

Mother and Child

Nassan Abiskhairoun

Last week end was very cold and cloudy, blustery and wintry, and the clouds and sky were very exciting. Christmas began to make itself aware and warm everybody . . . tonight I heard a story by Runyon about Dancin' Dan and Christmas and well—Merrie Christmas! God bless ye meboie. Keep the snow out of your shoes and keep a scarf around your neck and bundle up warm—season's greetings. I hope I maintain this Christmas feeling for awhile.

The end of a letter, a letter in October when a summer wind played with the leaves while the thought of blustery weather could only be a distant memory of Decembers that had gone by. Yet the letter seemed strangely ominous in these days of a cold war when there is no warmth of human relationship stretching beyond the confines of nationalistic boundaries, and when a Senate in an opulent and luxurious country refuses to be aware of Christmas and what it means, and closes the door to the dispossessed and outcast of the world.

December 1949

Let Freedom Ring

in the church as well as in government says one of the outstanding churchmen in discussing Roman Catholic-Protestant relationships.

G. BROMLEY OXNAM

AS WE CONFRONT ROMAN CATHOLICISM, REMEMBER—

1. That the history of religions is marred by intolerance and persecution, inquisition and war. We rejoice in the lives of saints and martyrs, but we must not forget the men who stoned Stephen and burned Joan. In so far as we or our fathers have been party to persecution and bigotry we must kneel in repentance and rise in firm resolve that irreligious acts in the name of religion shall be no more.

2. That we are members of the holy catholic church. We belong to that unbroken and universal fellowship of all who have accepted Christ. The holy catholic church is like a tree; it has many branches. The test of branches now as then is: Do they bear good fruit? The Roman Catholic Church is a part of the church universal. We must, therefore, approach every Roman Catholic as a Christian brother. We must recall constantly that we worship the same God, adore the same Christ, and are inspired by the same Holy Spirit.

3. That the unchristian exclusiveness and unfortunate intolerance of the hierarchy of the Roman Catholic Church often obscure the devoted service and beautiful lives of hundreds of priests and sisters throughout the world. Such persons and laymen like them belong to us and we to them. We are of the family of God. St. Augustine, St. Francis and St. Bernard, and the whole company of saints, martyrs, and servants of our Lord, have enriched our lives.

4. That Protestants in the great ecumenical movements of our day have again and again invited the Roman Catholic Church to cooperate in these endeavors, only to suffer rebuff. The Vatican in official and formal statement refused to participate in any way in the Assembly of the World Council of Churches at Amsterdam in 1948.

5. That Protestant leaders who are most concerned about present Roman Catholic-Protestant tensions are the very leaders who have participated in interfaith cooperation, who have fought anti-Catholic movements such as the Ku Klux Klan, and who deplore religious division. These leaders are convinced, after very careful study, that there is a strong trend toward clericalism in the Roman Catholic hierarchy. Dr. John A. Mackay, president of Princeton Theological Seminary, defines clericalism as "the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods, and for purposes of social domination." Protestant leaders want the same religious freedom for every Roman Catholic that they desire for themselves, but are determined that clericalism shall not take root here, and are resolved that their own religious liberty shall not be jeopardized. Fundamentally the issues are related to the questions of power and control, of religious liberty and the separation of church and state.

6. That the Roman Catholic Church does not believe in religious liberty nor in the separation of church and state, that it rejects the democratic principle in its own organization and practice, and that it insists upon being both a state and a church. Pope Leo XIII declared "It is not lawful for the state . . . to hold in equal favor different kinds of religion." We do not believe the state should play religious favorites; the Roman Catholic Church does. In 1864, in the famous Syllabus of

Errors, the Pope condemned the proposition, "Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." The Federal Council of the Churches of Christ on the contrary holds that "The right of individuals everywhere to religious liberty shall be recognized" and that "religious liberty shall be interpreted to include freedom of worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes." The Roman Catholic Church rejects this concept of liberty and holds that it is the only organization authorized by God to teach religious truth and to conduct public religious worship, that the existence of any other church is opposed to Christ's command, and that when in the large majority it has the right to call upon the civil government to restrict the liberties and activities of other religious groups. This it has done in Spain, Italy, Latin America, in fact, wherever it has power to do so. Freedom, itself, is at stake in the present controversy. Protestants fear that a man who takes his religion from an authoritarian church may be so conditioned to totalitarianism that he will take his politics from a totalitarian party and his economics from a totalitarian class. Protestants stand for the free man in the free society seeking the truth that frees. Thus the issues of public funds for the support of parochial education, the separation of church and state, an ambassador at the Vatican, must be considered in the light of Roman Catholic principle and practice. The hierarchy wants power, property, prestige. Power corrupts. It must be democratically controlled.

7. That the Roman Catholic Church insists upon being both a state and a church. The Pope is not only the head of a church, but also the head of a state. He speaks as the head of a world church with spiritual interests, and also speaks as the head of a state with political and financial interests. Unfortunately, this setup means that the Roman Catholic Church seeks to advance its political interests as a state and the Roman Catholic state seeks to further its ecclesiastical interests as a church. Thus Roman Catholic political parties in European nations follow the Vatican line just as Communist parties follow the Moscow line. We want neither the Vatican political line nor the Moscow political line in America.

8. That Protestant lands, where the free mind and the democratic society have been stressed, are the true bulwark against Communism. The Roman Catholic Church would have us believe it stands as a barrier to Communist expansion. The truth is Roman Catholic lands have been infiltrated and are in danger. Witness Italy itself. But from Protestant Finland, Protestant Sweden, and Protestant England to Protestant United States and on to Protestant Australia, men really free have created societies that have not been seriously infiltrated and that stand as the true defense against totalitarianism right and left.

9. That the Protestant Reformation was not a break from the Church but a return to the spirit and practice of the Early Church, that it was not a protest. That is not what the

word means. It means *testimony for, a witness to*. The Reformation freed the individual from the control of the hierarchy. He could be saved by faith. He was not dependent upon sacraments controlled or withheld by priests. The reformers called for the right of private judgment, turned to the Bible for religious truth, and every believer became a priest.

10. That as we resist clericalism and struggle to maintain liberty, we must be in love and charity with our neighbors; that we must pray for all our brethren, and must reveal our freeing truth by conduct brotherly and courageous; that we must convince the hierarchy that Americans will never submit

to the bondage, as well as to make clear to every Roman Catholic that we respect him and his church, that we desire freedom for all; that political maneuvers behind the scenes and masqueraded by vestments will fail. Let us proclaim and practice the Golden Rule, knowing full well that Americans will respond, and trusting the hierarchy may abandon the method of clericalism and turn rather to winning the hearts of men by the methods of the Christ, revealed again and again successfully in men of St. Francis' spirit and Fr. Damien's service. In all matters of religious liberty, let us do unto others as we would that they do unto us.

The Lure of the Perfect

It is not easy, these days, to preserve within our hearts an unshaken trust in the supreme worth of righteousness. Evil seems so appallingly powerful and wicked men so arrogant that faith withers and hearts grow faint. And if this is true, how much more difficult it is to maintain faith in the perfect. *That* surely is delusion of the most inexcusable sort.

But is it? The word in John 8:30 seems to demur. "When he spoke *thus* many believed in him." (Weymouth.) Something he said and the way he said it elicited confidence. What had he said? Paraphrasing the verse immediately preceding we read: "The energy by which I live is God; the wisdom by which I speak is God; and the companionship by which I am supported is God." Action, thought, companionship—these sum up life pretty thoroughly. To say they are all centered in God is to claim something that—by all human standards—is perfection. "When he spoke *thus*, many believed." It is as if they were finally impressed, not by the moderate claims he made, but by his "all-out" claims.

When we discover the reason for this response to his claims, we have hit on a principle that informs much, if not all of life. *The lure of the perfect is an outward response to an inner compulsion*. The difference between simple craftsmanship and genius lies in the fact that while *the craftsman may sometimes be satisfied with his product, the genius can never be*. It is of the essence of genius that it is unsatisfied with everything that is less than perfect. If a craftsman, because he seeks perfection, is unsatisfied with his work, he is warming his soul at the fires of genius. Similarly if the genius is satisfied with his creation, he is retrograding to the level of mere craftsmanship. The craftsman, to put it simply, tries to get by, the genius to get on.

Illustrations of this impulse to perfection are numerous. It is apparent in romance—which is as close as most of us ever get to authentic genius. Beware, you lovers, of being content with romantic craftsmanship! It is apparent in the arts, and even in the crafts that evoke the creative powers of genius.

But our primary concern is not that men can respond to this lure of the perfect in their own souls, but that those who observe their striving are also lured by it. And this is singularly true in the field of moral and spiritual action. There is a lure of perfectness in the spirit; and when it is manifest in effort, it calls forth the acclaim of its observers. "When he spoke *thus*, many believed."

Here is something Jesus made much of. He was a spiritual genius; the Pharisees were moral craftsmen. He urged his fellows to be "perfect as the heavenly Father is perfect." They tithed "mint, anise and cummin" and were satisfied with their piety. He was concerned with getting on, they with getting by.

Consider how this forthrightness affects our advocacy of democracy. Are we concerned with making it perfect? If we stop short of that, who will believe that we believe in it? Or peace? Do we expect others to believe in our faith in peace when we are willing only to get by, and are little concerned with getting on? And what of the Christian Church and its testimony? How dare we think that many will believe in us if we continue to be content with less than the uttermost. When we speak *thus* (confessing and seeking the uttermost), many will believe on us. Until then we must expect reduced and half-hearted following.

—Edwin McNeill Potcat

Gandhi--World Citizen

One of the Mahatma's closest friends continues her commentary-biography by discussing truth, nontheft and education.

MURIEL LESTER

GANDHIJI AND TRUTH

UNLESS NONVIOLENCE is kept in closest alliance with truth its adherents may easily deceive themselves by using it as counterfeit. Truth is a partner that makes immense demands upon man. Daily and hourly, one's mixed motives, specious excuses, craven escape mechanisms are brought to light. The searching tests that are applied to the products of a munition factory before despatch to the soldiers, sailors and airmen, are not so thorough as the vigilant inspection which truth keeps up all the time.

Even in everyday affairs, speaking truth sometimes calls for so much personal courage that we only achieve it when we lose our temper, our sense of prudence or our self-consciousness. But in that event, of course, all sorts of errors, exaggerations and inaccuracies confuse the issue.

Gandhiji insists that nonviolence folk must habitually tell the truth; must speak it without fear and without exaggeration; must tell it to people who are not eager to hear it and in quarters where it may lead one to jail, imperil one's job, or damage one's reputation.

In the middle of a nation-wide campaign for Indian independence, when patriotic fervor was at its height and his name echoing everywhere amid cheers, he suddenly announced that though the British Empire was satanic, British people were as good as Indians, and Indians should begin to school themselves to acquire the strong points of the British character. On another occasion he asked how Indians could logically blame the British for holding them in subjection when they themselves were ruthlessly holding down seventy million Indian Untouchables.

When a band of caste Hindus, having set out on pilgrimage with a number of Untouchables, eventually reached a famous temple and were of course forbidden to enter, they depended on their clearly enunciated truth for the final success of their mission. "We will wait outside the sacred places with our brothers here, whom at present you call Untouchable, until you invite us all in. We are praying that God may change your

heart." They had to wait a great many weeks, changing guard every few hours to permit sleep, food and ablutions. It wasn't so easy to stay there in the attitude of prayer when the weather changed, when the rains came. But they did. After many weeks the barricades were pulled down for them, the shrines were opened; the Brahmins invited the Untouchables in.

WHAT immense relief and peace the vow of truth brought to those early enthusiasts for Indian independence who were in the struggle before Gandhiji's ascendancy. They had come to the conclusion that there was no other way to attain freedom but violence, because the great powers did not respond to anything less. I've seen the shadowed haunted look in the eyes of such men, who had forced themselves to join some terrorist association and were in consequence bound to secrecy and furtiveness. I've come across a worse situation still, that of a young patriot, nourished on English literature and Hindu religion. In him the passion for freedom encouraged by the one warred with the harmlessness, the non-violence enjoined by the other. He felt called to strike a blow for India and the only way then recognized was terrorism. But he could not bring himself to join the secret society and risk the lot of the bomb thrower falling on him. So he resigned. Thenceforward he despised himself for cowardice, and soon lost his sense of self-respect. He was deteriorating rapidly when Gandhiji crossed his path. As his self-disgust caused him to be cynical about everybody and everything, he felt scornful of this little man in a workman's dhoti. Gradually truth and nonviolence revealed themselves and by the end of the day he began to see a new way of setting his country free. That self-imposed humble servanthood has been his joy seven days a week throughout every year since.

It helps to have one's colors nailed to the mast for public inspection. An Untouchable once begged an Irish missionary who had been dining with him to speak the truth before the whole village and publicly censure him for his well-known

drinking habits. The missionary was unwilling, as a stranger who knew nothing about his kind host's habits, to vilify him in public, but he was prevailed on to do so. The Untouchable evidently felt this public procedure would enable him to make a clean breakaway from his former behavior pattern.

In a similar way it was an immense help in 1927 when Gandhiji itemized the steps which I should take if I wanted to rouse my fellow citizens in England to try to change our government's excise policy in India. "Before you leave India you must get in touch with the viceroy and tell him what you intend to report about the country over which he has control. You have looked carefully into the situation. You must now go to the excise officers and tell them what you've seen. They may be able to disprove some of the things you believe to be true. You must talk with the missionary expert and see if he has anything to add to or subtract from your armory of facts. You must get an appointment with the governor of this province, Lord Lytton, and tell him what you intend to say in England about Bengal. Be sure, on reaching London, that you do not utter a word in public until you have been to the India Office and told the secretary of state your whole purpose. Perhaps some of the officials may help you—if so, good. But, if they refuse, you must turn their refusal into a means of strength." I could never have gone through the series of public meetings I had to address on this subject in England, Scotland and Wales during the next year or two if I had not followed this advice.

WHEN Gandhiji decided the moment had come to give a new symbol to the Indian struggle for independence, he chose to challenge the government on the issue of its monopoly of salt. So strong is the people's craving for this commodity, so savorless does wheat or rice become without it, that a group of village singers and dancers, if offered ten rupees, will probably spend every anna on buying it. Gandhiji now advised Indians to walk in broad daylight to the seacoast nearest to them, pick up their

own salt and boil it down for themselves. The vow of truth necessitated informing the authorities days before of the exact hour at which the law was to be broken. Thus to publish one's intentions and plans seems to eliminate fear and dread.

One of the valuable by-products of the vow of truth is freedom from fear of spies. Secrecy is no longer important. "Let the spy come. Truth has nothing to hide." This dictum cracks a great deal of veneer. It gets rid of morbidity. It enhances confidence in oneself, in one's fellows, in the future and in God. On the other hand, the old aphorism still holds good, "The first casualty in every war is truth."

Something important was made manifest to the public in the court scene in Ahmedabad in 1922 when Gandhiji was led into the prisoner's dock. Everyone present stood up, including the Judge. Then, realizing that his official status forbade such a gesture, he sat down. But his whole nature, his personality, the usual mixture of human and divine in him, finally integrated and unified, asserted itself and he stood up again. It was the Judge's salute to truth.

GANDHIJI AND NONTHEFT

BUT NONVIOLENCE and truth are not enough. By means of them one might be struggling night and day for freedom and still ignore the claims of the dispossessed. Some folk valiantly champion neglected minorities in other countries, who have little thought and less imaginative insight as to the plight of the unemployed, homeless and undernourished folk in their own town or village. Gandhiji insists that "if you have more than you need when others have less than they need, you are a thief."

This is how he addressed the much admired, superpatriotic students in Benares Hindu University, "You are justly proud of your university and you are very happy here. You like to think that all you are enjoying is the gift of your own race, that for your privileges here you are indebted to no alien government, to none but Indian benefactors. But I tell you, you are mistaken. You are deeply in debt to the poorest peasant. It is the ryots who keep you and clothe you and feed you. It is the poor who build these splendid halls. This place was created by the blood and sweat of workmen. You will never be free of your debt to them unless, when you leave here, you devote the rest of your life to their service."

For many folk this is where his revolution starts. This is where some would-be followers turn back, as did the rich young man in Christ's parable. We know Gandhiji decided to cut his personal expenditure down to the point reached by the average inhabitant of India, two-and-a-half annas per day, in prewar reckon-

ing, but eventually he found it an impossible sum on which to sustain healthy life and therefore regretfully increased it a little.

THE effect on ordinary people of the vow of nontheft interested me more than anything else during my Indian research. By him who makes this change from luxury to plainness a sense of great relief is experienced, a release from something that was clinging to him, dragging at him most of the time. He has now caused a thing to happen, the dread of which has overshadowed countless lives, perhaps his own too. He has voluntarily lost all and finds it pure gain. He feels newborn. Now he really can be "one with his kind." Henceforth he depends on the good will of his fellows and not on his power to demand of them their service and their goods by signing his name to a check. Gifts that come his way now are precious indeed, a couple of eggs, a pencil, some soap, a packet of envelopes. The old Mantra comes obviously true, "Renunciation is the only true form of possession."

Wherever I saw Gandhiji's followers doing village work, the same pattern was followed: two or three folk living in a hut, doing their own cooking, washing their own clothes, keeping the place clean, each of them daily tramping along the sun-bitten roads to different villages, teaching spinning, demonstrating improved methods of hygiene, encouraging crafts, discouraging purdah, untouchability and child marriage, promoting education, returning at night, repeating the job each day, serene and content.

To one such man I offered a few apples I had bought the previous week. I'd noticed how restricted was the diet in that neighborhood. He looked at the fruit and shook his head. "Thank you, Sister, but I do not like to eat anything that is not produced in one of my ten villages."

A rich Brahmin dressed in particularly smart European clothes came to see Gandhiji once about nothing in particular. A famine was in progress: he was sorry about the many victims he had passed but felt no personal responsibility. When the interview with Gandhiji was over he resumed his business journey, but nothing seemed the same. Gandhiji's wooden sandals, homespun loincloth, his spectacles and fountain pen seemed to be his total possessions. What freedom the man possessed! What energy! What directness of outlook! His own stout leather shoes became more and more ugly, self-assertive and aggressive to his eyes. His well-cut suit began to look ridiculous. His coat and waistcoat were really encumbrances. He wrestled with the mood, convinced himself it would pass, thought about his wife, her delicate tastes, her

Western habits, reminded himself of the only daughter—married to a rising young Indian in the I.C.S., who had been educated in London. But the distaste increased. Next day he cancelled his appointments, doubled back on his tracks through the famine area, reached Gandhiji's lodgings, stood before him as he removed socks, shoes and the rest of his Western clothes, then offered himself as a fellow laborer ready to throw away the rest of his life and his goods to serve God and the poor.

TRAVELING home he pondered on how to break the news to his wife, a city woman inured to luxury and a foreign diet. Perhaps he had not really known her before, not the essence of her anyhow, for she welcomed this sharp break with their old life. She helped him get rid of their big house, find new jobs for the servants, buy a site in the jungle near Calcutta, build up a series of sleeping sheds, cattle sheds, weaving and spinning sheds, where they could live with like-minded helpers and serve the dispossessed. Very soon they extended work to the city where thousands of scavengers employed by the municipality for this honorable work were given accommodation for their families within a few yards of an open sewage stream. (I've never experienced such stench as that in which the Calcutta Council allowed these faithful public servants to live.) Here the two Brahmins set up their home. If it's a place good enough for children to be born and brought up in, it's good enough for grownups. In so far as men suffer humiliation and distress, so does God. So they shared the insalubrious air with these Untouchables, sat beside them, taught them to read and write, tended their sick, joined in their prayers.

It had long seemed to some of us in the West almost a mockery to kneel together at the Communion Table, where God's greatest gift to man is symbolized, where the host is the unseen Christ himself, where all his guests are equally honored and equally provided with the invaluable gifts of fellowship and joy, and then to disperse some of us to a board groaning with good things and to faultless service by trained servants, some to a cold back room where the tea, bread and margarine would have to be sparingly distributed. The teaching of the Christian fathers was: "Thou shalt communicate in all things with thy neighbor; thou shalt not call things thine own; for if ye are communicants in the things that cannot pass away, how much more in the things that can? If you possess superfluities while your brethren lack necessities, you are possessing the goods of others and are therefore stealing."



GANDHIJI AND EDUCATION

WHEN EDUCATION cost the national revenue one rupee per member of the population in India, in Japan it cost 16/6.

Under the Montague-Chelmsford Reforms when Dyarchy was established, education was one of the ministries handed over to the provincial governments to deal with as they chose. But finance was still in the firm grip of the central government. The best-laid plans proved useless when money was not available to carry them out. When the situation was studied a further obstacle was revealed. For years past public-spirited people in each of the provinces of British India had been demanding not only better and more numerous schools, but social services, clinics, etc., such as had brought down the infant mortality rates in parts of London from one hundred and fifty-nine to sixty per thousand. But the financial provisions made by the Government of India directed that the cost of education and the social services was to be met

by revenue obtained from excise. The income received from opium and drink which they had hoped to get rid of, was all they could depend on for the upbuilding of a healthy and literate generation.

Liquor interests in every country have such subtle methods of getting their own way, that whether this complete frustration of long-cherished hope was intentional or not one cannot say; it certainly embittered a generation.

TOWARDS the end of the century the taxpayer in India contributed on an average one anna per head towards the education of his people, and thirty-five annas to the upkeep of our armies. This included keep, transport, pay, separation allowances and pensions for all ranks.

The education given was mostly in English. The textbooks used illustrations that ran counter to the experience of children. Stories in one-syllabled words that English children enjoy, tales of domestic life, of cats, of faithful dogs, of snow and skating, only muddled the

minds of those who had never seen ice nor felt cold, who were trained never to let a dog, which ate filth, come near them. As for the pictures which accompany two-syllable-worded stories about kettles and teapots, puddings and turkeys, and cosy fireplaces in the cottage kitchens where a table is spread for Sunday dinner, and chairs are drawn up while everyone bows the head to listen to the father asking the blessing, it seemed a mad, if not immoral, world that was being presented. The only thing to do was to learn it all off by heart and repeat it rapidly when called upon. Later on, the moment came when Indian children enquired why they had to learn so much about the history of England instead of their own past. Loyalty to their British employers or fear of offending them has caused many teachers to give equivocal answers to these ingenuous questions. Reticence or nervousness is soon detected by children. So perhaps next time they ask the question of the English inspector. Then the teacher fears that suspicion will be roused

against him in official quarters. It happened that a promising teacher suddenly finds avenues to promotion blocked; the only explanation he could find is that he once pleaded tolerance and patience instead of expulsion when a pupil of independent view chalked up the first words of a nationalist song on the wall of the school latrine.

WHEN the election of 1937 gave Congress Ministers power in seven out of the eleven provinces of British India, Gandhiji had the new Teachers' Training College set up close to his own cottage in Sevagram. He put Aryanaikam and Asha Devi, his wife, in charge of it. Aryanaikam had trained in Europe and the United States and had worked with Rabindranath Tagore for many years. They knew the necessity of starting small schools, with a few children in the poorest village, with scanty equipment but on such a carefully thought-out plan that whoever mastered it could develop it to suit any other circumstances. The schools were to be as nearly self-supporting as possible. Teachers' salaries are the minimum consistent with health. Only the enthusiast, the lover of children, the patriot would apply.

The children "learn by doing." Growing food for their own dinners leads on to the study of botany, agriculture and chemistry. Playing with a Takli (small hand spindle) and a little raw cotton they soon begin to produce yarn. It is a sort of game at first but their spinning soon improves when later they find a new sari or dhoti can thus be acquired. Arithmetic is of absorbing interest and accountancy becomes accurate, when one is calculating how much yarn must be spun in excess of one's own requirements to cover the cost of the cotton provided.

Furniture is needed and wood is expensive so children are trained to use cardboard first, thus developing accuracy, sense of form, color and composition. Whatever they make has to be useful. Their products are for use in government departments as part payment of the cost of the schools. Their stout wastepaper baskets, stationery boxes, files and letter trays are a delight to the eye.

