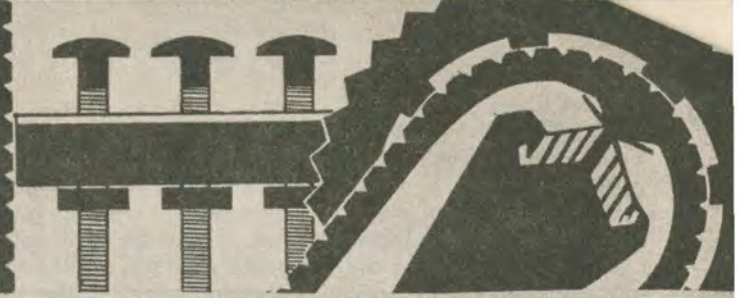


Does Religion Make a Difference



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Power Which Won't Go Poof

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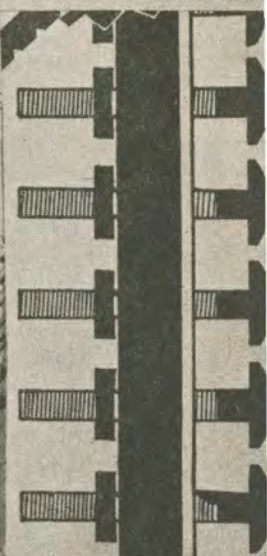
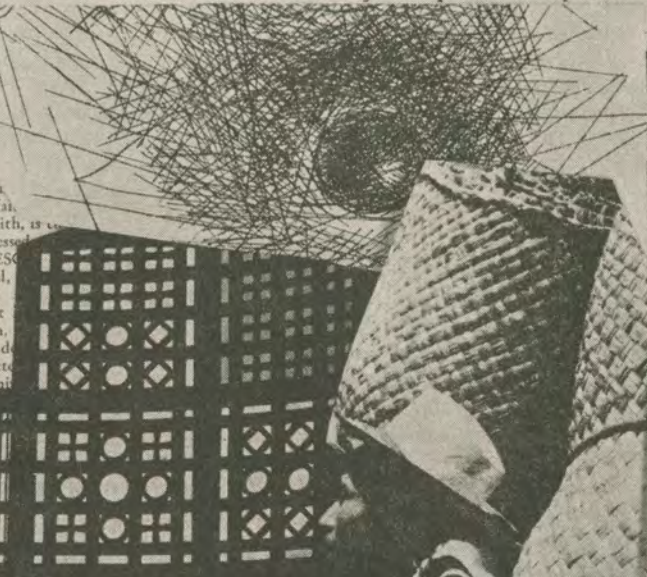
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In These Our Years

February 1950

TIME IS RELATIVE. To the geologist, a million years seem a fleeting moment in the make-up of world structure. To the astronomer time is expressed in the unimaginable symbol of light-years, and to the anthropologist, a thousand years are as a moment in the history of man. But to the earth-born and earth-bound man of the twentieth century, a decade is a definite mark, a period and a limited section in the allowed days and years of life.

With this issue of the magazine, *motive* celebrates its first decade. Time can be counted in many different ways and through many symbols. A decade is only ten years, a matter of one hundred and twenty months. Yet the time span of *motive* can be measured only in the condensed and frightening history of these crowded years. Time can best be measured in events. It can also be measured in the healthy growth of values. With this criterion as a yardstick, what have these ten years meant?

In the years between the wars, a time when most of the present student readers of *motive* were being born, the world was full of movement, the movement of promise. A student generation coming into full conflict with the reality of preparations for war (to be sure, to guarantee peace!) declared its belief in peace, talked about the coming equality of man as if it were just around the corner, and indulged in economic face lifting as if capitalism had not already withered with age and had in its features the decay of death. This was a student generation that believed the assurance of its fathers and mothers that the world could be made safe for democracy by using the most undemocratic means possible, a generation that saw the sowing of seeds of destruction which were tended by the zealots who were out to defend the status quo by force and bigness. And the sins of the fathers were heaped upon the children. This has been the decade of the world's most inhuman war and most unworthy peace.

THIS was also a decade when the religious forces began to sense the deception that was camouflaged as religious but which went under the guise of extrachurch activities. It was the decade that began to understand that at the beginning of the twentieth century, the genuinely religiously concerned sold their birthright for a mess of fiddling, so-called social action groups who used the name of Christian to cover the common deficiencies of life that had to be organized to make them attractive to a generation that was headed toward destruction in the secular madness of a success-drunk world. For when the church sank to such pointless and meaningless existence that students were led into all kinds of "associations" to make even the slightest pretension of religious living respectable on the campus, it did surrender its right to be counted as anything but an extracurricular activity for those who could not make the grade for something more respectable. Or it became the institution that was given lip service on Sunday when that day was still consecrated to religion even though the other six days were given over to planning and living that was pagan and, at best, unchristian.

