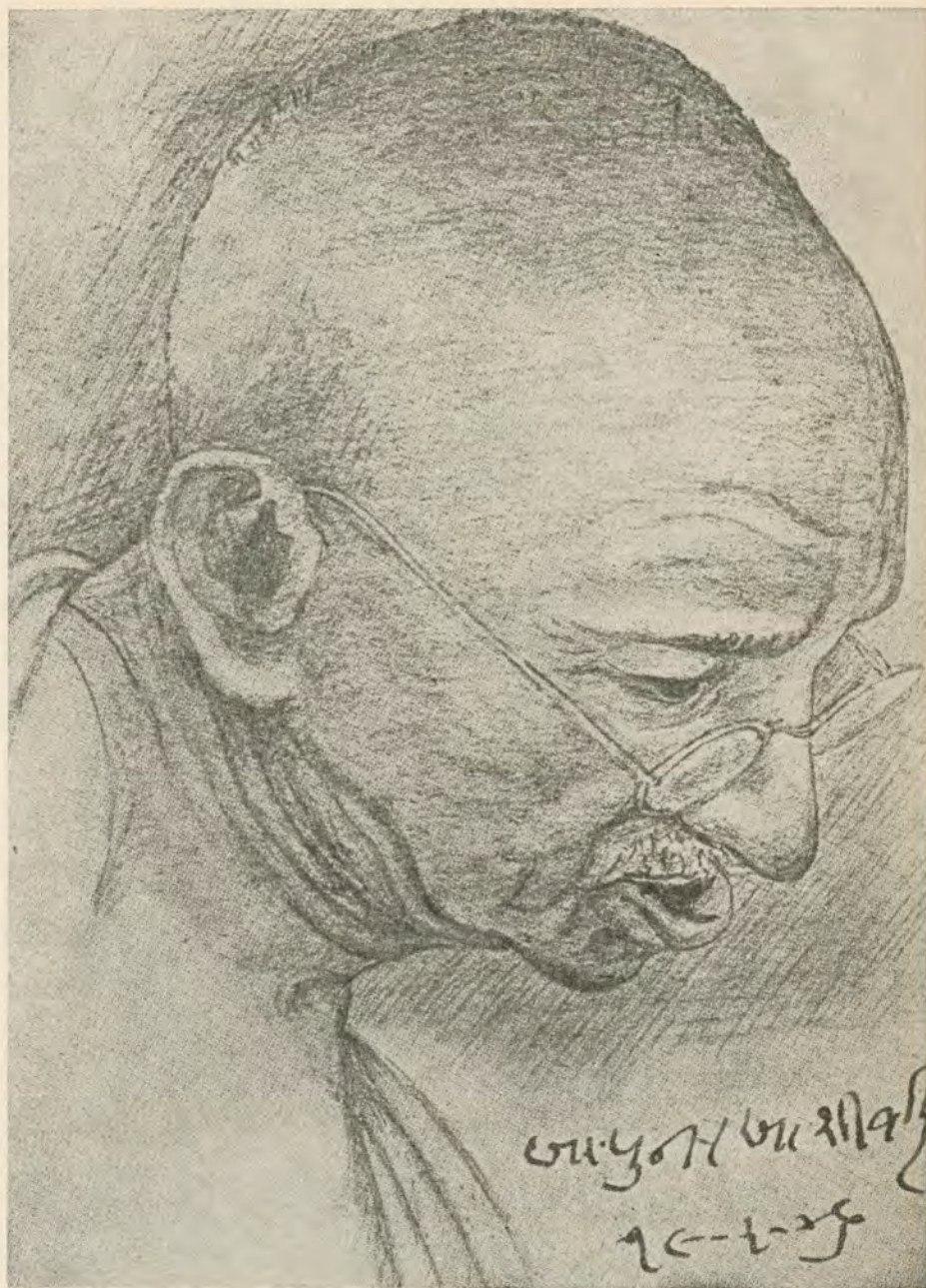
"I thought serving wholeheartedly in the war was the right way to gain my country's freedom. Before that, while I was in South Africa, the Zulu rebellion broke out. My sympathies were with the Zulus. I would have liked to help them, but I had not the power then to do anything for them. I was not strong enough, not disciplined enough, nor experienced enough. I saw no way to help. I had no word to give. What could I do? I thought I would identify myself with the British government system; then I should be able to make my witness through the system, in order to set right what was wrong in it. I put myself at the disposal of the government there, and I was set to be a stretcher-bearer. That suited me splendidly. I hoped I should have to tend the wounded Zulus. The chief medical officer was a humanitarian, and when I told him I'd rather tend the wounded Zulus than any others, he exclaimed, 'This is an answer to prayer.' You see, the Zulu prisoners had been beaten and their wounds and stripes were festering, and the others did not want to attend to them. So I nursed them night and day. They were kept behind bars, and the colonial soldiers used to watch us from the outside as we worked, jeering at us for lavishing care on 'niggers.' They used to shout through the bars, scoffing and threatening. 'Why don't you let 'em die? Rebels! Niggers!' It was terrible the way that rebellion was quelled. The soldiers would attack unarmed men. That ought to have taught me a lesson, but even after that, you see, I made further attempts to remain a part of the British state system. I tried to work out my ideals from within the state, but it was no good. I learned much from the endeavor, however. After serving the state in South Africa, I was still powerless to influence it on behalf of the Zulus. And after serving the Empire throughout the war, recruiting, which I held to be my duty, and undertaking any sort of

The government of India is looking today toward its teacher-training institutions. It has adopted a plan of "basic education," making free, popular, universal schooling compulsory for every child between the ages of six and fourteen. With a population of four hundred million people, and an illiteracy of eighty-eight per cent, it takes a brave young nation to undertake as gigantic a task. But Independent India is brave, and it is convinced that only as it educates its masses can it hope to take its rightful place among the nations of the world. This program calls for hundreds of thousands of trained young teachers to teach the youth of the land.

Among the women of India, the percentage of illiteracy is much higher than eighty-eight per cent; it is ninety-eight per cent. Only two per cent of the women can read and write. The percentage of educated women, however, is disproportionately higher among the *Christian* women of India, who definitely constitute a minority group, but one which had the benefit of early training. The Christian missionaries who entered India a century or so ago rejected the idea that women could not learn and pioneered in the education of girls as well as boys. Thus it happens that many of the schools and colleges for women today are mission institutions and that they share in the efforts which the government is making to graduate enough teachers to educate the people.

—From *Christianity and Crisis*

MOHANDAS KARAMCHAND GANDHI



service they put upon me, I found myself still powerless at the end of it all to win my country's freedom. So I could not cooperate with the state any longer."

"I can see that point of view, Mr. Gandhi," commented Pierre, "when the state or the government is an alien one. But it's not the same for us in Europe. It is only right and natural for anyone to stand out against an alien government, but if it's your own, and you know, bad as it may be, it's the fruit of centuries of effort, patient, splendid effort and self-sacrifice, and if it has developed little by little, as one generation after another has seen more light, it's quite a different thing."

"The state," replied Gandhi, "is so organized that man becomes helpless to strike out a new path inside its machinery. He cannot produce an impression upon it. You are shackled."

"But, Mr. Gandhi," said Pierre, gravely, "I'm afraid our people in Europe are not like yours in India. I'm afraid they're not ready for such acts as these."

There was a pause, and then, in a low and infinitely gentle voice, as though sorry for the terrific rebuke he was implying, Gandhi said: "Are you sure it's the people who are not ready, Monsieur Ceresole?"

"Oh," exclaimed Pierre, and we were all silent, accepting the challenge. "I see what you mean. You're right. It's we who are failing. It's leadership we lack. Is that what you mean?"

In the same small voice Gandhi answered: "I must confess, Monsieur Ceresole, I do not seem to have come across leaders in Europe—not of the sort that the times call for." "Tell us what qualities you think a leader for this age would need," Pierre urged him. "Realization of God every minute of the twenty-four hours," announced Mr. Gandhi. "And if a man asked, 'What do you mean by God?'" "I would answer, 'Truth is God, and the way to find him is nonviolence.' A leader must have complete mastery over himself. Anger must be banished, and fear and falsehood. You must lose yourself. You must not please yourself either with food or sex pleasures. Thus purified, you get power. It's not your own, it's God's. Wherein does my strength lie? What am I? A boy of fifteen could fell me with a blow. I am nothing, but I have become detached from fear and desire, so that I know God's power. I tell you, if all the world denied God, I should be his sole witness. It is a continual miracle to me."

"Your religion is young yet. Jesus in Asia caught a breath of the spirit of God and gave it to the world. It has been diluted in the West. You incorporated it into a system alien to it. That's why I call myself not Christian, because I do

not hold with the systems you've set up, based on might. India's contribution to the world is to show this fallacy. The slopes of the Himalayas are white with the bones of our Rishis, who have given their lives to prayer, study and research. They have been trying for centuries to wrest the secrets of God from him, and what they tell us is: 'Truth is God, and the way to him is nonviolence.'"

Nonviolence is the only apt force which is always available. This is what enables women really to be on an equality with men. This is what makes a nation into a great power. This is the godly armor.

There is no need to conscript young girls and mothers of young children into munition works where night and day the weapons are produced each of which is soon to be superseded by some newer model. No need to keep up the international ramifications of the great armament firms which sent to the Japanese all they needed for the killing, starving and torturing of their Chinese neighbors: no need for the mothers of the next generation to be clothed in khaki and stationed at the battle front. Nonviolence is the weapon of the future.

The Greatest of These

Literature should keep pace with the times. With sixteen billion dollars for one year's military expenses and a new fifteen-nation alliance, a country's defense system should be fairly up to date. Rewriting some of the older literature to bring it into line with contemporary events should make it more understandable, at least to modern readers. I Corinthians 13, a fragment of that old, but fast-selling collection, the Bible, is given here as an illustration.

If we speak with the tongues of men and of angels, but have not military might, we are as a noisy gong or a clanging cymbal. And if we have democratic government and understand all economies and all ideologies, and if we have resources, so as to help feed and clothe the world, but have not military might, we are nothing. If we try to understand others and offer a plan for world peace, but have not military might, we gain nothing.

Military might is patient and kind, military might is not jealous or boastful; it is not arrogant or rude. Military might does not insist on its own way; it is not irritable or resentful; it does not rejoice at others' wrongs, but rejoices when they are right. Military might reveals all things, aids all things, advances all things, wins all things.

Military might is temporary; as for democracy, it never passes away; as for economics and ideologies, we have the truth; as for resources, they are unlimited. For our economy is perfect and our democracy is perfect; and in the face of our perfection and military might, the imperfect will pass away. When we were a young nation, we spoke as a great power, thought as a great power and acted like a great power; when we are older and well armed, we can convince other great powers. Now we are a military power, but for peace. Now we have an atomic bomb but, we will use it only for defense, for we are fully understood. So democracy, freedom, military might abide, these three; but the greatest of these is military might.

—Robert Manners

Determinant of Everything Else

What a man believes about God changes what he believes about life.

NENIEN C. McPHERSON, JR.

REAL BELIEF IN GOD makes a tremendous difference in all of life. This we know! For what a man sincerely believes about God determines what he believes about himself, his neighbor, men and women of other races, his duty, his vocation, his purpose for being, his earthly future and life hereafter.

But what do we know, for certain, about God?

We know that God has not left himself without a witness in any generation. Paul, writing to the church in Rome, reminds them that every individual in every generation, even before the coming of Jesus of Nazareth, could have known a great deal about God. For the universe reveals the marks of God's intelligence. An intelligent individual can understand it, can catch something of its meaning and significance, for it is intelligible. God's universe is one of order and purpose.

Another truth we know about God is that he is a personal being. He understands how we feel; he has purposes; there is direction to life, and while there are many blind alleys, God's purpose is certain and progress has been made. We Christians have never felt that we discover something about God, all by ourselves, as if it were strictly our search and our discovery. We believe God has taken the initiative, that God has been revealing himself to men down through the ages. God has been speaking to men from the beginning of time telling them everything about himself that they were able to understand and giving himself to men in every way he could. This redemptive revelation of God is conditioned by man's ability to receive and his willingness to respond.

Of primary importance in our thinking about our knowledge of God is what Jesus taught us. Most of Jesus' teachings about God are paralleled by the teachings of the great Hebrew prophets, beginning with Amos and Hosea, eight centuries before his birth. The unique Christian idea of God is not to be found in the teachings of Paul or John, though they add significantly to our understanding of God. At the center of the Christian understanding of God is a deed—God's giving himself to men in the incarnation. This

brings in something that is mysterious, something we cannot quite understand, and that we are inclined to avoid: How the eternal God could so give himself in the life of a man that we have a right to say that Jesus Christ is both son of man and son of God. God himself is so revealed in the character, will, purpose and the total personality of Jesus, that never again will men be left in ignorance as to the nature of God.

BEGINNING with the incarnation, we must move to one of the most difficult doctrines of the Christian faith: that of the Trinity. How there could be three divine persons and only one God is a real problem. We no longer approach this question as the theologians of the Middle Ages did. Along their intellectual path there is not much hope of a solution. If you think of God as being three persons, each with a distinctive center of consciousness, each with self-conscious life and experience of his own, then, of course, you do not have one God, you have three gods. But if we do our thinking in terms of functional and spiritual concepts, we find meaning in the Christian idea of the Trinity and an answer to the question, "What can we believe about God?"



The older approach to the doctrine of the Trinity thought of reality as divided into divine substance and human substance. These were combined in one individual, Jesus Christ, who is both human and divine. The solution was sometimes found by saying Jesus had a body of human substance and a mind and soul or spirit of divine substance, but this is no solution, for Jesus Christ, by this pattern, is neither human nor divine. If we abandon the substance terminology altogether and substitute spiritual concepts, a solution may be found. Material things decrease by being shared and can occupy only a certain amount of space at one time. Spiritual values increase by being shared, and they do not occupy space. For example, a sirloin steak shared with another person reduces the amount for the individual who shares. A work of art, on the other hand, such as a painting or a musical composition is multiplied in value as it is shared. Each person receives more enjoyment from such an experience as it is shared with another. Functional and spiritual terms, therefore, are our best hope for a more adequate interpretation of the facts upon which the doctrine of the Trinity rests.

We know God to be the great creative spirit and the source of all being. So we speak of God as like a father. We know it is only a symbol; we know it is not adequate to express completely the nature of the infinite being upon whom we are dependent. We know that we are finite creatures, and that the finite can never completely comprehend the infinite; nevertheless, the best approach to an understanding of that aspect of God's being and activity is to say, God is like a father. He does not leave us to find him in some blundering fashion or by accident but rather, like the good shepherd, he goes out seeking us as redeeming love so that he may forgive us, transform us and put us on our feet again.

ONE of the things we must believe about God is that he is a love that never lets us go, that, like a father, God loves us, seeks us and always wants us to return to him and be his children—no matter how much we have wandered.

When men ask what God is like the best answer we can give is: Christ is a portrait of God. In him we see God's character, purpose and the opportunities for the abundant life. Surely, God must be at least as good as the best person who has appeared in human experience.

There is more about man's experience of God that must be said. God continues his ministry of redemptive love through the Holy Spirit that abides in each of us, that keeps us dissatisfied and restless and tends to keep us growing in the direction of our highest ideals. We would be rather hopeless creatures if our only knowledge

of the universe was of a great intelligence, who, for a brief period of thirty years or so, revealed himself in the life and work of a man, but who then retreated to the "heart of things" and left us alone. We must think of God as a spirit and force indwelling in the ongoing life of mankind. Our belief in the Holy Spirit helps us in this need.

By the Holy Spirit we mean God with us; we mean that we are not alone in the world; God is continuing the work of Christ, his ministry of revealing God to men and bringing eternal life, the fullness of life, to men. The spirit that was in

Christ Jesus lives on in the life of the church, leading men into the truth, keeping men discontented with all their achievements and restless until they find their peace in God.

We may turn our backs upon God and may destroy our civilization. Nevertheless, God will not be defeated. God in his infinite patience will start again and someday will bring a race of men to that point where his own triumph is sure. For God has made his world like a family, and like a family *it will be*. To that end, God calls us to be co-workers with him.

Being religious is being unconditionally concerned.

—Paul Tillich

The age which has no great anguish on its heart can have no great music on its lips.

—Karl Barth

God is not a cosmic bell-boy for whom we can press a button to get things.

—Harry Emerson Fosdick

Every man gives his life for what he believes. . . . One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are, and live without belief, that's more terrible than dying, more terrible than dying young.

—Maxwell Anderson in *Joan of Lorraine*

And everything is well and best disposed which is disposed after the intention of the prime agent, which is God. It is of the intention of God that every created thing should present the divine likeness in so far as its proper nature is capable of receiving it. Wherefore it is said, "Let us make man after our image and likeness." Therefore the human race is well and best disposed when, to the measure of its power, it is likened to God. But the human race is most likened to God where it is most one; for it is in him alone that the absolute principle of the one exists.

—Dante

God does not desire something from us—he desires us, ourselves; not our day's work, but our personalities, our wills, our hearts. God does not desire to have us for himself so that we may lose ourselves in him in mystical contemplation, but he desires to possess us for his service. The service of God constitutes the sum-total of good conduct. It is due to the grace of God that he declares us fit for his service, and that he appoints us to his service. And this is the true obedience of faith: that we are at his disposal, that in all that we do, we do his will in order to please him, and are wholly here for him, to "lend him a hand," desiring to glorify him, "Whatsoever ye do, do all to the glory of God." Only then is our action hallowed: for to "hallow" means to "dedicate to God." Without this dedication an action may be useful, creative, heroic, but it is in no way holy or good. Hallowed action is sacrificial action. Thus the whole of Christian activity is to be regarded from the point of view of sacrifice. To do everything one does in the world as a sacrifice to God: this is the holy service of the Christian within the world; it is his reasonable service. God summons us to serve him and therefore to serve his world. Service means going out of oneself, being free from anxiety about oneself, being free from others. From the point of view of "service" the whole sphere of practical reality is divided into ends and means. The dominion of God alone is the end, the final end, of existence; everything else is means. Through this end every kind of means is hallowed.

—Emil Brunner

Testament of Faith

by Gerald Heard

THE CHOICE OF THE nobler hypothesis (W. R. Inge's phrase) seems to me to be the best definition of faith. Faith to me is deduction from the three ranges of our experience—the nature of our environment, of the life in us and of our consciousness. Then from these deductions we make the largest and most meaningful construction. I believe our environment when studied objectively shows that it is neither an iron mechanism nor an incomprehensible muddle. That we are in a world of lawful freedom is shown by the fact of the law of high numbers and the freedom of low numbers. The fact that we find our way about in this world by the principle of statistical probability shows that whereas there are laws governing mass numbers there is no reason that the individual should not consider himself to be—as he feels he is—free. I believe the life in us when we study evolution is shown to be a force that advances not through blind struggle but through creative choice. Man has come to the top because his stock dared to hang on to the sensitiveness and awareness.