Those who attained proficiency in this craft would be allowed to work in wood. Furniture making, carpentry and cart building would lead to the study of forestry, geography and history. Their

spinning, weaving and dyeing would introduce them naturally to economics and a world outlook. The potters' craft and the study of medicinal herbs would find their place in this basic education. Music, poetry and philosophy would develop through their morning and evening prayers. Good citizenship, both of India and of God's world family, was the aim.

WHILE in London for the Round Table Conference, Gandhiji was invited by the boys of Eton to visit their famous school and address them. After the head boy introduced him to the rest and asked him to state the Hindu case, Gandhiji replied: "You occupy an important place in England. Some of you perhaps will become prime ministers and generals and administrators in future years. I am anxious to enter your hearts while your character is still being molded and while it is still easy to enter. I would like to place before you certain facts as opposed to the false history traditionally imparted to you. Among high officials I find ignorance, not absence of knowledge, but knowledge based on false data, and I want you to have true data before you. I think of you, not as empire-builders, but as members of a nation which will one day have ceased exploiting other nations, and will perhaps have become the guardian of the peace of the world not by force of arms but by its moral strength. Well, then, I tell you that there is no such thing as a Hindu case, at least, so far as I am concerned; in the matter of my country's freedom I am no more Hindu than you are.

"There is a Hindu case put up by the Hindu Mahasabha representatives, who claim to represent the Hindu mind, but who, in my opinion, do not do so. They will have a national solution of the question, not because they are nationalists but because it suits them. I call that destructive tactics and am pleading with them that, representing as they do the great majority, they must step out and give to the smaller communities what they want; then the atmosphere would clear as if by magic. What the vast mass of Hindus feel and want, nobody knows, but claiming as I do to have moved among them all these years, I think they do not care for these pettifogging things; they are not troubled by the question of loaves and fishes in the shape of electoral seats and administrative posts. This bugbear of

communalism is confined largely to the cities, which are not India, but which are the blotting sheets of London and other Western cities, which consciously or unconsciously prey upon villages and share with you in exploiting them, by becoming the commission agents of England. This communal question is of no importance compared with the great question of Indian freedom of which the British ministers are studiously fighting shy. They forget that they cannot go on for long with a discontented, rebellious India—true, ours is nonviolent rebellion—but it is rebellion none the less.

"The freedom of India is a bigger thing than the disease, which for the time being is corroding some portions of the community, and if the constitutional question is satisfactorily solved, the communal distemper will immediately vanish. The moment the alien wedge is removed the divided communities are bound to unite.

"There is, therefore, no Hindu case, or if there is one, it must go by the board. If you study this question it will profit you nothing, and when you go into its exasperating details you will be tempted, very likely, to prefer to see us drowned in the Thames. I am telling you God's truth when I say that the communal question does not matter and should not worry you. But, if you study history, study the much bigger questions, 'How did millions of people make up their minds to adopt nonviolence and how did they adhere to it?' Study not man in his animal nature, man following the laws of the jungle, but study man in all his glory; those engaged in communal squabbles are like specimens in a lunatic asylum; but study men laying down their lives without hurting anyone else in the cause of their country's freedom. Study men following the law of their higher nature, the law of love, so that when you grow to manhood you will have improved your heritage. It can be no pride to you that your nation is ruling over ours. No one chains a slave without chaining himself. And no nation keeps another in subjection without herself turning into a subject nation.

"I want you when you grow up to make a unique contribution to the glory of your nation, by emancipating it from its sin of exploitation. Thus you will contribute to the progress of mankind."

That we are enamored by the negation brought by the machine may be inevitable for a time. But I like to imagine this novel negation to be only a platform underfoot to enable a greater splendor of life to be ours than any known to Greek or Roman, Goth or Moor. We should know a life beside which the life they knew would seem not only limited in scale and narrow in range but pale in richness of the color of imagination and integrity of spirit.

—Frank Lloyd Wright in *Genius and the Mobocracy*



ROUVAULT

P O R T F O L I O

GEORGES ROUAULT

by Vernon Bobbitt

IN THIS AGE of scientific materialism the role of the religious artist is a difficult one. He must transcend the superficiality of his environment and search deeply into the souls of men for an inner vision and truth. The mere surface titillation of the sentimental artist does not stir, nor does it satisfy for long.

Georges Rouault, a Frenchman, is considered by most art historians to be one of the greatest contemporary religious artists. This is because he is a highly developed religious man who realizes life in a contemporary manner. These two qualities are inseparable, for one cannot be completely contemporary without a deep sense of current spiritual forces, nor can one be effectively religious, according to the teachings of Christ, without an absorbing affiliation with the currents of one's time.

The purist aesthete, believing art to be areligious, would question the influence of religious experience, as such, on the work of an artist. But he would have to recognize the developed stature of the more religious man in comparison with one who is less so. Great art is produced, sometimes subconsciously, by the most profound and mature thoughts and emotions of the artist.

Rouault, whether he chooses a clown, a madonna, a bourgeois Frenchman, or the crucifixion of Christ as

subject, cannot escape the humble relationship of man to man and man to God. James Soby has said, "His clowns weep for humanity." The madonnas are benign with the gift of new life. His bourgeois Frenchmen cause a profound pity. The prostitutes are inhumanly vicious in their frantic, futile search for life. The crucifixions are the epitome of human dignity in spite of intense suffering.

Rouault, an expressionist to the core, distills the essence of his emotions and then expresses the result by graphic means in a forceful, simple, direct, abstract manner. The medium, whether it be the copper plate, lithograph stone, or oil paint, is strained to its greatest potential. And yet one is not too conscious of the medium because of the powerful aesthetic and emotional impact of the art.

INFLUENCED by his youthful apprenticeship in a stained-glass manufactory and by his study of Gothic forms, Rouault uses strong lines, bold areas and intense colors to synthesize the forces of a spiritual conception in a plastic, unified, subjective manner.

It is inconceivable that a person who has had a deep spiritual experience cannot find a sympathy, and meaning, in the work of Rouault.

In this portfolio are presented some examples of his work which illustrate his significance and universality.

◁ *War is horrible for mothers*, 1927, etching. Museum of Modern Art, New York.

The creation of new life is one of our most sublime experiences and the irony of war's life destruction is most poignantly felt by a young mother.



*Women and children, 1912, Gouache. Collection:
Marcel Fleischman and Museum of Modern Art, New York.*

Psychologically children cling to their mother; sometimes in fear of the brutal forces of the world. We owe our children a peaceful world.



Three Clowns, 1917, oil.
Collection Mr. and Mrs. Joseph Pulitzer, Jr.

No one is more sad than the humble little clown who bravely attempts to be humorous and only succeeds in being tragic. And for him one's heart bleeds.

This will be the last, little father.
1927, etching. Courtesy Museum of Modern Art, New York.

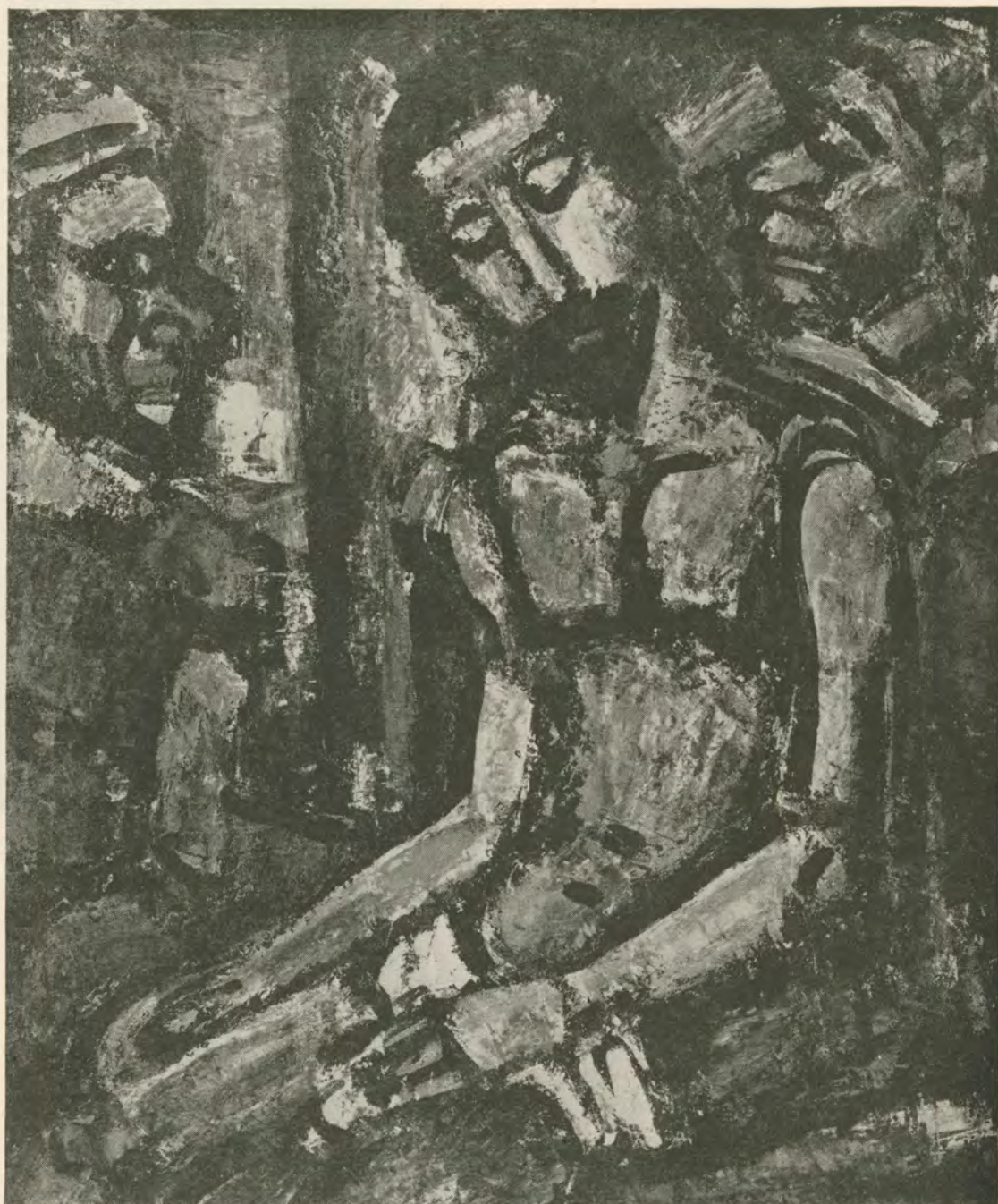


Man, often penitent before his intercessor, promises to end war—after this one.



Crucifixion, 1918, oil. Collection Lt. Henry P. McIlhenny.

Christ suffering on the cross has become the symbol of man's inhumanity to himself. Here Rouault paints man overcome by the realization of this indignity.



Christ Mocked by Soldiers, 1932, oil.
Courtesy Museum of Modern Art, New York.

In the simplest manner, Rouault paints the most involved theme in all religious literature. The earthly brutality of the soldiers contrasts with the humble dignity of Christ, the essence of spirituality.

God Breaking Into History

is one explanation of the importance of
Jesus for the contemporary world.

WILLIAM H. BAILEY

THE FIGURE of Jesus stands before every age, and his presence demands a decision as to what those who behold him think of him. Does he stand before us as a man like Abraham Lincoln, but with more myths woven about him and perhaps a little better; or does he stand over against us in judgment as one who is more than man? Every thinking college student must decide, for the act of not deciding means a decision against Jesus, declaring him irrelevant. The thinking people of all ages have admired him, praised him, yes, and even worshiped him, and they have not been able to declare him irrelevant. He was thought of as the great teacher, even when he was not thought of as the incarnation of God.

Scholars of the last century thought that they had discovered the real Jesus, and they thought that once they could make their message of Jesus, the good man and the founder of the Kingdom of God, known to people, the people would accept him and follow him; and the Kingdom of God would be a realization. Preachers and teachers had the job of working to build the Kingdom of God by spreading the simple message of Jesus who taught the fatherhood of God and the brotherhood of man and who worked to see that economic justice was done, until those who did not know these great truths were more correctly taught.

This simple picture soon seemed to fall apart. J. Weiss and Albert Schweitzer showed that this was not the New Testament picture at all but a rationalization of the gospel story. Scholars generally came to see that Jesus had not taught men that they must work to build the Kingdom of God, but that he had preached its imminent coming. Men were to hasten to enter it before it was too late. It was a gift of God and sent by God. There was a little time but only enough for those who were hearing this good news of God humbly to repent and prepare to enter the Kingdom.

This message is certainly a challenge to the self-sufficiency of us moderns, and it may be hard for us to be told that when we have done all we can, we still have not done enough, and our entrance into the Kingdom of God is a gift of God. Yet

it has been the belief of the great saints of the past and the present that this is true. We believe in a religion of achievement, but it has seemed clear to the great Christians of the ages that we need the religion of rescue, and certainly this is the message of the New Testament.

The significant books of today are almost all confessions of the sickness of our Western civilization. They would seem to feel generally, when they allow for any hope at all, that some radical cure is needed. Some of them tell part of the story in their titles: *The Decline of the West*, *Reflections at the End of an Era*, *The Predicament of Modern Man*, *The End of Our Time*, and *Can Christianity Save Civilization?* These books, widely read, were written before the first atomic bomb was made. Seeing the tragedy of our time, many who formerly doubted have put their faith in Christ as the key to working out a solution to our present predicament.

THE New Testament is the good news of what God has done for man in the person of Jesus Christ. It teaches that God has acted to reconcile the world to himself. Man without this faith becomes a slave to himself, but in Christ man can know deliverance from sin. The guilt that moderns know so much about (witness much psychiatric literature on the subject of secular guilt) can be done away with by a catharsis in beholding what God has done for man in Jesus Christ. Man learns in understanding the meaning of this drama that he must forgive his fellow man as God has forgiven him. Thus reconciliation becomes a human possibility and a practical means of living at peace with one's neighbor. God as we know him in Christ becomes the third-term essential for this reconciliation. We are told, "As God has forgiven you, so must you also in humility forgive others." The Christian claim is that the fruits of this faith are such as to justify this belief over other possibilities and demands for belief.

The two contenders that challenge Christianity today do not even try to produce the fruits of reconciliation. The Fascist faith (by no means dead in

America or elsewhere) thrives on pride and belief in the superiority of one racial group over another. Every man with this belief asserts himself to be a superman and he seeks to demonstrate his superiority over other races by total disregard for their rights. The Communist faith holds that the proletariat is the vehicle of salvation for every nation and for all the world, but it seeks to thrive on greed and hate. Even though Communist Russia may have achieved a minimal justice, freedom has been the price paid and now this striving for justice is destroying those who are supposed to be the recipients of this justice.

The New Testament teaches that God has broken into history and that he did this in Jesus Christ. He came to reconcile the world unto himself (no race or class is free from this need of reconciliation). Christ is the light of the world to light men to a newness of life. It uses the analogy of hunger in the physical world to illustrate how Christ meets our needs. He is the bread of life and when we partake of him we are filled. He is the water of life and when we drink we are spiritually satisfied. Moderns accustomed to think only in natural categories find it hard to accept this view. They assume that all truths can be known in a naturalistic fashion, but do they have the right to assume that this is the final way to truth. All truth is known in the natural and human realm (for what other way could there be for us to know it?), but this does not negate the truth that the source of all truth is supernaturalistic. Truth depends upon something less than research, and the New Testament teaches that he who only knows the truths of the natural realm never really knows all of them.

THE Christian belief in revelation means that something from beyond history has been added that lends a new interpretation to the whole of life. This does not mean that there is a Christian science as over against a secular science, but it does mean that new light is thrown upon the facts there discovered. Instead of the despair that many have found when contemplating the will to

live in nature, the Christian view holds that to understand truly the natural, it must be judged from beyond itself. The human, to express it in minimal terms, must judge the natural and not be judged by the natural (in the way of a world view) even as the human must be judged by that which is beyond the human. We have noted this to be true of Christian reconciliation.

Without the interpretation I have given of Christ, it is hard for Christianity to account for its own origins. In Jesus' lifetime no secular historian took any note of him. Less than a dozen references to

Jesus are to be found in first-century secular writings and all of them have been called in question. Without this belief in Jesus as Lord which Luke puts into Peter's first sermon, it is hard to account for Christianity's origin or its survival, even though it may be questioned whether this formula had been worked out so early. Certainly very early we hear the Christian prayer "Maranatha," "Our Lord come." The Greek word Kyrios (Lord) is the same word used in the Septuagint for the Hebrew God. The word in the form of address might mean nothing more than

"Sir," "but the Lord meant the God to whom devotion was pledged." If the New Testament view is right, we do not see in Jesus a mere teacher who sets forth great moral teaching, but God breaking into history for the purpose of reconciling man unto himself. His teaching is the perfect will of God; but when we have done all we can, we humbly turn to God and leave our lives in his hands. Paul gives an excellent summary of our relation to God, "Work out your own salvation with fear and trembling, for it is God who in his good will enables you to will this and to achieve it."

Behold the Man!

Jesus' most important word to us was: man cannot live without bread and its proper distribution, but he cannot live by bread alone.

—Donald T. Rowlinson

I submit the thesis that the test of one's world is the location, not of its circumference, but of its center. And there is but one power that can shake us loose from self-centeredness, transforming our world by transforming our mind—the power of God in Christ.

—Paul Minear

Jesus and mankind are organically members of the same universe. It is his degree of relationship to God which causes his difference from us. The more we develop through his ways a mystical relationship to God, the more we understand the mystery of his being as a "saviour." Whatever titles we may use to adorn his name are but symbolic nomenclatures born out of the ways his spirit affects our spirits. . . . Jesus' greatness lies in the way he brought to man a perennial gospel of salvation by which man has been able to adjust himself to himself, to his fellow men, and to God.

The grandeur of Jesus cannot be externally proven by a dogma, a Christological title, a book or a council: his greatness is measured by the way his insights into spiritual values continue to affect the lives of men. We continue to call him Lord—and I humbly, yet proudly number myself among such believers—because in the Christian faith he is still the way, the truth, and the life.

—Thomas S. Kepler

I believe in the way of Jesus. His way is right because it fits into the very structure of the universe. His message of love, brotherhood and justice is the light of the world, and in proclaiming that message our lives gain significance.

—Harvey Seifert

Help each one of us, gracious Father, to live in such magnanimity and restraint that the head of the church may never have cause to say to any one of us, this is my body, broken by you.

—Daniel Johnson Fleming

You must be sharing the cross of Christ just where it hurts him most in your own country before you know enough about it to come, bringing it with you, to another country.

—Ronald Owen Hall

Christ is becoming a familiar figure upon the India Road. He is becoming naturalized here. Upon the road of India's thinking you meet with him again and again, on the highways of India's affection you feel his gracious presence, on the ways of her decisions and actions he is becoming regal and authoritative.

—E. Stanley Jones

Take this Jesus of Nazareth, for example. How is one to report the news? In the temple chambers they tell me he made trouble, broke the law to defy tradition. A perfectionist, fanatic. And they are right. In the governor's palace, "A good man. We find no fault in him. But he represents the people, and it is good for him to go. There is too much burden on our governing to let these voices rise, even from the just." Within the week I have heard another concerning the Nazarene. "This I know," with his eyes straight into mine, "that once I was blind and now I see." That is what I hear. And they are right. . . . He was born in a stable, his followers say, and he arose from the people of the soil. He was part of the eternal voice and hunger of simple men in modest ways. He was sinews of their strength. Hypocrisy and pompousness and injustice and routine goodness are less safe today in the places where he walked. And common, rugged honor has had its advocate.

—Richard T. Baker

From the pages of motive come these interpretations of Jesus.

I saw myself a youth, almost a boy, in a low-pitched wooden church. . . . There stood before me many people, all fair-haired peasant heads. From time to time they began swaying, falling, rising again, like the ripe ears of wheat, when the sun in summer passes over them. All at once a man came up from behind and stood beside me. I did not turn towards him, but I felt that the man was Christ. Emotion, curiosity awe overmastered me. I made an effort and looked at my neighbor. A face like everyone's; a face like all men's faces. The eyes looked a little upward, quietly and intently; the lips closed, not compressed; the upper lip as it were resting on the other; a small beard parted in two; the hands folded and still; and the clothes on him like everyone's. "What sort of Christ is this?" I thought; "such an ordinary, ordinary man. It cannot be." I turned away; but I had hardly turned my eyes from this ordinary man when I felt again that it was none other than Christ standing beside me. Suddenly my heart sank; and I came to myself. Only then I realized that just such a face is the face of Christ—a face like all men's faces.

—Turgenev

I believe that the will of God has never been more clearly, more freely expressed than in the teaching of the man Jesus.

I believe that this teaching will give welfare to all humanity, save men from destruction, and give this world the greatest happiness.

Jesus' teaching is goodness and truth. Its essence is the unity of mankind, the love of men for one another.

I believe that the fulfillment of the teaching of Jesus is possible.

—Tolstoy

Jesus did for men what in our best insights we know God is seeking to do for us.

—Georgia Harkness

motive

The Man From Nazareth

As His Contemporaries Saw Him
Excerpts from the new book

by

HARRY EMERSON FOSDICK

THERE is no understanding the impact of Jesus on the crowds without stressing this hard-hitting vigor of his speech. The "Gentle Jesus, meek and mild," who satisfies the imagination of many moderns, cannot explain what happened in Galilee. In painting and poetry we have sentimentalized him, made him what Thomas Dekker, the English dramatist at the beginning of the seventeenth century, described as,

A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.

That some of the qualities Dekker names were his is true, but the total picture is fallacious. No man of merely soft, patient, tranquil spirit did the crowds in Galilee come out to hear. He was exciting, uncompromising, stormy, formidable.

A man's style of speech reveals him. Dekker's lines tell us more about Dekker than about Jesus. Jesus' speech was packed with energy—vehement, vigorous, exuberant, often extravagant. One listening to him saw men straining out gnats and swallowing camels; men with logs in their own eyes trying to take specks from others' eyes; herdsmen offering pearls to swine; men plucking out their eyes and cutting off their hands in order to escape hell; offenders with great millstones about their necks thrown into the ocean. Hyperbole was his native language—a man forgiven a debt of twelve million dollars denies forgiveness to a man who owes him seventeen dollars; a mountain, because a man prayed that it be done, is "taken up and cast into the sea"; sycamine tree, commanded by a man of faith to be rooted up and "planted" in the ocean, obeys the order; the disciples are to be at one and the same time like serpents and like doves; a camel goes through a needle's eye; dead men bury dead men. There is no mistaking the kind of person who speaks like that. Young, dynamic, tremendously in earnest, such a person the crowds heard, and were convinced that something unique in their experience was happening.

SUCH self-righteousness, as Jesus saw it, was much too cheaply won. Anyone could have it by lowering the standard of goodness to prohibitory rules. From not doing, therefore, he turned his stress to doing, and from doing to being, in part at least because he saw self-righteousness, cheaply bought, as a major problem among his people.

What Jesus wanted was humility. He would have agreed with Rabbi Joshua ben Levi that it is the greatest of the virtues—certainly that without it no genuine virtue is possible—and he came at it by making the criterion of moral excellence so deep, inward and positive that no one could be self-satisfied. What troubled him, as he watched some of the Pharisees, was their pride. They did their deeds to be seen of men, made their phylacteries ostentatiously broad and their tassels long, loved places of honor at feasts, the best seats in the synagogues, and salutations in the market place; and worst of all, they thought of themselves as "righteous persons who need no repentance."

If Jesus could not tolerate such folk, neither could they tolerate him. He disturbed their complacency, upset their

equanimity, stole from them the occasion of their pride. What modern psychiatry teaches he discovered as a grim fact, that few possessions are dearer to men than those claims to superiority which set them above their fellows. How, then, could the morally respectable and self-satisfied endure one who said to them: "The tax collectors and the harlots go into the Kingdom of God before you"?