During these last ten years, the church has made a stab at recovery on the campus. In its so-called related schools, it has begun to rediscover their purpose other than their smallness. On the state and independent campuses it has begun to realize that the majority of its students are being educated in a materialistic way of life that rivals and sometimes surpasses any other system on earth. We are waking up to the fact that unless education has religious motivation, unless education is genuinely *religious* education, we are cultivating a generation of pagans whose motivation has no remote resemblance in business or the professions to anything called Christian. At the end of the half century we have huge and magnificent

institutions that are heavily subsidized by a government that is completely secularized, by business that demands a price in freedom for its gifts, and by states that are often dominated by pressure groups that parade patriotism to get increased bonuses and unwarranted privileges. Pathetically much of this continues under the auspices of the church and has the sanction of the ministry.

motive was born at the insistence of a student generation that saw itself being catapulted into a war. A magnificent and strategic gesture of church union brought into existence the first magazine that was a symbol of that union. *motive* was born to war, not peace, even though its pages were to cry peace when there was no peace. It was to discuss security that must be based in something inward and real. It has felt from the beginning that one of the greatest needs of the day is for a study and understanding of man and his religious significance. It believes now that the improper evaluation of man has resulted in the sinful political systems that have enmeshed men, in the economic traps that have used religious platitudes for bait, in the compromise that has resulted in making Christianity a mouthed creed without depth living, a popular religion in a blissfully sinful world, and in institutions and organizations that are shells without substance. Until the church rediscovers the Christian meaning of man (both *Christian* and *man* are important), and makes this the basis for a lived process, all the sentimental talk about peace, about race relations and about world understanding will be just so much twaddle.

THE basic understanding of the Christian concept of man will lead to a new understanding of the meaning and purpose of education. Students in the pages of the magazine have expressed their ideas on the kind of a world they want, on the kind of a world they thought they fought for. If education were geared to making that kind of a world, it would be religious education. In 1942, *motive's* *West Dakota College* was born, and from that time to this, the pages of the magazine have endeavored to discuss the idea of education and to say what a Christian education ought to be.

motive has never felt that life can be full or whole, nor that it can be integrated without a completely religious motivation. It has felt that the schism caused by the separation of religious and ordinary living has been one of the greatest sins in the modern world. There is no education nor life divorced from religion. Unless all of life is lived religiously, none of it can be genuine or real. Life on the campus cannot be religious on Sunday or in the church and pagan the rest of the week. Attitudes toward people, toward study, and toward the systems of the world cannot be highlighted on Sunday and unlighted the rest of the week. Life must be of a piece and the attempt to bring religious living into the reality of everyday life still remains the primary and greatest job of the second half of the twentieth century.

On the campus *motive* has stood for a respected religion if not a respectable religion. The standard of judgment depends not on the social status on the campus, but on the honesty and reality of the living that results from the standard.

Religion must stand in judgment on the life that is lived and not the reverse. In the present social system, religious living can never be popular. It must always be an unattained level of living, a goal to be sought. Yet it can be and will eventually be the truly exciting experiment in living and the way which will call forth the greatest and most heroic characteristics. Christians must first clarify their goals and then map the way to attainment that are as definite as the roads on the map.

(Continued on page 43)

Dilemma of the Decade

for the religiously concerned in education is its scientific direction and its secular character.

JOHN O. GROSS

IN A POINTED epigram Dr. E. Stanley Jones says, "Whatever gets your attention, gets you." By the same token it may be said whatever gets the attention of society gets it. Secularism has certainly attracted the interest of society. This is reflected by the hold that secular subjects have upon the institutions of higher learning. In the beginning days of modern education, when religion was regarded as basic for all of life, theology was dominant. Now the courses of study in modern institutions of higher learning show that society regards agriculture, education, business administration, engineering and science as essential for its growth and development.

Almost 50 per cent of the 267,996 graduates of institutions of higher education in 1948 majored or secured their professional degrees in engineering, education, business administration or scientific studies. Theology claimed 1.5 per cent of them, and the majors in philosophy numbered 1,697, or 0.6 per cent. In 1860 there were four engineering schools in this country, and up to 1866 only 300 engineering degrees had been granted. Now about 12 per cent of all students who graduate from institutions of higher learning major in some branch of engineering, and with enrolments at unprecedented heights, classes in philosophy in large universities are smaller than in 1940. The fact that almost one half of all students in institutions of higher education are receiving training in technical understanding shows the direction higher education is traveling.

Secularism presumes that first-class technical training is sufficient for the needs of this modern and mechanical age. By ignoring philosophy, theology and religion as basic elements of our culture and substituting naturalism as a way of life, it avers that the fullest satisfaction, reconstructed surroundings and ultimate brotherhood can be produced without the help of religion. But scientific knowledge, mental discipline and intellectual development do not provide in themselves a sense of right or wrong, of good and bad, of truth and beauty. The best of our Western tradition, we were told, "is to be found in the distillations of the prophets, in the homilies and allegories of an earlier age and in Biblical injunctions."

Leaving religion out of our educational program results eventually in unashamed atheism. If life can be explained without God, then it follows that God either does not exist or is not important. Consequently, religion carries no more significance to many young people than any other subject and less than some subjects. And with the declension of belief in God the idea of man as a responsible person disappears.

THE philosophy of pragmatism currently accepted in educational institutions may be traced largely to the leadership of Professor John Dewey. He has been described by enthusiastic admirers not only as the greatest philosopher of our time but also as the greatest America has ever produced. Through his leadership educational techniques and practices unquestionably have been greatly improved and enriched. Unfortunately, however, he has opened the way for the advancement of materialism and secularism. By holding that science and knowledge and all else is superstition, he has made natural

science pre-eminent and he has minimized philosophy, metaphysics, theology and religion.

The implications associated with this view have definite bearing upon our nation's future. Students of democracy should give careful attention to them. Democracy at its best is dynamic and its life depends upon moral principles, spiritual convictions and religious faith. If in the expansion and growth of man's capacities lasting human values are ignored, democracy will lose its life-giving power and cease to be. Walter Lippmann has warned against the perils which follow when our educational policy ignores its spiritual heritage and builds its program on the secular image of man. If education, he contends, is separated from the religious tradition of man as an inviolable person made in the image of God, it is cut off from a "central principle of the Western philosophy of life—that man's reason is the ruler of his appetites."