I believe that our mind goes beyond the ego limit in which we feel ourselves imprisoned in separateness. No one who has taken the trouble to study (and one should) the mass of statistical evidence which Drs. Rhine of Duke, Gardner Murphy of City College, New York, and Soal of London University have published, can deny that extra sensory communication does take place, and that it shows that we are part of a consciousness not subject to space and time, as is our surface personality. If then we live in a world of lawful freedom, are vitalized by a life that advances by creative choice and have a consciousness that links us with others, we have a basis for faith, the foundation of a natural theology. We have a case to go on. Next studying history we see the emergence of five natural moral laws (against murder, theft, sex looseness, perjury and brooding resentments). If these laws are broken society goes to pieces. We have then the basis of an historical theology. Finally from the systems of the four great religions we can extract a system of mind training, we can extract a method that can change successively conduct, character and consciousness.

Such evidence leads me to deduce the fact that God exists and such a faith so arrived at gives me a reason for living and for attempting a life that is intentional.

Gerald Heard came to the United States in 1937 from England where he was science commentator for the B.B.C., and a lecturer at Oxford University. Among his books are *The Creed of Christ*, *The Code of Christ*, *Man, the Master*, *Pain*, *Sex and Time*, *Preface to Prayer*, *The Eternal Gospel*.

November 1949

You Are There

Alice Wismer, Helener Currier
and Memory Wismer

This script was first written for a program given at the Wesley Foundation at the University of Kansas. To simulate a radio broadcast, the producing group "aired" their script from one room to their audience in another through a public address system. Practically all speeches in the script come supposedly from abroad, or else from a studio in this country. Behind the voices from overseas, some static, crackling, interference and occasional variations in the volume of the speaker's voice may be used. Some realism will be brought to portions of the script if there is the background sound of the babble of a crowd of people. These crowd noises should be increased and decreased according to the indicated closeness of the microphone to them. One may rent or borrow street and crowd-noise recordings, or a group may devise their own effects. With the assistance of a producer-director, this script might well be used for an actual broadcast.

MORRISON: Good evening, ladies and gentlemen. This is Bob Morrison. We are taking you on a journey down through the history of mankind in an attempt to discover what God has been and is to the people of the past and present. We are first going to take you to early biblical times. Our commentators are ready at various places to bring you authentic speeches and interviews with scholars, prophets and philosophers. Our first stop is Jerusalem and our host is Stanley Reiner.

REINER: This is Stanley Reiner in Jerusalem. Although hot, it's a lovely day here. I've just been overhearing a group of villagers, and something quite unusual is going on. Joel has just come back from exile and is speaking to the people at the village well. In front of me, I can see a large crowd of people, all standing around a tall, sunburned fellow who is talking to them in a loud voice. I'll try to move closer and pick up what Joel is saying. Excuse me. May I get through here, please?

(As Reiner moves through the crowd, the voice of Joel becomes audible)

JOEL: Proclaim this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords and your pruning hooks into spears. Let the weak say, I am strong. Assemble yourselves, and come, all the heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.

REINER: I may be able to interview Joel if I can reach him through this tremendous crowd. Pardon me, sir—*(A short pause, during which the crowd is heard)* Joel, we would like to have a statement for our broadcast. Is it true that you think of God as a storm god who dwells only in his holy mountain?

JOEL: The Lord saith, "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

REINER: Thank you, Joel. The religious thought of Joel centers around the idea of the visitation of judgment. However, Joel sees the principles underlying God's dealing with Israel in their world-wide application, and predicts the outpouring of the spirit upon all people. This is Stanley Reiner in Jerusalem returning you to Bob Morrison.

MORRISON: Thank you, Stanley Reiner. Now to Dick Hall in Elkosh, waiting with our next report.

HALL: This is Dick Hall coming to you from the little town of Elkosh in southern Judah. I am sorry to report that I have been unable to reach Nahum for an interview. After his remarkable speech this morning, he went to his house, and he refuses to see anyone. However, I can bring you a few impressions of his sermon. Nahum shows a narrowly nationalistic conception of God. He completely overlooks the sins of

his own people and thinks of God as a being whose purpose is to assert almighty and avenging power on behalf of Israel. Nahum said: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." This is Dick Hall in Elkosh, returning you to Bob Morrison.

MORRISON: Thank you, Dick Hall. We've been having some difficulty reaching Walter Cory in Bethel, but I think all interference has been cleared. Come in, Bethel.

CORY: This is Walter Cory coming to you from Bethel. I have been able to get my microphone near the big rock where the elders of Bethel are gathered to listen to Amos. He's going to speak now.

AMOS: Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate.

ELDER: We have heard it said that God spoke to you. What were his words?

AMOS: God said, "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though you offer me burnt offerings and your meat offerings; I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters and righteousness as a mighty stream."

CORY: You have just heard Amos telling the elders about the ways of God. Amos proclaims one, universal God and insists on a fundamental morality as the supreme thing in the eyes of God. Amos says there can be no religion where human rights are not recognized. This is Walter Cory returning you to Bob Morrison.

MORRISON: Thank you, Walter Cory, Now to Jim Peters in Samaria. Take it away, Jim!

PETERS: This is Jim Peters in the market place of Samaria. Hosea has created some stir today by telling the people what God has just told him. Hosea is the first prophet to attack image worship, and he reveals the tender, forgiving, redeeming love of God more passionately than any of the other prophets, but he sees God's fatherliness as directed toward Israel, not toward all men. I may be able to interview Hosea if I can work through this crowd and get the microphone near him. Excuse me—*(Short pause)* Hosea, would you make a statement about God's message to you?

HOSEA: Yes, God has spoken this to me: "I am the Lord thy God from the land of Egypt, and thou shalt know no god but me; for there is no savior beside me. . . . The ways of the Lord are right, and the just shall walk in them."

PETERS: Thank you, Hosea. Hosea has a conception of God as a personal being whose relation to his worshipers is that of an

An Original Radio Script

dealing with the growth in concepts of God from the time of the Old Testament Prophets to the present.

ethical personality. Hosea's message is the nearest approach in the Old Testament to the thinking of Jesus. This is Jim Peters, returning you to Bob Morrison.

MORRISON: This is Bob Morrison again. We have available for you at this time a recording of one of Isaiah's sermons. As you know, the prophet Isaiah was the first to assert that there was but one universal God—a God of justice and righteousness. Isaiah proclaimed God's purpose to redeem all mankind, demanding repentance and faith of the Gentiles as well as of the Jews. Isaiah considered Israel as the special servant of God—a servant giving sacrificial and suffering service in order that God might save all the world. Now, let's listen to Isaiah as recorded especially for this occasion.

ISAIAH: Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts. I am the first, and I am the last; and beside me there is no God. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any. . . . For my thoughts are not your thoughts, neither are your ways my ways, so saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

MORRISON: We now take you to John Mitchell in Jerusalem. Come in, John Mitchell.

MITCHELL: This is John Mitchell speaking from Jerusalem. It is market day here and a good-sized group has gathered to listen to Jeremiah. I'll try to get him to say a few words.

JEREMIAH: Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you, one of a city, and two of a family, and I will bring you to Zion: and I tell you—*(Fadeout)*

MORRISON: We seem to have lost contact with John Mitchell in Jerusalem. We'll try to bring them back. Come in, Jerusalem—

(Loud buzzing and crackling noises. Fadeout)

JEREMIAH: At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people—*(Fadeout)*

MORRISON: I'm sorry, but the connection is too indistinct to continue. We'll take you to Don Stark in Tel-abib in Babylon. Take it away, Don!

STARK: This is Don Stark in Tel-abib, Babylon. I'm sorry to report that Ezekiel has almost finished his sermon for today. However, we'll bring you at least the last of it.

EZEKIEL: The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves away from all your transgressions; so iniquity shall not be your ruin.

STARK: Earlier Ezekiel preached that God cares for all peoples and is a personal God. Each person stands before God and is

responsible for his own actions unaffected by what any other soul may have done. He is also free from his past, the sins of his ancestors. I now return you to Bob Morrison.

MORRISON: Thank you, Don Stark. This concludes the first part of our broadcast. Although we had a little reception trouble, we hope you got an idea of some of the thinking of a few of the Old Testament prophets. Perhaps these concepts will help you to appreciate and understand the next part of our program, which deals with the ideas of God as presented in the New Testament. We received word, just before this broadcast began, that our commentator in the first century A.D. would be able to interview Paul, that first missionary, and the foremost champion of Christianity. We now take you to Dan Walters in Antioch.

WALTERS: This is Dan Walters in Antioch. As Bob told you, Paul of Tarsus is here with me and has agreed to give us an interview. We certainly appreciate your giving us the time for this interview, Paul. I know you've been laden with work, writing many letters to churches which you helped to found. PAUL: Yes, recently I have been keeping at my letters rather steadily.

WALTERS: Could you tell our radio audience a bit about yourself and your work?

PAUL: Well, I was raised as a Jew in a strict home. We obeyed the law in my parents' home in Tarsus. My lifework is, however, the interpretation of Christ's message and the spreading of that message to Gentiles. This faith is for all men, and so I have dedicated my life to its proclamation.

WALTERS: Where has most of your work been done?

PAUL: In the Roman world which does not know the meaning of ethical and monotheistic religion.

WALTERS: It is a crude thing to ask of you, but could you give our audience the gist of some of your thinking about Christianity?

PAUL: The concepts I am attempting to present to this pagan world are the reality of one, living God and his judgment upon sin; the revelation of this God is Jesus of Nazareth; the meaning of Jesus' life, death and resurrection; the message of divine forgiveness; the living Christ, the spirit by which men are reborn into the eternal and by which they live the new life; the Christian fellowship; the return of the Christ to overthrow the powers of evil; the resurrection of the dead, and finally, the kind of love according to the spirit of Christ. I stand for grace against merit, and for freedom as against law, and for the spirit as against the letter of the law. My faith is in the God of the present guiding us by his spirit into the truth.

WALTERS: You've given us a great deal, Paul. Thank you very much. This is Dan Walters returning you to Bob Morrison. MORRISON: Thank you, Paul and Dan Walters in Antioch. We now take you to Greece and our reporter, Bill Douglass.

DOUGLASS: This is Bill Douglass speaking to you from Greece. As Bob said, in just a few minutes, we are going to hear from the Gospel writer, John. First, let me give you a short introduction. The Gospel of John is an attempt to translate the gospel into Greek terms. It was written early in the second century. It is really a dialogue seeking to relate Jesus, not simply to the Jewish nation as its Messiah, but to the whole world as its light and Savior. A theologian and a mystic, John attempted to present the divine side of the Christ rather than the human; for example, he portrays no temptation in the wilderness, no agony in the garden of Gethsemane, and no agony on the cross. And now, here with me is John. It is a privilege having you here, sir, and I wonder if you would tell our audience what you feel the essence of your religious thinking is.

JOHN: Certainly. In a few words, my religious themes are light, life, love, truth and freedom. My primary belief is that to have known Christ through inner experience matters more than to have seen him in Galilee.

(Continued on page 28)

God is truth, and light his shadow. —Plato

God! There is no God but he, the living, the self-existing.
—The Koran

I remembered that I only lived at those times when I believed in God. He is that without which one cannot live.
—Tolstoi

God is no figure of speech. He is being. As a child of God, I recognize God as creator of life, all life. He is the sustainer of life. The very air I breathe is from him. "In him we live, and move, and have our being."
—Roy Hendricks

"Reckon I'm choosy, but when I pick a God, I'll pick a black one, black and kinky-headed! So black, that he'll scare the wits out of white folks."
—Lillian Smith

O God, Thou hast made us for Thyself, and our hearts are restless until they find rest in thee.
I will love Thee, O Lord, and thank Thee, and confess unto Thy name, because
Thou hast put away from me these so wicked and nefarious acts of mine. To
Thy grace I attribute it, and to Thy mercy, that Thou hast melted away my sin as it were ice.
—Augustine

I believe that behind all life, within all life, there is God, manifesting his spirit sometimes in truth, sometimes in beauty, sometimes in righteousness, sometimes in love; and I am determined to seek him and to respond as fully as I can to the calling of his spirit.

I believe that God is a workman, working in his world to accomplish his high purposes, and as far as my life goes, I intend to work with him.
—Kenneth I. Brown

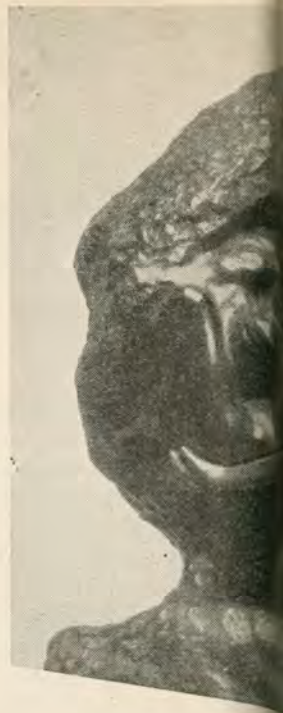
The desire left by loneliness leads one to seek, and in seeking—if one's path is directed—he finds God. He finds God in nature, in the universe; but he can find him most profoundly in people, in love, consideration, and affection of those whom he loves, and in the enlightenment that comes from understanding the problems of those whose ideals he hates. Even amid the bellicosity of the world, he finds peace, peace because there is still love and still hope and still faith and still God.
—Jack Upper

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

—Henry S. Coffin

GOD

From the pages of motive come these statements about God.



The Hand of God

It is the experience, not the definition of God that comes first. . . . God must become more than a theorem or a proposition, and religious life begins, not in definitions, but in experience.

—Edwin Edgar Voigt

Love-knowledge of the godhead is man's final end, and selflessness is the proximate means to that end. All the rest of religion is the means to this proximate means. Some people are specially helped towards selflessness by sermons and devotional reading; others by partaking in public worship, by performing rites and receiving sacraments; others again by private prayer, meditation, spiritual exercise; others by various forms of voluntary mortification and the undertaking of works of service; yet others by communion in silence.

—Aldous Huxley

You fall in love with God because you find him to be a great and providing source of all of life and a giver of your talent. And lo! you find the shoeshining chores a daily delight: honesty, temperance, honor, truth speaking, generosity, these become the daily habits, because you are in love with the one who likes honest and generous people. Again, if you are sensitive, you discover that you do not deserve God's favor; you are not good enough to lay claim upon his kindness. The harder you try, the more alert you become to your failures; as Lewis puts it, "no man knows how bad he is until he tries very hard to be good." Then you learn that you live by faith, by the grace (the undeserved kindness) of God—not by works, not, that is, by deserving it, by being morally good. You strive hard to do good works because that is the only way you can express your glad thanksgiving to God. Your serious moral effort is the only thing that brings you to recognize that you cannot make the grade on moral effort alone; but thereafter you do good deeds not in order to obey rules, nor to get into heaven or stay out of hell, but to say thanks to God.

—Robert H. Hamill

IS . . .



Auguste Rodin

The Advance emphasis for November is on our faith in God.

God is over all things, under all things; outside all; within but not enclosed; without but not excluded; above but not raised up; below but not depressed; wholly above, presiding; wholly beneath, sustaining; wholly without, embracing; wholly within, filling.

—Hildebert of Lavardin, *Epistles*, c.1125

I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest idea.

—The creed of a college class.

I believe in God. I believe that he is a God of love and the creator of a universe with which righteousness is in accord and into which evil does not fit. I believe that God is a source of power which is available to me and to every man, and which makes it possible for each of us to overcome the world.

—Harvey Seifert

God is everywhere available. He is your very own. He belongs to you. He *is* you. Don't hesitate; and don't be too humble, either. Don't yearn for him, merely; yell for him. Ring all the bells of prayer, like an indignant guest at a bad hotel; don't be satisfied with those wretched substitutes which the world tries to foist upon you. Demand to see the manager himself. Make a terrible fuss.

—Christopher Isherwood

For no man lives without living for some purpose, for the glorification of some god, for the advancement of some cause. . . . Now to have faith and to have a god is one and the same thing, as it is one and the same thing to have knowledge and an object of knowledge. When we believe that life is worth living, by the same act we refer to some being which makes our life worth living. We never merely believe that life is worth living, but always think of it as made worth living by something on which we rely. And this being, whatever it be, may be properly termed our god. . . . The consequences of faith in the one, final and only God are not automatic, for faith involves the whole person, and the gift of faith is not a possession which we can hold in our power. It is something that lives in man and by which man lives. It is not a possession which can be held fast in the form of a creed. It is a basis for all thinking, but though it may be expressed in the form of a thought, it is not itself a thought; it is the reliance of a person on a person. Beginning with that faith life is involved intellectually and morally in a continuous revolution.

—H. Richard Niebuhr

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

God is the source and explanation of a moral order in the universe that is no less real than the order of nature.

God is a personal being. This is not to say that he is just such a being as we are. He is the creator and sustainer of the cosmos. If we say that God is a personal being, this is because we cannot believe that "the everlasting God, the Lord, the creator of the ends of the earth" is less than we are, more plant-like or machine-like than man-like; but can believe that the power behind the universe is a center of self-consciousness, of intelligence, of knowledge and activity, of aesthetic appreciation and moral concern.

God is he who has made himself known in Christ. We have a knowledge of God from God himself derived.

God is he whose purpose of good is the hope of the world. Human history is the outworking of a divine purpose which holds every individual in its grasp and has in view the greatest happiness and good for all mankind.

—Ernest Fremont Tittle

In what thing soever thou hast thy mind's reliance and thine heart fixed, that is beyond doubt thy God.

—Martin Luther

Man's relation to God comes first and is the basis of all else; then the relation of men to each other. . . . It is the life from God in forgiveness and love, in peace and strength and joy, which comes when men thus give themselves to God and live in his spirit with their fellows.

—Harris Franklin Rall

I am not afraid because I know that when morning light appears, love will be in the hearts of men and women and little children. Fathers and mothers will gladly sacrifice that their sons and daughters may have abundant life. A man will give his life for the woman he loves. Love is written into the nature of things. God is love. He loved us and sent a son, who revealed religion in terms of love. Browning was right. "Life is just our chance at the prize of learning love." And men with love in their hearts will someday build a lovely world.