THE morally self-satisfied, therefore, had to reject Jesus. They might be drawn to him, as the "rich young ruler" was, but they could not follow him. They had to choose between their prized self-satisfaction and his idea of what the good life really is and, preferring the former, they easily could rationalize their choice: his demands were extravagant, no one could live up to them. Their legalistic habit was, starting with a great law, to seek its specific applications in the varied situations life presents, and so alike to define what the law's observance practically implied and to prove its observance practically possible. Let any one try *that* with these ideals of Jesus—turning the other cheek, refusing to resist an injury, surrendering coat and cloak together rather than go to law to protect one's rights, offering to bear a soldier's burden two miles when required to bear it one—and endless concrete situations were imaginable where the literal application of such injunctions would be impossible for the individual and dangerous to the community. This was no ethic for a man of common sense or for a nation whose self-preservation was important to the world. Far better seemed their type of religion, practical, livable, defined in laws that men could learn and observe, and which, when observed, made one a good Jew and a good man.

THE ancient situation in Palestine, in whose matrix Jesus' ministry was set and whose traditions and ways of thinking conditioned the phrasing of his gospel, has long since been outgrown, but not Jesus himself. In one realm after another, such as war, racial relationships, economic justice, the best conscience of the world is haunted by the fact that he is ahead of us, an unattained goal. The relevance to modern need of what he believed and stood for becomes ever more apparent as powerful competing ideologies oppose it and, as for personal life, our timeless needs still find in him their abiding supply. This eternal factor in Christ and his gospel was present from the start. He appealed to profundities in human nature, which passing centuries and changing cultures do not affect. He did deal with problems presented by current Phariseism, legalism, nationalism, and even with special problems such as the Jewish system of divorce, but his solutions had the dimension of depth, so that they have carried over, their truth applicable to situations utterly different from first-century culture.

(These excerpts are printed through the courtesy of Harper and Brothers, the publishers of Dr. Fosdick's book. Students will find it a refreshingly revealing book about Jesus, one they will enjoy reading, and yet one which presents a picture of Jesus that makes him understandable in contemporary life.)

THIS LITANY places the major acts and teachings of Jesus in a unified, devotional framework. For its use, a quiet place should be sought where one can be physically relaxed and mentally alert. Sufficient time should be given for the imagination to recall the events in detail, for the meaning of the words of Jesus to be explored, and for the prayers to be amplified with one's own. Those who use it, day by day, may occasionally take a longer period to use the litany in its entirety. The value of the litany will be found when it is used repeatedly, until one knows it almost by heart; until the mind of Jesus becomes the pattern of thought and living; until one's life grows increasingly Christian.

O God, whose truth has grown vocal in the prophets; whose goodness has glistened in the saints; whose love has pulsed through the helpers of mankind:

Praise be unto thee for Jesus, in whom thy truth, thy goodness and thy love have pre-eminently shone forth.

Praise be unto thee for Jesus, whose life has revealed thy nature, and whose conduct has illumined thy will.

Praise be unto thee for Jesus, who has proved the divine possibilities of human nature.

I would see Jesus. I would recall the events of his life. I would hear his teachings anew.

O God, grant that as I accompany Jesus through his ministry, I may learn to accept his spirit as my companion and guide, through all the years of my life.

HIS FATHER'S WORK

Luke 2:41-52

Jesus, in his youth, came to know God as a father, and committed himself to do his father's work. In the menial and skillful tasks of the carpenter shop Jesus faithfully served God and grew in spiritual discernment.

O God, may I, too, find in my daily duties the opportunity to know and to serve thee. Create in me the desire to be busy with thy work.

CALLED TO A CAREER

Mark 1:9-11

Jesus left Nazareth and went to the Jordan, where the prophet John was arousing the people to a new religious fervor. As he was baptized, Jesus became aware of the call of his father, from private life to a new task.

O God, may my heart be sensitive to every breath of thy vocation; let no self-interest deafen me to thy purpose for my life, and no reluctance keep me from responding with my whole self to thy direction.

IN GOD'S WAY

Luke 4:1-13

Jesus went alone into the wilderness to consider his new task and to discover how he could do it in his father's way. He rejected the unworthy appeals of material prosperity, of spectacular display, of power and violence. Instead of adopting these methods which his people expected of a religious leader, Jesus became convinced that God's message should be given by the appeal of goodness and the power of love.

O God, make me aware that the ways of the world are often temptations which I must resist and which I can conquer if I do thy will of goodness and love. Teach me to do the best things in the best way.

A PROPHET'S TASK

Luke 4:16-24

Jesus, returning to Nazareth, accepted the mission of a

JOURNEY

A Litany on

Harold L.

prophet: to preach good news to the poor, to proclaim release to the captives, to set at liberty the bruised and to proclaim the acceptable year of the Lord.

O God, may I, who bear Jesus' name, share his purpose. May every spiritual enrichment be, for me, a commission to share and to serve. Grant me courage to start in my own community.

STRANGE FRIENDS

Mark 2:13-17

Jesus chose associates of oddly different kinds. He maintained fellowship with all sorts of people, with publicans and sinners, with Romans and Samaritans; but he seemed to prefer the poor and the dispossessed to the rich, the outcast to the popular, the weak to the strong, and the lost to the saved.

O God, may I feel the intimate ties of human brotherhood, the magnetism of men's needs. May I have Jesus' discerning eyes, his understanding heart, and his friendly hands.

FAITH HELPS

Mark 1:29-35

Jesus was sympathetic with the suffering as well as with the sinful. His confident affirmation of the goodness of God awakened in the sick a faith which contributed to the healing of their bodies and their minds.

O God, who never hast intended disease for any man, but whose will is for health of mind and body, may my complete trust in thee fit me to have health and strength and peace, and to awaken in others a like faith.

PURE RELIGION

Mark 2:18-28; 7:1-23

Jesus always pressed beyond the forms of religion to its reality and essence. He held that religious procedures should express and serve spiritual experience. Human welfare is of more concern than holy days, and inner purity than ceremonial cleansings.

O God, may the rituals of worship, the religious practices I observe, this litany I am now using, express and enhance the jubilant and liberating experience of knowing thee and of doing thy will.

HAPPY ARE THEY

Matthew 5:1-12

Jesus taught that true happiness comes to those who are poor in spirit, who hunger and thirst after righteousness; to the mourning, the meek and the merciful; to the pure in heart and the peace-loving.

O God, may I become the kind of person who prefers this kind of happiness. Teach me, above all other delights, to enjoy thee.

TRUE RIGHTEOUSNESS

Matthew 5:20-47

Jesus said that true righteousness comes not through servile

motives

INTO LIFE

the Life of Jesus

Bowman

obedience to law, but by uncompelled, inner integrity, by voluntary goodness, by spontaneous good will.

O God, whose moral perfection both humbles and thrills me, quicken in me that desire for righteousness and brotherly love, which will lift me above mere obedience, to true freedom and to the goodness thou seekest in man.

LOVE'S BETTER WAY

Matthew 5:38-48

Jesus, dwelling in a world which justified revenge and sanctioned violence, taught that men are to love and forgive their enemies, to overcome evil with good. Thus they live as sons of God.

O God, may I not only discern the power of love and the glory of forgiveness, but may I prove them by my life. Father, may I give evidence of my sonship, by redemptive good will.

FIRST THINGS FIRST

Matthew 6:19-34

Jesus used material things, but he was never enamored of them; he expected men to work for bread, clothing and shelter, but not to be unduly anxious about their possessions. Man is to seek first the reign of God in his life and in the world.

O God, free me from too great concern over things. May I be faithful in my material tasks but not troubled about them. May I have that spiritual wealth which cannot rust nor be stolen.

THE PRESENCE OF GOD

Luke 6:12, 13

Jesus frequently went into a quiet place apart, to pray. There he entered into communion with God, knowing him as a present, living spirit. There Jesus perceived the wise, good and loving steps ahead, which were God's will for him.

O God, in whom I live and move and have my being, may I learn and love to practice thy presence; keep my prayers from selfishness and formality; may my praying become more and more like Jesus' praying.

SPIRITUAL KINSHIP

Mark 3:31-35

Jesus revealed the heart of his own religious life when he said that whoever did the will of God was his kinsman, his brother, his sister, his mother. Herein lay the closest spiritual likeness.

O God, may I desire to do thy will. May I so clearly discern thy purpose for my life and so earnestly do it, that I shall become a brother of Jesus and a true child of thine.

OF UTMOST VALUE

Matthew 13:44-46

Jesus said that the Kingdom of God is like a pearl of such great value and price that, in order to possess it, a merchant sold all that he had.

O God, may I so desire thy reign in my life and in the world, that I shall subordinate to that end, all that I am and all that I have.

INSIGHT NOT ASTONISHMENT

Mark 8:11-13

Jesus, when skeptics demanded signs, refused to furnish such evidence, for he saw that this was a renewal of his old temptation to substitute the spectacular for the spiritual. Jesus wanted men to respond to him for no lesser reason than that they saw the truth of his message and desired to live by that truth.

O God, grant me insight to see the truth and courage to pursue it. As a free spirit, may I follow Jesus, not because of the authority of tradition or creed, but because he leads me to thee and to the truth.

LOSING AND SAVING

Mark 8:34-37; Luke 14:25-33

Jesus said that to be his disciple, one must deny himself and take up his own cross; he must lose his life, if he would save it; he must renounce himself and all that he has.

O God, enable me to understand these words and to make this utter commitment to thy will. Make clear to me that the thoroughgoing dedication to do thy will when I discover it, is the condition of that discovery.

ETERNAL LIFE

Luke 10:25-28

Jesus taught that to inherit eternal life, a man must fulfill two commandments: he must love God with all his heart, with all his soul, with all his strength and with all his mind; and he must love his neighbor as himself.

O God, beyond the familiarity of these words, lead me to the stupendous, thrilling splendor of their meaning. Daily may I undertake some adventure in their fulfillment.

MY NEIGHBOR

Luke 10:29-37

Jesus said that the neighbor one must love is any human being in need. A despised Samaritan who befriended a wounded traveler, Jesus said, was living the eternal life.

O God, increase my compassion, that it may be unimpeded by barriers of poverty or wealth, of class, color or faith. May I be a helpful friend, a loving brother, to every person.

SEEKING WHAT GOD SEEKS

Luke 11:1-13

Jesus said that in prayer, man should ask and it would be given; he should seek and he would find; he should knock and it would be opened. God is a gracious and generous father; man's prayers are effective when they express the disciplined desires of a loving son.

O God, may I ask what thou willest; may I seek what thou dost intend; may I knock at the door of thy desire; thus may my prayers be the channels of thy purpose.

THE VALUE OF A SOUL

Luke 15:1-32

Jesus chose a lost sheep, a lost coin and a lost son as symbols of the preciousness of a human soul to God, and of the concern of God that each soul fulfill its high destiny.

O God, save me from lostness. Teach me to find, and help me to fulfill, thine intent for me. Teach me the worth of every human soul; and may my love for those who have lost their way, restore them to thy redeeming fellowship.

HUMILITY GREATENS

Luke 10:21; Mark 9:33-37

Jesus taught that true wisdom is as teachable as a child, and that true greatness ministers as a servant.

O God, forgive me for my pride. Humble me, that, like an eager child, I may learn the truth; that, like a servant, I may minister to the needs of others.

FIDELITY AND COURAGE

Luke 9:51

Jesus steadfastly set his face to go to Jerusalem, well aware that those who had rejected his message would seek there to destroy him. To avoid that hazard would have been to betray the mission God had given him to fulfill: this Jesus could not do!

O God, may no risk, no sacrifice, involved in Christian discipleship turn me aside from the path of thy will—not even though a cross looms in the distance.

A TEMPORARY TRIUMPH

Mark 11:1-11

Jesus entered Jerusalem amid the praises of his disciples and the hosannas of the passover pilgrims. But it was an empty triumph, for the populace was fickle and its leaders were hostile to Jesus.

O God, may my loyalty to Jesus be no shallow adulation, no passing enthusiasm, but a devotion which is prepared to follow him with my whole heart through all of the years of my life.

A WORTHY SHRINE

Mark 11:15-19

Jesus, finding the temple desecrated by impious greed, drove out the traders. He insisted that the holy place should be not a den of robbers but a house of prayer.

O God, may the material, commercial and worldly affairs that occupy so large a part of my time and thought never obscure the fact that my life is designed as thy temple. Make my heart a place of prayer, where I am aware of thy presence.

LOVE AMID THE SHADOWS

Luke 22:14-27

Jesus, in the upper room, under the shadow of the treachery of his enemies and the desertion of his friends, sat with his disciples at a holy meal. Jesus shared with them his love, his joy, his peace, his faith, his courage. To the bread and the wine, he gave new meanings: they became symbols of his utter consecration to God in the last full measure of devotion.

O God, may the recollection of that last supper hallow, not only the sacrament, but every mealtime, and every compassionate ministry to those who hunger and thirst, in body or in soul.

THE BEQUEST OF DUTY

Mark 13:9-13

Jesus bequeathed to his disciples the task he had undertaken by God's design. He warned them of dangers and of death, but he assured them of the sustaining power of God.

O God, may I, who have a small share in the task which Jesus began, have strength adequate for every strain; as I press forward in thy work, may I find thy power transcendent over every defeat.

THE PERFECT PRAYER

Mark 14:32-36

Cry, the beloved country, for the unborn child that is the inheritor of our fear. Let him not love the earth too deeply. Let him not laugh too gladly when the water runs through his fingers, nor stand too silent when the setting sun makes red the veld with fire. Let him not be too moved when the birds of his land are singing, nor give too much of his heart to a mountain or a valley. For fear will rob him of all if he gives too much.

—Alan Paton in *Cry, the Beloved Country*

Jesus, in the Garden of Gethsemane, prayed: "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done."

O God, may this prayer of prayers be mine. Above the pressures of inner desire and of outer demand may there ever rise the dominant longing for the discovery and the doing of thy will in my life and in the world. Teach me that to do thy will is not submissively to accept things as they are, but ardently to strive for things as they should be.

THE WONDROUS CROSS

Mark 14:43-15:39

Jesus was condemned without a fair trial; he was scourged; he was crowned with thorns; he was spat upon; he was mocked; he was forced to carry the cross on which he was then nailed. Yet Jesus reviled not, nor departed from the holy, forgiving love which was his father's will.

O God, grant me to enter into the fellowship of Jesus' sufferings. Teach me the power of patient love to overcome the force of evil with goodness, the strength of invincible faith to transform defeat into triumph.

LOVE UNDER STRESS

Luke 23:34

Jesus, on the cross, prayed for the forgiveness of his torturers.

O God, teach me this difficult lesson of boundless forgiveness. Only as I forgive, dare I seek thy pardon for my sins.

UNFORSAKEN

Mark 15:34

Jesus cried, "My God! My God! Why hast thou forsaken me?" Jesus took to his father the mystery of suffering.

O God, when I feel bereft and bewildered, when the shadows of dismay and failure sweep over me, may I still, with Jesus, cry out to thee, and find that although my questions are not answered, my soul is unforsaken.

OUT OF THE NIGHT

Luke 23:46

Jesus' last words on the cross were: "Father, into thy hands I commend my spirit."

O God, may I recall that these words of Jesus on the cross were the epitome of the daily, hourly commitment of his entire life. At this moment, as I quietly wait before thee, I make a similar consecration. Into thy hands I commend my life. As I bow before the cross, may my ambitious self, my proud ego, be crucified. I give myself wholly into thy control. May I so live with thee, O God, that death shall be but a portal to freer life and to closer association with thee.

THE ETERNAL CONTEMPORARY

Galatians 2:20

Jesus was undefeated by death—this was the Easter conviction which empowered his disciples. Jesus entered the eternal fellowship of his father, who had guided him through the years, and who, by Jesus' spirit, has guided mankind through the centuries.

O God, may Jesus' spirit dwell in me; that it may be no longer I that live but he that liveth in me.

Testament of Faith

by Emil Brunner

As Interpreted by
J. ROBERT NELSON

SINCERE CHRISTIANS today are increasingly perplexed by the apparent difficulty of finding a faith which without forfeiting either one, comprehends both the essential doctrines of the New Testament and the valid scientific ideas of our time. Can a Christian be orthodox in his theology without shutting his eyes to modern knowledge? Conversely, can he include in his thought the findings of scientific method without diluting or surrendering the major elements of belief upon which the Christian faith rests? Because Emil Brunner, the Swiss theologian, has succeeded in maintaining an affirmative answer to these questions, his theological teaching is considered especially relevant and dependable.

Honest, thoughtful men are seeking the truth, whether they are philosophers, scientists or theologians; and the results of their search are passed on to the general public which has less interest or time for such a full-time pursuit. Those who search scientifically in the sphere of material things have a certain faith that they can know the truth. Likewise those who find their data in the mental and spiritual realm have faith that truth is accessible, else knowledge would be impossible. With the Christian, however, faith reaches its maximum degree, because he believes that he can reach toward the ultimate truth which is God's word.

The whole Bible is the primary source of knowledge for the Christian, Brunner asserts, but the written Bible itself is not God's word. The word is Jesus Christ himself, in whom God has shown himself to men most clearly, and of whom the written word of the Bible speaks. The Old Testament is the anticipation of this revelation in Christ; the New Testament is the witness to it as an accomplished historical fact. The Bible is thus authoritative because, and to the extent which, it testifies to Jesus Christ as God's human manifestation. A real Christian does not believe "in" the Bible, therefore, but in the person of Christ, to whom the Bible bears witness. Slavish adulation of the written text hinders a genuine understanding of the gospel of Christ. We should believe what the Bible says, not what it is, insists Brunner.

In the Bible we first meet God as the Lord of creation. In a manner which is mysterious beyond our comprehension, God "called" the world into being. Though distinctly separate from the world he made, and from the sphere of time in which the world exists, God placed his stamp on creation in the personality of man, giving man his "image." This does not mean, as many suppose, that man is a fragment of God, a creature bearing the seed of divinity which, by the natural process of development of poten-

Heinrich Emil Brunner is one of the world's great religious thinkers. He is professor of theology at the University of Zurich, Switzerland. Among his books are The Mediator, Man in Revolt, The Divine Imperative, Justice and the Social Order, The Divine-Human Encounter and Revelation and Reason. His latest book is Christianity and Civilization, the Gifford Lectures.

tialities, can grow into the very likeness of God. Such a view was popular in ancient Greece and has wide currency today. But on the contrary, the qualitative difference between man and his creator is absolute and unalterable (an observation of Kierkegaard's which is very influential in the thought of Brunner). The obvious sign of this distinction is man's inclination to revolt against God, to assert his own temporal and selfish will rather than obey God's. This is the essence of sin, by which man repudiates God's power and rejects his love. It is the pervasively tragic fact of human existence which no one can justifiably deny.

BUT God has shown his intention to rescue mankind from sin, to reconcile his arrogant, faithless creatures unto himself, so that men may at last recognize their primary responsibility in life, which is to live by God's will alone.

The action God took to accomplish this rescue was the Incarnation of his son. Brunner emphasizes repeatedly the centrality of Jesus Christ, the uniqueness of his person, the radical and almost forbidding truth of his teaching, the reality and effectiveness of his death and resurrection. This is not a new note in Christian theology, to be sure. It is the oldest fact of Christian faith, the substance and content of apostolic preaching. Yet it has been so neglected or concealed in modern theology that its strong re-emphasis now seems almost like an invocation. If the name "Christian" is to have any real meaning, apart from a kind of sociological usage, Brunner maintains that its application must be limited to those who believe the New Testament witness to the act of Incarnation and live in constant faith that the divine love (*agape*) known in Jesus Christ, is the only sufficient basis for life.

Throughout his theology Brunner follows closely the interpretation of Christ's nature and work which St. Paul presents in his letters. And though not a Lutheran, but Swiss Reformed, he considers Luther's rediscovery of the basic principle of



This photograph of Emil Brunner was taken by Robert Nelson in Switzerland.

"justification by faith alone" as the most momentous service rendered to Christianity since the apostolic times. Why is this? Because good works, no matter how loving, merciful and selfless, when regarded as the adequate fulfillment of man's responsibility and the way of salvation, invariably lead to a religion of legal morality. And legalism, for Brunner as for Paul, spells death to the gospel of divine grace. If goodness, that is, man's kind of goodness, were sufficient to save humanity from sin and damnation, there would scarcely have been either need or occasion for Jesus Christ. The Hebrew prophets, Plato and Socrates would have sufficed. When God himself appeared among men as the son, was persecuted by leaders of the highest form of religion known and condemned under the highest form of law, only then did those who knew of the shameful crucifixion and the wondrous resurrection perceive the shallowness of human morality and the incomprehensible depth of God's love.

Eternally speaking, there is only one means and there is only one end; the means and the end are one and the same thing. There is only one end: the genuine good; and only one means: this is to be willing only to use those means which are genuinely good—but the genuine good is precisely the end. In time and on earth, one distinguishes between the two and considers that the end is more important than the means. One thinks that the end is the main thing and demands of one who is striving that he reach the end. He need not be so particular about the means. Yet this is not so, and to gain an end in this fashion is an unholy act of impatience. Reaching the goal is like hitting the mark with his shot; but using the means is taking the aim. And certainly the aim is a more reliable indication of the marksman's goal than the spot where the shot strikes. For it is possible for a shot to hit the mark by accident. The marksman may also be blameless if the shell does not go off. But no irregularities of the aim are permissible.

—Soren Kierkegaard in *Purity of Heart*

ALONG with his countryman Karl Barth, Reinhold Niebuhr and others, Brunner has been popularly classified as a "neo-orthodox" theologian. This does not mean that his theology is identical with either Barth's or Niebuhr's, for important differences do exist. It implies rather, that he, like the others, has tried to teach the orthodox faith of the New Testament. What men consider "new" is the broadness of knowledge and attitude in which he has framed this faith. He accepts with willingness most of the findings of critical biblical scholars who separate the earliest authentic words of the Bible from legends, ecclesiastical interpolations and later accretions to the text. He does not quarrel with honest physicists, geologists or other scientists whose discoveries substantiate rather than disprove the divine creatorship of the world. He does not consider current naturalistic, skeptical philosophy dangerous in itself, for he is convinced that it can be refuted by its own canons; but he fully perceives the threat of such philosophy to the faith of Christians whose minds are credulous and unsophisticated. Above all, Brunner will not stand to see the Christian faith cloistered away from the business of civilization. He is a staunch spokesman for social justice in a world which, he observes, is suffering more and more tyranny because of the depersonalization of man and the drastic upsetting of the "orders" of life, which God made inherent in human society.

An active, world-minded churchman, a persuasive preacher and lucid teacher, a prolific writer and recipient of much acclaim, but still a humble and friendly man, Emil Brunner is himself an exemplary follower of the faith his theology describes.

A good, brief outline of Brunner's thought may be found in his book, Our Faith, published by Scribner's. A more comprehensive volume is The Mediator. And for his application of theology to ethical living, The Divine Imperative is an exceptionally valuable work.

So, We're Happy?

Or are we? asks a student who looks at her life and finds that it needs purpose and direction.

DOROTHY
TERRELL

How many times have I stopped in the midst of all my dillydallying to ask myself what on earth I, of all people, am doing at college? How many times have I looked at the great people in the world and wished that I were something like them? I shudder to think of the incomprehensible figure! I'm not like anyone, I'm no one in particular, in fact, I'd go so far as to say I'm next to nothing. I have done nothing, seen nothing, and been nowhere. I feel desperately negative and inadequate in everything I do. I wonder, at times, why God stopped in the midst of all the important things he had to do to create me, when I have done nothing to deserve either his time or efforts.

Every once in a while, I take a good look around me; you know, it's amazing what you can discover! I see beautiful paintings, but I cannot paint them; I read flowing poetry but cannot write it; I hear ethereal music but cannot create or play it. My appreciation for these things is profound, but it is purely emotional, not, in any real sense, intellectual. I am good for absolutely nothing, except maybe for taking up a little space here and there. I merely "exist," for one can hardly call my existence "living."

My deepest desire is to be remembered; remembered as one who has accomplished something, as one who has contributed something good to his fellow man. I want to leave a part of my being behind for others to know. I want to leave a little of my life, of my character, a small portion of my equally small bit of knowledge.

Instead, from today's outlook, the epitaph on my grave will merely read: "John Doe, Human." Sounds horribly cold and hollow, doesn't it? That's the trouble with this generation; we're thick-surfaced and hollow, there's not enough below the surface.