Chancellor Hutchins finds that something more than the good intentions associated with the scientific spirit is needed to make the democratic spirit operative in all human relations. He uses the Negro as an illustration and indicates that Dr. Dewey, the proponent of naturalism as a way of life, would be helpless if he depended upon it to solve the race problem. "I am sure that if Mr. Dewey were running our society he would treat the Negro very well indeed. He is a man of the most liberal prejudices. The question is whether he would know why he treated the Negro well and whether he could present any reasons which would persuade other people to do so, too. Science can, perhaps, show Mr. Dewey what the Negro is. It can, perhaps, demonstrate his biological equality with other men. But can it prove to Mr. Dewey or to anybody else that beings biologically equal should be treated equally?" ("Education for Freedom," *Christian Century*, Nov. 15, 1944, p. 1315.)

Higher education during the past several decades has failed to develop along with scientific skills equivalent competences in social skills. Some of the impending results may now be recognized in the current international situation. "Social skill," Professor Elton Mayo of Harvard University says, "shows itself as a capacity to receive communications from others, and to respond to the attitudes and ideas of others in such fashion as to promote congenial participation in a common task." In this connection please note that only about 20 per cent of our future leaders are specializing in the social sciences, theology, philosophy, law and the humanities.

In this day it is not possible to protect educational institutions from the subtle influences of secular society. The schools related to the church are not devoted exclusively to the teaching of religion but are deeply and honorably integrated into the whole educational system of this country. In fact, American public education is largely the result of Protestant leadership. Protestants have regarded the public schools as the very sinews of democracy. Horace Mann, one of the early leaders in the movement for public education, was accused of holding that Protestantism and public education were two aspects of the same thing. At any rate, the close relationship of the

Protestant churches to educational work doubtless prevented many churchmen from evaluating critically educational philosophies and trends. And in too many instances leaders in church-related colleges accepted prevalent educational theories without determining if they were consistent with our Christian heritage and the pattern of life fostered by the Christian church.

DURING the past fifty years two educational trends which have greatly influenced the direction of institutions of higher learning are the organization of standardizing agencies and the domination of higher education by the graduate schools. The standardizing agencies were in themselves necessary. When they came into existence many low-grade colleges were making unjustified claims for their work. A leader in the movement once told educators, "To make shoddy is as honorable as to make broadcloth, but to make shoddy and call it broadcloth and sell it for \$2 per yard ought to land a man in the penitentiary." The nation's accrediting agencies (the University Senate of The Methodist Church was the first one, formed in 1892) have promoted qualitative standards and dependable techniques for measuring educational efforts.

But withal, the standards for accreditation dealt largely with theories, practices, pedagogy and techniques of administration; values as conceived by the Christian church were left to be inferred. Heavy pressures were exerted to require the schools to meet the standards, and failure to qualify for membership in the association imposed almost insurmountable handicaps upon them. There was no influence in the Christian church with comparable authority or concern, and as a result higher education devoted its energies to the meeting of financial goals, building of physical plants and lifting standards for the training of faculties. The criticism at this point is not directed to the upgrading efforts. These "ought ye to have done and not to leave the other undone."

Closely identified with the accrediting agencies were the graduate schools. The standard for faculty training adopted by the accrediting bodies set the earned doctorate as the minimum for professorships and department heads. This made it possible for the graduate schools of the universities to chart the direction of many important phases of our educational programs. Usually, if the theories and philosophies prevalent in our schools are traced to their source, it will be found that they began with the training of doctors of philosophy in the graduate schools.

Scholarship likewise presumed neutrality or objectivity. Carried to its conclusion this develops as irresponsibility toward great issues and, as Dr. O. C. Carmichael of the Carnegie Corporation says, makes the students merely spectators. "The spectators can observe a contest and analyze the merits of both sides without ever shouting for either. But the graduates of our colleges and universities must be more than spectators in the conflict ahead. They must take positions and battle on the side of the constructive forces. It is the task of education not only to help them choose the right side but to assist them in developing the power of conviction which alone will sustain them in the struggle." (*School and Society*, Sept. 25, 1948.)

The views of our educational leaders concerning objectivity, particularly that of Christian educators, have shifted in recent years. They have learned that teachers, no matter what their subjects, do influence the behavior and philosophy of their students. One has observed that a whole generation of Harvard graduates took their views on ethics, manners and politics from Louis Agassiz whose subject was rocks. Christian education, Christian educators are reaffirming, to be effective must have the support of Christian teachers through whom the Christian faith may shine undimmed by any apologies.

TRENDS in enrolments during the past ten years indicate that the balanced position held by the church-related institutions within the framework of American higher education may be shifted if tax-supported schools increase. The future role of the church-related college will be a minority one. Responsibility for higher education is becoming a greater concern of the state with increased emphasis upon technological developments and wider use of the schools by the state for its own ends. During both wars the nation harnessed educational institutions for the training of specialists, and the continued close alliance of higher education with the military system is one of the strange paradoxes of our culture.

The Christian church did not establish its educational institutions following the Revolutionary War for the sole purpose of training ministers, but it did hope to develop persons possessing a Christian outlook who could mold the nation in line with Christian opinions and attitudes. This objective enabled the church to exert influences in the life of the nation which have reached far beyond its own household. Its educational statemanship in those formative years remains as a constant rebuke to narrowness or provincialism in educational program and plan.