—G. Bromley Oxnam

I constantly feel a sense of *mysterium tremendum* about everything . . . why this planet in its relationship to a minor sun is the only known place in many galaxies to harbor human life . . . astounded by the immensity and order and design of the universe, I am more astounded that my mind, only a few decades old, can fathom so minutely so much about this mysterious universe . . . if I have a mind to understand so much, there logically must be a mind which knows all mysteries . . . with bated breath I call this mind by the name of GOD, knowing that God is tremendously vaster than all the appellations my humble mind can imagine. . . . I venture a faith that when the great drama has ceased on this planet a billion billion years from now, God's intelligent grace will have utilized every good act of man for some kind of cosmic purpose. . . .

—Thomas S. Kepler

DOUGLASS: What is your favorite statement of Jesus?

JOHN: "I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life."

DOUGLASS: Thank you, sir. This is Bill Douglass returning you to Bob Morrison.

MORRISON: Thank you, Bill Douglass. Next in our search for what thinking people believe about God, we are taking you to Jerry Lyons in Paris. Come in, Paris.

LYONS: This is Jerry Lyons coming to you from the University of Paris. Thomas Aquinas, the philosopher who laid the foundations of modern Roman Catholic thought, is at this very moment lecturing to his students. The next voice that you hear will be that of Thomas Aquinas, concluding his lecture by summarizing his views on the nature of God.

AQUINAS: In summary, I give you this pronouncement: God is good. God is eternal. In God there is no passive potentiality. In God there is no matter. In God there is no composition. In God there is nothing violent. God is not a body. God is his own essence. In God existence and essence are the same. There is no accident in God. God is not the formal being of all things.

LYONS: Thomas Aquinas is now leaving the room, so we will not attempt to interview him as to the effect he expects his pronouncement to have upon the church. This is Jerry Lyons turning you over to Bob Morrison.

MORRISON: Thank you, Jerry Lyons. This evening, we have the special privilege of presenting the ideas of several famous philosophers and great thinkers in a round-table discussion. Irrespective of time and place we have gathered together men like Hobbes, Descartes, Locke and many others. All of them lived after the Renaissance. I am going to ask each man to give us in one sentence his idea of God. We'll go around the table, each man giving his name, then his statement. Are you ready, gentlemen?

ALL: Ready, fire away, etc.

MORRISON: All right, we'll start with Hobbes here on my left.

HOBBS: I, Hobbes, suggest that God is a body, a corporeal being, but I doubt that we can know what God is. We must limit ourselves to the assurance that God exists.

PASCAL: I, Pascal, think that God is pure spirit, and we can know him only through a spiritual experience.

DESCARTES: This is Descartes, and my idea is of an absolutely real, perfect, infinite being; the cause of this idea must be as real as the idea; therefore, God exists.

SPINOZA: Spinoza speaking. To me God is the sole independent substance of the universe. Outside of God there can be no substance. Mind and body, thought and extension, are attributes of God and not independent of him. God is the cause of everything in the universe.

LOCKE: This is Locke speaking. I say that we cannot have an innate idea of God. However, we may know about God if we use our natural abilities correctly. We can build the idea of God out of other ideas which we have. God is certain ideas which we have gathered from experience and extended to infinity. But, I'll go ahead and say God most certainly exists; he is spiritual substance, a third substance in addition to mind and body.

HUME: I'm afraid that I, Hume, won't be able to confine my idea to one sentence, either. Since Locke has already broken the rule of one sentence, may I break it again?

MORRISON: Certainly, if you need another sentence, go ahead.

HUME: Thank you. Now, I think that one must believe in the existence of God since such a belief is the basis of all human hopes, of morality, and of society. Belief in God does not come from man's reasoning but from human desire for happiness, fear of death, fear of future misery, and the thirst on

the part of many for revenge. Because we have these emotional and impulsive characteristics as human beings, we construct a belief in God and then seek to prove that such belief is justified by reason.

KANT: To me God is the—

MORRISON: I'm sorry to interrupt you, but would you mind identifying yourself for our listeners?

KANT: Of course not. This is Kant speaking. God is the highest idea which man can have, the idea of the highest unity, of the one absolute whole including and encompassing everything. I go along with Mr. Hume in stating that we cannot know by our reason that God exists or what he might be if he did exist. We need the idea of God to serve as a foundation of our moral life.

JAMES: This is James. I'm going to hold fast to the rule of one sentence and here it is: We cannot prove that God exists, nor can we prove anything about him, but we have a will to believe in God, and we must satisfy this will.

MORRISON: Thank you, gentlemen. And now, we come to the part of our program in which we are going to present some modern men's ideas concerning God. I have here in the studio a student of the Bible who is going to help us gain insight into the concepts of God by discussing Jesus' thought and work. We certainly appreciate your coming, Miss Bronson.

BRONSON: Actually, Jesus' ideas were not new. He took the Jewish idea of God, at its best, and by treating this idea with thoroughgoing moral seriousness, sloughing off hostile adhesions and limitations, he achieved a consequence so new as to be revolutionary.

MORRISON: I see.

BRONSON: Two factors are prominent in his achievement. First, was Jesus' insight into the moral meanings of monotheism. He tried to persuade people who already believed in God to think and live as though they did. The second factor was the intense reality of God in the personal experience of Jesus. Jesus' God was revealed not so much in the words he used about him, as in the life he lived with him. In religious thinking God became Jesus-like.

MORRISON: You mentioned monotheism a few moments ago, Miss Bronson. Would you talk a bit about what you mean by that?

BRONSON: Jewish monotheism stood for the sole existence and sovereignty of the one God. Christianity was soon trying to secure new dimensions in its theism by thinking of the father as revealed in the son, and made immediately available to every believer by one indwelling spirit.

MORRISON: Thank you, Miss Bronson, it has been a pleasure to have you here. And now, for the last part of our program, we wish to present the ideas of three well-known men. First, Walter Horton, the author of the Hazen book entitled *God* has said: (*A filter mike for these three voices, or directing the voice into a paper cup as it goes through the public address system, may increase the dramatic impact.*)

FIRST VOICE: God is personal, God is directly accessible, God is a loving father.

MORRISON: Antoine de Saint-Exupéry, author of many famous flying stories, including *Wind, Sand, and Stars*, and *Night Flight*, had this to say after completing a very dangerous mission:

SECOND VOICE: I understand the origin of the respect of men for one another. The scientist owed respect to the stoker, for what he respected in the stoker was God; and the stoker, no less than the scientist, was an ambassador of God.

MORRISON: Lecomte du Noüy, author of *Human Destiny*, has said:

THIRD VOICE: It is not the image we create of God which proves God. It is the effort we make to create this image.

(Continued on page 30)

Listen to the Agony of God and Climb

WITHIN THE MEMBERSHIP of the Y.M. and Y.W.C.A. of the University of North Carolina, a nucleus of students met and discussed together for many hours problems of mutual concern on the campus, nation and world. It was through this sharing of common concerns that the Montreat Winter Conference evolved. Some 120 students, faculty and resource persons spent the week end together in discussion, fellowship and play. The purpose of the conference as stated in the program was to make people aware of the Christian's responsibility to society through the media of study, worship and action, both individual and collective.

The worship committee, consisting of several students and adult resource persons, through sharing and planning together made an effort to suggest ways in which worship materials could be lifted out of the experiences of the students who would participate. Our first question in planning, then, was: What do we want to have happen through worship? We wanted this worship to set the tone of the conference, and to touch deeply the heart of each person so that all would become conscious of the agony that God must experience over the conditions in the world. We wanted each person to feel the presence of and respond to the call of God, and to act responsibly, as Christians, to our brothers regardless of race, creed, color, or economic, political or religious status.

With this as our objective, we tried to tie in as closely as possible with the experiences which preceded the conference and with the context of the opening address on "Knowing Our World," as we outlined the first evening's worship guidance. Peter Burks and Betty Carpenter developed this service with the aid of the student committee.

The group sits on the floor and the singing is informal. *Swing Low, Sweet Chariot; It's Me, O Lord*, and all stanzas of *We Are Climbing Jacob's Ladder* are sung.

GOD IS IN HIS WORLD;
WORSHIP HIM IN SPIRIT AND IN TRUTH.

(Silence)

WE LISTEN TO THE AGONY OF GOD,
WE WHO ARE FED,
WHO NEVER YET WENT HUNGRY FOR A DAY,
WE LISTEN AND WE TRY TO PRAY.

(Silent Meditation)

WE LISTEN TO THE AGONY OF GOD
And hear the million-throated cry for peace
Calling from China, from the Holy Land itself,
Calling from the tables of the United Nations,
From the tired homes of Britain, and the fearful homes of
Germany and Russia,
And know that not until our land and their land surrender
pride will peace come. (Silent Meditation)

November 1949

WE LISTEN TO THE AGONY OF GOD
And we hear a nation groaning, torn asunder.
Our nation, divided into selfish camps—Democrat, Republican,
And while the politics of strong and crafty men still rule,
A nation waits for healing labor laws, consistent foreign policy,
health and housing bills,
And knows that not until one party and the other, together,
seek the common good, will these things come.

(Silent Meditation)

WE LISTEN TO THE AGONY OF GOD
We hear a campus fighting
As our leaders and our groups contend with one another for the
name of chief,
Forgetful of our total good and higher aim.
In every conflict of the world, or state, or school, we know the
basis is in selfishness and greed.

(Silent Meditation)

WE LISTEN TO THE AGONY OF GOD
And we hear the moan of those who have no work because their
skin is black. their birthplace Poland, their religion Jewish;
Of those who find they cannot vote because they cannot pay
a price of money levied at the poll;
Of those who cannot teach the things that they have found
are truth, but tie their minds with an institution's law;
Of those who cannot learn as they would wish, because the
truth lies behind doors that are closed to persons of their
color;
Of those who have to go to jail because they will not kill their
brothers;
Of those whose hearts and minds are torn each time we speak of
"nigger" or of "kike," by each glance of scorn, by each law
of segregation.

(Silent Meditation)

WE LISTEN TO THE AGONY OF GOD
And know that thwarted hopes and fearful lives, our own and
theirs, find basis in our selfishness and greed.

(Silent Meditation)

WE LISTEN TO THE AGONY OF GOD
And hear the bloody cry of revolution, as common people
boldly claim their rights in Russia, or in China, or in France;
The tempered cry of strikers and of picketers, but driven to a
last resort in seeking for their freedom;
The baffled cry of those who would do right, but cannot, for a
system bears them down;
The warning cry of those who see impending struggle in a
world divided by two strong ideals.
And know that workingmen and bosses hate, that we take sides
because the basis is in our selfishness and greed.

WE LISTEN TO THE AGONY OF GOD.

We Are Climbing Jacob's Ladder hummed by group as leader says:

If you hear him, why not serve him?

Come near, each one, to hear: and harken, you people: let the earth hear, and all that is therein: the world and all the things that come forth of it. For the Lord reigneth; let the people tremble; yet he answered the cry of the people, he was a God that forgave them, though he took vengeance of their invention. Exalt, therefore, the Lord is our God, and worship at this holy hill; for the Lord our God is holy.

(Silent Meditation)

Let us pray.

O Lord Jesus Christ, who for our sakes didst undergo want and shame and pain, we confess most humbly that we have refused to share the burden of thy cross; that we have denied thee rather than face mockery, and have sought comfort and security.

Forgive our sin, help us to amend our ways and give us courage to endure.

Deliver us, Good Lord, from all misunderstanding of thy purpose; from complaint of the indifference to our sorrow from refusing to share the sufferings of the world; for forgetting the pain and sorrow of others; from the selfishness which brings needless sorrow to others: deliver us, good Lord

Forgive our sin, help us to amend our ways, and give us courage to endure. Amen.

(Silent Meditation)

I cannot invent new things,
Like the airships which sail on silver wings;
But today a wonderful thought in the dawn was given . . .

And the thought was this:
That a secret plan is hid in my hand;
That my hand is big, big because of this plan.
That God, who dwells in my hand,
Knows this secret plan of the things He will do for the world
Using my hand.—*Kagawa*

We Are Climbing Jacob's Ladder hummed through softly by group. Then as humming continues group begins to disperse.

YOU ARE THERE (Continued from page 28)

MORRISON: Ladies and Gentlemen, may I give you a bit of a summary of our findings this evening. The religious tradition, with only a few exceptions, holds to a more or less personal God who cares for man, and who, at the same time, is the creator of the universe. The scientific tradition has not been so sure that there is anything in the universe which cares for man or that the creative force of the universe is anything like personality. Scientists will not dispute if someone wishes to give these forces a name and uses the name God. But they are quick to state that the word "God" must not be applied here with all its traditional connotations. Modern philosophy has been moving in the direction of the scientists. Either it denies the existence of God directly, and insists that the name be saved for the phenomenon in history to which it has been given originally, or it redefines the term so that it loses all its original meaning and becomes merely a name for the forces of which the scientists speak. Although there is a vast body of

people who hold to a belief in the God as developed by Augustine and Aquinas, and although there are some philosophers who hold to that position, the bulk of modern and present-day philosophy has abandoned the traditional Christian conception of God and put in its place a theory of the absolute substance of which all else is created, or the universe with its consistencies and likenesses emphasized, is taken as a whole. You and I are left to make our own choice from among many theories and these two traditions. This is Bob Morrison, concluding with the hope and wish that our thinking this evening has been worthy, and that it may be a stimulus and aid to your own thinking about this most-important-of-all belief.

Copies of the script may be obtained for twenty-five cents. Send your request to Helener Kane Currier, Wesley Foundation, Methodist Church, Lawrence, Kansas.

God Almighty is himself a mechanic.
—Benjamin Franklin

From thee, great God, we spring, to thee we tend—
Path, motive, guide, original and end.
—Samuel Johnson

God shall be my hope,
My story, my guide and lantern to my feet.
—Shakespeare, *Henry IV*

We believe that a God who acts under moral responsibility in the use of power is the God we need for the world in which we live, and the attempt to act as laborers together with such a God is the supreme duty for men at the present time.

—A Christian Manifesto based on reports of the conference on the Christian Basis of World Order, Ohio Wesleyan University, March, 1943.

Call it nature, fate, fortune: all are but names of the one and same God.

—Seneca, *De beneficiis*

God is a being absolutely infinite; a substance consisting of infinitive attributes, each of which expresses his eternal and infinite essence.

—Spinoza, *Ethica*

I believe in God, everlasting and ever-loving. The purposes of God are long, his perspective eternal. He is constantly at work in history through men who seek to know and do his will.

—Herman Willems

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

—I John 4:7, 8

This Is It!

Six students state the basic faith on which a life can be lived.

FEELING AS I DO that man must believe in something larger than himself, I have found in the Christian religion the focal point which is greater than self. My faith is rooted in the assurance that our God is kind, just and yet demanding of our talents. But my belief in something larger than the realm of personal sphere is not confined to God alone. Believing that he is an integral force in the universe and a sacred part of our souls, I find that my faith abounds in the ultimate goodness of man and the wondrous teachings of Jesus. Perhaps never again in his life will a student on the college campus be exposed to the conglomeration of personalities, the cross section of character and the tremendous challenge to Christian thinking which he finds during his college days. In order to stand tall in this melting pot of American life, I find my every faculty called upon to meet the challenge. Faith in Christ and in his methods of overcoming adversities has given me the courage and the strength to fight my battles. God, Christ, my fellow men, all regarded as precious beings and intertwined so as to make each a part of the other—these entities, bound together, form the essence of my faith and also provide the revelation of God's purpose for me on earth.

—Bill Corzine
University of Illinois

GOD, THE CREATOR and the creative, must be the center of my life. This involves regular and constant prayer and meditation.

Life consists in the contribution one makes to the whole of life.

The greatest contribution one can make is to enable others to develop their potential to the fullest, to become the best they have in them to become. As long as human beings have not the opportunity to develop their potential, I have a responsibility. Thus I can never rest except as that becomes necessary as a matter of proportion.

This involves cooperation, integration and reconciliation, and negates coercion, force and exclusion. On this issue compromise is impossible.

Absolute truth and honesty in all things are essential.

Accumulation of unnecessary and unused items is out.

Our time is limited. It must be properly used. To waste time is a crime and death.

I will always be open to any further discovery.

These eight points, I understand, believe, and have faith in. I am ready, if necessary, to stand for these values alone and in the face of every kind of opposition.

—Irving H. Hellman, Jr.

(Lynn Hartzler sent us this statement by Irving H. Hellman, Jr., and wrote: "You see, he died only two months after the end of the educational project [Students Concerned], and since then he has been very much alive in the stabs at reality which the remainder of us have been making. . . . He really lived his faith, and his effort and honesty were matched by very few. He was only twenty-eight when he died.")

I BELIEVE IN GOD. If faith is the basis for the meaning in my actions, I believe in some men's God: God as the ultimate reality, experienced directly through sensitized attention — and through occasional unexpected experi-

ences. For me God is like personality, intimate, like atmosphere, or as ocean about a fish.

I believe in man. I cannot believe that the ultimate reality sees any differences in the essential nature of man but sees life as an organic whole: for instance, all people as men, regardless of color, location or conditioning and environment. Man, potentially perfect, however, is very much in need of listening to God, to experience and to prophets of our times because he is always making wrong choices. He is choosing death instead of life, darkness instead of light, sensual pleasure instead of spiritual maturity, separateness instead of oneness and understanding, and war and destruction instead of active good will, faith, hope, and forgiveness.

One of the main reasons for making wrong choices is fear. Man fears exclusion and separation from other men and from himself as projected into things. He fears other men and ideas which, if incarnated in other men, will cause them to be a menace to him. To understand differences is part of the necessity of seeing the whole, and it makes of ultimate meaningfulness the quest to perceive the will of God—the way—the truth.

I believe in Jesus Christ. I understand Jesus Christ as the example and promise of fulfillment. I believe that Jesus was a man in whom God became so completely present and was in such control that he is unique and paramount in history. I do not believe that there is any genuine change towards making right decisions or towards becoming free from neurotic compulsions by the magic of repeating words, but that honest effort to understand and follow Jesus will be rewarded by becoming more like him; that deep desire to love God as he loved God will make possible the mutation of personality so that one lives creatively.

I believe in work. I am aware that there is much to do. I believe that I have responsibility to be sensitive, aware, able, free and good. This is not easy. The goal is distant. It requires self-knowledge, training, disciplines, experience—especially experience of the presence of God—and above all—desire.

I believe in love. All that has been said



is to say that love is the law of life, and God is love.