What does one do in a situation like this? What does anyone do? Forget about it? Start over with a clean slate and a new bill of goods? Change his personality and character, judgment and attitudes? No, it isn't that simple. If it were, the world would be full of reformed souls of all sorts. We are "obliged" to stay within ourselves. Slowly, but surely, we stuff knowledge of various sorts into our lazy minds and become filled, momentarily, with an "all-fired" ambition to do good. We see success, fame and fortune just around the next corner. But the road is longer than it appears; the surface is smooth, the distance great and bewildering. We become too involved in lesser things, figure it isn't worth the effort and quit. We find we are "suckers," and to make up for "wasted" time, we return again to our lazy methods.

So what? What do we care? We're alive, healthy and comparatively happy. What more would the average person want? We're just like everyone else; we're content with what we are, which, in my estimation, is nothing, for that's what I am. We're content to slide along the way we always have, just getting by and that's all. So, we're happy.

Well, I'm not. I'm not going to be content with the everyday things! I'm going to stick with my "all-fired" ambition and work it into something which will become a reality instead of a big pipe dream! I'm going to look at paintings, listen to music and make it a point to know why I like them. I'm going to discover the inner meanings and the outer values. I'm going to sift out all the information I can; I'll live every moment of my life to its fullest extent. I refuse to be one of the mass; I refuse to be swept into the daily routines of so many average Americans. People will remember me for what I actually am, not for what I wanted to be or dreamed of being. I'm going to prove to the God who created me that the time was not wasted.

I realize I have a long way to go, but out of the nothingness that is my life today, I hope to find something that will make it full and rich, something to make it secure and remembered. My future may not be one of greatness and fame, but it will be one of deepest satisfaction.

... this oversimplified personal statement of faith was that of a man dissecting a piece of cold liver to see whether or not it was really liver. By that I mean Mr. Heard's explanation of his faith lacks all pretense of warmth, of human affection, of love. That is why I would like to know what in his past has created this coldness—if not bitterness—towards anything that might be described as: that substance one sees in the face of a sleeping baby.

I cannot conceive of the prehistoric man pushing himself towards supremacy over his fellow animals because he "dared to hang on to the sensitiveness and awareness." Man reached his role of sovereign over the other living things of this planet not only through his own planning, as Mr. Heard would suggest, but also through a combination of the accidental and God's planning. That man might lose this role through lack of sensitiveness and awareness is entirely possible.

I cannot reject, as the author does, the influence of blind struggling as well. I would rather say it was a mixture of both, the percentages varying at different times in historic and prehistoric times.

It is the wise man, or society, who makes of the accidents of history steppingstones for progress.

Are statistics the only way the author can create a faith? Has he not read the biographies and autobiographies of great people who testify to such an extra-sensory communication; has he not felt it within himself; has he not discovered it in the sacred writings of his four great religions?

The author does come to the conclusion that for him there is a god, and as long as his faith, no matter how analytical and statistical, will answer for him the problems of life that he must face and gives him a purpose for living, then I say let him alone for he has found something that too many are still seeking; even though for me (and I suspect others) it would be most unpalatable.

His emphasis on a "creative choice" leads me to believe that he exalts mankind's ability above its actual station in reality. Also I feel that he does not recognize a real need of God in his life. By this I mean that he does not feel a sense of dependency on mankind's part upon God.

... it fails to emphasize the importance of Jesus. ... Nature, to be sure, offers concrete evidence for God's existence; but, the Carpenter of Nazareth is the best revelation of God known to mankind. An understanding of Jesus' life will be of inestimable value in guiding man's reason to "the choice of the nobler hypothesis."

... It seems to me that there are degrees of individuality, and that no man

The student editorial board of *motive* issues a broad-side on a statement of faith.

ever ceases to be an imitator, a member of the larger society. The one possible exception is the creative genius, but he only in certain fields. In other words, there is self-determinism only in rare cases and then only in a limited field.

... That man made the successful response would seem to me accidental. That other life at the same stage did not have the sensitive potential I doubt very much.

... if these five moral laws are broken society goes to pieces. They are broken constantly and have been for centuries. One might almost say that where life has existed so have these abuses of moral law... society is a hard thing to kill.

... the actual nature of God is not made entirely clear by the reasons for believing in a God.

Man's freedom of choice gives evidence that God is desirous of creating a fellowship of kindred spirits. Man's desire to enter into it must be so great it causes him to alter his attitude toward life of his own free will. Thus only can man enjoy the fellowship of God.

It begins in rational observation, but it ends in a soaring faith.

The choices of men have often been so far from creative that the view of man as being chosen as well as choosing seems more in line with the facts. This view of man as partially dependent on God when used to judge the "system of mind training," if I understand the term, leaves a great deal to be supplied for a force which can change conduct, character and consciousness. I don't see that premises which, for me anyway, take for granted the action of God can be used to prove the existence of God. Furthermore, the freedom of man within society, of which Gerald Heard writes, is limited by both environment and heredity.

1. The author seems to be trying to prove, by scientific methods, the existence and nature of God and by so doing he himself seems to doubt his existence. 2. Others did not like Heard's dismissal of Darwinism. Our ancestry cannot be completely ignored. We are born with certain limitations. 3. Many could not give

HEARD OR LIND

LAST MONTH *motive* had the privilege of printing a statement especially written for us by Gerald Heard. Mr. Heard, the British interpreter of science, has received loud acclaim in this country as a scientist, lecturer, author and religious thinker.

Because of the nature of Mr. Heard's contribution, it was immediately our desire that the article get special attention from *motive* readers. We knew that the statement would be provocative and would attract the attention of people everywhere who are looking for a vivid, guiding faith relevant to all that the middle of the twentieth century can mean to living. Therefore we had the printer run off prepublication copies of the state-

GERALD HEARD'S STATEMENT

THE CHOICE OF THE nobler hypothesis to be the best definition of faith in three ranges of our experience—the inner in us and of our consciousness. The largest and most meaningful construction studied objectively shows that it is not a comprehensible muddle. That we are by the fact of the law of high numbers. The fact that we find our way about in statistical probability shows that whereas there is no reason that the individual as he feels he is—free. I believe the shown to be a force that advances no creative choice. Man has come to rely on to the sensitiveness and awareness

I believe that our mind goes beyond ourselves imprisoned in separateness. No study (and one should) the mass of Duke, Gardner Murphy of City University have published, can deny that take place, and that it shows that we are to space and time, as is our surface of lawful freedom, are vitalized by a and have a consciousness that links faith, the foundation of a natural the studying history we see the emergence murder, theft, sex looseness, perjury laws are broken society goes to pieces torical theology. Finally from the system can extract a system of mind training change successively conduct, character

Such evidence leads me to deduce that faith so arrived at gives me a reason for its intentional.

HEARD FAITH

ment and we sent them to the members of our student editorial board. They circulated the copy and got good, honest reactions from the better-thinking students on their campuses.

We feel these replies can help the readers of *Motive* in the understanding of Mr. Heard's statement. We are printing them here in a sort of corporate letter reaction with another run of Mr. Heard's Testament of Faith, just in case you would like to read that again. The names of the various students do not appear here; so that the letter as it stands might be seen as a contemporary running report of student thinking, with Heard as the thought.

TESTAMENT OF FAITH

... (W. R. Inge's phrase) seems to Faith to me is deduction from the nature of our environment, of the life from these deductions we make the environment. I believe our environment when either an iron mechanism nor an inner world of lawful freedom is shown and the freedom of low numbers. This world by the principle of statistics are laws governing mass numbers would not consider himself to be— in us when we study evolution is through blind struggle but through because his stock dared to hang

the ego limit in which we feel our- one who has taken the trouble to statistical evidence which Drs. Rhine, New York, and Soal of London extrasensory communication does part of a consciousness not subject nality. If then we live in a world that advances by creative choice with others, we have a basis for y. We have a case to go on. Next five natural moral laws (against brooding resentments). If these we have then the basis of an his- of the four great religions we can extract a method that can consciousness.

fact that God exists and such a ing and for attempting a life that

For more comments on last month's feature see the letters column at the back of this issue.

a fair comment because they are not familiar with the statistics of Drs. Rhine, Murphy and Soal and they felt that this knowledge was a necessary prerequisite for an honest discussion of Heard's article. 4. Many commented favorably on the author's reference to man having come to the top because his stock dared to hang on to the sensitiveness and awareness. 5. Others would like to agree with Mr. Heard on the fact that he sees no reason why the individual should not consider himself to be—as he feels he is—free. However, some modified their comments by saying that it is impossible to be absolutely free.

... has misplaced faith and given a description of religion rather than faith. ... The religio-scientist begins with a faith in the operative laws of God and his universe, then we objectively investigate experience of emotion and intellect until we can catalogue the social and moral laws necessary to life.

... The time has come to make a distinction between the concept of a capricious god who sets aside the natural laws of the universe in order to do his will and the concept of an orderly universe which is not merely mechanistic and materialistic but admits the possibility of the power of mind—perhaps even a spiritual power available to the mind if the mind does but meet the requirements to receive it. Perhaps this would be the true prayer. The natural laws are still there, it is the mind which is meeting the conditions more fully just as the radio must meet certain requirements of electrical balance before it is capable of interpreting the signal with which it is constantly being bombarded.

To the student who has rebelled against accepting the theology of organized religion as he knows it, but would rather draw his conclusions from the things he sees and believes to be the "truth" about the universe and man, Mr. Heard has provided a method (although not clearly outlined) which opens new vistas of insight into the realm of the spiritual and its integration with the more apparent physical world. This method of arriving at a faith is more highly satisfy-

ing to the modern student trained in scientific thinking than is acceptance of an outmoded, nonapplicable theology carried over by organized religion from past societal situations.

... questioned the existence of natural moral law, and of evolution through creative choice, as well as the acceptance of the rather inconclusive evidence on extra-sensory perception.

... not so much a statement of faith as a basis for belief. It is a foundation for faith built out of reason by a man who feels he must have scientific proof for belief in God.

... it lacks simplicity and the personal touch to be widely comprehended. Moreover it will not be all-embracing to the fundamentalist when he recalls the scriptural text from the eleventh chapter of Hebrews, "Now faith is the substance of things hoped for, the evidence of things not seen."

... there are serious difficulties in his interpretation of experience, his methodology is quite sound.

Why bring in a theological question when the essence of the article was for a way of life, which, logically speaking, does not require a belief in a God?

We clearly operate under laws of time and space (it would be impossible to think without them). Yet it does seem that we occasionally do transcend these categories. How do we get these two aspects together? In short, what is consciousness? If the human mind is considered a part of the universal mind, or God, then too, many difficulties arise.

In the personality of Jesus Christ I think we have a unique fact. No other religion (and I dislike that phrase for it is so often associated with dogmatism) centers about a concrete person through whom man is so supremely directed toward God. This is an emphasis upon the Christ of experience, a spiritual fellowship, available and discovered for nineteen and a half centuries now. Study and commitment to him issue in greater values for both the individual (by way of psychological balance as well as a deepening religious consciousness) and society (by way of present and eternal concern).

... stress the fact that our deeper faith is present when we are willing to be individualists, not just go with the "numbers." This is something that many of us need to learn.

... "that God exists" didn't logically follow from the preceding assumptions.

... it wasn't original since it states that which is felt by students of history, "the realization of a God because of the

scheme of things, the cycles of history and how man manages to clip along at his own pace inventing gunpowder and poison gases and atomic bombs and setting their individual generations into minor panics of fatalism. However, man learned to live with gunpowder and poison gases; because his scope of comprehension pertaining to science has broadened, he will learn to live with the atomic 'danger.' So the cycle continues and God takes care of everything as he has, and a man has faith that he will continue to. Man will continue to look at statistics and the laws of averages and ratios to civilization and thereby prove or rationalize his faith."

Mr. Heard's "evidence" is indeed outstanding in the currently popular field of religious rationalization (as rationalization is psychologically defined) and in this he has succeeded (except perhaps in his "five natural moral laws" when he claims society goes to pieces if these are broken. I have been under the seemingly naive impression that they have been broken in the past, are now being broken, and as his statistics will indicate, they will tomorrow, too). Mr. Heard might well qualify as narrator on a "Sermons from Science" sideshow.

... lack of clarity and deductions on the basis of assumptions. The latter applies particularly to his reference to the "mass of statistical evidence." Too, several students said it was not new or provocative to them.

... it looks as if "God is being drawn in by the heels." I would like to see a more thorough treatment of the evidence that God exists.

... the individual is free under the principle of statistical probability, the norm for the mass is fixed. Although the individual "can change successively conduct, character and consciousness," the hope of enough individuals changing so as to change the overall character of mankind is beyond grasp, or even hope. And in the matter of evolution being creative choice—whose choice? And is the extra-sensory communication evidenced with dice and cards supposed to represent God communicating with us?

Faith is a metaphysical term which cannot be truly measured by or compared to concrete experiences. The true measure of faith in God is in the metaphysical, if there is a true measure by man. Faith in the statement is pragmatic in nature.

I cannot see where one will have a life that is "intentional," without a faith that does not have a place in its statement for the metaphysical.

Though God cannot be rationally or absolutely empirically demonstrated, indeed a faith in him is a reasonable hypoth-

esis which can be empirically verified. In such a day as ours, this approach is the most attractive to the questing mind. This empirical theology has a great task and challenge before it, for to understand the "withinness" of God is far more challenging to the modern mind than to explore his "withoutness" about which we know as little.

Belief in God is something that must always, in the individual, be a matter of faith—meaning a nonlogical belief. This faith can and is buttressed by many facts and experiences, but nevertheless, there is no logical proof of God's existence. This statement (Heard's) of belief is valuable in as much as it reveals the reasons that have led Heard to take the final jump to actual belief in God. His reasons are not such as could have universal acceptance; in fact, I, for one, would condemn the extrapolation of the mathematical theory of statistics from subatomic phenomena, where it has been proved to apply to human behavior, where it is entirely without foundation. The chain of thought stops short of what the Christian believes, and to me presents a rather agnostic view of divinity. Heard shows to his own satisfaction that God exists but one then asks, How am I connected with this featureless being? To me this God would not give a purpose to life.

He builds a good case for atheism, then swings around in the last paragraph.

... what is natural about his five moral laws after defining them? Take sexual looseness for instance. This so-called lack of looseness which we should esteem has to be taught to the child and if it is not taught, the child will not learn any such system. And then, on top of this, one must consider that there

are other cultures whose attitudes are entirely different, where "hospitality" is practiced for instance, and whose society has hardly gone to pieces. That is, of course, unless one defines all cultures that do not have our selfsame mores as having at least gone to pieces morally. I would further criticize this particular passage on a basis that is very biased, i.e., one has a philosophic right to maintain either of the following positions.

... the valid or valuable system of ethics is not to be based upon the act, but upon its consequences in so far as the individual is able to determine them.

In spite of the traditional mind-body split, an empirical approach dictates the inseparability of these two (mind-body) phases of human life. The historic emergence of "five natural moral laws" is rightly a subhead under evolution in general. The historic development of these laws as well as the development of the species reflects a struggle to attain ideals that exist in mind. Needless to say, neither moral nor physical perfection has been attained according to our idea of perfection. None the less the movement toward these ideals, which themselves move on, shows the effect of mind on the material, objective world.

... if these five moral laws are violated (as they daily are) nothing happens to society that has not in some degree already happened to it. If these laws are abandoned, the present society "goes to pieces." Whether it goes to pieces for good or ill depends on the direction in which our moral ideals change, and change they surely must.

He seems to be trying to be a "citizen of the universe," and if that gives him a positive direction, fine.

As we have been reading these letters on Gerald Heard's statement of faith, a postman delivered a small package to us. We opened it expectantly, for it was bookish. And here before us was a little volume called *Prayers and Meditations*, a monthly cycle arranged for daily use, edited by Gerald Heard. Here are the results of group religious life that give depth and sincerity to the "imprints" of a common search by a number of people. The headings—the great connotative words of religion—are thirty-two in number. Under each head there are prayers and meditations. This is a new kind of devotional book. It is the kind one would expect from the experience and character of a man like Gerald Heard. On the jacket of the little book published

by Harper and Brothers (\$2) is this statement about Mr. Heard: "anthropologist, interpreter of science, lecturer and mystery story writer" (under a pseudonym he has been one of the top-flight people in this field), he is also the author of *A Preface to Prayer*, *Dialogue in the Desert*, *The Gospel According to Gamaliel*, *The Creed of Christ*, *The Code of Christ*, *Training for the Life of the Spirit*, *The Eternal Gospel*, *Man the Master*, *Is God Evident?* *The Perennial Philosophy*, *Pain*, *Sex and Time* and many other earlier books. In our Letters column we have put some other reactions to the statement of faith. Better take another look at it, and then get *Prayers and Meditations* and find out why Gerald Heard has arrived at his faith.

motive

Does Religion Make a Difference

in the attitudes and living of students on the campus?
Opinions of faculty members.

An Opinion by a Professor of Art

VERNON BOBBITT

A definition of terms is necessary before we can discuss the effectiveness of the religious student in the field of art.

I believe in the basic, sometimes latent, goodness of every individual. Since I believe this, all students, for me, have the capacity for goodness and, therefore, a capacity to be religious. The capacity for goodness and for being religious is only evident through the achievement of good works. Therefore, every student is religious in proportion to the amount of his good works.

There can be no distinction, then, between those who have and those who have not, the religious and the irreligious, if we are to believe in the will of God and the brotherhood of man as revealed by Christ. This is faith.

I believe that every individual, like nature, is endowed with the capacity for growth and, if he is to justify his exist-

ence, must allow and encourage that growth as long as he lives as part of his religious experience. Therefore, the religious student, it may be said, is one who grows in all aspects of his living: the emotional, the intellectual, the physical, the spiritual, the aesthetic.

Assuming this growth, these, then, are the signs of distinction of an art student who is religious: an awareness of the nature of our times; the vision to see the human needs of our times; the courage to act in order that these needs may be realized; the faith to believe that human life is an expanding, God-motivated, growing experience in which we all have a necessary and enjoyable part; the ability to relate life aesthetically with environment; the curiosity and strength to search unceasingly for the highest expression of the structure of nature and beauty.

With this philosophy it is impossible to weigh exactly the effectiveness of the art student. It would seem, however, that the degree of awareness, the capacity for perception of the significant, and the amount of energy of the serious art student, as compared with the lethargic or superficial student, are keeping pace with a spiralling civilization that goes forward and upward.

Students today, as in all periods of history, may not be completely aware of the social forces at work in our world, but they are realistic about their position in society; they show a sportsmanship and optimism in spite of wars and depressions, and an eagerness for truth and knowledge in an age of scientific materialism which, I am certain, does and will, in the field of art at least, produce significant work, creative living and a better world.

An Opinion by a Professor of Journalism

ROLAND WOLSELEY

I have found that the religious student who is broad and liberal in his religious concepts is likely to be serious, diligent and thoughtful. This is not to say that the only serious, diligent and thoughtful members of my classes are those with religious motivation. But the student who takes liberal religion seriously tends, in my experience as a journalism teacher, to believe that earnestness in his work is part of his religious obligation while at college.

Such an attitude is not, after all, especially strange. Usually it is the serious student who is the religious student. Seriousness and religion go hand in hand, sometimes too easily. Conscientiousness and concern for others have never been exactly strangers.

But note that it is the broadly religious student, as *motive* itself defines him, and not the bigoted and narrow religionist

who generally does well. For the narrowly religious student seems to be concerned about himself rather than about the commonweal. He interprets religion very largely in terms of certain types of personal conduct. Religiously narrow-minded students, I have found, frequently are superficial in their thinking and, consequently, in their journalistic work. They are easily satisfied; their standards are not high. I would rather have in my classes agnostics or atheists who have high standards of workmanship than believers who think of religion in terms of narrow creeds and warped values.

As far as I can remember, authoritarianism in religion has not been a factor. Some of the most dependable, competent and inquiring minds in my classes have been from authoritarian religious groups. The liberal spirit flourishes sometimes despite restraints and sometimes because of

them. On the other hand, I rarely have had a religious student from one of the generally labeled liberal churches who was not superior. Because these are fewer in number there may be less chance of meeting indifferent students from liberal groups.

Just as women are the most diligent among the lay members of many denominations, women students of religious inclinations usually are more numerous than men and more devoted as learners. This may come about because, by and large, women in my classes have demonstrated more of the virtues that teachers prize: dependability, neatness in their work, promptness, conscientiousness, honesty, attention to detail and imagination.

For example, in studying the social implications of the press it is the religious student, liberal in view, who is quick to see the need for greater responsibility on

the part of editors and publishers. And it is the woman journalism student of religious sensitivity who tends to battle vigorously for social improvement in the press.

My impression is that the religious student, including the liberal, finds it easier to live up to his religion in his studies than in his wider social relationships. Were this not so we would find more religiously motivated students at-

tacking campus discriminations of various types, exerting leadership for educational improvements, and combatting the faults inherent in the campus social system.

Nevertheless, in my own experience, I have found that progressive social movements on campus always have had some religious students supporting them. In certain areas, such as conscientious objection to war, it is the religious students who have exhibited strong leadership. But

in the main, the far-sighted social movements on the campuses I know best are led not only by the students who have given thought to the future of society as well as the individual, as the religious student must do to earn that name, but also just as vigorously if not more so by students who insist that the church has failed in its mission of leadership, has been timid and cautious and has played safe.

An Opinion by a Professor of Economics

HAROLD W. GUEST

The typical beginning student of economics views his subject from a vocational point of view so that it includes a lot of professorial nonsense and mysticism about basic principles and social issues. He likes the emphasis on materialistic and financial elements and encounters no difficulty in comprehending the traditional view that self-interest is the basic motivating force in economic society. He often looks blank (or goes to sleep) when the discussion turns to the clash between the individual pursuit of profit and the social needs, or to consideration of the scientific attitude and scientific methods in the study of economic problems.

In a field of study of this sort, one would expect a distinction between those who have diligently cultivated a Christian outlook on life and those who have ignored the church, or at best have merely taken it for granted. On the whole, this tends to be true. The Christian student seems to be able to grasp more quick-

ly the points where social values and human needs are involved. But to many of the others these are only so much nonsense. They are too concerned with their own personal affairs and desires to spend much time upon the difficult problems of national and world economies.

But the student who is religiously inclined also has his serious problems in studying economics. Because he has cultivated attitudes of sympathy and unselfishness, he often lacks what William James has called "tough-mindedness" in dealing with the subject matter of economics. Sometimes his head is so far in the clouds that he is blind to what is going on at his feet. He is prone to substitute moral indignation for objective analysis. He is quick to condemn what he regards as evil without taking the trouble to try to understand it. Not infrequently, he is also quick to embrace what seem like easy solutions and to go racing after all sorts of "lo here, lo there" movements which

are supposed to cure the ills of the world. He is apt to have a set of slogans and symbols which conveniently eliminate the necessity of thinking about a problem.

The better students who take advanced work in economics are likely to have overcome these faults to some degree. (Or have they only learned the wisdom of expressing themselves with less vehemence?) Those who have no religious interests, or only a conventional interest, must acquire the broader outlook if they are to understand what economics is all about. Those who do have a deep concern for Christian faith and practice come to realize that intellectual honesty and persistent effort to uncover all the pertinent data concerning a given problem are indispensable to the competent student of economics. It does not always happen this way, of course. To claim it did would be to substitute professorial wishful thinking for the facing of the hard facts.

An Opinion by a Professor of Drama

R. C. HUNTER

Through nearly thirty years of contact with students on the campus and in the classrooms of a church-related college, I have come to believe that any meaningful answer to the question of difference in quality of and general attitude and basic character between the religiously motivated student and the one who is not depends upon one's definition of "the religiously motivated student." If by this designation is meant the students who are most prominently identified with campus religious organizations or who are most regular in their church attendance, I should be unwilling to affirm that as a class they are the really superior students. I should not, however, wish to be misunderstood here. A great many individuals in this group do qualify and some will be our great church leaders of tomorrow. But there are too many who are content with work that is considerably below their best, and there are others whose best is considerably below what is required for

any type of professional Christian service. Usually these latter are students who have very good intentions but who have been badly advised or who claim to have received some sort of mystic "call" to Christian service to which they have not the capacity to respond significantly. Unfortunately, also, there are a few who are content to let the forms of religious observance cover a shallow and essentially dishonest and hypocritical life.