A churchman, in discussing the limitations of the church in the October *motive*, lamented that it was a newspaper columnist, not the church, who inspired and carried through the Freedom Train. He overlooked the fact, however, that education as projected by the church encourages individual initiative as the means of producing advancement on all lines. The church, in its efforts to lift, expects its schools to produce socially minded leaders capable of improving society with their ideas. This view has been inherent from the time the church launched its educational enterprise. The hope of a better world, it believes, rests with placing trained Christian leaders where they may exert their influences for the advancement of life's true values.

Leaders create public opinion, and public opinion in turn crystallizes into culture. Any analysis of the influences at work in the making of our culture will show the significant place now filled by the scientists, statesmen, educators, editors, actors and writers. If the leaders are Christian and their sentiments and convictions are Christian, they make our culture Christian. It is not too much to hope that our Christian institutions will help to "pollenize, permeate and direct this vast enterprise."

This hope is implied in the Episcopal address given by Bishop G. Bromley Oxnam at the General Conference of The Methodist Church in Boston in 1948 which called upon the educational institutions "to graduate Christians as certainly as (they) graduate doctors, lawyers, musicians." This view does not minimize the educational institutions' responsibilities in the different areas of knowledge. Neither is it a pious platitude to be used as a covering for poor educational efforts. It emphasizes what President Goodrich C. White of Emory University aptly suggests as "something more," or the "basic principles of interpretation in terms of Christian philosophy which make possible the synthesis of these real though lesser values and the motives of life and aspiration and striving in a deep and satisfying faith in God and in man as God's creature."

THE church is renewing its plea for the Christian colleges to give attention to supplying leadership for ethical and spiritual areas. An investigation made at the University of Michigan revealed that the church-related and private colleges supply six times as many youth for these vocations as public, tax-supported institutions. In the recent call of The Methodist Church for students to take up the Fellowship of Reconstruction work in Japan and Korea, 58 per cent came from church-related schools. In 1947-48 there were 1,866 preministerial

(Continued on page 43)

Decade Growing Pains

in the Student Movements are manifested by the founding and growth of the United Student Christian Council.

H. D. BOLLINGER

GROWING PAINS are neuralgic and affect one as "cramps in the limbs during growth." A neuralgic pain, we know, is an acute pain "radiating along the course of the nerve and its branches."

The decade, 1940-50, certainly has suffered more than growing pains. There has even been disintegration of structure as World War II clearly indicates. The decade has seen a lot of suffering in the nature of acute pain in the neck as well as in the legs, and the agony has come along the course of the nerve centers and their branches. It is dangerous, of course, to follow an analogy too far, but *the decade*, among other things, *has had growing pains*.

In analyzing the growing pains, however, we find that they have been caused by structural growth, which, while growing, *does not keep pace with the tissue* which is also growing. This is just about what has happened in the 1940-50 decade. There has not been integration in growth. For example, war-weary peoples, on the one hand, were ready for some sort of world organization and government, and the tissue of the idea among some people was ready while amongst others it was not. The same was true in the opposite condition where the idea has been ready but the structure does not fit. Thus in the United Nations we find the growth painful because of tension rather than healthy through integration between the structure and the tissue.

There have been growing pains in student Christian work in the 1940-50 decade, although these are not as sharp and as apparent as in the United Nations. We must examine the growth and then see where the pain is and what's being done about it.

Student Christian work in 1940 might be described in the following manner. The various churches were separately engaged in student work as were also the student Y.M.C.A. and Y.W.C.A., the Student Volunteer Movement and the Inter-seminary Movement. With a modicum of cooperation, there was certainly friendliness and good will. But it was yet to be five years before the structure of cooperation was to be achieved. With the coming of World War II student trainees came to campuses. Campus Christian agencies were not working together well enough to meet the situation as it should have been met. A War Emergency Council of all agencies, at best a hasty and temporary agency, was created to do what it could.

THERE was another growing pain or pressure toward cooperation operating at the time. It was within the World's Student Christian Federation. Hitler was driving the Christian enterprise underground in Germany so that the Lutheran students there turned to their comrades in the United States through the medium of the World's Student Christian Federation. The channels of fellowship, while clear between the Lutherans, were not clear in what was called a Provisional Council of the Federation in the United States. Lack of cooperation between student Christian groups in this country caused this untimely failure.

In the meantime, another great area of common concern forced the issue of larger cooperation in student Christian work. This was in the field of student relief. As the war dragged on, hordes of homeless, hungry, dispossessed students, some of them attending migratory universities in China and elsewhere, became the universal concern of student Christian groups around the world. The pain caused by this project resulted from our inability to cope with the magnitude and scope of it.

Another evidence of the need for structural machinery through which to cooperate was made known in 1937 when the Federal Council of Churches initiated the University Christian Missions which, during the war, were extended to large student centers and military units. Here again, cooperation was practiced in a general way but there was not an organizational channel.

All these growing pains forced an issue that reached its climax in the organization of the United Student Christian Council in a room in the tower of Riverside Church in September, 1945. This union of forces became the United States unit of the World's Student Christian Federation. It became, at least, the structure of cooperation wherein fourteen nationally organized church and Christian agency groups began to work together in the domestic student field in the United States and in the larger arena of world concern.

The greatest historical event in Student Christian Work in the 1940-50 decade was the formation of the United Student Christian Council with its expanded cooperation in the World's Student Christian Federation. Perhaps the greatest growing pain in student work in the United States is the creation of miniature United Student Christian Councils on local campuses and in larger regions of concern. The structure of the U.S.C.C. nationally and the tissue of local campus cooperation must grow together.