—Lynn Padrick Hartzler
University of Southern California

HOW DOES FAITH in God change my life on campus? This is a very hard question to answer; mainly because everyone has a different interpretation of God, which would naturally change the meaning and the answer to the question for each individual person. So, before attempting to answer it, I am going to give a brief summary of my interpretation of God in order that my answers to the question may be more easily understood.

I do not believe that God controls my actions constantly. First, often I do wrong, and if God had made me do something wrong, he would not be perfect, and my belief is in a God who is perfect. Second, if he controlled my every action, I would feel I was merely a puppet here on earth, dangling from the strings of God. I do believe that God has the power to control my actions, but, I do not believe that he uses it all the time. I am sure he knows everything I think and do, therefore I judge my actions and thoughts by the criteria, "Would God be pleased with this?" Naturally, everything I do is not pleasing to God, because if it was I would be perfect, and no human being is perfect.

But how does faith in God change my life on campus? From a negative viewpoint, if I did not believe in God, and the fact was known on campus, I would be a social oddity, practically an outcast, since there is no room in my college life for an atheist. People would either feel sorry for me, or ignore me, which would hardly be the atmosphere in which to attend college.

Having a faith in God has given me a moral code to live by. This code and my conduct are the criteria by which I am judged by other students and professors on campus. Without this moral code to gauge my actions my reputation on campus would be far from satisfactory.

Also, faith in God has changed my campus life in the sense that everything I do has an added purpose, that of achieving some sort of reward after death. Being able to look forward to things other than material has often led me to make decisions, which, at least in my opinion, will result in a smaller immediate gain, but a greater spiritual gain.

In conclusion, faith in God does not change my life on campus any more than it changes my life when I am off campus. It is just that faith in God has changed my life in the ways I have shown above, and these changes have been carried over to my college life at DePauw.

—A senior at DePauw University



I WOULD NOT be one to disagree with those who say that the college years can be the most enjoyable in life. However, a university is a disturbing place to live. There is so much brilliance being displayed, but the brilliance is often unorganized or at least it seems to be organized around many different ideas as to what is of central importance.

I would not say that campus life is pagan, but I would say that the position of God in too many college lives and activities is quite off center. The basis of my faith lies in the fact that to date I have found nothing, save a concept of God, into which the divergent ideas of modern life will pattern themselves to make sense.

Education, government, mechanical wonders, church activities, entertainment separately are wonderful, but it is only as each bears on a total idea of life that it becomes important. When organized into a pattern, where God is the central factor, these parts of life assume their proper importance, and I can use them and understand them in a somewhat correct proportion.

From God as a center of the explanation of some of the confusing aspects of society, the second step of my faith is that God must be the center of action for my own life. My concept of life is not so fully developed that I can understand the position of all the elements therein. Nor have I found completely what a God-centered life means, or what God's purpose for man is. But as I see how man passes so rapidly from one generation to another, I have faith that it must be only living with God as a guide that can make the difference between worth-whileness and meaninglessness for each person's few short years.

As applied to living on a college campus, this faith leads me to try to make my college years a part of a whole—to try to do the things which will be relevant

in the long run to a life made worth while in God's sight.

—Charles Grabam
University of Illinois

I HAVE A ROLE to fulfill. I want to aid mankind to progress in fulfilling its obligation to the Creator. By doing so I fulfill my obligation both to mankind and to God. Someone once said, "I hope to leave the world a better place for my having lived in it." That is what I am trying to say. Too often we see only our own little world, regarding ourselves as the center. Nations do that, witness the United States. In fact, the entire human race selfishly does that. We must realize that we are only a link in the chain of universal events.

I find three steps necessary in this role: (1) Awareness of the role by faith and beauty. (2) Assuming of the role by inspiration and courage. (3) Fulfilling of the role by education and prayer. What I desire to center my life around are those six words: faith, beauty, inspiration, courage, education and prayer.

Faith is necessary in our life to stand true to our conception of our role. When viewing the wholly disheartening philosophy and actions of our community, nation and world leaders, it takes a large perspective and strong faith not to give up and become a defeatist. The United States has been compared to Rome, but a better world existed after the fall of Rome, and that is what is important. Our friends, parents, loved ones, disappoint us almost every day: these events bring the constant need for faith. If this faith is not instilled in us from our childhood, by searching for beauty and by earnest prayer we can find a faith to withstand the brunt of living.

Beauty, I have mentioned, is important in faith. By looking always for beauty one draws closer to God and develops a life with him as the center. Looking for beauty helps one to live a life of beauty and goodness. Open your eyes and beauty is yours.

The inspiration found in faith, beauty, prayer and just plain living is the generating power for assuming the burdens of a Christian life. The exhilarating feeling found in writing a good test paper or the tired happiness which comes at the end of a day spent in the field seems to force a person to find his Creator in his high moments. Henry H. Crane tells students that they must make their decisions at the high peaks of their lives and then live up to them.

The role of love and brotherhood is not easy at times. Perhaps the place where the most courage is needed is in conquering that boon companion, ego. Many teachers of love say that is the first step to finding

(Continued on page 40)

Prophylaxis for Freshman Growing Pains

is the advice given to Steve in a letter from an "old boy" of the university.

WALTER LOWRIE

Dear Steve:

As you enter the university I bid you farewell, not at all as an intimation that we are about to part company, but in the literal sense of this word I would say, fare you well. In the original sense of the English word hail, and the Roman *ave et vale*, I bid you be strong. There is no greeting which implies separation! When I say *adieu* I merely commit you to God.

Since you flattered me by your friendship in your boyhood, I can hope that as you become a man we shall grow nearer together in understanding. You attached yourself to me as a Christian teacher, and you know that my affection for you was enhanced by the consideration that you were an ardent Christian. It would indeed be a breach of our intimacy if either you or I were to renounce the Christian faith. Perhaps you will smile at the assumption that I might be in danger. And indeed it is only too true that the immobility of age will likely hinder me from altering my opinions. But old age involves the danger of losing the ardor of faith which in youth is so natural and so beautiful. On your part I have chiefly to fear that youthful ardor may lead you astray, ardor for the good, the better, the best! This may sometimes lead to a pursuit of a will-o'-the-wisp. You see that I am far from suggesting here a fear that because of the lusts of the flesh you may not stand upright; for I am assured that God is able to make you stand; and a university, after all, offers a certain measure of security against temptations to a dissolute life.

Having lived many years in close contact with universities, I know better than you the peculiar dangers a youth must face when he "goes up" to them. I think especially of the danger a youth may incur because of his ardor for truth. This is a danger only because one is so likely to confound truth with knowledge. It is the principal function of the university to communicate knowledge—this indeed is the only good thing it can impart to you directly. On going to the university, therefore, you rightly have a high appreciation of knowledge.

Even in a university which is ostensibly Christian, you will encounter professors—whom you are bound to look to because of their superior knowledge, who openly or covertly, disparage Christianity and let it be known that they find the Christian faith incompatible with their knowledge. This cannot but be felt as a serious challenge to your faith. Yet it will be a salutary experience if it prompts you to reflect upon the essential difference between knowledge and faith. You will observe that other professors who are no less distinguished for their knowledge, profess and call themselves Christians. Since believers and disbelievers share the same knowledge in common, it is evidently something else than knowledge which makes them differ. The universe as knowledge presents it to us seems different, and therefore ambiguous, and if men choose to attach either a positive or negative value to what they know, that is, if they believe or disbelieve, it is not by virtue of knowledge one assumes, infers, believes exactly the opposite to that which another man with equal knowledge assumes, infers, believes. No, it is a choice which one makes by virtue of the personal equation which expresses the whole inclination of the individual.

You will not forget that you have made your choice, but you will find that it must be made again and again, each time in a different context, for you are growing.

Confronted suddenly with an immense mass of knowledge, a youth cannot but suffer acutely from the growing pains which are inherent in the effort to integrate faith with facts. Do not be impatient. Such growth cannot be attained in an instant, for it involves a process of reflection. In the course of this process you may at times lose heart and be discomfited, for it is not a sham fight in which you are engaged. And do not suppose that you can shirk the conflict by reposing in unbelief; for this negative position, you will find, is no less exposed to challenge than your positive belief. The unbeliever is only too ready to accuse the believer of "wishful thinking," but is slow to admit that it is because of a sluggish or it may be a passionate preference he himself elects to believe that the universe is bad. This, also, is a belief, though it has been characterized as "the ultimate infidelity."

The very stuff of religion or of faith is an immediate apprehension of the eternal in the temporal. This beautiful immediacy is disturbed by the increase of knowledge, and it may seem to you that a childlike faith is denatured by reflection. But as a man you have need of a bigger and better faith. Especially in this day when we have reached the end of an epoch. You must contrive not without piety toward the past, to make this end your beginning. In this effort you will find a stumbling block in another kind of professor, the man who by habit is immunized against new ideas. As a youth you will be eager to transcend such men; but don't be indignant with these "fossils," for one of the functions of a university is to present old truths.

All you need is "a fighting certitude." You must not strain yourself vainly in the effort to attain an objective certainly founded upon knowledge. "The poor exister," says Kierkegaard, "must be content in this temporal existence with a fighting certitude, and the fight for it is not won by discovering that the difficulties become less or prove to be illusory, but by recognizing that they become greater. Truth, the only truth there is for an exister, is an objective uncertainty held fast by the most passionate subjective apprehension." The whole Christian life is therefore militant. Yet Kierkegaard contemplated the possibility of "a second immediacy," a childlike faith recovered by the wise man who, after he has encountered the difficulties which puzzle the understanding, has not slurred them over or pretended to resolve them, but is content to recognize that paradox is essential to faith.

I have pointed out to you a thorny path—with the purpose of prompting you to be brave. To use Kierkegaard's language, this brave man's last estate may be described as "immediacy after reflection."

(Dr. Lowrie and *The Church Society for College Work of the Protestant Episcopal Church* have given us permission to use this piece.)

THE STRANGE AND FANCIFUL experiences of little Dorothy of Kansas in the wonderful land of Oz have given pleasure to four generations of American readers. Now, the screen version produced about ten years ago is enjoying another lucrative run.

Oz and college furnish many striking parallels. Like Oz, the campus is a land of dreams, the fulfillment of one of youth's fondest hopes. Doubtless some freshmen have to pinch themselves to find out if their being in college is not an hallucination. For many, to arrive has meant clearing some high hurdles erected by such obstacles as finance, health, and family problems. These and other difficulties often confront the young, ambitious dreamer so that college rises only as a vain hope. Now, to 2,500,000 persons in America it is a reality. And in this new world to which many are entering for the first time there are wonderful sights to see and experiences to enjoy.

College promises excitements similar to those which Dorothy experienced when she first stepped into Oz. Some will be thrilled by the special attention paid by sororities and fraternities to prospective "sisters" and "brothers." They will be dined and danced about until a few weeks have lapsed and a favored few have realized a long-cherished ambition of membership in some sorority or fraternity. Many, like Dorothy from rural Kansas, will be wafted away from the quiet simplicity of rural surroundings to a place that is all awl. The dormitories, for instance, are always astir with life. Unfortunately, in many of them only the late hours of the night bring a relief from the hubbub so that there is ample quietness for dormitory dwellers to meditate



Adventure

by John

and study. Everything moves on a campus—dormitory, rooming house, sorority house, fraternity house, Student Union, class schedule—and one may suspect that the seeker for perpetual motion never saw action on a college campus.

The campus also vies with Oz in pageantry. Beautiful girls keep boys believing in . . . well, that depends upon the boys. The sight of new faces and the opportunity of making new acquaintances furnish some of the real thrills of college life. New students passing through college gates are greeted by friendly officials, old students, and townspeople. Do not charge these welcomes off to superficial displays of courtesy. For many they may mark the beginning of life's most enduring friendships. College seems an overly pleasant world for freshmen to enter, yet through the four years they will increasingly understand that it is this and at the same time much different.

COLLEGE must not be accepted as just a series of thrills. In time the romantic pageantry dims and a start must be made toward the more serious objectives. Like Dorothy, if students start out on a quest for something, they may usually expect to reach their goal, for God makes way for the person who knows where he is going. In a college where young men and women really have ambitions to develop their ideals and build rich personalities, a well-marked objective is necessary. How may I prepare for vocations that mean Christian service, for the study of medicine, for preparation to teach, for the practice of law, or, for that matter, for any serious pursuit of life? Questions such as these are usually brought to college by serious students, and the answers to them point to a destination reached by an ascending path. The realization of any worth-while ambition naturally means struggle. The start, like the one in Oz, is associated with the glamour of the opening days, but soon problems arise, and the nearer the goal the greater the obstacles may become. College, like Oz, however, furnishes companions who go with the student to remind him of such basic needs as intelligence, heart and courage.

The first character that Dorothy met on the path to Oz was a spineless scarecrow who confessed that he did not have any brains. When told of Oz the straw man saw in it a place where he might obtain brains. College students may profit from the philosophy and the intellectual ambition of this brainless scarecrow. His confession, the sort sophisticated youth usually avoid, was "It is such an uncomfortable feeling to know that one is a fool." When the late Dr. Merton S. Rice was a student in Baker University, his college president, William A. Quayle, who was to become later a bishop in The Methodist Church, told him that one always had his best thoughts when alone in a dark place, sitting in the rain. Young Rice decided to follow the suggestion of the president, and on a dark, rainy night walked through Kansas gumbo to an isolated spot in the woods to think great thoughts. When he got there, his clothing soaked, he sat down to wait for the thoughts, but the only one that came to his mind was, "What a big fool I am!" Later he told his president of this experience and of the one thought. To his great surprise, Dr. Quayle asked, "Wasn't that a great thought?" There is always hope for a student who knows that he knows not, but when he knows not and knows it



in Oz

O. Gross

Drawings by George Paris



mechanical man without a heart. He had been beset with all kinds of bad luck such as losing parts of his body and having them replaced with tin ones until finally his entire body was constructed of metal. His greatest lack was a heart, and because he had none, he found it necessary to be extra diligent in all of his relations lest he be inconsiderate of his fellow men. Believing that he could get a heart in Oz he set out with Dorothy to find one.

It ought not to be necessary to say that a "heart" is essential. Life without one is forced and mechanical. In fact, the old theologians who identified the soul with the heart doubtless were prompted by the conviction that life's source is spiritual. The need of a heart for effective living should be one of the discoveries made in college. A heart makes one sensitive to what is right and wrong. When trained, it furnishes for the voyage of life something that compares with a ship's compass—an indispensable aid in keeping the proper direction. By bringing feeling into life, it develops capacities for sympathy, mercy, loyalty, kindness, and affection. The ability to understand and to evaluate other individuals properly demands spiritually created qualities such as justice, mercy, and love. Students who want to live meaningfully and have ability to solve some of life's mysteries must recognize while they are in college the importance of the ancient proverb, "Keep thine heart with all diligence, for out of it are the issues of life."

THE third traveler who joined the Oz party seemed to be a most unlikely prospect for a companion. Dorothy and her two friends were bewildered and were seeking their path when a lion bounded out of the woods. The straw man and tin man were prostrated with fear, but Dorothy quickly found that beneath the lion's terrible exterior the great beast was a coward. Among all of the animals he was the last one that anyone suspected of lacking courage. On his own confession the lion admitted that he was just a big bluffer. Through all of the years he had roared his way through the jungle, having learned that his bellow would frighten the other animals, even the elephant, thus

making it possible for him to reign as king of the beasts. In reality he was nothing but a stuffed skin. When Dorothy slapped him on the nose, he literally shook with fear.

To arrive at a satisfactory destination in life one must be capable of achieving mental adjustment. Courage, fortitude, and other desirable attributes must be a part of one's life rather than artificial attachments. Students today are beset with fears of all sorts, fear for security, fear of the future. The journey to Oz will be worth while if it helps one achieve the essential mental adjustments through emotional balance and a freedom from fear. Most of these can be obtained if deficiencies are recognized and efforts are made to improve them. Grudges, envy, jealousy, and hatred not only make heavy baggage for life but also make the trip unpleasant for both the traveler and his companions. It might not be in keeping with the campus where we speak of complexes, inhibitions, and psychotherapeutics, to suggest that a figurative punch in the nose is good for a multiplicity of mental ills. Yet the truth remains that intimate associations of college life with its spirit of give and take furnish meaningful psychoanalyses and, ultimately, mental health.

COLLEGE life promises a pleasant experience with the finest kind of companions, yet it has its own hazards. Many times the student will be tempted to run away when the going is difficult. It is the sad truth about college that about sixty per cent of the freshmen reach graduation. Common sense and the ability to discriminate what has worth are needed to overcome the temptations on the way. The danger spots along the way are usually the ones where the road is covered with flowers. Like Dorothy, students love the bed of flowers, but like her, they find that the powerful poppy odor dulls their sensitiveness to the real values. Obviously the greatest perils of

(Continued on page 46)



not, then he is hopeless.

The straw man repeatedly reminded Dorothy that if a person did not have brains he ought to try to do something about it. Now, in this day of I.Q.'s when some psychologists are inclined to damn to perpetual dumbness those who do not have high I.Q.'s, students need to know that there are ways and means of improving their mental ability. College gives encouragement to those who seek to enlarge their intellectual horizons. The straw man's observation, "It is worth a lot of bother to be able to think properly," is a motto that should be hung in every student's room. It proposes a standard of value, too often ignored on college campuses. When college professors are insisting on careful preparations, it is assuring to know that the ability to think properly justifies all of the sacrifices and inconveniences that hard work exacts. Regardless of what may be the atmosphere of a student's surroundings, educational progress means intellectual achievement.

The second companion that Dorothy picked up on her journey to Oz was the

MOST FATEFUL DECISION IN RECORDED HISTORY

ALBERT EINSTEIN

ALL ABOUT US WE see the wreckage of great hopes which mankind held for the building of peace. The gulf between East and West which men of good will have worked to close is widening daily. Some people believe that no reconciliation is possible and that another world war must decide any issue by such means—an atomic war will bring no real decision but only unprecedented death and devastation on both sides.

Such a time in history breeds defeatism and despair. But there are those among us who believe that man has within him the capacity to meet and overcome even the great tests of our times. What we must not lose, or we lose all, is our willingness to seek the truth and our courage to act upon the truth. If we maintain these, we cannot despair.

We scientists believe upon ample evidence that the time of decision is upon us—that what we do or fail to do within the next few years will determine the fate of our civilization. We call for a higher realism which recognizes that our fate is joined with that of our fellow men throughout the world. Great ideas may often be expressed in very simple words. In the shadow of the atomic bomb it has become apparent that all men are brothers. If we recognize this as truth and act upon this recognition, mankind may go forward to a higher plane of human development. If the angry passions of a nationalistic world engulf us further, we are doomed.