If, on the other hand, "the religiously motivated student" is the one who cares most to live deeply and richly, to draw out his own powers and capacities to their uttermost, and ultimately to use them in service to his fellow men, it is certain that students who fall into this category are those whose attitude toward their college work is the best, who can be depended upon to do the highest quality of work of which they are capable, and whose personal integrity is unquestioned. Naturally, among these students there

are wide variations in native ability but they can be depended upon to make the best use of whatever capacities they have. The number of students who belong in this classification is greater than is sometimes supposed. Many of them, I suspect, would shy away from any overt identification with a "religiously motivated" group because they are revolted by shams and shibboleths that parade as religion, and are too deeply concerned with their own serious questing for spiritual and religious reality to claim to be of the elect who have arrived at a comfortable certainty.

It has been a source of great satisfaction to me that, for the most part, it is from this group that our most dependable actors and theater technicians are drawn. Those who are caught momentarily by the false glamour of the stage or who are pushed into "an activity" by an overzealous fraternity soon fall by the wayside. But those who find in theater

work a challenge to their best powers and a corresponding reward in cultural and aesthetic satisfaction remain with us. In giving ungrudgingly of themselves they are refining their sensibilities and widening their powers for many types of creative leadership in the years ahead.

Lest it be assumed, however, that I see no weaknesses in this group, I hasten to add that there are certain deficiencies which many of them should seek to overcome. Let me list them briefly. (1) Even among superior students there is often a lack of information and consequent lack

of conviction regarding vital national and international issues which should concern us all, and in the intelligent resolution of which their informed leadership is important. They are "too busy" with their studies to read the daily papers or the current magazines or to listen to discussions on the radio or the public platform. (2) They have not always learned how to organize their time so that they can get the best results without unduly exhausting themselves nervously or undermining their health. If they are capable in many fields, as many of them

are, they will need to learn when to say "no." (3) Many, too, need to be more objective, to take themselves less seriously, to cultivate a sense of humor and other salutary means of emotional release. (4) Finally, and as a corollary to the suggestion just made, they need to resist continued discouragement and to work patiently for the realization of their cherished objectives in the full knowledge that many will never be reached but that the quest, nevertheless, is eminently worth while.

An Opinion by a Professor of Sociology

JOHN MILTON YINGER

There are, I believe, four quite easily distinguished attitudes toward religion to be found on most campuses. One group of students, often a fairly small group, is not only religious, but actively religious. It furnishes some of the most vigorous leadership for social action—race relations, social work, national and international affairs. The persons in this group have received a strong moral resource from their religious training and beliefs. Not all of them are active workers in the church; some are even antagonistic to "organized religion," which they consider to be a perversion of the heart of religion. Others, while working in the church, are sympathetically critical of its weaknesses. But all of them consider themselves religious—and they behave differently because of it. They are no more nor less intelligent than other students; but many of them have a scholarly drive which produces better than average use of their capacities. This is perhaps especially true of those who are antagonistic to organized religion. It would be interesting to know why this is true. The students in this group tend to show better than average reliability, interest in their work and willingness to cooperate.

The second group of students shares many traits in common with the first: a strong interest in social action, a vigorous scholarly drive, reliability in their work and a cooperative attitude in the classroom. The latter two traits are perhaps not quite so common here as among the members of the first group, for there is a self-assertiveness and a critical habit of mind that sometimes takes an extreme form. The trait that sets this group sharply apart, however, is their lack of any religious interest. Many of them are vigorously antireligious. They feel that it is not only the church, but religion itself that needs criticism. One cannot say that their response to problems of social action and questions of personal integrity has no deep, hidden roots in religious training;

but at least religion furnishes no obvious sustaining force to their lives.

The third group is like the first in professing a religious interest and participation in religious group activities. Their participation, however, is more by habit than conviction, more formal than vital. They have a complacent religion, and this is highly correlated with a smug, complacent, unthinking attitude toward the problems of society. It is interesting, and disillusioning, to observe that many studies have found that students who express more than average interest in religion and attend church more often are also more anti-Semitic and more provincial-minded. As students they have on the average, I believe, less scholarly drive, a more casual attitude toward education.

The fourth group shares some of the traits of groups two and three. They are nonreligious or even antireligious (more often the former). They tend to be more

self-centered and complacent than the students in groups one and two. National and international problems are of less interest to them. They are less likely to have a vital interest in scholarly work.

In drawing these distinctions, I have obviously oversimplified; these clear-cut types are descriptive devices, not pictures of "reality." There is much overlapping and many mixtures. If the statements can be considered approximately valid, however, some interesting conclusions are possible:

There is no distinction among the groups with regard to intelligence or formal mastery of classroom material. The differences we have noted reflect, not differences in intelligence, but in total personality.

The fact that some of the most effective leaders for social action are not religious, and may be even antireligious, should indicate to religious leaders that their programs are failing to attract some of the most responsible and dedicated students.

Oppositely, the fact that some of the most consistent church attendants can continue to be among the most narrow-minded, intolerant and lazy-minded students is indicative of a failure of program and of challenge in religious activity that is deeply discouraging.

The further fact, however, that many genuinely religious students are leaders in social action, responsible and effective students, and mature, self-reliant persons demonstrates the resources that religion can bring. This group can be enlarged by pulling out of religious training the elements that make for complacency and the influences which alienate many of the most effective student leaders. This can be accomplished, in my judgment, by concerted effort on the part of religious groups to understand and struggle with the persistent problems of human life, from the tensions of the family to the conflicts of the nations.



Escape from Save-Your-Own-Soulism

is needed if we are to realize the potentialities of international student exchanges says one of America's ranking novelists.

DOROTHY CANFIELD FISHER

HAS THE TIME COME, perhaps, to apply to the subject of international scholarships and student exchanges, something of the solid, not to say gritty, realism which has done so much to make our modern fiction closer to human life? We don't tolerate any more, in novels, a floating, rosy haze of romanticism which represents human experience as different from what it is, easier to handle than it is, less mixed, less complex. But don't we still cast a veil of omissions over the difficult and complex—in other words—*human* nature of the effort to give the younger generation in all countries more of a chance to know what other nations are like? I think so.

And I think this is natural, and to be expected, under the circumstances. But dangerous, none the less, for the great cause of international friendship. Well, that's rather an exalted target at which to aim our fumbling human efforts. Let's call our purpose to secure a decent minimum of international understanding.

The romantic novel caused a great deal of misery for inexperienced people, shocked that real life did not turn out that way. For the same reasons, a too simplified idea of international student exchanges has danger in it, too. The enterprise is vastly difficult, and should be so represented, in order to call forth a corresponding effort to do it well. And a great deal of this effort cannot be paid for in cash by any organization, impersonally. It must be inconveniently produced by personal effort and intelligent effort among a great many people. We all know how incredibly more difficult it is to give something of oneself, intelligently, with real good will, than to put a hand into one's pocket, difficult as that gesture is to the majority of human beings.

Why haven't we talked more before about this need for more and better *personal* relations for international students? A simple reason. We haven't dared to. Student exchange from one country to another has been carried forward, only under sufferance from the big general public. If they were asked to throw themselves into the effort, a general reaction from the whole undertaking was to be

feared. It is only in comparatively recent time—since the life-and-death importance to every one of us, of better international feeling came acutely into the general human consciousness—that international student exchanges have been taken seriously by the large public.

In fact, it is, as time goes, very recently that international student exchanges were "taken" at all, seriously or otherwise, in any country. Hence it was all that public-opinion-traffic would bear, to see the actual cash to finance them, diverted to this purpose from domestic needs. There was little chance of securing the wider interest, cooperation, patience, ingenuity, and personal selflessness, which we now know to be as essential as money. But now we can count on a general understanding of the fact that it is going to take all we have, we human beings, to build a bridge into the future over which our children and grandchildren may pass to an endurable life. Every stick of building material we can gather together is needed for that, we now realize.

AT last the mighty army of ordinary people realize that isolation—any brand—is as dangerous to a safe future as building a fire on the floor of a living room is dangerous to the family home. No longer is there any need to prove or argue about the value of student exchanges. Human imagination needs a violent jolt to make it capable of a new conception. Two wars have given it just such a jolt. It is really alerted to the danger of international ignorance and remoteness. It really sees that to help the younger generation, everywhere, escape such remoteness and ignorance is one of the most visibly useful means to lessen the danger.

No, we no longer need to argue these questions. The filling-station man feels the peril knocking at his own door, threatening his own children, as distinctly as the learned professor of international relations. We can take for granted a quite new general approval of the institution of student exchanges. Till now, we have—and with good reason—scarcely dared to suggest the much more that is needed in addition to providing money

for such exchanges. Aware of the density of provincial in-turning among ordinary people everywhere (it is no specialty of any particular country), we have been afraid to suggest the bother to them of taking their fair share of the effort.

All we have felt was possible from them was that they refrain from (in a manner of speaking) tying a tin can to a foreign student, as people did to stray dogs with no visible local residence. Barbarous prejudices were so common against foreign accents, differences in skin color or nose structure, that all we could hope for was a general neutral ignoring of the strange students, with some helpfulness from exceptionally enlightened or experienced people.

I DON'T say that this is totally changed. But by and large it has. Thank heaven, the rough violence of the threats to our safety (I mean human safety in general) has had one salutary result—more people now approve wholeheartedly and actively of all attempts to secure closer and more friendly relations between the men and women, boys and girls, of different nations. Now the task is to shape that new approval into a similarly universal cooperation. *That's new.* And it will take an enormous amount of personal effort to get it going.

But what an enriching effort it will be for everybody involved! For what is at issue is something universal, transcending even international understanding. It is the effort of mature people to help the oncoming younger generation have a better understanding of human life.

An American exchange student in a French provincial city suffers from what seems to him intolerable cold in his bedroom, from food that is strange to him, from lack of recreation he enjoys, from bewilderment at customs and manners he can't make head or tail out of, but above all, from feeling himself excluded from all *personal* relationships. He is in a civilization which has the tradition that personal relationships are restricted to those within a stable circle of old lasting connections. Is it likely that a course of

(Continued on page 38)

Brotherhood Within the Walls

of a fraternity is not enough, yet it will indicate the quality of living outside the walls if it is real.

KENNETH IRVING BROWN

BROTHERHOOD WITHIN the fraternal walls is not enough. But even as affection begins in the home, so the beginning-point for the practice of brotherhood is the fraternity house. Fraternities will be judged, first and foremost, if not ultimately, on the quality and the quantity of "fraternity" to be found within their own four walls.

Brotherhood starts in an intelligent care for the individual, and caring for an individual includes a concern for the development and protection of his individuality. Fraternity patterns when they grow rigid and fixed are dangerous molds. When they allow freely for personality differences, wide ranges of interests, diversity within the common loyalty, they offer encouragement to the wise growth of the college man or woman. There need be no question that the stamp of a fraternity is on a strong fraternity man, for good or evil. For good if it has helped him to become his best self; for evil if the public, seeing him a block off, is led to comment, "Here comes a Deke, or a Sigma Nu, or an A.T.O." Whenever that becomes true, the fraternities have purchased dangerous conformity at the high price of individualism.

Here are some specific suggestions of what the fraternities can do for their freshman members. I write as a fraternity man who has participated in college life as a student, a teacher, and an administrator.

First of all, the fraternities can help a man grow up. There are plenty of times in fraternity life when fraternities coddle adolescence, both among their actives and also among their alumni. To be sure they refuse to let their pledges wear a high school letter. They insist, and wisely, that he shall put aside the paraphernalia and the insignia of his high school days. And yet, they sometimes encourage him to carry over into college extremely childish attitudes, and they themselves are no better in displaying similar attitudes toward him.

Many of the fraternities themselves have come to question if they can help him grow in maturity at the end of a paddle. It isn't the freshman's hind side that causes worry, for the redness will

fade and the soreness disappear. It is what the paddling does to the spirit of the wielder of the paddle. What kind of father will that fraternity brother make when he argues that the only way to get sense into a childish freshman's head is to exert pressure at his nether end?

ANOTHER way the fraternities can help the freshman is by aiding him to protect his ideals. There is no better way of judging a fraternity than by learning whether or not it has helped the freshman to achieve the highest manhood he dreamed for himself when he came in as a pledge. In the matter of language, men grow horribly careless about it when they are together, not grammar, but the kind of decent language that ought to be the mark of a gentleman. It is a pity when the pressure of a group forces a man to smoke when he would prefer not to, or to drink when his own personal ideals counsel him against drinking.

Third, the fraternities can help the freshman with training in courtesy. One of the finest things our American fraternities have done is to take the raw, green freshman and give him lessons in the daily routine of courtesy. Speaking in general terms, the courtesy of our fraternity men is highly commendable.

Again, the fraternities can protect the freshman's chances of physical fitness. That means a balanced diet, healthful sleeping quarters, and the opportunity for regular sleep. Just for numbers and additional income, no fraternity dare except living conditions which are unhygienic, and no administration can wholly wipe its hands of the responsibility to make sure that the fraternity doesn't dare.



And once again, fraternities can help the freshman in study, for after all, a college exists for that particular purpose. Concern for the fraternity's academic standing ought to be more than a fear of reprimand from national headquarters. If "fraternity" (the idea) is vitally alive, it finds expression in practical means for aiding the freshman to do his academic best: study hours that are maintained; house quiet during study periods; voluntary tutoring by competent upperclassmen; periodic checking with the dean and the professors on the progress of delinquent students; an atmosphere of respect for education that makes study a serious matter.

And last, fraternities can help the freshman to grow in his spiritual living. They can make sure, for example, that the grace at the fraternity house is said reverently. Let it be something different from the conventional grace said too often with the rapidity of a machine gun: "Bless this food to our use and us to thy service." I still remember with hearty appreciation the office of chaplain in my own fraternity when it was occupied by a man who put some imagination into it. His few minutes of devotional reading and prayer at the beginning of each chapter meeting were an occasion for very serious thought on the part of at least one underclassman. Again, insist on the condition that the office be occupied by a man worthy of the title.

A fraternity house is more than an eating place and a sleeping place; it contains a fellowship, a spiritual experience where hearts and spirits are knit together, a brotherhood where men may live as brothers. A fraternity should be like a family.

IF American fraternity men recognize that they are a privileged group and that privilege carries the price tag of responsibility, what are the jobs in their hands? A very simple answer can be given; fraternities which live up to their ideal of brotherhood contained in their ritual within their walls and outside their walls will be a savoring salt to a campus.

You can justify a fraternity only if its

ideal of brotherhood is allowed to extend beyond the threshold of the front door. There is no need to get "het up" over the idea of a brotherhood which is bottled up within the fraternity walls when the dear brothers *within* shout names like "barb" and thumb their noses at the nonbrothers *without*.

A very pertinent question for any fraternity group is: What does your fraternity do for the campus community? And the question can be extended to: What does your fraternity do for the community outside the campus?

A fraternity's contribution to the campus life can never be measured by the number of campus committees on which its members serve. No right-minded person is seriously impressed. The deeper question is: What constructive contribution has the fraternity made to the morale and the creative spirit of its campus? Specifically, what has the fraternity done to cultivate interfraternity good will and cooperation? And even more important, what has the fraternity done for the nonfraternity man on the campus? If the answer is made that this is not the function or the responsibility of a fraternity, as a college administrator I must answer that such limitations on the ideal of brotherhood bode no good for the days ahead when criticism of fraternities is likely to increase rather than to decrease.

The freshman comes to college eager, ambitious, either entirely too cocky or painfully unsure of himself, determined one hundred per cent to make good. And on many campuses the first thing he meets is the problem of rushing. First, he is looked over with a look that comes near to skinning him alive—the "you-louse" look. Are his clothes well made? Do they fit? Does he clean his nails? Does he use Vitalis on his hair? Does his dad have some money? Is he smooth? That "you-louse" look is no easy thing to endure, but maybe he gets past

that. And then comes a rushing date. Being so new and so green, he feels lost. He believes the stories they tell him about the glories of the fraternity and its giants. He is too inexperienced to ask such pertinent questions as: How many Phi Beta keys have you had in the last ten years? how big is the debt on your house? what do you charge for board?

He thinks the fraternity is wonderful; haven't the brothers told him it is? And then he goes home to dream of being a Pi Pi Pi. But that's the end of it. Finally he wakes up to the fact that there are no more rushing dates and that he is not wanted by the dear brothers in Pi Pi Pi. And it hurts. A door is closed in his face. I'm thinking of the boy for whom all the doors are closed.

There is no easy solution to this problem. It will not do to make the answer: eliminate the fraternities, or, force the young pledge on the fraternity groups by quota. Neither is a reasonable solution. But the fraternities themselves with their vaunted ideal of brotherhood must be mindful in increasing measure of what happens to the fellow who is outside their charmed circle.

PERHAPS it is possible for college leaders to issue summer publicity that will make it clear to the incoming freshman that there is room for only a limited number of men in the fraternities. Then every high school senior will not come expecting to be invited. Perhaps it is possible for a wise interfraternity board with the blessing of the administration to encourage the fraternity groups to take new members up to an extended quota so that a larger number of freshmen can be pledged. Perhaps it is possible for a college administration, working with the fraternal groups, to invite other fraternities to the campus so that a larger number of students can have the experience of fraternity life. And perhaps it is possible—no, surely it is possible for the fra-

ternities very consciously to maintain certain responsibilities for the nonfraternity group of men and women on their campus.

Where fraternities build up campus morale, they are good. Where fraternities destroy campus morale or wound a young person's confidence in himself, they are bad.

And the further question, what does the fraternity do for the community? In recent years the college with which I am associated has taught me what splendid contributions our fraternal groups can make to the surrounding communities. One of our fraternities has an annual community night when the men of the town come for the evening, play checkers with each other, drink fraternity coffee, and go away feeling very much pleased with themselves, and perhaps just a little wicked for having been in a fraternity house. Perhaps even the fraternity hosts have an inadequate idea how very much that evening is looked forward to by some of the older gentlemen in town whose days are not too crowded and whose interests are not numerous.

Another one of our fraternities has taken a special interest in a group of crippled children, arranging each month to bring them either to an athletic event, a party at the fraternity house, or a picnic in some near-by park. Another group has made itself responsible for the Braille Club of the county, arranging monthly gatherings of a sort which will bring pleasure. Once they took the sightless ones to a motion picture, and the comment of one of the guests was, "With the talking from the screen and with your eyes, I could see the picture tonight."

Brotherhood is the kind of idea which grows in stunted fashion when it is limited to the four walls of the house. When the seeds of brotherhood are scattered widely, they grow to their fullest bloom.

It was Buddha who noticed that the spoon may lie in the soup for a thousand years and never know the flavor of the soup.

—Frank Lloyd Wright in *Genius and the Mobocracy*

I believe that this is a practical world, and that I can count on what I earn. Therefore, I believe in work, hard work.

I believe in education, which gives me the knowledge to work wisely and trains my mind and my hands to work skillfully.

I believe in honesty and truthfulness, without which I cannot win the respect and confidence of my fellow men.

I believe in a sound mind in a sound body and a spirit that is not afraid, and in clean sports that develop these qualities.

I believe in obedience to law because it protects the rights of all.

I believe in the human touch which cultivates sympathy with my fellow men and mutual helpfulness and brings happiness for all.

I believe in my country, because it is a land of freedom and because it is my home, and that I can best serve that country by "doing justly, loving mercy, and walking humbly with my God."

—George Petrie in the *Auburn Plainsman*

All-American

By Herbert Hackett

WE ARE IN the midst of the All-American season; the experts have told us who is First Team, Second Team or Honorable Mention. We are happy to know that Mytokoslobski is better than Smith, Smith better than O'Toole.

In a month or two the "Picture of the Year," with the "All-Star" cast, producer and director, will be Oscarized. We will then know that *Gone Down the Cesspool* is better than we thought when we saw it, and that Lana in *A Night in Tobogo* walks off with acting honors on the most dramatic legs since Flicka. We will be happy to know.

A month or two later we will have selected for us by an expert from Powers the queen of our campus. And we will be happy, if surprised, to know who is most beautiful.

We have the All-American disease.

LET us look at some of our heroes and the manner of their selection. A survey of the heroes of students on five Midwestern campuses (Michigan State College, University of Michigan, University of Detroit, Michigan Normal, Manchester College) gives us the following list of *The Greatest Living Americans*, and the per cent of students naming each:

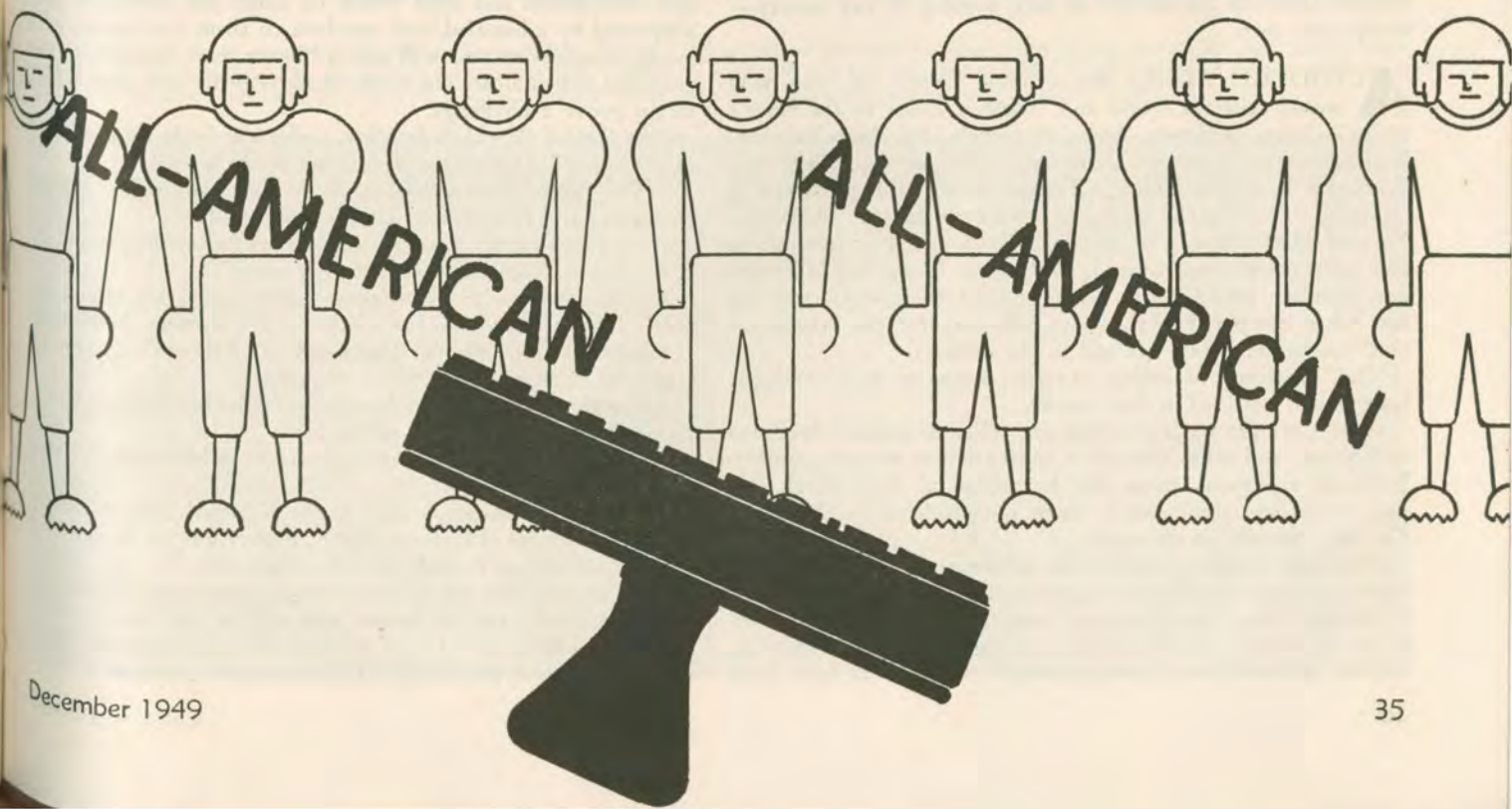
1. Eisenhower	66.2	13. Taft	10.1
2. Truman	47.1	14. Lilienthal	8.9
3. Vandenburg	46.4	15. Lewis, J. L.	8.7
4. Einstein	34.2	16. Acheson	8.6
5. Marshall	33.3	17. Reuther, W.	7.6
6. MacArthur	24.7	18. Spellman	7.2
7. Dewey, T. E.	21.2	19. Stassen	7.2
8. Hoover, H.	21.	20. Bunche	7.
9. Roosevelt, Mrs.	16.6	21. Ford, H., Jr.	6.
10. Hoover, J. E.	14.9	22. Louis, Joe	5.5
11. Baruch	13.5	23. Sheen	5.4
12. Clay	10.4		

It is not so much the individuals selected (a shift to another section of the country would bring new names), but the types they represent and the method of their selection that is important. If we go back to our All-American figure of speech we might say that this is a good defensive team, a team to protect a good lead but hardly one to seize new scoring opportunities. When we pick such a team we are assuming that we can afford to rest on our past successes.