GROWING pains are a sign of health. At least they indicate growth. Another evidence that the 1940-50 decade has developed growing pains that will increase in the next ten years is seen in theology. In the first World Conference of Christian Youth in Amsterdam, Holland, in 1939, we could all see the condition becoming apparent. It is now noticeable in every international or ecumenical student conference since that time, and it will be noticed much more in days to come. Christian students in Europe, as a rule, have a theology while students in the United States do not. Students in Europe have a theology that is Barthian or neo-orthodox. Many Americans began to develop a theology patterned after the leadership in theology that came from Europe. While this has not yet reached the undergraduates in American colleges and universities, it does cause the intellectual and spiritual growing pains that have started and will increase in the next decade. In student work, we must be careful to keep the structure of our theology integrated with the growth of the tissue of our ideas.

Another growing pain in student life in the 1940-50 period has developed rapidly since the war. It can best be described,

trite as it sounds, as a new spirit and a new way of doing things. It has come about because the present generation of college students has a certain kind of sophistication. To be sure it is not academic; it is a type of spiritual sophistication. Students see the defeat of spiritual issues in history and they know that the stage is set for greater disaster. They have determined, therefore, to dig in. They will be less concerned about committees, program, organization and numbers. They will be more concerned about rightness, depth and discipline. They

will work less in the mass and more and more in small groups, cells and fellowship units. They care less now about the shallow impact of a casual contact and infinitely more about what happens to a person. In the future there will be more disciplined, concerned individuals working together in groups. Here again, the growth process must be watched so that the structure of this cell idea proceeds apace with the tissue of social action.



JONAH AND THE WHALE

OREN COOPER

Nerve Center of the Student Movement

is the basic theology that gives direction and meaning to its faith and action.

HARVEY C. BROWN

In the last ten years there have come to the American campus religious leaders who have attempted to answer the perennial religious problems in a contemporary way. There have been tides in religious thinking, as well as eddies and crosscurrents, and all this is reflected in the discussions of students and campus leaders, reflected in the faith, or lack of it, characteristic of the campus community.

A few decades ago, the religious leader on the American campus was more concerned with ways of implementing a religious program—experimenting with the “know-how”—than with a statement of philosophy or theology in the field of religious thought and experience. At the present time an increasing number of students desire to read intelligently and widely for the purpose of deciding what is basic and essential for religious beliefs and Christian action.

Two decades ago when the Methodist Student Movement was beginning to orient itself in the current religious climate, there was a flagrant skepticism among campus groups with reference to a philosophical and theological undergirding of the Christian life. Theology was not discussed. “What one thinks doesn’t matter; it’s what he does” was the prevailing attitude. Today the intellectual climate on college campuses is changing. The more thoughtful student, a remnant to be sure, is delving into various religious philosophies and is taking cognizance of, and interest in, the resurgence of theological thought. As a result he is better able to “give an account of the faith that is within him.” Out of these intellectual excursions are coming interpretations of religion which are significant for awakened Christian movement.

One cannot understand the religious change of today without taking into account the influence of the 1920’s. The war years, during both the First and Second World Wars, served as a great stimulus for the religious theologian. On the continent, crisis theology was given new interest and development. This was due, no doubt, to the rather hopeless portrait of man created by a war-shattered world. In North America, meanwhile, a trend toward neosupernaturalism was evident in the teachings and literature of many prominent church leaders. On the other hand, many American theologians were not intrigued by the new trend toward neosupernaturalism. Others were forced to re-evaluate some of their theological presuppositions and had to admit that many of their homocentric attitudes were challenged. Scientific discoveries had made many American scholars who were satisfied with our many modern gadgets deify the scientific method of observation and experimentation. This method was carried over into the realm of religion, and consequently became related to atheistic humanism. Theism in its many forms, however, gave a satisfactory answer to the opposing school of thought. Theism took on a meaning and dignity when scientists such as Millikan, Whitehead, Compton, Eddington and Jeans spoke of the universe as having “mindstuff, indeterminacy and a part-whole organic relationship.”

Whether we sense it fully or not, we are in the throes of a New Reformation, and it is coming with signs that can be

clearly recognized. This new religious movement may turn out to be as significant today as the posting of the ninety-five theses on the Castle Church door in Wittenberg was in 1517. Political, economic, moral and religious influences had been permeating the culture for three centuries in preparation for a new day. In a very definite sense our cultural climate is being prepared for a change—a reformation. The seeking for a new dignity in living, for the abolition of war, misery, and the devastating forms of materialism, for new opportunities for freedom and for productive community life have all challenged men everywhere to throw off oppressive restraints. This trend may be further strengthened as increasing numbers of men stake their futures on the power and relevance of the Christian faith. There is a strong moral quality to the challenge which the submerged masses offer the status quo. The Christian community is accepting the challenge, and hence the makings of a New Reformation in the second half of the twentieth century are visible. What are some of the unmistakable signs of this Reformation?

First, the moral reforms of history have come along with radical changes in thought. The sixteenth-century Revolution was abetted and precipitated by the masses beginning to think for themselves. Today, the common man is beginning to change his thought patterns. This seeking for truth, the search for the meaning of scientific mysteries, has evoked a respect for truth that has spiritual significance.

Second, the New Reform will come as the one 342 years ago came—with the breaking down of old economic and political patterns and social injustices. Significant human action and intellectual ferment cannot be isolated in watertight compartments, so that a revolution in ideas and human behavior cannot fail to effect the basic relationships of man in his work. The political unrest is symptomatic of a change—a deep-seated change—which a thoroughgoing, liberating reform of the second half of the twentieth century must face.

Third, Christian insights are being discovered with a sense of their vital relevance to the problems of today. A sense of the reality and urgency of our religion is capturing countless minds that have too long been preoccupied with the human side of the God-man relation. Even the busy student is beginning to recover the values of the Bible, not only as a record of the developing Hebrew people, but also as a medium for the dynamic word of God.