The task of the scientist, as we conceive it, is untiringly to explain these truths, so that the American people will understand all that is at stake. We believe that with such understanding, the American people will choose from among many paths to reach a peaceful solution, and that they will move toward such a solution and not toward war. And we believe that, in the long run, security for all nations demands a supranational solution.

Each of us, whether as scientists who worked to release atomic energy, or as citizens of the nation that applied the knowledge, stands accountable for the use we make of this tremendous new force. To our generation has come the possibility of making the most fateful decision in the recorded history of the human race. By an act of the collective will, we can ensure that this great and painful achievement of man's intellect, instead of turning upon that mankind, may be secured for the benefit of future generations. I believe that mankind, capable of reason, restraint and courage, will choose this path of peace.

THE CHOICE

Rose McIlveen

Laugh at the blank wall,
for time arrives on the blood-red charger
of obliteration.
Yesterday is life,
and tomorrow . . .
tomorrow, the speculation of a fool.
Strike future from the dictionary.
Take hatchets to shrines
until the soul can be dissected.
The gates of Pompeii
are just ahead.
We are the offspring
of the Roman Empire.
Laugh, then, at the blank wall,
for our path is in perspective.

Walk in the hand of God,
for time arrives
on the breath of sages.
Yesterday the atom,
and tomorrow . . .
tomorrow,
beyond the beyond.
Tame death to be a promise.
Build tombs to be the doorways
of fulfillment.
For bloodshed is only a disease,
and faith the tool
of the scientist.
Walk, then, in the hand of God,
and fall in step with time.

Prejudice Is . . .

prescientific thinking says one of our contributing editors
as he diagnoses one of the major sins of our times.

HERBERT HACKETT

Beginning with this article, motive will offer a series in which racial prejudice will be considered from the viewpoint of leaders in business, labor, government, sport, international relations.

IT IS OUT OF fashion to *have* prejudices. The style is to be tolerant.

Such statements are nonsense; they tell us nothing. They assume that prejudice and tolerance are things we carry through life to put on or to hide in a trunk when we think we have outgrown them.

Prejudice is a word which describes certain kinds of thinking and the actions which result from them. It is prescientific thinking.

It is prescientific thinking because it denies the empirical method; it evaluates the individual on the basis of a supposed identity with a group, without examining the individual or the group, or their relationship, except in a superficial way.

This identification of a thing by the class to which it is supposed to belong is not confined to thinking about people. Early grammarians classified "fire" as a noun, a thing, and regardless of what science tells us about fire as a process we still speak of it in terms of this prejudice, as a static thing. The physicist faces the same problem in discussing "matter," to the prescientific person an unchanging thing. Biologists, likewise, have been hampered in their search for truth by early prejudices that all things can be classified as animate or inanimate, that everything must be identified by the class to which it is assigned. Study of virus has been slowed for this reason.

Prejudice, then, is prescientific thinking because it is based on inaccurate, because incomplete, deduction.

PREJUDICE is prescientific thinking, in the second place, because it ignores its own broader social implications. For centuries "science," so called, has ignored the implications of its discoveries, creating what we call a "cultural lag." Yet it is obvious that science has no justification as such, but only in application to human welfare. The social sciences have, somewhat timidly, justified themselves on this basis. We have only to

turn to the atomic scientists to find the clinching argument. Einstein has stated it simply: "Each of us, whether as scientists who worked to release atomic energy, or as citizens of the nation that applied the knowledge, stands accountable for the use we make of this tremendous new force."

Thus we must define prejudice in terms of the whole thinking process, and not as static attitudes or pictures in our heads which we can change as we would picture slides, by a twist of the wrist substituting—say "tolerance."

Tolerance, too, is a word.

Tolerance is a word we shop for sometime along our educational journey and put on, cum beanie, long pants or saddle shoes, to identify ourselves. "Look, I am tolerant." It is a garment to show that we have arrived intellectually, and like most garments it is easy to change when we strip for action.

Thomas Paine has said that tolerance is not the opposite of intolerance but a counterfeit of it; it is a controlled, sophisticated intolerance based on feelings of superiority. "I am above such things."

And tolerance is easy; it allows us to look about us without becoming involved; it is the lazy man's out. It does not involve the individual in the problems about him. We could tolerate Hitler. We tolerate Rankin, Gerald L. K. Smith, slums, disease, poverty, bigotry, suppression of freedom in half of Europe. We tolerate greed and an economic system based on it. We are too unconcerned to do otherwise.

We bow to a tolerant God praying,

"Thank God I am not as other men."

Tolerance, then, may be worse than intolerance since it hides behind self-righteousness and self-delusion. It throws out the window all our powers of discrimination; it allows us no opinions on anything, to be without character or will.

SO, the answer to prejudice is not tolerance. If prejudice is a process of inaccurate thinking, it cannot be met by a process which involves no thinking at all. We cannot fight error in a vacuum. Inaccurate thinking must be replaced by accurate thinking, incomplete knowledge with complete, generalized judgments with judgments based on empirical study.

This may seem a council of perfection.

It is. There is no other, no law or method, no system but this: First, we must state our values, the oneness of man. Second, we must apply the methods of science to the problems raised within the pattern of this oneness, for oneness does not imply that each part is the same as the other.

When we affirm the brotherhood of man then we are forced to affirm his right to be different, just as we affirm our own individuality. More than this, we must recognize that in his difference is our strength, that his talent adds to our talent—a left-handed batter may add strength to a predominantly right-handed team.

It is the recognition of our need which gives us a positive attitude towards other men, a sense that "No man is an island . . . but a part of the main," that in difference we find our strength.

For the values of difference we must risk the dangers. Each is subject to error, as we are ourselves, but the right to error is the right to truth, we cannot get one without touching the other.

So while we value difference, and look for it, we must guard against tolerance of error, and here is the second part of our approach to the world. As we value all men and all that their differences can produce, so we must examine what they produce, empirically.

Prejudice in favor of man and a searching doubt of what he may do—faith and agnosticism.



Hindering the Devil

as well as helping constructively in the work was the experience of the Los Angeles work campers.

PHYLLIS STICKLAND

MEMBERS OF THIS first Los Angeles Methodist Work Camp realized upon their arrival at the Spanish American Institute that the following six weeks would offer them a unique experience. Dr. R. H. Silverthorn, president of the Institute, and his wife were to head this pioneer work camp on the Pacific Coast. At S.A.I., as the work campers soon learned to call this Methodist boarding school for needy boys, the twenty-five college-age young people were first introduced to the experience in interracial living and work which they had been promised. The word interracial, however, soon became less the adventurous challenge which it may have seemed at first and more an easily accepted fact of living as the work campers forgot to speak or think this word and began to live it. It was unnecessary to distinguish between the members of the camp and the fifteen or twenty S.A.I. boys who were remaining on the campus during the summer when the whole group enjoyed a fast game of crack-the-whip on roller skates in the gymnasium or joined in a square dance party in the barn. An unexpected but valuable addition to this camp was the opportunity for living on a farm—a new experience for many—on the forty-acre S.A.I. campus with its dairy, livestock, and vegetable gardens. Since the work of caring for the campus buildings and the adjoining lands was a cooperative project, the work campers had an opportunity to work with the S.A.I. students and learn from them how to shuck corn, pick berries, or do landscape gardening.

WITHIN a few days after the beginning of the work camp, each of the twenty-five young people had an opportunity to choose the project on which he would like to work. Six members of the group chose to work on a survey of the near-by community of Gardena for the Methodist church of that town. This survey which was used by all of the churches brought to light much information on the location and religious preferences of the many families who had recently moved in to swell the population of that area. Over five thousand homes were contacted in this survey before the

group moved to a section of Los Angeles to begin a survey for the Asbury Methodist Church in that area. Two students helped with the vacation school and recreation program at the Plaza community center which because it was located in a city district of Los Angeles reached many Mexican children. Others commuted to the Homer Toberman Settlement House in San Pedro to help with the day camp and overnight camp program there. This largest port in California contains much poverty, squalor, and unrest. The children living around the port area found at the settlement a friendly, wholesome atmosphere and a schedule of activities which they thoroughly enjoyed. Others of the camp, working through the Los Angeles Church Federation, were assigned to help with youth groups, case work, clubs, and Bible schools under the social workers of the welfare division of the Federation. Three girls taught classes and led groups at the Church of All Nations. Some of the work campers were able to attend week-long camps sponsored for children or for families by certain of these agencies.

BECAUSE these projects included so many different types of work in various parts of the Los Angeles area, it is hard to estimate the total effectiveness of the work of the individual work camp members or of the work camp as a whole. As one girl said after a day of strenuous activities which included separating two hot-headed little girls who had armed themselves with butcher knives in preparation for a fight during a cooking class,

"We may not be helping the Lord very much, but we certainly are hindering the devil." When a Mexican church where work campers were helping in a vacation school invited all the campers to a dinner and fellowship with them, or when older youngsters in one group became increasingly more cooperative and followed the example of their work camp leader in preparing supplies and helping the younger children, these pioneer campers felt a glow of appreciation and satisfaction. Since the work was for a limited time only, the immediate, visible results were perhaps fewer than those which these idealistic and enthusiastic young Methodists had hoped to realize. In all agencies or church groups with which the students had contacts, there was expressed a sincere appreciation that young people from over twenty different states would invest vacations in work of this nature.

THE individual work camp members realized many values to themselves in addition to the valuable opportunities to become acquainted with the culture of a colorful area of our country, an area where expansion is one of the most apparent characteristics. Since nearly all of the students planned to become ministers, teachers, or social workers, the vocational experience was valuable as a chance for trying out types of work, for discussing these activities with other young people with similar interests, for learning techniques, and for applying and testing various theories or ideas. In evening discussions of the problems, techniques, and results which they observed in the various areas of social and religious work, the group members were able to profit from the experiences and ideas of each other. As a combination survey of types of work and training period in certain religious social work, the weeks' experiences helped many of the young people decide more definitely on what kind of work they could do best and in what areas they could best use their abilities. The broad view of the social and spiritual problems apparent in this one area alone presented a challenge to members of this work camp which will remain with them in whatever their life activities may be.



Rebirth of Foundation

is what actually happened in the Tokyo Student Fellowship says its founder.

THOBURN T. BRUMBAUGH

JAPANESE STUDENTS leave their shoes in the vestibule of Jack Moss's home in Tokyo when they come for Bible study. English Bible classes are more popular in Japan now than ever before, not only because everyone is anxious to learn English, but because the Japanese now believe there is some close relationship between the Christian religion, American democracy and the English language. The youth of Japan are striving in every possible way to discover that relationship and to appropriate whatever moral and spiritual power there may be in it for their own future in the new Japan.

John A. Moss is one of the three-year missionaries, known as J-3's, who went to Japan during the summer of 1948. As a Methodist, a graduate of Ohio Wesleyan University and with graduate study at Yale University, Moss had been well trained in the work of the Wesley Foundation in this country. It was natural, therefore, that on his arrival in Tokyo he should be appointed to the re-establishment of the work of the Wesley Foundation in Japan. This was a movement founded in 1931 which prior to the war had a beautiful missionary residence and student hall in the midst of Tokyo's student life. When Moss got there, however, he had nothing to work with, or even to live in, until a prefabricated aluminum house was brought from America and

hastily constructed on the old site of the Wesley student center. Yet there was no time lost in getting the work started again, and within a few weeks Jack had not only gotten together many of the "old grads" of prewar days as sponsors, but was also conducting various types of young people's meetings in borrowed and rented rooms and drawing students from the many colleges and universities scattered throughout greater Tokyo.

NOW it should be borne in mind that since the war The Methodist Church and its missionaries have ceased to work denominationally and are a part of the united Church of Christ in Japan. Accordingly, it was natural that as Jack and the trustees of the old Wesley Foundation in Tokyo began to look for other leadership to help in reorganizing the Christian student movement, they should turn to Miss Marie Lipka, a Presbyterian, and to Miss Phyllis Walker, a Methodist, both J-3's, for such assistance. Not only with boys but especially with girl students, these young women rendered valiant service, and soon the organization became known as the Tokyo Student Christian Fellowship. With membership made up of both high school and college students, though properly graded, and with both girls and boys in a coeducational relationship still somewhat new in

Japan, the Fellowship's new constitution boldly announced its twofold program: (1) the evangelization of non-Christian students; and (2) the training of leadership for work in the local churches of which they should be a part.

Soon outgrowing the narrow confines of Jack Moss's prefab, the classes and meetings had to be held in near-by churches and in such schools as Aoyama Gakuin, the well-known old Methodist college in Tokyo. In April, 1949, a formal opening of the newly reorganized Tokyo Student Christian Fellowship was held in the Aoyama chapel, with more than one hundred of the new members, as well as many alumni members of the old Wesley Foundation, in attendance.

For the imparting of Christian truth, nothing has been found more effective among students and youth in Japan than the Bible class. Then, too, there must be classes in English conversation, discussion groups, and meetings for sharing some of the finer things of European and American as well as Oriental literature. For the young women, classes in home-making and in the most nutritious (and delicious) ways of preparing foods were another attraction soon employed. Jack Moss found he needed additional assistance, not only in preparing food but in getting things interpreted properly into the Japanese language. Thus a group of

For recreation Japanese students play chopsticks relay with beans in the Tokyo Student Christian Fellowship.

Bible study is conducted regularly every week in the student center under the leadership of Jack Moss.



Japanese co-workers soon found a place among the leaders of the Fellowship.

RECREATION is also an important feature of Christian living among students and youth in every land. In this the Student Christian Fellowship of Tokyo follows in the footsteps of the Wesley Foundation and other student groups in America, for organized play is both a pleasant form of relaxation and a means of Christian character building. Indeed, the Fellowship students were soon not content just to enjoy their own play but organized a leadership training class in recreation in order to be of help to local churches and in other forms of Christian work among children and youth.

Thus the Wesley Foundation, which so long has been a part of Methodism's program for the Christian education and training of students of America, has been reborn among the students and young people of Japan. But, instead of being denominational in character, it has become interdenominational among the Japanese and a part of the united Protestant Christian movement there. It is also related fraternally to other Christian student organizations, and with the World



The Sunday school teachers' training class prepares students to teach primary age children in the church school. The picture shows a student using "Kami-shiba" (paper theater) story of the Good Samaritan.

Student Christian Federation, as youth around the world seek to build a Christ-like tomorrow.

The latest word from Jack Moss and his co-workers in Tokyo is that they must

soon have enlarged facilities to accommodate the increasing activities and numbers of students coming to the student center. Since this is truly an offspring of the Wesley Foundation in the United States and is thus related to our Methodist Church and its missionary interests in Japan, the help and cooperation of Methodist students and youth groups in this country are sincerely requested. Here is a project within the program of the Advance for Christ and His Church which should appeal widely to Methodist youth everywhere.

Correspondence with the students of the Tokyo Student Christian Fellowship may be carried on by addressing letters c/o Rev. John A. Moss, 20 Shinanomachi, Yotsuya, Tokyo, Japan (or air mail directed to Moss personally, c/o Tokyo Foreign Missionaries, APO 500, Postmaster, San Francisco). Contributions for the Fellowship should, however, be sent through regular missionary benevolence channels or directly to the Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York 11, N. Y., marked plainly for Rev. John A. Moss or for the Wesley Foundation in Japan.

IS IT UP TO THE RUSSIANS?

(Continued from page 6)

inevitable that this should happen. A theology which attempts to rationalize despair is the only theology possible for men who are identified with a culture and with economic and political regimes which they must know in their bones, if not in their heads, are passing away. It must also be humbly but unflinchingly said that these contemporary churches and teachers stand under the judgment of Christ. For to use terms often on the lips of these teachers, no human self-delusion and pretension can well be more monstrous than that of men who believe or act as if they believe that the Western world can endure without undergoing a rebirth and that even atomic and biological war might be justified in its defense.

Suppose, however, that the church made a clean and unequivocal break with war; that young Christians were beating at the doors of Russia and other lands with the Bible in one hand and food, not atomic bombs, in the other; that Christians, not Communists were in the forefront of the battle for racial and economic justice everywhere; that it was Christians, not Communists, who dared to believe that a new world is possible. In a quite imperfect way the Quakers have been working along these lines. Think of the good will, prestige and power this little company of people have

achieved. Try to imagine what the world might be like today if during the last half century all of our great Protestant denominations with their millions of members had worked in some such way and constituted an *International* of mercy, good will and nonviolence.

Such a church might do what no existing state can do. It might mediate a spiritual reorientation and generate a spiritual dynamic which would again make fruitful action on the political level possible. There is still a chance. Why do we wait?

THIS IS IT!

(Continued from page 32)

the life with God. To stick to your beliefs is easy sometimes, but when the sledding is hard, we must work hard upon it.

MOVEMENT

Sun meets water,
The boat glides through,
Gulls swoop down,
And I am free.

The sheet lies flat,
The ink flows through,
I write the words,
And I am free.

—Betty Broome

Education is the most practical and decisive way to fulfill one's job in life. In the picture, *The Good Shepherd*, recall how the shepherd is guiding and aiding, not pushing or shoving, but giving a helping hand? That is the way we must educate ourselves to live with people. We must be trained for the vocation of living and loving! The student puts blinders upon himself if he goes only to the strictly technical school, even if he has done a lot of living already.

I have not mentioned or stressed a "search" for God because I feel that this code of life is practical and livable, and God is like that. He will be found if one attempts to live and love. When you find him, prayer is easy, but before then, such is not the case. I worry myself by seldom praying; yet I seem to think I am praying in some way every time I contact beauty. God is a great many things: beauty, love, goodness, strength, conflict, eagerness and the thrilling things of living. When you experience them, you experience God. Is this not prayer?

After playing an unusually fine game of basketball, as a rabid fan is enthusiastically congratulating you, consider this question, "How could I have done better?" Ask yourself this question in all of your moments of triumph. I can think of no better method for living a life of love and doing your best for your brother.

—Conard P. ...
Earlham College

motives

WASHINGTON SCENE

PROMINENT IN THE vocabulary of political controversy today is the phrase, the "welfare state." It has practically become a fighting term. Adding to the tension involved in conflicting philosophies, is the confusion which arises because of quite opposite meanings ascribed to the term. This conflict and confusion are blatantly evident in Congress, in the statements of political aspirants and of special interest groups, and are reflected in popular concern.

Some consider social welfare legislation as efforts to put Americans under state control, and to make them dependent on Washington "from the cradle to the grave." This is based on a concept of government as something removed from the people, which seeks to control, direct, and provide for all the people's needs.