With the exception of Einstein, Mrs. Roosevelt, Reuther, Louis, Ford, Spellman and Sheen the list is composed of political and military leaders, and all but four of the first twenty-three are primarily administrators, men who manipulate and organize other men to produce a smooth-running, safe society. With rare exception we would not turn to them for new ideas; few raise questions which demand answers; few threaten our complacency.

The method of selection brings us back to our All-American simile, for these are not, on the whole, the individual choices of individual students who have become intrigued by the personality or deeds of those named. The list is rather one compiled by experts, the experts of press and radio, for our heroes are the men whose names appear in the papers, who because of good press agency or the position they hold are "news." Fame is the measure and MacArthur, Lewis and J. Edgar Hoover are as much the creation of the press agent as any All-American football player. (This does not imply that they are unworthy of the build-up, but that this build-up is a necessary part of the All-American idea.)

Not only does the list reflect the official list of the experts, but the experts themselves are in turn trapped into recognizing the position the individual occupies. Just as no All-American player is selected from a small college, so the selection of great



men is based on the importance of the position held, as though the position made the man rather than the man giving dignity to his position. Many students agree with the several who said, "Any man who is President would be on my list." The recurrence of titles, General, Senator, President, points this up.

HOW does the dependence on experts and the interest in titles square with our professed democratic ideals? Sociologists have suggested that we are, in fact, becoming less of a democratic society and more structured along class lines. More and more we hear discussion of classes, upper-middle, laboring, "Back Bay set." The Warner studies, among others, indicate that the class structure of small towns is strictly enforced. The American dream that all men are created equal, evidently is little more than a dream, except along our frontier; as the frontier has vanished so has the dream.

The standard is the middle-class standard of respectability, lack of difference. Although we seem class conscious, our aristocracy is "Mr. Average" (Mr. Average, Joe Doaks and the Common Man were listed by many students). Our aristocracy must be treated as familiars, Ike, Harry and Tom, the corn cob pipe of MacArthur or park bench of Baruch. Mrs. Roosevelt is the only individual named with an established aristocratic background and she is Eleanor to many who name her. As we have rejected the aristocracy of birth so we have avoided the glorification of the proletariat; few of our heroes are identified as working men. The hero is middle class.

Most important in our selection of the All-American Hero is the absence of certain types. Few "thinkers," "artists," "reformers" or religious leaders are considered.

Only Einstein and Baruch are considered primarily as men of ideas, although Mrs. Roosevelt, Lilienthal, Reuther and Sheen are so listed by some students. Hutchins, farther down the list with 4.2, and John Dewey, almost unknown at 1.5, are the only other "thinkers" who get any consideration at all. This is particularly significant since all students are more or less forced to an awareness of some of the great minds of the past and present. Somehow they fail to be impressed.

Even more conspicuous by his absence is the artist, the writer, the musician. The artist has been replaced by Al Capp, the writer by Winchell, the musician by Stan Kenton. Perhaps students from no other country in the world would be so little impressed by the creators of the beautiful. The reason is not in a lack of great artists; Thomas Mann, Frank Lloyd Wright, Marian Anderson are worthy of hero worship in any society—except our own.

ALTHOUGH America has a proud history of men who would take the world and "mold it closer to the heart's desire"—Paine, Jefferson, Debs, Roosevelt, Elizabeth Stanton, Whitman—the "reformer" is in bad repute among college students. He is, in the Chicago *Tribune* name-calling pattern, a "do-gooder," a "parlor pink," a challenge to the "American Way of Life" (a way of life actually founded on revolution and nurtured on experiment). Only Mrs. Roosevelt, Lilienthal and Reuther might be so classified, and their supporters are few when compared to the mass following for the "conservative" leaders in public life and in the military.

The "idealism" of college students seems to be a myth, at least as it is reflected in their heroes.

Only Catholic students recognize religious leaders, Spellman and Sheen, and only Sheen is a spiritual hero to any number. Spellman represents more the hierarchy of the church, his position having significance. Sheen is considered the leader of Catholic thought in America.

Protestant students, even in the denominational college represented, have no recognized religious leaders. Oxnam, Fosdick and E. Stanley Jones, most frequently mentioned, get but a handful of votes, and the total for Protestant leaders does not reach one half of one per cent. Denominational lines seem to have little

influence on choice of hero; perhaps the strongest single force of inspirational leadership comes from the Fellowship of Reconciliation. It is obvious, however, that few students have been moved to spiritual experience because of the personality of some individual; more have had such experience through such events as the last war.

College itself seems to have little influence on the making of hero-patterns, the lists of seniors varying little from those of high school graduates. The greatest differences lie not in the amount of education, but in the veteran status of students. Upperclassmen, 80 to 90 per cent vets, are much less impressed with military heroes than any other group. MacArthur, the military hero to the predominantly nonvet underclassmen and to underclass women, drops from fourth to eleventh place, and Marshall, Eisenhower and Clay are cited more often than not for nonmilitary qualities. The vet, with personal experiences, makes a personal evaluation; the nonvet accepts the evaluation of the press. (These conclusions are supported by a parallel study which shows that nonvets are more militaristic on all counts than vets.)

TWO conclusions from this study of heroes seem significant: first, the complete lack of heroes from the world of thought, philosophical, scientific, aesthetic, spiritual; and second, the lack of real personal heroes for large numbers of students. Our much-vaunted individualism is not reflected in our heroes; our values are practical, unimaginative, keyed to position and to fame.

Students in Peru have formed the nucleus of every new political party in recent years; the colleges of Paris have been the center of aesthetic and philosophical thinking since the war; students in India and the Near East have been the storm centers of new ideas and movements; but American students, if our sample is at all representative, are content to go along with the status quo, to germinate in a tepid fluid of comfortable ideas and ideals. Far from being centers of revolution, political, intellectual or religious, our colleges seem indifferent to change of any kind. They are (if students are a good measure) concerned with making the present systems of government and economy more efficient, static; present ideas and ideals more universal; present dreams and ambitions more uniform, safer.

The solution to this impasse is not simple, but an immediate door is open to students. They can become more aware of the new movements and ideas which do reach the campuses, now supported by a handful, and can look to them for leaders with heroic imagination and will seek a "brave, new world." A few examples will indicate the kinds of movements and ideas which might prove a challenge:

The United World Federalists, under the leadership of Cord Meyer, age 29. Democratic federation of the world!

Fellowship of Reconciliation, A. J. Muste and others. Denial that force and competition are the way of life!

American Veterans Committee, Charles Bolte, Orin Root, Jr., F. D. R., Jr. "Citizens first, veterans second!"

Religion and Labor Foundation—an organization which actually believes that labor has a side—and a place in the church!

American Civil Liberties Union—Roger Baldwin's continuing stand for the democratic rights of defense!

Fellowship of Southern Churchmen—who believe that Christianity means what people say it does!

World's Student Christian Federation—which believes that we are all one in Christ!

Or such well-known groups as the *National Association for the Advancement of Colored People*; *Americans for Democratic Action*; *American Friends Service Committee*.

Such groups offer the opportunity to go beyond the present; from them will arise the leaders who will be real heroes with a personal challenge to the complacency of our campuses. From them we can each pick an All-American team to reckon with.

Ut Omnes Unum Sint

found practical meaning at the meetings of the World's Student Christian Federation this summer.

H. D. BOLLINGER

THE STRUCTURAL FRAMEWORK of any world-wide organization may sometimes be difficult to understand. This is not true of the World's Student Christian Federation, however, because of its constituent make-up.

The Federation recognizes only one nationally organized student Christian movement in each country so long as there are students of different religious backgrounds, denominations and faiths in the affiliation. For example, in the British Isles, which includes England, Ireland, Scotland and Wales, we have the British Student Christian Movement in which Anglicans, Methodists, Baptists, Presbyterians and what-have-you participate. This kind of a single nationally organized and ecumenically affiliated student Christian organization is an actual reality in over thirty nations, and there are corresponding or pioneering movements in the process of development in thirty other nations.

Once every three years the national staff executives and selected students of these national movements come together in what is known as the general committee of the Federation. They met this year, August 9-22, in Whitby, Ontario. Each

nationally organized student movement was allowed one student and one national staff person. The Methodist representatives in these categories were, respectively, William Crout of Mississippi and the writer who has been serving as deputy treasurer of the international organization.

The general committee worked through commissions. The following list of them is accompanied by a sentence summary of the work of each this summer:

The Student Christian Movement and the Churches—A basis of relationship with the churches was established and a set of basic principles on intercommunion was adopted.

The S.C.M. and the Growing Church—The "growing edge" of the church is in the newer missionary program and the W.S.C.F. is at the heart of it.

The S.C.M. in the Student Milieu—In some ways this commission pioneered on how to help the student be Christian in his immediate environment.

The S.C.M. in the University—This commission, mature in its efforts, suggested we rethink the entire

S.C.M. program in the light of "our understanding of God's purpose for the university and the Christian community within it."

The S.C.M. in the World Struggle—Here the Federation and all of us are going to have to do some more thinking in the "social revolution whose end is justice."

In addition to the major commission work, the general committee worked on W.S.C.F. finance, world student relief, world student conferences and publications, and transacted such necessary business as surveying all the national movements.

The following officers and world staff were named: officers and executive committee, chairman, Robert Mackie, Scotland; general secretary, Philippe Maury, France; vice-chairmen, Kiang Wen-han, China; M. M. Thomas, India; Ruth Wick, United States; treasurer, Leila Anderson, United States; deputy treasurer, H. D. Bollinger, United States; members at large—Alan Booth, Britain; Bill Stringfellow, United States; Harvey Perkins, Australia; Svein Hanssen-Bauer, Norway; Horst Bannach, Germany; Ma Aye

Left: The U.S.C.C. in session at Bowling Green, Ohio. William Stringfellow, national chairman, is presiding. Right: William Stringfellow holding book of memoirs to be presented to President Harry Truman by the W.S.C.F. From left to right, H. D. Bollinger, Margaret Barnes, Philippe E. Maury (executive secretary W.S.C.F.), William Stringfellow, John Deschner (executive secretary U.S.C.C.).



Thwin, Burma. Staff: general secretary, Philippe Maury; assistant general secretary, Marie-Jeanne de Haller; Keith Bridston, K. H. Ting, Bill Nicholls, secretaries; Far Eastern reconstruction secretary, Winburn Thomas; possible other secretaries pending financial investigations, Ko Kyaw Than, Burma; Julius Scott, United States and India.

IMMEDIATELY following the general committee meeting a W.S.C.F. conference of students was held at Bowling Green State University, Bowling Green, Ohio, August 24-31, 1949. Delegates were present from thirty-two nations. This particular conference was held admittedly with a large number of students from the United States and Canada to help the North American student Christian movements to understand better the nature and work of the Federation.

The following are some immediate, firsthand reactions to the conference: 1. There was a most thoroughgoing plan of *Bible study*. Each morning of the conference was devoted to this work. There was plenty of time for individual Bible reading, small group Bible study and general discussion. The Book of Acts was read and every person who participated now knows more than he did before about the beginnings of Christianity and the relevance of the Early Church to our present-day scene.

2. The conference was built around the theme, "The Christian Hope." It is probable that Americans quite generally believe that this hope was presented to them in a new and somewhat unfamiliar language. For want of a better word, the framework of the Christian hope, as it was interpreted throughout the conference, might be considered "eschatologi-



Philippe Maury, Robert Mackie and Dr. John R. Mott.

cal." The impact of this upon Americans is wholesome, stimulating and purifying. It tends to put upon each individual Christian student the stern moral necessity of either accepting this framework of faith for the Christian hope, or else forging out of his inner life and before God some framework of faith in which his own Christian faith may be expressed. 3. The conference grappled with the problem of the Christian in the university and in the world struggle. It came to grips with the question of how God enters history and moved in the direction of outlining what a Christian philosophy of history is.

4. The conference, as are all conferences of the W.S.C.F., was an ecumenical experience. Prayers and worship services were participated in that had in them characteristics of the Waldensian Church, Lutheran, United Church of India, Russian Orthodox (outside Russia), the Mar Thoma Church, Anglican, Australian Methodist, the Reformed Church, Wesleyan (England) Methodist. Services were conducted and prayers said in French, English, Spanish, Finnish, German, Russian, Burmese, Swedish,

Italian, English and other languages. It is impossible to go through these experiences without realizing that ecumenicity means expressing Christianity with the background of the faith you possess and placing it on the altar of the Universal Church.

The Methodist delegation at the conference was composed of (students) Dorothy Forsythe, William Crout, Ivan Dorman, Preston Cole, George Tate, Richard Vieth; (adults) Caxton Doggett, Robert Sanks, Ralph Dunlop and H. D. Bollinger. The latter was chairman of the conference.

The World's Student Christian Federation is a world organization, a global student community. It is the ecumenical imagination of the world church. Its greatest problem is to extend its experience and make it more real in grass roots.

On local units and in all our national student Christian movements we must help each other realize the richness of working together in Christ on a global and ecumenical basis in this glorious student Christian enterprise, *Ut Omnes Unum Sint* (that all may be one).

ESCAPE FROM SAVE-YOUR-OWN-SOULISM

(Continued from page 32)

lectures on the beauties of French literature during the sixteenth century is going to help him take back to the United States of America an accurate acquaintance with what is valuable to human beings in French life?

A sensitive, fine-fibered, warmhearted girl from the Philippines is trying to hold her standing in an American girls' college, during a year in the United States, the intention of which is to give her a better understanding of any valuable elements there may be in our American life. To feel the strong, self-confident current of life around her, rushing by her in a rough, swift current, on the brink of which she shrinks back for fear of saying or doing the wrong thing—to sit weeping for loneliness in her room, proudly showing nothing of this when she goes down to dinner—and to have no personal connection close enough to see what is really happening to her—anybody who wants to can think that she takes back to her provincial city in the Orient an admiring sense of the virtues of the American Constitution and its consequences in our life.

Thomas Hardy once spoke of the parochial narrowness and save-your-own-soulism of those who cared only about their own children and not about other people's. It is from such save-your-own-soulism that we must escape, if we are to realize the golden potentialities of international student exchanges.



At the general committee meeting of the W.S.C.F., Whitby, Ontario. (Standing left to right) John Coleman, Mrs. Keith Bridston, Marie-Jeanne de Haller, Mrs. Bengt Hoffman, Mrs. Maury, Philippe Maury. (Kneeling) Winburn Thomas, M. M. Thomas, Bengt Hoffman, K. H. Ting.

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Camps that Indicate a Future

for one hundred and twenty-five thousand German youth are given food by Church World Service.

PAUL BOCK

"BEHIND THAT MOUNTAIN to the right is Oberammergau, where the famous play about the life of Christ is given. Over in the mountains to the left is Berchtesgaden, Hitler's vacation spot." Thus a German young fellow pointed out some important spots to us when we reached a high point during a hike in the Bavarian Alps with the young men and women of a church youth camp.

In front of us we could see the mountains of Austria, and on one side was the Zugspitze, the highest mountain in Germany. Below us was a clear, blue lake, Walchensee, which was beside the youth camp.

I wondered how Hitler could spend his vacations in the midst of God's magnificent creation and at the same time, plot human destruction. From the Christian point of view it is understandable, for one needs the eyes of faith to understand God's work and will.

And it is just this task of Christian guidance to lead youth to a dynamic faith which is the reason for the existence of this youth camp and numerous others which are held in Germany each summer.

This particular one at Walchensee, south of Munich, was for youth leaders from Bavaria. There were thirty young men and women present. Comparing the camp life with that of ours in America, I found more work being done in Bible study, religious drama and perhaps music, too, than in American camps, but less in the study of social questions and a bit less in sports and games.

The camp spirit is just as good as it is in any of ours. The youth knew very well that it was gifts of food from American churches that had made their ample meals possible. For them this camping period proved to be a time of physical as well as spiritual rebuilding.

During the hike, a boys' worker from Nuremberg told me how inspiring and encouraging the Christian fellowship in this place was, how it was strengthening him for his difficult work among boys in his city. A girl from the same city expressed similar sentiments. "When I go back, I'll have new hope and inspiration," she said. "I visit many families in the

course of my church work. Sometimes it takes just the right word on the right occasion to give people a new outlook. This personal spiritual work with people often does more good than preaching."

Among the group was a girl who worked for the Inner Mission in a home for tubercular refugee children near Munich. The institution had been occupied at different times by the German S.S., the Americans, the Poles. Now it was being re-equipped with beds and sheets through the relief program. The girl herself was a refugee from East Prussia.

In the camp program the morning was largely devoted to Bible study, usually beginning with a lecture followed by discussion in smaller groups. They had an intense verse-by-verse study of a passage. This concentration on Bible study is partly the result of the Hitler period when all social activity by youth groups was forbidden. Only the Hitler Youth were allowed to do that. So the church youth went deeper than ever into their Bible study and still value it very highly.

AFTER lunch there was some free time for a swim or a rowboat ride. Then came the afternoon activity of drama and choir. The way they sang Bach chorales makes me understand why one of my friends says that the angels sing Bach in heaven.

I had visited this camp at the invitation of Carl Baird of the United States who was sent by Church World Service to serve as a fraternal worker in youth work in Germany. One evening Carl led a discussion on the church and politics. It became rather heated at times. Some felt that Christians shouldn't do anything. They were sour on politics as a result of the experience under Hitler, and the fact that they haven't seen democ-

Campers on a hike develop appetites that enjoy the Church World Service supplies used in making "Kirchweihkuchen."



racy in action, as they have been an occupied country since the war. One of the boys in the group was from the Russian zone. He remarked that in his youth meetings at home, one couldn't feel so free to discuss such questions as they were doing that evening.

Carl's presence meant a lot to these youth, for they have been, for so many years, cut off from the outside world. Even my short visit meant a lot to them. They were eager to learn about American youth work and university life. Some pointed out that Carl had arranged to get "pen pals" for them, and others were eager to do the same. Several people told me how glad they were to meet Carl and to find an American "of our kind." These particular people hadn't found rapport with any soldiers they had met.

In the camp one could see some of the customs of the area. Some of the girls had attractive costumes, and many of the boys wore the leather shorts and fancy suspenders that are common in Bavaria as well as in Austria. It is called the Tyrol costume.

I HAD an unforgettable experience when I went with another Church World Service fraternal worker, Howard Haemmelmann, to visit the camp at



Unterjoch, south of Stuttgart. The camp life was similar. Here the favorite dish was *kirchweibkuchen*, a type of pastry used for church dedications and anniversaries. It was made with sugar and fat sent to us from American churches.

It was wonderful to realize that those gifts helped make possible an ample diet for 125,000 German youth in over 2,300 camps last summer. There would have been more had the money reform come later. As it was, there were inadequate financial resources in Germany to run all the projected camps. The enthusiastic thank-you letters of youth to the World Council of Churches were sent to the principal donors—the American Committee of the Lutheran World Federation and Church World Service. Principal donors of funds for the food to C.W.S. were the Presbyterians and the Evangelical and

Reformed Churches. This summer there are more camps than last year, and again, a supply of fat, sugar, meat, milk powder and flour has been sent.

In the camp at Unterjoch there was a young fellow named Willy who had just returned from being a prisoner of war in France. These years as a P.O.W., plus his impressions in returning to a poor country, made him think that the Hitler days with their prosperity and enthusiastic youth organizations were better than now. But in this camp he had been doing some real thinking. He found something in the Christian fellowship that was different from any comradery that he had known before. There were a lot of questions in his mind.

In these youth camps there was a fellowship that the world cannot give. I could understand the words written by an American Y.M.C.A. leader, Elmer Ott, which appeared in the guest book of one of these camps. These words point to the fundamental importance of such camps for Christian service and evangelism in Germany as well as elsewhere. He wrote:

"I found here the faith that the whole world seeks; here the youth are radiating a new hope for the future of this country."

Four Poems

BY ELINOR LENNEN

CIPHER

A sealed letter
In script not even his sender can decode,
The child at birth starts the pilgrimage
Toward being understood.

Fortunate, he who for an interval
Finds one to break the seal
And read the cipher;
Rarer, one who surely knows
Words that bespeak himself.

DIAGNOSIS

The wound of death
May be cleansed by astringent salt tears
And healed by the gentle persistence of time,
Until even the scar may be viewed without wincing.

But estrangement—
That is a wound draining inwardly,
A malignancy none can excise for himself.
Two minds must probe, unflinching, for truth,
Two wills resolve
Before the stricken spirits can mend.

LAW OF EMPIRE

Courage is empire's other name for fear,
Because men dare not look into its face.
But with the enemy no longer here,
Brave men turn craven, writhing in grimace,
Beside themselves, because no one disputes
Their title in the kingdom of the brutes.

CONSCRIPTS

War has pre-empted these great-sounding words:
Ideals, devotion, valor, sacrifice;
Made rapiers that slaughtered men in herds,
Insisting life was only fitting price
To pay—poor doubtful bargaining—for death,
For ears that cannot listen, any more,
For lips that cannot shape the flow of breath,
For hands bereft of all they grasped, before.
Harken those ghostly echoes that beseech
A respite from the treachery of force,
That beg us to retrieve our outraged speech,
Its syllables perverted from their course!
War forfeits noble language to recruit
And shape men in the image of the brute.

Idea the World Is Waiting For

is what community centered in God may be
if it is put into action.

CLARICE BOWMAN

FROM OFF THE PAGES of junior high school civics textbooks, the little word "community" has leapt into spotlight significance and near-cliché usage in religious groups. Another word, "fellowship," has become almost trite. All sorts of informal gatherings and deeply integrated prayer-cells are springing up on college campuses and, in fact, almost anywhere these days.

These two words have social connotations. They mean unity in relationship. Do we not detect a wistful overtone as the words are pronounced, a wishing that this might be true, a homesickness of the soul for a lost country?

Why should Protestant groups be concerned about bringing back the concept of this kind of community today? Shouldn't church life have been characterized by community, by fellowship all along through the centuries?

To an extent it has. Otherwise there would have been no "church." In so far as there existed a oneness of spirit among followers of Christ, a fellow feeling and a sense of being that gave "body" to Christianity, there was *church*; and where this inner something did not exist, no matter how brave the scaffolding of institutional appearances, there was not *church*.

"See how these Christians love one another!" was exclaimed about first-century churchmen. Individually, they had earned the title "Christians." Now, something about their *group-life* was making itself felt also—even to unsympathetic observers.

Persecution hovered over every step. One after another of their number was taken. Yet they struggled on, influencing new personalities all the while. Paul's letters give a clue to the exacting disciplines required of each one. Picture members creeping silently to some pre-appointed lonely spot, when discovery meant certain death. What need they must have felt for each other, and for the refreshing sense of meeting together! We know that in these little fellowships there was a vital force that proved stronger than all the mobilized force of the Roman Empire. That is a fact of history. And all through history, that startling

fact remains. Wherever a deeper quality of fellowship has been experienced, the strength of it has burst bonds of prejudice asunder, and has even broken mores such as war.

WHAT was the strength of the early Christian fellowship? Or of any similar nucleus since?

It appears that God's way of revealing himself through persons is not limited to individuals. Perhaps there is some special way he has of working through groups of persons when they have achieved sufficiently a bond of unity.

The Old Testament tells not only of individuals who channeled revelation, but also of a community of persons: Israel. Here was "a people" in whom there surged a sense of God over thousands of years, through ups and downs, exiles and returns, victories and defeats. Yet as a people they were God-centered. From this culture, there arose from time to time certain individuals in whom burned some new aspect of God's truth. But for their message to have been received, there had to be a community of God-fearing people to whom the prophets' words made sense.