There is a recovery of the sense of *urgency* of the *gospel* which characterized the New Testament times. Religion is beginning to be looked upon as a “required course, not simply as an elective.” Christian theology in our day has entered a new phase. It is definitely and powerfully resurgent. One reason is that this basic insight is being rediscovered in its vital relevance to our present spiritual and cultural predicament.

Fourth, a changing theology on the horizontal plane is evident. God’s demands upon man are more than intellectual assent to cleverly devised statements of ethical principles and liturgical observances. The horizons of the Christian faith are broad and inclusive. The Christian is incensed by evil in every

form—social, political, or economic—all that frustrates and undermines humanity.

Students easily accept a basic Christian faith and experience as the norm for their Christian life, and they are not concerned with secondary matters, such as the different Christian communions to which one may belong. It is the reality of the experience that the modern student is concerned with and not the name of Baptist, Presbyterian, or Methodist. This is the idea and achievement of the ecumenical movement which challenges the campus mind. About the reality of this horizontal fellowship this generation of youth is deeply concerned. The past decade gives abundant testimony to the strengthening of the vertical dimensions and also to the broadening and deepening of community on a horizontal level.

Fifth is the search for and the recovery of the "wholeness" of Christian faith and practice. This is evidenced in two areas. One of the areas revealed at Amsterdam was that differences between the Christian communion were not merely secondary but included the "wholeness" of tradition and belief. If one may generalize, he would say that the present mood will buttress the ecumenical movement, in that it must be a new and creative expression of the divine, revealing his will and ways to man, rather than simply a retrenchment in the face of the threat of human disaster.

The other area is found in the insistent demands of this generation to sense adequately the totality of human experience, "work and worship, hand and brain." On this there is

a clearer perception of the relation between the "mourner's bench" and the "work bench." Fruitful results of this trend will assure a stronger lay movement in the Christian church.

Sixth is the recovery of what was in grave danger of being lost—small "Fellowships of Concern." Again, the mood of young Christians today (obviously a minority) is to re-enact the miracle of the early church in the bringing together in small fellowship groups disciples who are active in a redemptive process. Such a disciple is one who becomes a part of a learning situation; the learning is his necessary discipline. This discipline is a necessity for one's life, because his life is not automatically unified or meaningful. One can realize his essential humanity only as he purposively directs his life. Christian discipline is always relative to one's stage of spiritual growth and maturity.

Jesus faced the problem of how this redemptive process would continue. He didn't call together his followers and form an organization or brief them in program and organizational techniques, or call to their attention the value of public relations. He set forth a special fellowship which has become the miracle of redemption in an antagonistic world. For insights as to how these units of the church were guided, see the epistles in the New Testament. For a history of the growth of this movement, the recitals of the Book of Acts relate how these little bands of common folk changed the Roman world.

What, then, is our great need today? It is a re-enactment of the miracle of redemption—a basis for a New Reformation in the Christian church.

This is a magazine for all your life, designed to fit into every moment from the time you rush into your clothes in the morning until you fall back again upon a bed at night. It aims to be a motive going with you all the way, the motive of a well-directed life, filled with meaning, purpose and concern. That motive takes its origin from the most exciting man who ever lived, a man named Jesus, and is reflected in a thousand brilliant lives from his day to our own. It bases its belief, as he did his, upon the value of human personality, upon living that respects all of life.

—Editorial, *motive*, February, 1941

For we believe that not through communism, socialism, fascism, nazism, or democracy will the world be saved—not through imperialism or benevolent empire will the way be found. We believe, and we are willing to stake our lives on it, that only through a Christian way of life, a life built fundamentally on Christ's teachings, will any certain future be found for mankind. For this we are willing to live and for this we are willing to give everything. This is the religion that must be demonstrated on the campus, for it must find an impetus there and an abiding possibility that can spread to all spheres of life. To believe it possible and to live to make it reality is the exciting adventure of the Christian student. In this dark hour he must come to shed abroad the radiance of an illuminated life and to demonstrate by living the actuality of the ideal that cries out now for embodiment in flesh and blood.

—Editorial, *motive*, October, 1941

We live in this instant of our lives close to the rim of necessity. We must live deeply to find the common denominator of our lives. Even in these days we crave community. And in the certainty that life will go on, that the good earth is not polluted by man's disease and will yield again, that birth and growth and death are all part of the larger picture of the scheme of things, that spirit does not die—these are the sure foundations which will make our prayers for security and inward peace have recognition from the God who is the spirit of all the things for which we live and die.

—Editorial, *motive*, October, 1942

For we believe now, more than ever, that it is the business of the religious forces to lead, and this leadership means leading in all human endeavors from the first guidance of the child to the most highly organized institutional leadership of the government. It means leading, let us insist, not following! We are convinced that unless the leadership of human life comes from consecrated men and women who place their priority for leadership on the common good of all, with the essential emphasis always on the inherent worth of all human personality, there is no purpose in building democracies or any other form of government, and the sacrifice being made by millions of men and women is in vain. This is the kind of leadership we are trying to stimulate. All lesser attempts, all superstructures built on the foundations of governments and social systems are sinking sand. There is only one rock on which life and the fellowship of man can be built, and that rock is Jesus Christ.

—From *motive*, February, 1943



MAN WITH A MASK

HORST STREMPER

Social Fire Bell

The Role of the Prophet

Bishop Francis
John McConnell

We sometimes assume that the prophet's duty is wholly that of arousing a wicked world to the presence of the wickedness. The truth is that the wicked themselves are too often aware of what they are doing and will continue to do it as long as they can.