"Such a program of government action," points out Nelson H. Cruikshank, the director of Social Insurance Activities of the American Federation of Labor, and a Methodist minister, "whether prompted by good or bad motives, removes incentives from the individual, stifles initiative and becomes inevitably the master of the people it sets out to serve. Recent history abroad provides extensive support of that view."

"There is another concept of the welfare state, however," Mr. Cruikshank continues, "that is rooted in a quite different idea of the nature of the state. This is the idea that the state can be the servant of the people. The idea that Lincoln expressed as 'a government of the people, by the people, for the people' is not three ideas but one. The only kind of government that can be genuinely for the people is one that is by and of the people. The state is made for man and not man for the state."

"If people succeed in maintaining this concept of government, the state then becomes the instrument through which they do those things for themselves which they cannot do individually. Though they use the instrumentality of government they are still performing these functions for themselves. Under such a concept individual opportunity can be maintained and enlarged and individual initiative can be encouraged."

In line with this interpretation, and

in contrast to the first meaning of the welfare state, the purpose of the government was set forth clearly by our founding fathers in the preamble to the Constitution, adopted in 1789: "We, the people of the United States . . . promote the general welfare," through the national government.

Since Alexander Hamilton supported his argument concerning the establishment of a national bank by reference to the general welfare clause, myriad measures have been enacted by every political party, of both liberal and conservative persuasion, to implement the welfare activities of our national government. Every time that Congress has passed a tariff act, we have engaged in an activity of the welfare state.

"In this long development there have been some historic milestones. One of them was the enactment of the Homestead Act of 1862. After a long and bitter battle this was a decision on the part of the people's representatives in Congress to dedicate the vast resources of the public domain to the needs of the plain people as it provided for the settlement of public lands in quarter-section units."

Nor are the activities of the welfare state limited to the extension of aid to unfortunate individuals. "A ship operator, for example, has available detailed and expertly prepared charts and tide tables printed by the Hydrographic Office of the Navy at an expense of \$4,451,000. In contrast to that, those who seek aid from the Federal Government in the development of sound labor standards either from management's or labor's standpoint, have to rely on the Bureau of Labor Standards in the Department of Labor, whose total budget is only \$391,000. Twenty-five million dollars is set aside this year for the Agricultural Extension Service."

"When the frontier was exhausted and public lands were all settled or given away and we found ourselves still faced with the insecurity of old age and unemployment, the Government simply continued its basic policy of dedicating its resources and instrumentalities to the aid of people to provide through a system of social insurance against these contingencies. That is how our social security system came

into effect as an activity of the welfare state."

According to the report of the Senate Banking and Currency Committee (Sen. Report No. 84 of the 81st Congress, 1st Session), we must be prepared to build or rehabilitate an average of at least 1,300,000 nonfarm dwelling units, and between 200,000 and 300,000 farm units a year over the next twelve years, if substantial progress is to be made in bettering the housing conditions of American families. Despite our record-breaking prosperity, the reports of the Bureau of the Census show that 19.7 per cent of urban families had money incomes of less than \$2,000 in 1947, while 30.3 per cent had less than \$2,500. Experience has established conclusively that private industry, alone, cannot provide decent housing at sufficiently low rentals for the lower income families.

It is increasingly recognized that decent and comfortable housing is vital to family and community welfare. The recent passage of the Housing Act of 1949 indicated widespread support of subsidized low-rent housing as morally, socially, and economically sound on the part of individual citizens and an impressive array of organized groups. Strong bipartisan support was evident in the sponsorship of this measure, the twenty-two sponsors having been equally divided between the Democrats and Republicans. One of the major advocates of this bill was Senator Robert A. Taft, chairman of the Republican Policy Committee in the Senate, and hardly to be identified as a "collectivist."

Over one hundred years ago we established a system of free public schools. At that time this measure was bitterly fought. To illustrate the kind of comment prevalent at that time on this step which we have long considered basic to our democratic way of life, this statement of Governor Berkeley of Virginia might be quoted: "I thank God we have no free schools nor printing; and I hope we shall not have these hundred years. For learning has brought disobedience and heresy and sects into the world; and printing has divulged them and libels against the government. God keep us from both."

In the course of our national develop-

THE WELFARE STATE--ELEANOR NEFF

ment, we have come to recognize the growing importance of educational opportunity to the individual, his community, and the nation. We are now faced with the fact that we cannot let the support of our public elementary and secondary schools depend entirely on the uneven financial resources of the states and localities. In order to assure a basic minimum education for every child, it therefore appears imperative that the Federal Government extend financial aid to states and communities with adequate safeguards against federal control of educational policy.

Here again the bill passed by the Senate received broad bipartisan sponsorship and support, and the endorsement of the National Education Association and many other organizations. While some groups, including several Protestant bodies, have serious reservations about the provision in this bill permitting the use of funds in aid to parochial school pupils for the type of expenditure for which state and local funds might be legally used for these pupils, this point of contention must not be confused with the principles of federal aid to publicly administered, tax-supported schools.

Another major need is for a method of meeting the high and unpredictable cost of medical care. Hundreds of thousands of Americans are ravaged with sickness that might have been pre-

vented or cured if medical attention had been available. Obviously, there is considerable interest in some form of health legislation which will make possible more adequate medical care for those of low and middle incomes who could not otherwise afford such care.

Experience has taught us that most forward steps have accompanying hazards; this is no less true in the field of social welfare. There is always the possibility that government will be captured by special interests. Also, as government responsibility expands, its potentialities for both good and evil increase. Such dangers, however, can be safeguarded against by the alert and sustained interest of an informed citizenry.

At a time when talk of recession is in the air, economy has strong voter appeal. The cost to the community and nation of not taking steps to help alleviate the problems of the unemployed, the sick, the aged, must, however, be set alongside the cost of such a program. Incidentally, the welfare, health, education, and housing budget recommended by the President amounts to about six and one-half cents of the tax dollar as contrasted with the seventy-six cents requested for items related to past and future wars, namely, national defense, veterans' services and benefits, international affairs, finance, and interest on the national debt.

Those who do not approve any kind of expansion of human services by the government imply that welfare proposals exalt the state at the expense of the individual and lead to the deterioration of human liberties and initiative. On the other hand, many Americans believe that better housing, better health, better schools, and broader social security are proper objectives of a democratic government in a modern age. They are eager to strengthen and improve important welfare programs that have evolved out of national experience and world events, without sacrificing human freedom or the nation's international responsibility.

Each of us must decide whether each major legislative proposal in this area thwarts or enhances human dignity and the opportunity for the fullest self-realization for all, and whether it curbs or promotes social justice, security, and peace. Does the proposal meet the true needs and desires of the majority? Does it represent the best possible gains at the present time? Even though not perfect, is it a step toward the ultimate goal? Are the means consistent with the end? Does it distribute power, and so guard against corruption and faulty judgment?

A Christian seeks God's will through worship and study, and acts on his convictions in every possible way.

The Tafts, the Wherrys, the Byrds, and their fellow travelers, including the monopolistic interests for which they speak, are the unwitting but most powerful allies of Communism in the Western world. For our immediate economic difficulties, we have only their blindness and selfishness to thank. They invited inflation by destroying price controls. They intensified it by an ill-timed five billion dollar tax cut. . . . If the infection of the present is to be stopped from spreading into the future, the Tafts, the Wherrys, the Byrds and their fellow travelers must be contained and quarantined.

—Resolution, Americans for Democratic Action, July, 1949

Three fundamental principles of American life are:

First, that individual freedom is our most precious possession. It is to be guarded as the chief heritage of our people, the wellspring of our spiritual and material greatness, and the central target of all enemies, internal and external, who seek to weaken or destroy the American Republic.

Second, that all our freedoms, personal, economic, social, political, freedom to buy, to work, to hire, to bargain, to save, to vote, to worship, to gather in a convention or join in mutual association; all these freedoms are a single bundle. Each is an indispensable part of a single whole. Destruction of any inevitably leads to the destruction of all.

Third, that freedom to compete vigorously among ourselves, accompanied by a readiness to cooperate wholeheartedly for the performance of community and national functions together make our system the most productive on earth.

These three principles express the common faith of loyal Americans—the shining guide that, for the vast majority, points always the straight path to America's future. In the industrialized economy of the twentieth century, that path lies down the middle of the road between the unfettered power of concentrated wealth on one flank, and the unbridled power of statism or partisan interests on the other. Our agreement in these three great fundamentals provides the setting within which can always be composed any acute difference.

—General Dwight D. Eisenhower, president of Columbia University, before the American Bar Association in St. Louis

WORLD REPORT

Dorothy
Nyland

I HAD A GOOD LETTER from Bob Fangmeier recently. He wrote in one paragraph, "Your analysis of the communist is sound from where I sit and it is interesting to have collaboration from you since the problem is probably more acute in your part of the world. I now feel that it is not possible to work with communists on any program. That is, no more united front. If the Communist Party happens to be in favor of racial equality or opposed to conscription, then action should be parallel but not united. It seems clear that they regard noncommunist liberals as tools and their real purpose is to win converts and advertise the Communist Party. They fight racial discrimination largely to use the organizations participating in the fight as vehicles for their own ultimate program. American liberals, for the most part, have learned their lesson where communists are concerned and the 'front' organizations which packed such a wallop before the war are now rather pathetic. . . . Their real coup in the postwar years was the capture of Wallace and Glenn Taylor. This was truly tragic because Wallace and Taylor were not communists but merely men caught in the Red web."

After the war was over most church leaders were quite sincere in hoping that we could join hands with the Reds, but as time has gone on, you can really see they only want to use us for tools as Bob says. One thing I'm quite sure of is that in China today, if our remaining Christians in any way truly try to assert themselves and live up to true Christian principles, they won't survive. If the Christian Church in China today can in the least carry on, it's going to have to be underground, much as the people in Europe did under Nazi occupation. In that case, no missionary, especially American, can help the native church in any area too much by pointing it up by his or her presence. Since I've come to the Orient, I've begun to realize that keeping oneself alive in this "cold war" is going to be the most strategic move. A live missionary will be more of a thorn in the flesh of a Red than a dead one. Do you remember Mildred's opening remarks in Lake Geneva in 1943 when she told the story of the Chinese communist girl facing a firing squad and saying, "I've got something worth dying for—what have you Christians got worth living for?" A rather important thing to keep remembering, don't you think?

—Elinor Zipf, Miyagi Girls School, Sendai, Japan.

I started reading *A Mustard Seed in Japan* during the late afternoon, stopped for supper and a visit, then returned to it in the evening. The whole "practice of the Kingdom," as described here, is so much the kind of thing that we feel called to do. And it's wonderful to know that such a community has been demonstrating in Japan for so long. One of the items that I find singularly helpful is Mrs. Vories' action about servants! This confirms, conclusively, a dormant desire I've had to contribute to the wiping out of such a relationship. And I feel sure that we will be shown here how to move in that direction. The comments about independent missions also seem to me to confirm convictions which Karefa and I hold.

—Mrs. John Karefa-Smart, Sierra Leone, B. West Africa.

How far away it all seems now—like a different world. It is a different world, isn't it? But it is a strange thing. When I think of some of the people I know in the United States, it seems as though, at least in spirit, they belong more to this world than to that one. So do I sometimes long that they might find Primavera, the world in which they seem to fit. Of course, I don't mean by Primavera this particular spot in the world, but rather what it represents. This place should not be thought of as a Utopia or Shangri-la. There is no such place and cannot be, for the element of struggle is part of the plan of the universe. Without it, disintegration sets in surely and inevitably. Carving the livelihood for an ever-increasing population out of the Paraguayan jungle is a struggle, and, at the same time, trying to keep up a high standard of education, health and spiritual life. Most settlers here must sacrifice all of these in order barely to eke out a living. It is real pioneering, and the jungle, the heat, the insect life, the droughts, etc., all bring real struggle into our lives and preclude a "Utopia." But there is joy in this struggle when we undertake it together as true brothers. We are glad for it for we know its deeper meaning. If we closed our doors to the world and blindfolded ourselves to the world need, we could develop a quite reasonable standard of living and become a little "Utopia" (until we fell apart). But with open doors and open hearts, we cannot live in comfort and sufficiency. Far better that we keep our hearts open and dress in patched clothes, eating plain monotonous meals, than close our

hearts and have finery and chicken dinners. In material things our standards of living are low indeed. In other things . . . well, one of the young Americans the other day expressed it to me as "unbelievable!"

—Lee Stern, Bruderhof, Primavera, Paraguay.

Never was missionary work more needed than it is today. And I might add that never was it more wanted. And all of you, who through your gifts and prayers, come to India to work with us, I beg of you that you will remember that through your gifts there is a vision of peace and good will that can come in no other way. Our little centers, yes they seem very little, scattered as they are in nine of the near a thousand villages, make up our field. But there is not a place throughout these thousand villages where the influence of the gospel of those centers is not felt. And it is your part to help us make that influence felt more and more as the years come and go.

—Halsey and Hattie Dewey, Methodist Church, Pakur, S.P. Bihar, India.

If communication becomes difficult, don't stop writing. There is nothing that gives one a more forsaken feeling than the knowledge that his friends are not trying to get mail through. Perhaps I shall not be able to reply. The experience in the North has been that mail is often delayed but does get in. Out here one usually speaks not of the "iron curtain" but of the "bamboo screen" with many slits in it. I just can't imagine anyone succeeding in enforcing an iron curtain on the Chinese. They just don't take orders seriously—never have.

—Frances Fulton, Hwa Nan College, Foochow, Fukien, China.

We shall continue to write you as long as we can. But if there is a temporary suspension of mail service, please remember that God is on both sides of the "bamboo curtain," that the continuing need of his grace and power is as real as ever, that not through new political adjustments but only through new character can China's fundamental problems find solution, and that the Christian imperative of sharing the good news of God that comes in Christ Jesus rests upon all of us alike.

—F. Olin Stockwell, West China. (If you have any interesting letters from workers on the field, send them to Miss Nyland, 150 Fifth Avenue, New York 11, New York.)

VOCATIONS

What Is a Christian Vocation?

How Do We Know?

Useful Work

Source Books

Resource Materials

by

HAROLD W. EWING

DIFFENDORFER CALLS FOR HOLY ADVENTURE

"The critical need for missionaries today is greater than at any time in my fifty years experience in the missionary enterprise." This statement was made recently to the National Conference of Methodist Youth in convention at Williamsport, Pennsylvania, by one of the world's outstanding authorities on missionary work, Dr. Ralph E. Diffendorfer.

For fifty years Dr. Diffendorfer has served the missionary interests of the church with Christian aggressiveness. Starting, soon after graduating from Ohio Wesleyan, as assistant secretary of the Epworth League, he moved into the area of missionary education and administration, and was made secretary of the Board of Foreign Missions of the Methodist Episcopal Church, in which capacity he continued following unification of the churches.

Dr. Diffendorfer did not retire on September first alone in deference to the calendar limitations on his job, he just moved his office four blocks to 44-60 East 23rd Street, New York 10, New York, and became president of the Japan International Christian University Foundation to lead in raising \$10,000,000 in America for building the university. Ralph Diffendorfer's vocation has been one of statesmanship in the Kingdom of God.

On his last day in office as the executive secretary of the Division of Foreign Missions, Dr. Diffendorfer declared: "The critical need for missionaries today is greater than at any time in my fifty years experience in the missionary enterprise. The spirit of holy adventure should call workers with many skills and abilities to help meet the physical and spiritual needs of the people throughout the world. It is my conviction that the church will rise in support of every worker who goes out to strengthen the world-wide mission of Christ!"

RESOURCE MATERIALS:

An Enlistment Manual for Church Vocations, published by the Commission on the Ministry of the Federal Council of Churches of Christ in America, John Oliver Nelson author. The manual gives practical suggestions for student workers in setting up a program of guidance for church vocations. 36 pp., 35¢.

Business as a Career. New York University Bulletin, Vol. XLIX, No. 6. Revised 1949 edition. Free on re-

quest. (Address: Dean Herbert M. Schiffer, School of Commerce, Accounts and Finance, New York University, Washington Square, New York 3.) A helpful guide for students choosing a career in business. Discusses twenty-one different fields in business. 62 pp.

Suggestions for Conferences on Church Vocations. Published by the Interboard Committee on Christian Vocations, 121 17th Avenue, South, Nashville 4, Tennessee. This mimeographed leaflet gives practical, concrete suggestions for the steps to be taken in setting up a Conference on Vocations, Career Clinic or similar conference for vocational investigation and study. Free.

"*It's Your Life*," a sound film strip which has been developed by the Interboard Committee on Christian Vocations to be used as resource material for discussion groups or to enrich a worship service. It presents the fundamental need for a Christian attitude toward vocational choice, and suggests some of the vocational services needed through the church. Available through the Interboard Committee on Christian Vocations, 121 17th Avenue, South, Nashville 4, Tennessee. Price for film, recording and fourteen-page utilization guide—\$4. Money must accompany order.

GOOD SOURCE BOOKS FOR YOUR LIBRARY:

Frankel, Alice H., *Handbook of Job Facts*

A detailed listing of the major employment opportunities for vocational service indicating type of work, preparation needed, average age of worker, possible income, personal qualifications and other helpful facts. 148 pp., \$2.95.

Calhoun, Robert L., *God and the Day's Work*

A presentation in brief and interesting manner of the basic Christian philosophy of vocation. A valuable resource for your library and for personal enrichment. 74 pp., 75¢.

Kitson, Harry D., *I Find My Vocation* Helpful for those who are seriously exploring the vocational fields to find the place where their life service can be most effectively invested. *I Find My Vocation* gives important help in pointing out what a person should look for in a vocation and indicates need for self-study and personal inventory. 278 pp., \$1.80.

VOCATIONAL QUOTES:

Dean Liston Pope of the Yale Divinity School has just returned from a 25,000 mile trip through Africa. *Time* magazine (8-29-49) reports his sober findings: "As a whole the African leaders are as embittered, confused and without hope as any group of men on earth."

Under such conditions, Dr. Pope sees Christian missions in a critical position and calls for a new type of missionary. "The new kind of missionary Africa needs is a moral and spiritual technician (who will) not preach the gospel vaguely, but relate Christian philosophy to the needs and aspirations of the people where they are."

Miss Louise Robinson, secretary of the Woman's Division of Christian Service in charge of the China "portfolio," reported to the Board of Missions of The Methodist Church on the conditions which exist in Communist controlled China: "Word is coming from many sources in China that Chinese Christian leaders—men and women—pastors, college professors, nurses, doctors, teachers in high schools, evangelistic workers of every kind are showing great courage, determination and vision. We are told that the impact of these leaders on society far exceeds their numbers. There is no spirit of defeatism among these leaders. Churches are crowded, schools are overflowing, hospitals continue with their ministry of healing. The leaders of China are calling for missionaries with every vocational skill."