Not only did these individuals make ready the way for the coming of God's son, but it was also being prepared steadily by unnamed thousands who made up the organic unity of the children of Israel, who nourished the dream of the Messiah.

Jesus was born into a community, as well as into his immediate family. One of his biographers went to the trouble of tracing the genealogy back to David. The Jewish culture threw around him influences that became woven into his thoughts and plans. The sense of mission as a chosen people that the Jewish community had kept aflame for thousands of years came to a focus as he saw in his

own life God's plan *in relation not just to this limited group but to all people*, a boundless "community."

Important to us are not only his words, still waiting to be lived, but also important is the way he provided for the continuation of his work. There was no efficient organization, no committees, no headquarters, no literature except records voluntarily kept out of love. He simply gathered a few unpromising individuals and gradually bound them into a fellowship with himself and with each other. He gave them a job to do—the biggest in all history, and expected them to do it. He knew how strong fellowship could make them. Thus he made clear to the centuries that if redemptive work could not be carried on that way, it could not be done at all. Viewed from our vantage point of modern efficiency, the chances of success for this little group looked small. But it changed the world. Charles Clayton Morrison gives the clue to its success. "A power was at work. . . . It was not man's doing. . . . It was God's doing. . . . The revelation was not first given and afterwards a community created to proclaim it. The creation of the community was itself the revelation of the activity of God."

The experience of Pentecost from which was launched the missionary enterprise carrying Christianity outward, came when the disciples were "together with one accord." "We cannot but speak," declared Peter. In some strange way, the strength of all, plus strength from God, was given to each.

What about church membership today? There is organization. Is there organic unity?

This is a far more searching question than whether or not a given church is a friendly one. Church people can exude a surface "folksiness" yet lack that inner cohesion, the *koinonia*.

Perhaps the little rural churches have it most of all. There is usually a fellow feeling as they face together the hazards to their crops as well as when they share common triumphs. There is "neighborhood." But unless there is also a spiritual bond flowing through a church there is not *koinonia*. Where human associations



Dear Editor

are closest there is at once the greatest potential for spiritual unity, and the greatest danger to it. True of a family, it is also true of a church.

SOME point out that the situation today is unlike that of the past; that the church serves a different function today. With meetings hurried, with programs filling every minute, with people leaning upon the preacher's witness rather than giving their own, church "life" today is not likely to create fellowship. "See how these Christians hurt one another," it might sometimes be said.

Somewhere along the line, this central fact of Jesus' teaching and practice, and this key to the early Christians' strength were lost.

One crossroad was the Protestant Reformation. True, it set out to bring Christianity back to centralities—the Bible and the individual experience were brought back into focus. But the "reformers" missed again the community concept out of which the Bible came. Was the emphasis upon individual experience so much that of Jesus or of Paul?

Protestantism has tried to build a

church on the individual. Simultaneously, in politics people have tried to build the state, and in economics industry and trade on individual initiative. The roots of failure in all will be the same—unless Protestantism can now, at this late hour, lead from the idea of individual independence to interdependence. Protestantism started with "saved" individuals. These do not cohere easily into a church. Split after split after split has occurred through the centuries. Yet the desirable alternative is not the opposite extreme of authoritarian surface oneness imposed from above. True oneness must always come from within. Fellowship cannot be forced; it must grow, as mustard seed.

Our times reveal in amazing clarity the evils that come when individualism runs rampant, its stark extreme in Hitler's Nordic myth. Disintegration, the pulling apart of persons and groups over the earth—families, cultures, nations, races—is the inevitable outcome. When the motive for democracy is individual interest instead of group interest, it is a brittle structure doomed to fall. The inner core is not there. The statement is often made that "Christianity gave rise

to democracy." Christians might face soberly the question, Has Christianity failed democracy (and thus failed all mankind) by overstress upon individualism and understress on group-fellowship in which fellow-concern rather than self-interest motivates decisions? If democracy is to be saved it will not be through force, the very exercise of which negates the basic principle of fellowship. Rather, it will be when Christians awakened to the need and create nuclei of fellowship to give motive and meaning to democratic practices.

The strength of Fascism and of Communism is in the fellowship they generate, centered as they are in the state and commonwealth. In both, the individual is given relationship with others, to a circumscribed degree. Both, then, supersede narrow individualism. But Christians have a greater answer: a centering in the Lord God of hosts, and the possibility of community in him as they seek to do his will. This idea has been in theology for a long time. It needs now to be taken out and tried. Maybe it's the idea the world up to now has been waiting for.

You are so young, so before all beginning, and I want to beg you, as much as I can, dear sir, to be patient toward all that is unsolved in your heart and to try to love the *questions themselves* like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers that cannot be given you because you would not be able to live them. And the point is, to *live everything*. Live the questions now. Perhaps gradually, without noticing it, you will then live along some distant day into the answer.

—Ranier Maria Rilke in *Letters to a Young Poet*

Everywhere, but especially on the lonely prairies, men look up and watch them, and never tire of the sight. In the flight of the geese they see the thing that everywhere is withheld from man. Without compass, without knowledge of geography or power of reason, the geese move certainly, over the thousands of miles to their habitation. No doubt here, no fear, no bewilderment. And men doubtful always, afraid always and in their civilization completely bewildered, see the geese and they know that here is something, a freedom, a surety that they had once long ago but have mislaid in the glut of living.

—Bruce Hutchison in *The Unknown Country*

Every nation in the world today wants to educate its people. Three fifths of the human race is still illiterate. A correlative problem now is what shall we give these new readers to read? It must be very simple, practical and helpful. The masses are pathetically eager to learn. They want to know the answers to their everyday problems. Women want to know how to care for their children, how to guard the health of their families, how to improve their homes. Men want to improve their farming or learn a skilled trade.

Of course, along with this education, there must come material assistance. I think we should put President Truman's famous Point Four into full force. The United States should provide our tremendous technical know-how, our skilled people and all the material help we can to backward areas. And, most important, without any political strings attached or any selfish economic motives.

In that direction, I wish we would send aid to the flooded areas of China, regardless of whether the people benefited are in Red or Kuomintang areas. All we should do is ask the countries what they need and give it—everything except military things.

—Frank C. Laubach

Scars on a Younger Generation

in Norway as a result of the war are seen through the eyes of one of the victims.

HAROLD RAMM

"SO YOU DON'T have a radio—ah?" The gestapo officer was angry. For two hours he had searched Mr. and Mrs. Hansen's modest home in Oslo, Norway. Though the intruder knew that Hansen's heart was beating like a machine gun for free Norway, he had not found the slightest evidence against the Norwegian. "What about the man you have been talking to in the fireplace, daddy?" four-year-old Per asked innocently. Hansen was arrested for illegal use of a sender and receiver. That was the "man."

So goes one of the Norwegian wartime tales, and it is typical of what went on in Norway.

War for so many means burned cities, bombed homes, hunger and death. But it is more and worse than that. It is a gamble on everything we have achieved through centuries of work. Love and respect for the individual are destroyed. The right to the pursuit of happiness is replaced by the duty to help knock down the enemy before he knocks you down.

Liberty, for which we fight, survives to the limited extent permitted by a streamlined wartime efficiency. We simply shelve the ideals while we fight for them.

The first peacetime test for a democracy, therefore, is whether its ideals still live or whether they died while they were shelved during a war. Unless they live, we have lost not only the renewed chance to establish a better society, but also the moral basis for its reconstruction.

This was so all over Europe, including my country, Norway. A consideration of what happened may be salutary for those who did not have our tragic experience.

No shelter exists in the bombardment of ideas; that is the first lesson we learned. Totalitarian forces, either right or left, concentrate on youth. That was Hitler's technique. From the cradle he took the youths with whom he later nearly conquered the world. Stalin does the same today.

While the test before came only to the adults, it now hits the young people as well. It may take many forms, some steeped in their miscalculations, others tragic and frightening in their brutality. During the war, no matter what the

Nazis wanted, friendship or information, they did not get anything.

Precious things like chocolate and candy got a cold shoulder from the children. But inside, there was the unseen, weeping heart. The ration only provided a few, tiny candy bars every quarter or half year. Such were the "elementary" things that everyone expected parents to teach their children.

Teen-agers were expected to take a clear stand more on their own initiative. That was not always easy or gay. Sometimes it was pretty tough. Goebbels' propaganda and good Norwegians' expectations put every teen-ager on the spot.

We sensed part of the big drama going on, but were too young to participate. Home, we felt, was not the best place for us to be, but the adults almost consistently refused to take us into the underground work. They told us to make the ice front against the Germans colder and more efficient.

That was not exciting like running an underground paper, not heroic like being a saboteur, neither was it easy or a part-time job.

The way we lived, nothing more or less! That is hard enough when the coldness of the ice depended on our passion for a free Norway. Today again it is a question of how we live.

During the war we recognized the gap between the means and practices and the goal. Everyone enjoyed every bomb that hit Germany. It was one step closer to the peace. We cheated the government with clear conscience because it was the Nazis who ran it.

WORKERS and industrialists together sabotaged the production because it all went into the German war machine. High school students went on strike and the teachers protested because the Nazis interfered with the schools. Railroads were sabotaged to slow down troop movements. Mr. and Mrs. Norwegian greeted happily the breakdown of years of work. It helped beat the Germans.

In the smoke from these battles children, the next generation, were raised. Next to the struggle for national sur-

vival, the bringing up of children for peace was the most important job. We couldn't afford to lose that fight. It had to succeed if they as grownups should be able to meet later tests.

We all have homes, friends, and jobs, and that is where we start if we want to do something for what we believe. It is at the small jobs we harvest the experiences that will enable us to attack the really big ones. Today it is at the smaller places we beat back the forces that try to confuse, undermine, and conquer us. That is part of our preparations for the future.

While the war raged, Europe prepared for the peace in many ways. One was by resisting the Nazis morally and spiritually, because without a spiritual victory, the defeat of the German armies would not have been much good. Similarly, today Europe's future does not depend merely on the output of farms and factories, but on the ideas that take hold of the British workers, French farmers, and Norwegian fishermen.

"Merely talk," someone will say. "You idealists never get anywhere. Realists are needed. Realism—realism, boy, that's it." They repeat until they believe it.

Wartime experiences add up to the fact that neither idealism nor realism can stand by itself if we want to harvest any fruits. When the German iron heel had crushed the continent of Europe, pessimism filled the Norwegian hearts. Even so, never did we lose the ideal—a free Norway.

That was not realism, but in the time of defeat we learned the power of our ideals and faith. Three million unconquerable minds could not beat a single German gun, neither could a thousand of their guns beat our faith. We lived like that for five years. Then the war ended.

Nothing stood between the world and eternal peace, we thought. Never has the idealism been so unlimited in Norway. That we realized the reconstruction period would be tough was the only tiny, little island of realism in an ocean of idealism. It has probably saved us from hitting an all-time low in pessimism as the postwar world appeared.

Today's conflict is not only with Russia, but between what we want and what we can achieve. For the present, at least, it looks as if we cannot get the kind of world peace we want. But that does not mean that we shall not prepare for a brighter tomorrow.

Our failure to do so would mean that we could not grasp the peace when it once in the future becomes bomb proof. We must have our legs in the cold war, but also stretch out for what will come afterwards. Otherwise we will carry with us present notions and ideas when they aren't valid any more.

VOCATIONS

What Is a Christian Vocation?

How Do We Know?

Useful Work

Source Books

Resource Materials

by

HAROLD W. EWING

METHODIST CHURCH AND VOCATIONAL GUIDANCE

For a number of years The Methodist Church has been active in the recruitment and training of workers for vocations in the church. Through the various boards and commissions this work has been carried on. In recent years it has been a growing conviction that a united approach is needed in presenting the total picture of *vocations*.

After careful planning, the 1948 session of the General Conference of The Methodist Church passed legislation calling for the establishment of the Interboard Committee on Christian Vocations

"to develop plans and correlate efforts for the more effective enlistment and guidance of persons in vocations in the church and its agencies, and to seek to interpret to the church through its several agencies the total field of vocations in Christian terms." (P. 1415, *1948 Discipline of The Methodist Church*.)

The Interboard Committee was established to help young Christians find a Christian point of reference in all vocational activities. Its responsibilities are:

1. To interpret to the entire church the basic Christian philosophy of *vocation*.
2. To recruit skilled, effective and dedicated workers for the 19,000 posts which will need to be filled in the leadership of the church in the next four years.

These needs are:

- 5,000 Ministers
 - 10,800 Medical workers (doctors, nurses, technicians, therapists, pharmacists, dietitians)
 - 1,100 Missionaries overseas
 - 1,000 Missionaries in home stations
 - 1,600 Educators (directors of Christian education, student work, youth work, professors in Methodist colleges, etc.)
3. Counseling, guiding and encouraging life-service volunteers during their period of exploration, decision and preparation.

The Interboard Committee is, as the name suggests, a coordinating group uniting the vocational programs of nine boards and commissions including the Council of Bishops, Board of Missions and Church Extension, Board of Education, Board of Hospitals and Homes, Commission on World Peace, Board of Lay Activities, Board of Evangelism, Commission on Ministerial Training and the National Conference of Methodist Youth. (No wonder the Interboard Committee on Christian Vocations was given such a long name!)

The program of the Interboard Committee on Christian Vocations formally opened in December, 1948. A secretary was selected to be in charge of the work and to take steps to carry out the three-point program. Among significant developments is the *Conference on Christian Vocations*. More than fifty such conferences have been held these past months, calling together juniors and seniors of high schools and students of colleges and universities to explore the possibilities of vocational service in church vocations and the deeper implications of Christian life in all vocational life.

In each annual conference, the basic administrative unit of The Methodist Church, a Commission on Christian Vocations is being established. On these commissions are representatives of the Methodist Student Movement, professors from state and Methodist colleges and universities, cooperating boards and commissions, the Methodist Youth Fellowship and persons who are working on guidance and counseling projects. The Annual Conference Commissions on Vocations bring the program of vocational counseling to every local church and college campus.

The Methodist Church, recognizing the important place vocational choice occupies in every life, is prepared to serve youth effectively as they plan to invest their vocational skills. (For information about your Conference Commission on Vocations see your M.S.M. representative or write to Interboard Committee on Christian Vocations, P.O. Box 871, Nashville 2, Tennessee.)

HAWAII H-3's for 1950!

From three to five young college graduates are needed for religious education and youth work in the Hawaiian Islands.

Each must be a person of genuine Christian experience with a record of active participation in church and student religious work.

The term of service is three years. Transportation to and from the field is paid, housing is provided and a modest salary paid.

Where to write: Dr. Leonard Oechsli, Methodist Headquarters, 1028 Beretania Avenue, Honolulu, T.H.

ADDITIONAL J-3's IN 1950

The first group of replacements for the J-3's and K-3's will leave for Japan and Korea during the summer of 1950. They will thus have a year's experience with the original group before the latter complete their three years of service.

Qualifications are high—like those for the LA-3's described opposite. The task is great, Japan and Korea need much help. The time is now, while these countries are still fluid and open.

Where to write: Department of Missionary Personnel, Room 843, 150 Fifth Avenue, New York 11, New York.

WHAT IS A CALL?

To each person a "call" is different. No two are alike—for a "call" is an experience of God's will within the individual. It results in a personal conviction that God wants us to serve him with all of life.

For some the "call" is dramatic and moving—for others it is quiet and compelling. But for each it is God's "summons to serve humanity."

Bishop Richard C. Raines suggests these questions, "Where is the world's need the greatest? Where are the laborers the fewest? Where is the struggle the hottest? Where is the battle the fiercest?" And concludes, "Where the need of the world and your talents meet that is where you are called of God to go."

—From leaflet prepared by the Inter-board Committee on Christian Vocations: *Calling Youth for Christ and His Church*.

STUDENTS DISCUSS VOCATIONS

Several of the student groups report having a "hot discussion" on vocations. Topics range all the way from "The Christian Worker in the Secular World" to "What Is a Philosophy of Christian Vocations?" The exact phrasing of the discussion question isn't important—the unanimous report is that the discussions were lively and didn't stop when the "bell rang."

One M.S.M. had a panel work out the finer points and lead off. But it wasn't long until the whole group was passed "the ball" for a lively scrimmage. A Wesley Foundation had three students prepare five-minute statements representing differing viewpoints, and

THE EPISCOPAL ADDRESS

In the *Episcopal Address* to the General Conference of The Methodist Church, Bishop G. Bromley Oxnam, speaking for all of the bishops of The Methodist Church, brought a high moment to the session by emphasizing Christian vocations:

"Our world-wide organization desperately needs increased personnel. (The church needs) youth possessing a vital religious experience, requisite educational preparation, and the full dedication of self to Christian service.

We as a church speak of the call to the ministry and likewise of the divine summons to other vocations. All vocations, strictly speaking, are callings, wherein the individual Christian gives himself wholeheartedly, in the name of his Master, to service that he is qualified to render."

then the group had the chance to "chip in" with their "two bits' worth."

The reports would indicate that if you are looking for a "live topic," here it is: The Christian Student and Vocations.

RESOURCE MATERIALS

Changing Times, The Kiplinger News Magazine, September. Under the heading, "Where to Aim for the Best Jobs," is a study of job and career conditions approached from the strictly secular viewpoint.

Planning a Job Opportunities Conference (United States National Stu-

dent Association), Emily Chervenik. Gives helpful information for setting up one type of Career Conference. (Price 10¢. Order from U.S.N.S.A., 304 North Park Street, Madison, Wisconsin.)

What It Takes to Make Good in College (Public Affairs Pamphlet No. 33, 30 Rockefeller Center, New York, New York, 10¢.) Some good tips on getting the most out of college and getting a good foundation for vocational service.

GOOD SOURCE BOOKS

4-Square Planning for Your Career, S. A. Hamrin. An excellent study of vocational planning addressed to "young men and women, wherever they may be, who are concerned with the problem of selecting a career." Directed to youth and adults who counsel with youth helping them to see the factors in vocational choice and resources for guidance in school and community.

Your Career, Ed. Cunningham and Leonard Reed. (\$1 on newsstands.) A handy source of valuable information on eighty-four professions and some suggestions for self-analysis in vocational planning.

Practical Handbook for Counselors (Science Research Associates). A comprehensive discussion of the total counseling program. Rich in suggestions for resource materials, group activities and guidance techniques.

In the Capitol corridor is a statue of Doctor Crawford Long, of Georgia, credited with discovering the anesthetic power of sulphuric ether on March 30, 1842. The pedestal of the statue carries Doctor Long's words: "I believe my profession is a ministry of God!"

ANNOUNCING

LA-3's

Fifty for Latin America in 1950

☐ In 1948 The Methodist Church sent fifty of its finest youth to serve in Japan and Korea for three years. In 1949 a similar group gave themselves to Christian service in India and Pakistan.

The call now comes for fifty to go to Latin America in 1950 in another three-year venture of fellowship and service. Countries included are Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Panama, Puerto Rico, Peru and Uruguay.

Jobs will include: teaching in high schools, youth work in churches and community centers, adult education in night schools, religious education, assistants to pastors, nursing and public health work, and service in rural centers.

Those selected will be college graduates between the ages of twenty-one and twenty-eight. They must be people of genuine Christian experience with a desire to serve and a faith they are eager to share. Standards also include good health with a record in scholarship and practical achievement well above average. They must be unmarried and agree to remain so during the period of service.

There will be a six-week period of intensive training in July and August with emphasis upon religious development, language study, area orientation, and methods of work in Latin America. The group will sail about the end of August.

Here is an unsurpassed opportunity to work with people of great promise who desperately need a faith to live by. Those interested should write at once to

The Department of Missionary Personnel
Board of Missions and Church Extension
150 Fifth Avenue, New York 11, New York

WORLD REPORT

Dorothy
Nyland

India is on the march. We are not content for our students simply to keep abreast of transitions. We covet for them enlargement of mind and spirit that will enable them to help determine the destiny of one fifth of the people of the world who live here in India.

—James E. McEldowney, Leonard Theological College, Jubbulpore, C.P., India.

Our District Superintendent has eleven in his family. Surely it is with great faith that he faces the unknown future. And yet, though the workers themselves are in need, they take the long view, and have sacrificed themselves to send four young men and one young woman to the seminary, one young man for work in religious education, one young lady for specialized work in kindergarten training (all those now in occupied territory), and one young lady for work in dentistry, for we have no Mission dentist, nor any other reliable one. And the conference as a whole sent a small amount of money to Africa to help in the work of Frank Argelander, formerly of Kiangsi and now there. They realize that any one or any group which lives unto itself can never survive.

—Gertrude Cone, Baldwin Girls School, Yutu, Kiangsi, China.

Holy Week here in Brazil proved to be a very interesting time to me, especially since it was very different from anything I have ever seen in the States. In the Catholic Churches, it was a week of processions and special masses. I liked the observance of Palm Sunday. In Nova Granada I was very much impressed with the procession of boys and girls as they entered the church in their white clothes, bearing large green palm fronds, symbolic of those thrown in the path of Jesus as he entered Jerusalem that first Holy Week. Holy Week here, externally at least, is a week of great solemnity. Parties and dancing are frowned on. But, interestingly enough, I went to a birthday party in a Catholic home on Monday of Holy Week, and there was dancing. They asked each other, "Do you suppose we should dance during Holy Week?" Though the custom was contrary, they had no real conviction in this matter, so they danced. It is also a week in which no meat is eaten. But during the week, I had meals in the homes of both Protestants and Catholics, and, judging from the conversation, they would have eaten meat if it had been available in

the butcher shops. Especially Good Friday, the day of the crucifixion, is supposed to be a day of sadness and inactivity; practically all the business houses close except the bars, taxis, and shoeshine stands. Even the train doesn't whistle on this day. Some people fast all day. Saturday, however, is a different story; it is a day of exaggerated gaiety after a rather sad week. On this day Judas is burned in effigy, for example. Maybe I'm wrong in my observation, but it seemed to me that most of the practices of Holy Week were rather meaningless to the people; they observed them out of respect for custom rather than through personal conviction.

—D. A. Reily, Caixa Postal 45, Sao Jose do Rio Preto, E. de Sao Paulo, Brasil.

I came home in June in time to help move our school equipment to our new school building across the city on the south side. Moving was not too easy but we are grateful there was something to transfer and that we could begin work in our new location. Most of our equipment was intact. Moving reminded me of those war days when we tried to take out of the buildings what we had hoped to save. But the two experiences are not exactly alike. Moving then was done under cover of night, in push carts and with all anxiety because of watchful sentries. In June, however, moving was accomplished under no pretense and with no fear and not with the slow push carts but with our old and faithful weapon carrier (which we named "gospel carrier") and hired trucks. And how grateful we are for our new building! True, it was once in ruins like its surroundings, but we look at it now, and what a change! The Crusade funds made the change possible. Harris Memorial now stands in this less-crowded section of the city, along Taft Avenue, within walking distance of the Union Theological Seminary where our students take some of their courses, close to piers in case of transients who want to call on us; a school and dormitory better equipped than the old.

—Prudencia Fabro, Harris Memorial School, Manila, Philippines.

We plan to spend a month in Danish homes, and then we will study a semester at the "Folk University of Scandinavia," Ascov Folk School, which is the biggest Danish college of education for democratic living.

The folk schools from which the co-

operative movement came operate on a curriculum geared to individual needs and interests. They educate not for specific vocation in life, but for *life* itself. At the folk school there are no examinations or tests. Everybody is free to devote his time to the subject most vital to him. Subjects taught will include education, social conditions, cultural history, philosophy and current problems. Besides this there will be rich opportunities to devote time to music, folk dances and sports.

—Laurel and Aage Rosendal Nielsen, Denmark.