The people that need to be aroused are in large numbers in the church. For the most part they are good, well-meaning folks but they have not been concerned enough with great social forces that make for evil, especially if they are not individually responsible for the evil. They do not often think of public opinion as the power which is finally effective in doing away with these evils. Moreover, no one of us, taken by himself, seems to have much control over public opinion. Most of us have to be busy with the hard daily work of the world, year in and year out, and we cannot write for the newspapers or make public addresses. So we go on with these daily tasks and let the days and years slip by without doing anything.

Then the prophet begins to cry aloud. Now let us make no mistake about it, prophets are not likely to be the most pleasant people in the world. To say that they are thoroughly devoted Christians doesn't always help much. For they are persons of one idea and usually do not recognize anything but that one idea. I have heard it said that the prophet with one idea gets a more accurate focus than a man with two ideas, but I am not sure about that. We might say that a man with one eye can get a better focus through his vision than a man with two eyes, but that is doubtful. Anyhow the prophet is likely to see and think and talk about just one thing. At the most, he is a nuisance and at the best, he is likely to be a bore.

This may not seem like a very good start, but wait a minute. I once came upon a suggestive discussion of the part played by the agitator in the days of slavery in our country. The agitator, it appeared to the historian, was a fire bell ringing in the night. In the days of long ago I lived in a village next door to a building in which was the town fire bell. You should have heard that bell ring, especially in the dead of the night! You wouldn't have stayed gentle long if you had heard it. The aim of the bell ringer was not only to get people awake but also to get them out of bed. Nobody could stay in bed with that racket. Now the prophet of the Lord is a social fire bell. He may not be as broad minded as some of us think we are, but he has eyes and a nose for fires.

The trouble with many of us in the church is that we are asleep. I have had five pastorates in my time. I don't think I would need more than the ten fingers of my two hands to count all the members of these five churches whom I could call positively bad. The judgment that the churches are full of hypocrites is false. The difficulty is not with wickedness but with sleepiness or at least drowsiness. Moreover the sleepiness is legitimate weariness. Just about all persons of mature age these days have to work hard, at least hard enough to send them to bed tired. We can't blame them for growling at the fire bell. They can make all manner of good excuses for wanting to turn over and go back to sleep. They are not responsible for the fire. It is too bad to have such a harsh, deafening bell. Why ring it so long?

Probably I am drawing out the historian's reference to the agitators of anti-slavery days to unnecessary length, but that historian's figure of speech is most suggestive. *The fire bell was intended not merely to get somebody awake but to get somebody up.* For in those simple days, putting out a fire was the duty of the whole town. There was no paid fire department. All men were supposed to get up, but not merely to get up but to come to the fire on the run. We are happy that these things are done differently now. In the cities, especially, putting out a fire is a technical task of scientific training. The old fire bell is mostly a relic of the past.

The prophet of the Lord is not a relic of the past. There are social evils which are raging conflagrations. Not a half-dozen years ago, as soon as we got through the hottest war the world has ever known, we started in a cold war, which in its power to spread hate through the world is almost as bad as the hot war. In this social realm the extremes of heat and cold are in danger of meeting.

There are all sorts of social wrongs today besides war, but there is no need even to hint at them here. I do wish to insist, however, on the prevalence of one *national* drowsiness. I refer to our isolationism—especially of the spiritual type—without reference to war. What is our speech about being weary of being told about the needs of the whole world except spiritual drowsiness? It is not wickedness, but weariness. We still need the prophet with his rasping, harsh, unmelodious noise, as if he were trying to awaken the whole world. Let him ring his bell, for he is the servant of the Lord. Some day after rubbing the sleep out of our eyes we shall look out upon a changed world.

Common Divisor of All Creeds

is what our testament of faith should be if it is to provide
a common platform on which men can stand.

HENRY HITT CRANE

EVERY PERSON has a creed. It may be intelligent or foolish, good or bad, outmoded or up to date, orderly or confused, consistent or self-contradictory, or perhaps a crazy compound of all these ingredients; but it is a creed none the less. And if you insist that you have no creed, that you simply do not believe in creeds, then that is your creed. The problem confronting us, therefore, is not whether we shall have a creed or not, but since all men must have some kind of creed, how we can develop a sound, sane, life-sustaining creed.

A person's real creed is not necessarily a set of dogmas to which he claims he gives intellectual assent; it is made up of the fundamental assumptions in terms of which he habitually acts, the basic presuppositions on which his behavior patterns, his attitudes, and his general outlook on life are built. If you tell me that you believe the story of Jonah, the literal inspiration of the Bible, the infallibility of the Pope, or the divine authority of Mahomet, I will neither commend you nor contend with you. Likewise, if you stoutly affirm that you do not believe in these and other similar items, I am still not much interested. But let me watch you, listen to you, live in your presence for a little while, at least long enough to discover whether you actually believe that cleverness is more to be desired than conscientiousness, that expediency is a smarter policy than adherence to principle, that getting all you can get by fair means or foul is more realistic and profitable than playing the game according to the rules, that lying, cheating and resort to violence is a surer way of survival than good will, trust and self-sacrifice, and I shall know well enough what your real creed is, the creed that really matters, the creed that controls you and reveals you. In such a creed all men are interested, for such belief is an enormously vital, essential and fateful thing that makes or unmakes men and nations, and has so vastly much to do with the well-being or disease of the world.