VOCATIONAL INFORMATION:

A hundred years ago 75% of all labor (Continued on page 46)

(SKEPTIC, COMMON SENSE and ORTHODOX have met for another bull session. ORTHODOX has brought along DR. N. C. McPHERSON, JR., whose article appears on page twenty-one, for help in resisting his two roughneck cronies.)

ORTHODOX: That article is a fine statement, Dr. Mac. Balanced and brilliant. It answers just about everything. A tight, condensed treatment of Christian fundamentals.

DR. MAC (*hunting for his shirt buttons*): Thank you, thank you.

COMMON SENSE: Yea, a neat job. Too neat. Could I, a mere sophomore, ask the professor a question? What do you mean, Dr. Mac, by saying that God is like a human being?

DR. MAC: Oh, did I say that?

COMMON SENSE: Sure thing. You say, This great Intelligence is also a great Personality. What's your evidence for saying God is a person?

DR. MAC: Be accurate now. I don't say God is a person. I say "God is a personal being."

COMMON SENSE: What's the difference? One is a noun, the other the adjective form of the same word.*

DR. MAC: It's about the same difference as saying Jesus is divine and saying he is God.

SKEPTIC: Hold up, there. You can't talk about Jesus until December. That's the month for him in the Methodist FAITH studies. You mustn't push the parade; you'll trip up the leaders.

COMMON SENSE: You're saved by the bell, Dr. Mac. But you say God is like a person?

DR. MAC: Yes, God "understands how we feel; he has purposes; there is a direction to things."

COMMON SENSE: You mean that God decides what direction evolution will take, for instance, and pushes it along that direction?

DR. MAC: God directs the natural processes—away from the mammoths, for example, toward the erect, thin-skinned, large-brained species called man. That means that God intended to develop on earth the characteristics we call human, or personal. God must be at least as personal as the creatures he creates.

COMMON SENSE: Do you suppose God could have omitted the creation of man? Does God face open choice between doing a good thing and not doing it, as we do?

ORTHODOX: Of course God decided to create man, but he cannot do evil. God is perfect.

COMMON SENSE: But if God has no moral choices, if he cannot be tempted, then he cannot claim to be good. He is a robot, not a god; a machine, not a person.

ORTHODOX: That's putting the wrong question. God doesn't decide something because it is good. Whatever he decides is, by definition, good.

*The Methodist booklet, *Our Faith in God*, uses the noun. "Our definition, then, is taking form: God is the one good, eternal, creative person." (Page 26.)

Skeptics' Corner

What Does God Do for a Living?

SKEPTIC: Then God hasn't any standards? God can do just anything he wants, and it immediately becomes right! If we take your Bible, Orthodox, God seems to have done just about "everything in the book." He killed a man because he held out his hand to steady the sacred ark. He ordered the Hebrews to slay women and children captured in battle. He made the sun stand still, and an ass to talk. He got angry, played favorites for the chosen people, and acted generally like a dictator. God must be quite a person.

ORTHODOX: Some Old Testament stories are embarrassing, I admit. Yet somehow God is a holy and omnipotent being who does no wrong.

COMMON SENSE: Omnipotent? You mean he can do anything he wants to?

ORTHODOX: He *can* do anything, but he *will not* do wrong.

COMMON SENSE: I believe there are some things God *cannot* do. He cannot make two plus two add to five. He cannot bring back yesterday. He cannot make water run uphill. The philosophers have an old question. Can God make a stone heavier than he can lift? If so, then he can't lift it; if not, then he can't make it. In any case there is one thing he cannot do. God is limited, not omnipotent.

SKEPTIC: And if he hasn't any standards of right and wrong, and just does whatever he likes, and it thereby becomes right, then he isn't just or good or even moral.

COMMON SENSE: Then how can we call God personal? Dr. Mac says God is "like a father."

DR. MAC: We know that is only a symbol, we know it is not adequate to express completely the nature of the infinite being. Yet it suggests how God seeks after us as a human father cares for his son.

COMMON SENSE: My Sosh prof says that fathers don't really behave like that. He quotes Ralph Linton, "There are no indications of the existence of anything like a paternal instinct in our species . . . The association of father and child is a secondary one, deriving from their common interest in the mother." (Anshen, ed.: *The Family, Its*

Function and Destiny, p. 23) But there is a maternal instinct, so God should be called mother, not father.

ORTHODOX: That wouldn't do. All our tradition is tied up with the word father. "Like as a father pitieth his children. . . ." "Our Father, who art in heaven. . . ."

SKEPTIC: And besides, you have to keep something masculine in the church, You have ladies aids, women teaching the Sunday school classes, girls running the youth fellowship and filling the choir, coeds in Wesley Foundation jobs, and an asexual creature in the pulpit. You're got to have something masculine. Better keep the father.

DR. MAC: All these figures of speech—person, intelligence, Lord, spirit, love, father—are all analogies, nothing more.

ORTHODOX: But "father" means that God seeks to rescue men from danger, to recover the lost ones and bring them home safely.

SKEPTIC: You know, I think just the opposite. I think God sends people out to get into trouble. Take that Garden of Eden story. The Bible blames the serpent. Some people blame the apple. I blame God for putting it there and for making men subject to temptation. Yet that is the only way men can grow. Adam and Eve "saw that they were naked." That means they found out that they were different from the animals. They had a sense of shame, of guilt, of right and wrong, of obedience and disobedience. They confronted God. That's where they ceased to be innocents abroad in the garden of bliss, and became man and woman. Everyman has to be a prodigal, in the sense that Jesus had to be tempted. He must be confronted with the issues of life. God is the great tempter.

ORTHODOX: That's the cleverest thing I ever heard the devil say.

SKEPTIC: It won't do any good to call names. Let's go on. I want to know one more thing. What does God do all day—and all night?

ORTHODOX: Why, God rules the earth with his majesty and truth.

SKEPTIC: Sure, but what specifically does God do?

DR. MAC: God has given himself to

A Dialogue by Robert H. Hamill

us . . . he goes out seeking us . . . God has been revealing himself . . . he has been speaking to men.

SKEPTIC: Words, words! Drop the analogies awhile, and tell me, what exactly does God do?

ORTHODOX: God governs. He controls all things. He leads us, guides, rewards and punishes. God does all things.

SKEPTIC: That sounds like the two boys in the art gallery, before Queen Victoria's portrait. "What's she doing?" one of them asked. "Why, she's reigning." I suppose God is reigning!

DR. MAC: I would say that God is exerting energy to sustain all created things. He prompts men to love the good and pursue the truth. He relieves the guilt-ridden minds of men who repent. He comforts, rebukes, inspires.

SKEPTIC: Sounds like pretty much of a sitting job. He wouldn't have to get

out of an armchair to do those things. You seem to say that God is the background of all that happens. When men do good or think straight you say that God is prompting them. When men let loose of their hang-over of guilt, you say God is forgiving their sins. You give God credit for whatever men do for themselves. I can't see what God does that is different from what he was already doing before men took advantage of it and learned how to live sensibly. What does God do differently from moment to moment, or does he just exert his influence constantly, in all directions, upon all men, like the sun expends itself?

ORTHODOX: God's work is simply to be God, the Lord God Almighty, Maker of heaven and earth. . . .

SKEPTIC: You mean God gets men to

truckle to him and sing his praises simply because he is being what he can't help but be? If that's so, he's got a softer job than we humans have. We cannot possibly be perfect as we are supposed to be; yet he can't miss. That doesn't set a very inspiring example. I wish I didn't have to work for a living. . . . They say that God is the beginning and the end, but when you begin questions about him there is no end. Let's break it up. You'd better know more for that six-weeks quiz than you know about God, or you'll be out hunting a job.

DRAMA

YOUR EVER-CURIOUS columnist spent certain hours of her summer sashaying to a mountain summer theater in the Adirondacks and to the sophisticated Bucks County Playhouse in Pennsylvania, casting meanwhile the wistful glance of wishful thinking toward Williamsburg, Virginia, and the Matoaka Lake Theater. It is there, "Beside the Jamestown Road," as the playbill carefully announces, that Paul Green's symphonic drama, *The Common Glory*, was first played in 1947. Cars trailing streamers proclaiming *The Common Glory* have passed beneath my window several times this summer and I long to be going their way. However, there are always books, bless them, although the reading of a play is a tepid taste of theater. *The Common Glory*, a symphonic drama of American history with music, commentary, English folksong and dance, is published by the University of North Carolina Press and if you can't see the play, you will do well to read it. Don't skip the author's note explaining "symphonic drama." I have quoted Paul Green before, you remember (or do you?), and craved the resources of his "symphonic drama" for religious drama. Indeed, that dean of all dramatic critics, Brooks Atkinson, says "Mr. Green writes like the author of a religious masque."

But to tell you this summer's tale. The bill of fare served up in the past months at the various playhouses liberally sprinkled through vacation districts has been, almost exclusively, tried and true, ancient and honorable sure-fire Broadway material. Entertainment, pure (well, with reservations sometimes) and simple often, without. Still, as you may well remember, it was a very hot summer and to borrow the exhausted lines of Don Marquis' "Hot Weather Song," the mind of the audience was probably "frail as a lily" and ready to "break with the weight of a thought." The Bucks County Playhouse, however, gave it matter for thought in a new script, *I Take My Stand*, and you know where when I report that it has implications on the

VOCATIONS (Continued from page 44)

in industry was done by human beings. Now 85% is done by machines, 10% by human beings, 5% by animals.

—Church Vocations Notes
Federal Council of Churches

Most college-trained people will find that they are in strong demand. The country is in need of additional trained engineers, chemists, physicians, dentists, pharmacists, nurses, social workers, librarians, and specialists in various fields of science. . . . The rapidly changing character of the demand-supply situation in the different occupations . . . suggests that each individual should

develop the greatest degree of occupational flexibility so that he can change jobs when necessary. Furthermore, there is a trend in both professional and other fields for employers to require more training. Therefore the student who is going on with his schooling should consider carefully how best to broaden and extend his education.

—Ewan Clague, Commissioner of Labor Statistics

Bulletin LS48-3278, U. S. Department of Labor, Bureau of Labor Statistics

ADVENTURE IN OZ (Continued from page 35)

college life are often its pleasures. Recreation literally means re-creation, but for many youth it becomes a dissipation of time and energy. Diversions are essential to keep life in perspective during college, but they can multiply and get in the road if they are not kept in their proper proportions.

In the climax of Oz, as in the realization of our dreams, all questions and problems are not resolved. The student who comes to college with good brains soon discovers that the possession of brains does not guarantee intelligence. Intelligence comes from the experience of using one's brains. Habit-building opportunities widen the mental horizon. Effective living in college, likewise, will prove that happiness and heart are not synonyms. To have heart may be the beginning of unhappiness. With the expansion of one's feeling life means a greater sensitiveness to sorrow, sadness, and human suffering. One cannot have a heart without having love and sympathy. Courage, or any attribute of character associated with a satisfactory mental adjustment, comes

from within. To make a coward a courageous man, self-confidence is necessary, and to overcome an inferiority complex one must have self-reliance.

The greatest discovery of college life also is the lesson of Oz—life's destination may be reached only through growth that comes in attention to self. This does not mean selfishness but it does mean that a law of life is followed. For only as our personalities grow into character that shows integrity can we render the widest and best service to others. The student who asks, "How can I get to my life's goal? Shall I rely on friends, pull, or favoritism to carry me?" should realize that there is but one hope of arriving at the goal. That life lies in one's inner self. The answer to these questions is found in one's willingness to take his own self in hand, to seek to widen his experiences, to strengthen his spiritual moorings, and to adjust himself to life situations. When this is done he will find the land of Oz transformed into the reality of an exciting life experience.

motiva

Talmadge regime in Dixieland. Any one of you who heard Herman Talmadge on the "Meet the Press" radio program with his dogged, reiterated "I'm for Herman Talmadge for Governor, that's what I'm for!" will realize the menace in the apt title.

The Winslow Boy of which I have told you before, was played a great deal this year in summer stock and a good thing, too! The line, "Let right be done!" rings out with ever-timely valiance. Your columnist kept wishing to pop up in her seat to remind the audience that it was really true. An English father did actually stand alone against an overweening military bureaucracy and win out! Right has been done and can be done again! But such untimely exhortation would have landed your columnist in the near-by canal.

The Male Animal also prowled the summer circuit and that, too, is an excellent thing. In spite of the high alcoholic content, it is well to remember the real point at issue. As the professor who wished to read a letter of Vanzetti's to his class put it, "I'm fighting for a teacher's rights. . . . You can't suppress ideas because you don't like them—not in this country—not yet. This is a university." *The Male Animal* was a hit in 1939-40, please remember. I simply must quote him again and you will understand why I say it is an excellent thing for *The Male Animal* to be played again in 1949. "If I can't read this letter today, tomorrow none of us will be able to teach anything except what Mr. Keller (an alumnus to whom nothing was bigger than the new stadium) and the legislature permit us to teach! Can't you see what that leads to—what it has led to in other places? We're holding the last fortress of free thought, and if we surrender to prejudice and dictation, we're cowards!" I could quote you the Vanzetti letter, too, but I think I'll let you hunt that up for yourselves. You might read *Winterset* again in the light of it. Then you will understand why Americans should remember a "good shoemaker and a poor fish peddler" with humility and deep contrition.

The Howard University Players, twelve men and nine women, are off to Norway to present Ibsen plays in Norway, Denmark, Sweden and possibly Germany. Three drama professors accompany them, Dr. Anne Cooke, Owen Dodson and James Butcher. Mrs. Franklin D. Roosevelt, a member of the university's Board of Trustees, went aboard to wish them *bon voyage* and took part in a broadcast beamed to Europe over the *Voice of America*. There was much animated letter writing to the New York *Times* when a Negro playwright, Theodore Browne, accused the group of failing to foster Negro culture. The consensus of reported opinion seemed to be that Mr. Browne's point of view was provincial and that, art being universal, there was every valid reason for Negro actors to play Ibsen, O'Neill or Shakespeare. The

drama faculty of Howard University sum it neatly in the close of their letter to the *Times*. "The Norwegian Government's invitation to perform our repertoire in Scandinavia represents an opportunity to achieve what vilification, wars and theaters cannot accomplish." The Howard University Players, they point out, is not a commercial theater organization, but part of the college educational program.

Your columnist is happy to report that Margaret Webster's Shakespeare Company will roll again by bus and truck through no less than 107 cities. This year they will play *Julius Caesar* and *The Taming of the Shrew*.

The fourth annual Children's Theater Conference of the American Educational Theater Association, sponsored by ANTA, was held in New York City during the latter part of August. A mobile trailer theater eighteen feet long rolled into Central Park with a cast of twenty-five actors and eight technicians, dropped down one side to reveal a stage, and brought *Johnny Appleseed* to life to such children as were lucky enough to be in the vicinity. The Children's Theater of Portland, Maine, is the possessor of this unique playhouse, the only one of its kind in the country, and it delights the children in that city's parks and playgrounds as well as ambling through the southern part of Maine on tour. For further exposition of Children's Theater see Winifred Ward in the September number of *Theater Arts*. Diligent *motive* readers have met Miss Ward before.

There is a delightful life of David Garrick by Margaret Barton which will greatly enlarge your knowledge of eighteenth-century theater and eighteenth-century England. Nevertheless it was from *Meeting House and Counting House*, a book dealing with the Quakers in Philadelphia that I gathered the quaint fact that George Ann Bellamy, an actress of Garrick's period, was a Quakeress. A "wet" one, to be colloquial in that day, since "wet Quakers" were such as permitted themselves gay garments and worldly diversions. Shall I close with a quiz? Name a Quaker actress on the stage today. I'll give you the clue that she claims descent from the sainted John Woolman.

—MARION WEFER

BOOKS

NEVER BEFORE has such a book been written and published as Paul Blanshard's *American Freedom and Catholic Power*, Beacon Press, \$3.50. Both the writing and the publishing are tributes to courage, for the subject matter of this volume is not unlike dynamite, fused and already lighted. In many areas it has stirred more than usual comment; the smoke is rising from resentment and counter criticism, this last from members of the Roman Catholic hierarchy in various journals.

Other Americans, both Catholic and those not Catholic, after reading this book will fall into two classifications: those who feel that a candid airing of a denomination's intervention into the arenas of politics, education, and medicine—to mention only three—was long overdue; and those who wish the subject had never been brought out in the open.

Dr. Blanshard has tried to do what is practically impossible. He has tried to write objectively about the actions of the Roman Catholic Church, using careful and scholarly documentation from Roman Catholic sources for his every point, and where he feels this action has been to the disadvantage of American freedom he has said so in unmistakable language. At the same time, he has tried to avoid being called "anti-Catholic," though he admits in his prologue that any critic of the Roman Catholic Church will likely earn that name. The difference he attempts to make is between the Roman Catholic Church and Roman Catholic *people*. He says that he is addressing his book to Catholics fully as much as to non-Catholics, and it is likely that to some of them, at any rate, his revelations will be fully as startling and shocking.

The recent "rhubarb," as Red Barber, the sports announcer, would call it, between Archbishop Spellman and Mrs. Roosevelt has served to make at least one phase of the apparent conflict public-discussion material. Dr. Blanshard's chapters three, four and five bear directly upon the church and state issue as it applies to the field of education, and anyone who would discuss it intelligently should read this material.

Something of the impact of this book may be imagined when one realizes that Blanshard's articles on some of the same matters in far briefer form appeared in *The Nation* and promptly got that publication into very warm water. There is apparently a large desire on the part of most folks not to get involved in a critical appraisal of somebody's religion—or any religion for that matter—but when the Roman Catholic Church invades the fields of social, political and educational life in a manner that is contrary to what we generally think of as American democracy, then it is past time for intelligent people to know more than has been known or surmised. For this reason alone, the book deserves the very wide reading it will receive.

There is but one caution to be remembered. Some Protestants and others will find the quotations from Catholic sources and Blanshard's other unfavorable documentation as ready-made ammunition for an attack. Fortunately, perhaps, the author has not written from any one camp *against* another camp. Rather he has retained his objectivity to the extent that Protestants may well find some of their own practices and ideas under fire. The Christian approach to this whole mat-

MOVIES

ter, as well as to the book, will not necessarily be that of Dr. Blanshard. He is not particularly concerned about being Christian. He is writing a revealing book to warn of what he and many others have seen as a serious and present threat to the basic freedoms of the American people. As such it is an extremely valuable volume and should be read carefully. Also, it should be thought about carefully. "Resistance movements," complete with platforms, such as suggested in the final chapter must be subject to scrutiny beyond the ordinary if they are not to do more harm than good.