On our recent 1,000 mile visit to the Cuanza—North District, of which I am superintendent, Eva said, "I don't think I'd like to be any closer to pioneer mission work than I am now." The extra heavy rains this year wrecked havoc with the roads, and they have not been repaired yet. They were rough everywhere, with ruts, choc-holes, and washouts on the grades. It was especially bad between Zenta and Dondo, where we found deep gullies washed out of the middle of the road. On every hillside we had to stop, walk ahead, and select the best way down through the ruts and washouts. We fell into one washout, and I had to walk three miles ahead under noonday sun to get four men with hoes to help dig our way out. Twice we traveled over abandoned roads hidden by the tall grass (tall as the car and more). We forded a swift-flowing river at night after I waded across to test the depth. Three times we were stuck in the mud and sand. We crossed three ferries, and had to turn back at a fourth that we found abandoned and make a 150 mile detour to cover the remaining twenty-five miles. Dust billowed behind the car and after each bump came pouring up around us. Part of the time our narrow road wound tortuously up steep mountains covered with gorgeous thick jungle, and through valleys lush with palm trees and coffee plantations. Average speed: fifteen to twenty-five miles per hour. Tsetse flies (bearers of sleeping sickness) forced us twice to drive with windows closed in the heat of the day. At one place we walked two miles through the mountains to arrive at our destination. Our cook, Domingos, did yeoman service as car helper, cook, interpreter and handy man. Fortunately, we only broke one front spring.

But it was worth it—if just to experience the overwhelming welcome at Cazanga, where the men, women, boys

AUDIO-VISUAL AIDS

THE CURRENT SCREEN

WALKING WITH GOD (Family Films); 28 minutes, black and white, \$8. Methodist Publishing House.

The purpose of the picture is to show the necessity for assuming civic and religious responsibilities. While some of the implications of the film are theologically misleading and may in some instances be even harmful in their efforts, if the film is used for forum and discussion purposes under skillful leadership it can form the basis of an interesting program.

The story opens with a typical high-pressure businessman in his doctor's office being told that he must quit driving himself so hard merely to make a little extra money. He needs to open his mind and heart to the people around him and become of service to his community. The man turns away from such a prescription until his doctor tells him the story of another patient which he had in years gone by. The rest of the film is mostly flash backs to this prior event. This former patient was also a hard-driving businessman. He left his religion in the name of his wife while he played golf. The time he devoted to being a pal to his son was severely limited. When his wife was hurt in an automobile accident, however, the props for his life were removed and gradually he found his business falling off and his relations with his boy becoming more and more strained. At last he turns to prayer.

SOME BASIC BOOKS

Recommended for Fellowship (Cell) Groups

1. *Fellowships of Concern*, by Harvey Seifert. Abingdon-Cokesbury, Nashville. 75¢.
The best concise discussion and practical text on the purpose and value of the fellowship group. Suggestive and worth while.
2. *The Bible*, modern translation, Moffatt, and Revised Standard Version.
3. *Imitation of Christ*, Whitford's translation.
4. *The Fellowship of the Saints*, compiled by Thomas S. Kepler. Abingdon-Cokesbury, Nashville, 1948. \$5.
An anthology of Christian devotional literature.
5. *The Perennial Philosophy*, by Aldous Huxley. Harper, New York. \$3.
6. *Masterpieces of Religious Verse*, compiled by James Dalton Morrison. Harper, New York, 1948. \$5.
7. *The Choice Is Always Ours*, a book of spiritual progression. Edited by Dorothy Berkeley Phillips, Lucille M. Nixon, Elizabeth Boyden Howes, New York, 1948. Richard R. Smith, \$4.50.
An anthology of 430 selections of psychological and religious insight arranged in sequence. The way and the spiritual progress of religious living.
8. *Religious Resources for Personal Living and Social Action*, by Kirby Page. Farrar and Rinehart, New York, 1939. \$2.
9. *The Way*, by E. Stanley Jones, Abingdon-Cokesbury, Nashville. \$1.
10. *The Questing Spirit*, by Halford Luccock and Frances Brentano, Coward-McCann, New York. \$5.
Religion in the literature of our time, prose, poetry, drama.
11. *A Testament of Devotion*, by Thomas R. Kelly. Harper, New York. \$1.
12. *The Meaning of Prayer*, by Harry Emerson Fosdick. Association Press, New York, 1913. \$1.50.
13. *Challenge and Power*, by Wade Crawford Barclay. Abingdon-Cokesbury, New York, 1936. \$1.
14. *Beyond Personality*, by C. S. Lewis. Macmillan, New York. \$1.25.
15. *On Beginning from Within*, by Douglas Steere. Harper, New York. \$1.50.
16. *Pathways to the Reality of God*, by Rufus Jones. Macmillan, New York, 1931. \$2.

and girls shook hands with us—four or six at a time on each hand, and then sang "Hallelujah." They really can sing in that church. In all places the gratitude of the women was almost pathetic, since Eva was the first missionary wife to visit them. At Cazanga it was cold, and Eva was wearing hose. Some women from a non-Christian village came to have a look at her, and began arguing whether it was skin or hose. . . . "No, it could not be hose, because it is too thin." When Eva stretched her hose at the ankle, their eyes became as big as saucers. They had never seen skin that would stretch like that! We were royally received everywhere. It is a custom to give gifts to the visitor the first time he comes, and we were showered with fruit, chickens, a goat, bread, baked plantains that taste like biscuits, eggs, sugar and rice. At each of three places the pastor had moved out of his own house, replastered and white-washed it, and put it at our disposal. Eva took dolls with her as hostess gifts. One pastor's daughter had never seen a doll before, and ran away very much frightened when Eva tried to offer it to her.

—Omar Hartzler, William Taylor Memorial Institute Bible School, Quessa - Malange, Angola, Africa.

The conviction is growing in me that we will really get hold of these people when we come to them not as professional teachers and missionaries, but as one with them willing to live on their standard and serve with and not for them. This summer at work camp the question was asked again and again, "Why did you pay to come and do the lowest kind of physical labor?" We had to use our bodies for work that hand laborers in the States would rebel at; moving dirt and rocks by means of lifting a pole on our shoulders, carrying stones up the hill from the river in a box tied on the back, mixing cement by our own muscles, working hours in the hot sun with only a little warm water to drink because it all had to be boiled for the whole camp. Evenings were spent in meetings or community groups, and all day Sunday we were in the churches. One Sunday, a group of us went to a home for widows and children, people taken from the street who were so filled with filth and disease that it taxed all of my Christian love to touch them and play with them, all the time wondering if it were possible to keep from contracting their infections. Yet, they are God's children, too.

Can you imagine the thrill of living, working and preaching side by side with Japanese friends, together defending those who would tear down our beliefs, our loyalty to one God? In many instances our friends were verbally attacked because of their association with foreigners, criticized for ulterior motives in becoming Christian. On other occasions townspeople brought up bad instances that occurred with the Army

The film is well acted and directed. The plot has a sufficient number of twists to keep the interest of the audience. The implication that when a person starts praying and "walking with God," business gets better and everything works out all right, is open to question. In using the film leaders will want to have the group discuss what fellowship with God really means and what benefits an individual obtains from this practice. It may be that the group will then come to a different answer from the one presented in the picture.

WORLD COUNCIL OF CHURCHES—AMSTERDAM 1948; 27 minutes, black and white, rental, \$8.

Youth groups who are thinking in world terms will find the film an interesting documentary of the development of the world church. Pictures of the major speakers at the conference in Amsterdam with intimate shots of the world leaders of Christianity (outside the Roman Catholic Church) give a sense of the bigness of the Christian movement, its wide scope, and its international character. The youth section of the conference is also shown.

Although the film has a certain static quality, since it is a report of a conference mostly carried on by talking, it can form the basis of a discussion of the future of the church in a world like the one we live in, the development of interdenominational cooperation, the place of youth in the church, and the kind of program Christians should follow to make their witness known.

YEARS OF APPRENTICESHIP; 30 minutes, black and white, rental, \$8.

After Saul (or Paul) has had his conversion experience on the road to Damascus, he tries to preach the new gospel to his friends in the synagogue. But they reject him. So he withdraws into Arabia, where he lives with a tent-maker while he thinks over the mission which God has for him.

For these years of apprenticeship, Paul returns once more to Damascus and again preaches the word in the synagogues. This time the Jewish leaders not only reject him but threaten his life so that he escapes from the city by being let down in a basket from the wall.

The film tells this story with honest simplicity. It has a tendency to take itself too seriously, however, and Paul, who did the Christ in other Cathedral films, is still too stiff. Our own opinion of Paul was always that he was a much more intense individual living at a higher nervous pitch.

Primarily designed as illustration material from the New Testament, nevertheless the picture could be used as the basis for discussion on vocations, the meaning of Christian service, and the problem of how others can be brought to Christ.

—Harry Spencer

BOOKS

If you have ever stopped on your hurried way to some vital appointment to watch a steam shovel at work moving yards of earth into dump trucks, you were paying tribute to the power and skill of many men—those who designed and made the machine, the operator of the shovel, and the guy who's engineering the whole job and knows where and how he wants the earth moved.

This is by way of backing into a sincere compliment to a man who writes on important subjects in a way that makes you stop to watch and listen and think. Leslie D. Weatherhead in *When the Lamp Flickers*, Abingdon-Cokesbury, \$2.50, is far more subtle than a steam shovel, but his mastery of argument and logic and plain English catches the hurried reader right by the seat of the pants and makes him enjoy (?) every minute of it.

Recognizing that many people in the pews want to say something as well as listen to a preacher, the minister of City Temple, London, devised a service in which people write their questions about religion, and everything else, on paper, hand them in to be spoken to directly. Some of the bigger questions he has taken for subject headings and answered with full-length sermons in this book. For the most part they are concerned with the "tougher" sayings of Jesus, searching for his real meaning.

The result is one of the finest volumes a college student could read. It is pertinent to life today; it is clear; it is fun to read.

In a chapter dealing with so-called "sacred and secular" life, the author blames the church for dividing activities into these two classes. The church is also condemned for implying "that there is something ungodly in appreciating the joys of the senses." Talk of withdrawing from the world is not religious; the religious man knows that the world is God's, designed to be lived in.

On this point the book will be banned in the Boston of some people's minds. The author says of sex: ". . . I am still waiting for a great saint to say openly that he has enjoyed it." Or again, "Some people . . . would be more truly religious if they prayed less and learned how to cook." Still another: "And when a friend of mine says that he plays golf to the glory of God, I wish he would forget God, and keep his eye on the ball."

Don't for a moment think it's frivolous writing. In a chapter called "Is Any Sin Unpardonable?" he lays on the line his beliefs about hell in such fashion that even the brimstone boys will be set back on their heels.

The piece on "Did Jesus Believe in Chance?" is wonderful for its logical presentation of the difference between God's *allowing* and his *intending* certain things to happen. If you've ever been tempted to blame God for something you didn't like—and who hasn't?—you need to read and think about this chapter.

The discussion of Jesus stilling a storm will make good reading for at least two groups of people: those who try to dilute the divinity of Jesus, and those who try to prove it by his "miracles." Both groups will be treading on new ground, to their intellectual stimulation.

A total of twenty-one chapters, penetrating and lucid, makes this a splendid book to buy and use.

—Don Bundy

Harry Goodykoontz puts himself into this chat with the new student. (*Christian Ways for College Days*, by Harry Goodykoontz, Richmond, Virginia, John Knox Press, 1949. \$1.) He tempers his own experience with that of others he has observed and with timeless quotations from the great.

He is unafraid in approaching the concrete problems of the freshman. The bulk of the volume deals with temptations and opportunities for faith one meets as he comes from his high school graduation with untested stereotyped ideas of the college life he is entering.

One would want at times less consciousness on the part of the writer of "who else" will read the booklet than just the freshmen. Some freshmen who need real help might be misled by some of the phrases which ministers take for granted but which the college student is sure to question.

The job is commendable; the book is needed.

—J. S.

MOVIES

NEW FOREIGN FILMS

It Happened in Europe, written, directed and produced by Geza Radvanyi in Hungary. "A desperately realistic" treatment of the suffering war causes children. "As a frank piece of screen expressionism, it does have its interesting points; but as a job of pictorial documentation, which it also aims to be, it falls far off."—*Bosley Crowther in the New York Times*. Sponsored by the Film Division of the United Nations.

The Peddler and the Lady, an Italian film with Italy's brightest stars, Anna Magnani and Aldo Fabrizi. English titles too infrequent, difficult to understand. Mildly amusing.

Sunshine Follows Rain, a Swedish film that has excellent acting and beautiful photography. Mai Zetterling and Alf Kjellin (*Madame Bovary*) are the

motive

young couple who fight superstition and hatred.

Other foreign films not to be missed: *Monsieur Vincent* and *The Red Shoes*.

OTHER NEW FILMS

Louis de Rochemont's *Lost Boundaries* has been playing in New York for sixteen weeks. It was the first of the good current films dealing with race problems. *Home of the Brave*, a straight-shooting war picture which is one of the best films of the year, dealt courageously with the race situation in the army. It is not to be missed. The latest film study, Darryl F. Zanuck's *Pinky*, takes the race problem to the Deep South. This is a story of a young nurse—a girl with white skin but Negro blood—who returns to her home in Mississippi after having been raised in the North. "Its observations of Negroes, as well as whites, are largely limited to types that are nowadays far from average. The 'old mammy' sentiment is extolled. And a passion for paternalism is very obvious at the picture's core. No genuinely constructive thinking of relations between races is offered. A vivid exposure of certain cruelties and injustices is all it gives."—*Bosley Crowther in the New York Times*. Jeanne Crain, Ethel Barrymore, Ethel Waters, Basil Ruysdael, Griff Barnett, Evelyn Varden and Dan Riss.

Strange Bargain is a well-acted, diverting farce. Jeffrey Lynn, Martha Scott and Henry Morgan make an excellent trio.

My Friend Irma is a film version of the radio program of the same name. A silly film, it introduces Jerry Lewis whom critics call "freakishly built" and "eccentric." He seems to be genuinely funny.

Savage Splendor is a technicolor documentary on the capture of big game for zoos and museums. Good acting and many thrills—an unusual film.

The Quiet One, the story of a pathetic Harlem boy who, while he is a Negro, takes on a universal quality and becomes representative of all children who are victims of environment and upbringing.

DRAMA

Since the opening nights of new plays do not light up the sky above Schubert Alley coincident with the deadline of this month's column, permit your columnist to rehearse her credo relative to the living theater today. You all know that the advent of Television has caused the "Fabulous Invalid" to be shaken with chills of apprehension and hard rigors. There are those who predict its speedy demise and decent interment. I, for one, cannot accept this prognosis.

The more I see of Television the more passionately I love my theater. As I look over the roof tops I realize that this passion may not be shared by all, but I am confident that under many roof tops there are brothers to whom Television is a shabby second to live theater. By the by, can any technician explain to me why some TV antennae look like match tricks and some like slide trombones?

This is a far cry from my credo. I repeat, I do believe and firmly maintain that the American people crave creative theater. This in spite of a recent factual graph which seems to indicate that theater attendance is the last and least desired recreation of the public. I said seems. There was so much that was not in the picture.

I believe they crave it despite a recent article in the New York *Herald Tribune* by a professional who made moan that "Theater won't grow in New England." He had spent three years, he protested, in trying to decentralize the perennial problem plant. This is curious in face of the abundant evidence that it transplants and thrives right heartily in the West, Middle West, Northwest and Southwest. This column has spoken before of Margaret Webster's delivering Shakespeare by bus loads over a wide and enthusiastic area. A new organization, "Theater-On-Tour," jointly sponsored by the University of Minnesota and the Theater Guild, will do much the same thing in bringing living drama direct to the consumer. They will open in John Patrick's *The Hasty Heart* at the University of Minnesota and then the all-equity company, mark that! will take to the road on an 11,000 mile tour of the Midwest.

Perhaps a clue to the alleged reluctant flowering of Theater in New England, home of the Yale Drama Workshop, can be found in a reply to the article aforesaid which was titled "Rural Skeptics at the Play." It should be read with humility by professionals who leave New York with tongue in cheek, looking down their noses at lesser landscape than Broadway. It is a long, thoughtful letter and the fact that it is written at all supports my credo that people do care for theater. And for the best in theater. Let the Rural Skeptic take his cue.

"Until you've lived in a small town, you can have no idea of the number of times one does get cheated by a touring company. Plays that would last one night on Broadway are foisted again and again on a circuit audience as 'supercolossal.' Being intelligent, and also highly independent, your average country person resents this. . . . There is a question in our mind about most of the plays being given in 'decentralized programs.' In spite of modern homes and clothes, a lot of country people hold tight to their old-fashioned morality, and this is something we can be plenty grateful for. It is a strength to our entire country: why abuse it? . . . A rule for all work with rural people is

'Don't play down; don't patronize.' Your country spectator is hard to fool. . . . He will go once out of curiosity. You have to earn the return ticket by giving him something memorable."

At the Bucks County Playhouse this summer I caught a hint of that attitude of superior negligence although the detail was a trifling one. But the principle is the same. It would have been a trifling thing to correct. The play was *The Heiress*, starring John Carradine. It was very popular in summer theater this past season and is now being filmed. I shall watch for my erring detail though I do not think that Hollywood will trip over it. You remember the dashing young man just returned from Paris who is brought by friends to Dr. Sloper's home and introduced to his daughter? You remember how the young people go into an adjoining room with a piano where he proposes to regale them with the latest songs from Paris? The elders talk to a distant accompaniment of music and laughter. But instead of a Parisian street song the gay blade played a Schumann Cradle Song (which I played practically in my cradle)! The implication was that these bucolic Pennsylvania Dutchmen will never know the difference. But, Aber ja, they did!

If you must be content with the half-a-loaf enjoyment of reading plays or reading about plays, there are some interesting and important books just out for your nourishment. *Three Plays* by Jean-Paul Sartre, including *Dirty Hands* (*Red Gloves* to us last year, starring Charles Boyer in a translation vastly displeasing to the author), *The Respectful Prostitute*, and *The Victors*. This is published by Alfred Knopf, price \$3. John Howard Lawson has revised his *Theory and Technique of Playwriting and Screenwriting* with the purpose, says the author, of "exploring the relationship between the practice of playwriting and the social forces that influence the contemporary drama between the two hours of illusion in the darkened playhouse and the life that surges around the theater's walls." This is published by Putnam to the tune of \$6. Finally there is *Shakespearean Comedy* by the venerable scholar, Thomas Marc Parrott, publisher the Oxford University Press, price \$6.50 and well worth it. This is a must, if you are a serious student of drama. Reading it is imperative and owning it is something for which sacrifices could be made to the enrichment of your life and library.

So a good Christmas to you, my readers, and this thought for the New Year. It belongs to the gaoler in Cymbeline and is pointed out in one of the engrossing chapters of Professor Parrott's book.

"I would we were all of one mind, and one mind good. O! there were desolation of gaolers and gallowes!" And atom bombs.

—Marion Wefer

LETTERS

SIRS:

Enclosed is an article on the work I was doing this past summer (church-sponsored work in a mental hospital). Why can't The Methodist Church organize such units? If such a program were expanded to the same scale as our caravan movement, we might accomplish something. That is the primary reason for the enclosed article.

—David Rodgers

Chicago, Illinois

SIRS:

We are all enthusiastic about Marion Junkin's "Truth in Art." Not all of the enthusiasm is approving, but that's fine, too. As we discussed it, Robert Holliday, who is director of the choir here, declared that a similar job should be done in regard to sacred music. Perhaps it has already been done (although I don't remember it in *motive*). If not, do you think it would be worth while?

—James Carlson

Hamline University
Saint Paul, Minnesota

SIRS:

In this October issue you ask for thoughts on record players, so mine. I'm now listening, as I usually do when studying, reading, typing, to music, and now it's on L.P. L.P. is more than I ever thought it would be. I'm wearing out my L.P. records while my others are going unused.

—John Yeaman

Southwestern University
Georgetown, Texas

SIRS:

The article by Marion Junkin (October) promises to be the center of much interest and some controversy.

—Phil Woodland

Louisiana State University
Baton Rouge, Louisiana

RE: GERALD HEARD

Yes, this statement of an obviously intelligent individual's personal reasoning is provocative. It provokes me to realize that such an effective, worth-while servant of humanity and society must rely on a relatively hypocritical, superstition-based ideology for incentive living.

—C. Conrad Cowherd, Jr.

San Diego State College
San Diego, California

In general, I think the students felt that it was a very full and meaningful statement but not particularly new or provocative. Its lack of clarity was mentioned by all but this may be merely a technical situation.

—Beverly Long

University of Wisconsin
Madison, Wisconsin

To me it seems unwise to print the article written on faith in *motive* . Through rereading the article and parts of the article several times, I think I understood fairly well what the writer is trying to say. However, the average college student does not want to take the time to thoroughly study an article in *motive* . This is about the only way I think one can get very much meaning out of this writing.

—Elinore Friese

National College of Education
Evanston, Illinois

The deduction of faith and construction of a hypothesis therefrom by Mr. Heard is appealing as an intellectual approach to re-

ligion. His formulations would be objectionable to Orthodox (*motive* , October, 1949). It seems as though Mr. Heard's faith precedes his belief in God. On the other hand, I think the deduction should prove most attractive to those among us who believe in decent, high-plane living, but who find the narrowness of a lot of present-day organized religion repelling. The formulation presented would lead no one into affiliation with any of our many factions—and yet it would demand high, ethical living.

—Jim and Peg Traynham

Northwestern University
Evanston, Illinois

The statement as a whole is too final. There is nothing on which to build.

—Bob Berry

Dickinson College
Carlisle, Pennsylvania

I feel that for a statement that is to be brought before the students who read *motive* it is too complicated and involved. To me faith has to do with simplicity. If one is to have faith, it must be something that can be understood by the masses and not by a chosen few intellectuals.

—Wayne E. Baker

Southwestern College
Winfield, Kansas

The statement of faith by Gerald Heard does indeed indicate the power and strength of character and soul of its author. I do not feel, however, that its meaning would be very forceful to many college students who read *motive* . The really great things that have been written and said, those things which have awakened response on the part of individuals, have been not involved in complexity, but in clear ringing statements of simple truth.

—Velma King

Southwestern College
Winfield, Kansas

There has been quite a bit of discussion among the students and professors who have read the prepublication copy of Gerald Heard's statement of faith. Most all of the students who are at all interested in personal spiritual growth were impressed very much with the simplicity but deepness of the expressive manner in which Heard presents his faith. For most of us the statement is one which must be read several times and studied carefully in order to grasp all the implications and to understand the deep meaning of this expressed faith. In fact, I heard of one fellow who expressed the desire to have a series of discussions in his fellowship cell concerning this statement by Mr. Heard.

—Marion F. Baumgardner

Texas Technological College
Lubbock, Texas

That's the silliest thing I ever read.

—A reader

Brookings, South Dakota

I agree with many results of his but just dislike Mr. Heard's methodology. I would like very much to write a statement of faith of my own for criticism.

—Walter M. Fitch

University of California
Berkeley, California

Resembled an outline "without the meat" . . . more like a table of contents than an article.

—A student

Louisiana State University
Baton Rouge, Louisiana

He really dug me loose . . . several students lying awake until the small hours thinking about it.

—A student

South Dakota State College
Brookings, South Dakota

COVER ARTIST



Earl Saunders was responsible for two cover designs last year. After caravanning this past summer in Washington, he is back in San Diego State College where as an upperclassman he has been helping freshmen get started in school. He is president of *Xolotl* which we hasten to say means "superior ones"—in addition to continuing his interest in art.

ARTISTS

Nassan Abiskhairoun was born in Asyut, Egypt, but has spent most of his life in Cairo. He studied ancient tombs at both Luxor and Asswan. He has exhibited at the *Salon du Caire* , and one of his pieces was bought by the Egyptian Government and exhibited in the International Exhibition at Paris in 1937. A prize from the Modern Art Museum in Cairo, and a government commission to plan the Civilization Museum in Egypt are other honors he received before coming to America. He was on the faculty of Berkshire Music Center as scenic designer, and he designed the sets for the opera, *The Turk in Italy* , which will be given again in Boston this year. His *Mother and Child* (granite) which we are using was the second award in the New England Painting and Sculpture Exhibition in 1949. This exhibition is now on tour. He completes his third year at the Museum of Fine Arts in Boston this year.

The lettering on the feature on Roucault and the line drawings on page 35 are by the artist, George Paris.

The spot drawings on pages 31 and 33 are by Robert J. Wirth who did the cover last November *motive* .

The spot drawing on page 41 is by Neil E. Matthew, whose home is in Indiana.

motive