Summary: Get it; study it.

—DON A. BUNDY

AS DIRECTOR of the Pacifist Research Bureau, I have often heard it charged that no protagonist could turn out objective research material. If the Bureau failed to give the lie to this assertion, Denis Hayes, a British lawyer, has in his new book, *Conscription Conflict*. (Sheppard Press, London, 12s. 6d. net.) Here is an accurate history of the struggle for and against conscription from 1900-1939. It will, I am sure, become a "standard" reference work—I have already marked portions of the book to use in C.O. cases here.

Of course we all regret that the survey ends in 1939 and is restricted to English history. But it is my understanding that Solicitor Hayes will publish a second volume on World War II.

Three impressions took possession of me as I read the book: (1) How possible it is for a small group, strongly possessed by an idea, to gain acceptance for that idea over the long pull of years if they seize the opportunities of history, (2) how closely the history of British conscription parallels the general trend and philosophy of British society and (3) how *unpopular* conscription remains while being accepted as a "necessary evil." The same constant, assured group which many of us have noticed as being the advanced guard (1905) for the League of Nations (1919) (Theodore Roosevelt, Carnegie, et al.) can be seen in Lord Robert's colleagues (1905) advocating conscription steadily till adopted in the First World War. So, too, one can trace the rise and decay of liberal and conservative English governments in their attitude toward conscription. The churches and the religionists can be seen in all their compromising, "lesser-of-two-evils" and similar tortuous attempts to avoid Christlikeness in Hayes' excellent little volume.

Some readers of this review may remark that this reviewer is favorably prejudiced toward the book because some of his own research is cited therein. I will promptly confess that I felt a lift to find a fellow lawyer grasping hands across the sea. Read the book? Yes! But will you stop there?

—HARROP FREEMAN

What are the promises for future film entertainment?

The recently published report of the Production Code Administration for 1948 gave some interesting figures that may have a bearing upon what will be planned for the coming year. Certificates of approval were given to 435 feature-length films, an increase of 7.7 per cent over the previous year. Of these, 244 were based on stories written originally for the screen, seventy-six were adapted from published novels; twenty-six from stage plays, twenty-three from published short stories, and sixty-six from miscellaneous sources. Their own breakdown of types shows 169 melodramas, ninety-four westerns, eighty-one dramas, twelve crime, forty-eight comedies and thirty-one miscellaneous, which includes sports, adventure cartoons, fantasy and musicals.

There were fewer pictures based on novels last year and more screen originals. It is too early to say that this is likely to be a permanent trend, but the new crop of novels is not encouraging. V. S. Pritchett, writing on "Prospects for the English Novel" for the *New York Times* of last April 17, has this to say: "The novel is still a middle-class product, and the war and the revolution have given the middle classes a knock from which they have not recovered. It is indeed tempting to argue that the novel which has been the dominant historical expression of private enterprise, private capitalism and the interest in individual relationships, is becoming outmoded in a planned, socialized and mass society. (It has ceased to be a serious form of writing in Soviet Russia.)"

"One turns morbidly to the analogy of the novel's beginning in the eighteenth century, when it displaced the drama; what new form, one asks, is threatening to take the place of the novel in the new life we are so successfully moving into in England? I have no answer; but the fact that the English method of revolution is unquestionably successful, has in itself been damaging to the creative mind. . . . There is no reason, on the face of it, why novelists should not find new subject matter in the relations of the individual to the new mass society; but one has only to look at the life of the very young novelist to see how he is prevented from the start. The days when a young man of talent could eke out a living on a little free-lance journalism, or a part-time job, while he trained himself as a novelist, have gone. He cannot afford that life any longer. His generation is working full time in the B.B.C. and never learns to write. . . . The common man has come to the top with a vengeance and he is bored with the other common men. . . ." Be that as it may, the novel continues to occupy a high place as source material for memorable pictures.

Patterns of entertainment most acceptable last year to the Hollywood previewing committees may be checked by referring to your file of "estimates." Among them were novel and stage play adaptations such as *I Remember Mama*, *Cass Timberlane*, *The Paradine Case*, *Sitting Pretty*, *Hamlet*, *Johnny Belinda*, *Joan of Arc*, *The Treasure of the Sierra Madre* and *Apartment for Peggy*. Screen originals given stars as outstanding entertainment included *A Double Life*, *Call Northside 777*, *The Search*, *Easter Parade*, *The Secret Land*, *Melody Time*, and *The Red Shoes*.

In the first quarter of 1949 stars were awarded to *Command Decision*, *The Snake Pit*, *Portrait of Jennie*, *So Dear to My Heart*, *Little Women* and *Night Unto Night*, all based on published novels; and to screen originals, *Down to the Sea in Ships*, *The Barkleys of Broadway*, *The Stratton Story* and Disney's *Seal Island*. The trend toward documentary or semidocumentary treatment continues with such pictures as *City Across the River*, *Louisiana Story*, *The Lawton Story* and *The Quiet One*. It is a technique that gives a greater sense of reality to certain themes, a technique developed during the war and now being tested in various ways. Much of our interest in foreign-made pictures is undoubtedly due to the pleasure we have in looking at the actual people and places of other countries. By that same token the people of all the world enjoy our pictures because they offer impressions of our way of life, of our cities and towns, our highways, our mountains and deserts, our industries and sports. The average western photographed in the out-of-doors and the more ambitious large-action films, such as *Whispering Smith*, *Canadian Pacific* and *Tulsa*, are popular because they give to city dwellers that sense of seeing the actual locale of the story.

The freezing of funds in other countries leads to a certain limited amount of film production abroad. Recently we previewed *The Forbidden Street*, based on "Britannia Mews," a picture which took Maureen O'Hara and Dana Andrews to London where, with a British supporting cast, directed by Jean Negulesco, they gave unusual realism to the fascinating story. *Prince of Foxes* was directed by Henry King in Italy; and *The Black Rose*, a large-action film featuring The Crusades and the realm of Kubla Khan, takes another 20th Century-Fox company to the Near East under the direction of Henry Hathaway. Alfred Hitchcock directed *Under Capricorn* in England with Ingrid Bergman and Joseph Cotten co-starred. Franchot Tone, Charles Laughton and Burgess Meredith spent months in Paris making a picture called *The Man on the Eiffel Tower*.

This review is taken from *What's Happening in Hollywood*, a bulletin of the Motion Picture Association of America.

... humbleness,
 Uprightness, heed to injure nought which lives;
 Truthfulness, slowness unto wrath, a mind
 That lightly letteth go what others prize,
 Equanimity and charity
 Which spieth no man's faults; and tenderness
 Towards all that suffer; a contented heart,
 Fluttered by no desires; a bearing mild,
 Modest and grave; with manhood nobly mixed;
 An unrevengeful spirit, never given
 To rate itself too high—such be the signs
 Of him whose feet are set on that fair path which
 leads to heavenly birth.

—Gita, Chapter XVI

PRAYER

Go forth into the world in peace to make peace;
 be of good courage; hold fast that which is good;
 render to no man evil for evil;
 strengthen the faint hearted; support the weak;
 help the afflicted; honor all men;
 love and serve the Lord, rejoicing in
 the power of the Holy Spirit.
 And the blessing of God Almighty, Father, Son, and Holy
 Spirit,
 be upon you and remain with you forever.

Amen.

—From *Fellowship*, November, 1948

Sink into your own soul, use your imagination and your
 senses upon the few elements of the eternal that surround us
 all . . . and create a new soul of awareness under the surface
 of your quotidian submission. There will always be earth and
 air and sky. Let these alone be witnesses of your silent, slow,
 unfevered growth.

—John Cowper Powys

Prayer places man under obligation to God. He who wants to
 have dealings with God must obey and serve him. The prayer
 which cries to God for help places man under obligation to
 accept God's help but according to God's idea of what it
 means to be helped.

—Reider Thomte in *Kierkegaard's
 Philosophy of Religion*

God wants men's heads as well as their hearts. To think
 and to think hard is a religious duty. Men and women are
 needed who will give their brains to the service of religion
 and do it with something like the diligence and devotion
 which fill their days from Monday until Friday. What is
 asked is a double offering:

O God, I offer thee my heart—
 In many a mystic mood by beauty led,
 I give my heart to thee. But now impart
 That sterner grace—to offer thee my head.

—Robert James McCracken

There are a great many more believers in one world ideal in the West than
 there were Bolsheviks in Russia at the time of the October revolution, or Chris-
 tians in the Roman Empire at the time of Constantine's conversion.

—Edmond Taylor in *Richer by Asia*

You will find out that charity is a heavy burden to carry, heavier than the
 bowl of soup and the full basket. But you will keep your gentleness and your
 smile. It is not enough to give soup and bread. This the rich can do. You are the
 servant of the poor, always smiling and always good humored. They are
 terribly sensitive and exacting masters, you will see. Then the uglier and dirtier
 they will be, the more unjust and insulting, the more love you must give them.
 It is only for your love alone, that the poor will forgive you the bread you give
 to them.

—From the motion picture *Monsieur Vincent*

Think On These Things

You don't really believe your creed until you want to say it
 standing at spiritual attention with the roll of drums in
 your ears, the light of love dazzling your eyes, and all the
 music of a splendid world crashing out a prelude to its truth.

—Studdert Kennedy

When faith in God is lacking the insecurity of life is terri-
 bly increased. In this situation nothing is more needed than
 poise, balance, levelheadedness, good sense and moral
 stability.

—Harry Emerson Fosdick

Across the wild dance and mad whirl of this time-world
 we catch the flying song of faith and we send its sure tri-
 umphant notes back over the boundless domain of apparent
 hostility to man: "If God is for us, who is against us?"
 We believe that the sovereign things in the universe are
 God's mind, God's heart, and God's character; we believe
 that the sovereign values in time are not physical magni-
 tudes and powers, but truth, love and good will expressed
 in service. Above the heavens is the glory of God; above
 the heavens, in life and in death, is the value of man.

—George A. Gordon

Because the soul is progressive, it never quite repeats itself,
 but in every act attempts the production of a new and
 fairer whole.

—Ralph Waldo Emerson

Only by fullest service, perfect faith
 And utmost surrender am I known . . .
 But they that worship me with love, I love.
 They are in me, and I in them.
 And whoso thus discerneth me in all and all in me
 I never let him go.

—Gita, Chapter VI

Why am I religious? Because I cannot help it. It is a moral
 necessity of my being. . . . The necessity which I experience
 in my individual life I find to be still more invincible in the
 collective life of humanity. Humanity is not less incurably
 religious than I am.

—Sabatier

SEND FOR THIS

Work and Sing, an international songbook which has grown out of the work camp movement. It includes about ninety songs with melody line and words in the original language with an English translation. Order from Recreation Service, Delaware, Ohio. 25¢.

The Future of Theological Education, an address by Dr. Earl Cranston at a service honoring him on his appointment as dean of the School of Religion at the University of Southern California. Bulletin of the University of Southern California, Vol. 44, No. 5. June 1949. No price listed.

Special Report of the annual meeting of the National Association of Foreign Student Advisers, March 28-30, 1949. Order from the National Association of Foreign Student Advisers, 2 West 45th Street, New York 19, New York. \$1 postpaid.

The Place of Communication in Maintaining Labor-Management Peace, by Major Charles F. Estes, special assistant to director, Federal Mediation and Conciliation Service. An address delivered before the Florida Speech Association, Tampa, Florida, October 29, 1948. Order from Federal Mediation and Conciliation Service, Washington, D.C. No price listed.

Healthy Soil—Healthy People, the C.I.O. takes a stand on the relationship of man to the soil and the problem of conserving the dwindling soil supply. Bulletin No. 162. Order from Congress of Industrial Organizations, 718 Jackson Place, N.W., Washington 6, D.C. 15¢ (8 for \$1, 100 for \$11).

Depressions—and how you should prepare for them, by E. R. Bowen. Designed for study and action by the Cooperative League. Order from the Cooperative League of the U.S.A., 343 S. Dearborn Street, Chicago 4, Illinois.

Homes for People, Jobs for Prosperity, Planes for Peace, presents a plan to end the housing crisis. Explains the problems of reconverting plane factories into prefabricated housing. Order from the C.I.O. Publicity Department, 718 Jackson Place, N.W., Washington 6, D.C. 32 pp., 15¢ (8 for \$1, 25 or more 11¢ each).

Freedom's Charter, No. 76 of the Headline Series published by the Foreign Policy Association. The Universal Declaration of Human Rights by O. Frederick Nolde with an introduction by Eleanor Roosevelt. Order from the Foreign Policy Association, Inc., 22 East 38th Street, New York 16, New York. 35¢.

Can Labor and Management Work Together? by Osgood Nichols and T. R. Carskadon, based on *Partners in Production, a Basis for Labor-Management Understanding*. An attempt to look directly into the minds and hearts of workers and employers. Order from Public Affairs Committee, Inc., 22 East 38th Street, New York 16, New York. 20¢.

Message and Findings of the Third National Study Conference on the Church and World Order which met in Cleveland, Ohio, March 8-11, 1949. Order from the Department of International Justice and Goodwill, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York. 10¢ single copy (\$8 per 100).

The Free Enterprise System, what it is, how it works and what it does, by Phelps Adams, chief of the Washington Bureau the New York Sun. Order from National Association of Manufacturers, 14 West 49th Street, New York 20, New York. No price listed.

The Gift of Freedom, a study of the social and economic status of American wage earners.

Designed to inform the worker in foreign countries how his American counterpart lives, it brings together much useful and interesting material hitherto scattered in scores of documents, making it invaluable for domestic use as well. U.S. Dept. of Labor, Bureau of Labor Statistics, Washington 25, D.C. 150 pp., 55¢.

Occupational Outlook Handbook. Bulletin No. 940. 454 pp., 47 charts, 79 photographs. Reports on each of 288 occupations of interest in vocational guidance, including professions, skilled trades, clerical, sales and service occupations, and the major types of farming. Each report describes the employment trends and outlook, the training and qualifications required, earnings and working conditions. U.S. Dept. of Labor, Bureau of Labor Statistics, Washington 25, D.C. \$1.75.

LETTERS

SIRS:

We of this particular Methodist college group take this opportunity to cancel our subscription to *motive* . We have been taking your magazine for two years now and have used its material considerably. We have enjoyed the discussions that many of your articles have provoked. However, after considerable intensive reading and group consideration, we have come to the conclusion that the magazine does not adequately represent Methodist opinion. We feel that it takes unwarranted stands on issues that a church publication cannot possibly be construed logically to deal with.

We are not saying that *motive* is too "liberal." If your magazine were an independent one we would be the first to subscribe. In many instances we agree with the social-economic-political doctrines that you support. Our complaint is that you seem to think you are spouting the national Methodist opinion on things, or at least saying what that opinion should be. It is fine for The Methodist Church to take an increasing interest in the social welfare of the world, but when one publication of the church in its drive toward world humanitarianism virtually leaves out basic religious principles and goes out on limbs taking definite stands on highly controversial social and international issues, which in no way reflect the sentiments of the rank and file of the church, we feel the situation is deplorable.

By the way, if any of our group refuses to register for the draft and ends up in Leavenworth, will you jump immediately on your righteous horse and guarantee us the support of the entire Methodist Church?

Thank you for your attention. We felt it only right that we tell you why we are withdrawing our support from what could be a fine and useful secular magazine.

—William M. Acker, Jr.

East Lake Methodist Student Movement
East Lake Methodist Church
Birmingham, Alabama

Editor's note: We recommend to Mr. Acker that he read *The Social Creed of the Church* found in the *Methodist Discipline*, and the resolutions and findings of the National Student Commission and the National Conference of Methodist Youth. These, we regret to say, are much more outspoken than *motive* . We did not know we were to represent the "rank and file" of the church. We thought students would rather like to represent the leadership. The answer to the question in the next to the last paragraph is "yes," only we'll ride in an automobile or plane. They're faster! Most of the truly consecrated leadership of

the church would go a long way with us to guarantee freedom of conscience. The last statement about a "fine and secular magazine" leaves us puzzled. We have never thought of *motive* as a secular magazine. Perhaps that's our trouble. We think all living should be religious—even on the campus.

COVER ARTIST

This is almost a Robert J. Wirth number for not only are the spot drawings on several pages his work, but the cover is also his. Only rarely in an editor's life does he receive a letter which begins, "I am forwarding under separate cover six spot drawings for your consideration . . . *motive* has impressed me greatly. . . . I do hope that I will be able to send you some ideas for covers. . . ." The spot drawings came, and we print some of them; others will follow. And about two weeks later seven "rough" drawings for covers arrived. Any one of them would have been welcomed.

Robert J. Wirth is twenty-six years old, a World War II veteran, married, and at the present time "attempting" to do free-lance work in Baltimore while he teaches evenings at the Maryland Institute School of Design. He attended Maryland Institute, Drexel Institute of Technology, the Philadelphia Museum School and New York University.

Robert Wirth admits that this was a variety of schools and he adds: "I took a very interesting variety of subjects: architecture, industrial design, engineering and advertising design and illustration."

Of his cover for November he says: "This makes use of rectilinear shapes with the word *motive* done in lower case with the letters located at the important cross points and making it readable in a vertical direction. The word *motive* was done in a more finished manner than the words November 1949. This adds to the definite contrast which I was seeking in the design. This contrast is found in the different textures, rectilinear shapes and line direction both vertical and horizontal. The design is essentially very simple, but good contemporary design has that quality as its main point." To which we reply that we hope that *motive* will always be present at "important cross points" and that it will be readable—anyway!

ARTISTS

Frederick C. Shradly (St. Francis) went to Choate School and Oxford University. He studied art in France and Italy and has paintings in the museums of Paris, London, Dublin, Belgrade. He won a medal at the Paris Exposition, 1937, and is the recipient of the *Palme d'honneur*, 1937, and the *Legion d'honneur*, 1945. He has recently completed a large mural, *Descent from the Cross*, for St. Stephen's Cathedral, Vienna, Austria.

Robert J. Wirth (spot drawings on pages 37, 38). See Cover Artist above.

Harold E. Kohn whose cartoon we publish is art director of the Otterbein Press of the United Brethren Church.

Robert Saunders is responsible for the complex relationship of men dependent on one another that is a line drawing on page 31. Bob is back in school at San Diego State.