Such a viable faith should cut through denominational barriers, move above the typical theological controversies, and provide a common platform on which Christian or Hindu, Catholic or Protestant, Jew or Gentile can stand together and present a common front to the enemies of mankind. Such a creed should be the greatest common divisor of all creeds, and thus it would be the most authentic test as to who are the truly orthodox and who are the real heretics, who are the sheep and who are the goats, who are the redeemed and who are the self-condemned.

Suppose we attempt to declare our faith. Would you, could you, should you subscribe to the following creedal statement?

WE BELIEVE THERE IS A DIFFERENCE BETWEEN RIGHT AND WRONG; THAT RIGHT IS RIGHT TO LIVE BY AND TO DIE FOR; THAT WRONG IS WRONG AND TO BE HATED AND FOUGHT WITH ALL ONE'S MORAL MIGHT.

Says Thomas Carlyle with trenchant insight: "The one end, essence, and use of all religion, past, present, and to come, is to remind us of this only, of the quite infinite difference between a good man and a bad."

The wickedest people are not those who deliberately do

wrong and refuse to do right. They are those who deny there is any distinction between the two, and insist that it does not make any difference what they do. Such are the so-called "sophisticates," the self-styled "emancipated." They calmly contend that white is the same as black if you but have the right point of view. Morality and immorality are merely outmoded Mid-Victorian concepts that no longer matter. The line between good and evil just does not exist; they have rubbed it out.

If there is any one thing that the wisdom of all humanity has beaten out of its long history, it is that the word "ought" has a mighty meaning, that in the sense of right and wrong is hidden the fundamental truth about the moral universe. On this bedrock rests all religion that is not a racket; likewise, all ethics, morals and decencies as well. Out of all the whirl of arguing sects, the speculation of philosophers, the doctrines and counterdoctrines of divines, this one solid and wholly unshakable bit of rock emerges as the one fit thing upon which a soul can afford to build his house and risk his destiny. So Tennyson wisely warns:

Hold thou the Good, define it well
For fear divine philosophy
Should go beyond the mark and be
Procuress to the lords of hell.

WE BELIEVE IN THE TRUTH: THAT IT IS ALL-POWERFUL AND INVARIABLY TRIUMPHANT; THAT IT NEEDS NO DEFENSE, BUT ONLY FEARLESS AND ADEQUATE EXPRESSION.

The surest test as to whether a person is utterly honest is this: does he believe that the truth is always best, or does he believe that under certain circumstances a lie is justifiable?

The greatest enemy of truth is expediency. Whoever teaches a thing he has ceased to believe lest he lose his job, whoever preaches propaganda that he is convinced is false in order to "preserve the institution," whoever practices evil because under the circumstances it is "all for the best," such a one is afraid of the truth and is in league with the forces of hell.

There is but one thing to do, and that is, having found the truth sufficiently to become convinced that it is the truth, to speak it, practice it, live it, whatever the immediate consequences. For truth is God, and whenever we undertake to trim it, to veil it, to alter it, lest someone should be displeased, or the "cause" be jeopardized, we have ceased to trust in God; we have become infidels, and have presumed to substitute our own judgment for the wisdom of the universe.

Nothing is more stupidly gratuitous than man's presumptuous attempt to protect the truth by fighting for it, killing for it, even lying for it. The truth needs no defense; it is the defense of those who believe in it. The best thing one can do when the truth is assailed, is simply to guarantee it a free field and no favors. It is the uncertain, the sacred, the fanatic tortured by his suppressed doubts who persecutes, imprisons, proscribes, punishes, demands loyalty oaths, anathematizes, excommunicates and makes martyrs. Violence always implies

a lack of trust in one's cause. Belief in the truth frees more fully from fear, folly, falsehood and fighting than any other emancipating force known.

WE BELIEVE IN THE COSMIC CERTAINTIES, THE UNFAILING MORAL LAW: THAT WHATSOEVER WE SOW, THAT SHALL WE ALSO REAP; THAT THE FULFILLMENT OF CERTAIN CONDITIONS INEVITABLY BRINGS FORTH CERTAIN RESULTS; THAT THE END NEVER JUSTIFIES THE MEANS, BUT THAT THE MEANS DETERMINE THE END.

Few people, tragically enough, actually take as their working creed the moral and spiritual accuracy of the universe. They admit the rule in physics and astronomy readily enough, but in the realm of the spirit they persist in the suspicion that life is pretty much a game of cards, half luck and half shrewdness. They fatuously assume that they can sin and get away with it, if they are but careful and clever enough.

But if nature is so precise and accurate in low matter, it is unthinkable that she should be careless and chaotic in her high products of the spirit. Just as surely as two parts of hydrogen and one part of oxygen combine to make water, just so certainly do hate and violence create hell. The Ten Commandments do not fizzle and cancel out any more than does the law of gravitation. "Be sure your sin will find you out;" which is not to say that your sin will necessarily be found out, but that it will find you out. Behind every evil thought roars the thunder of the stars which fight in their courses against the working of wrong. Every lie, theft and cheating calls a power of vengeance from the sky. Every act of cowardice, cruelty and covetousness is on its way to meet somewhere a sword or a sorrow.

By the same token, one's goodness will surely find one out. No noble deed is ever lost. The conservation of spiritual energy is as definite as that of physical energy. Every act of high faith and worthy intent sooner or later brings its sure reward, not in terms of material compensation, but in terms of spiritual enrichment.

All this cannot be proven as one can prove that two plus two make four. Nor can it be disproven. It is a matter on which one bets his very life, hazards all he has or hopes for—as did the Master.

WE BELIEVE THAT THE SUPREME VALUE ON THIS EARTH IS HUMAN PERSONALITY: THAT WHATSOEVER HURTS OR HINDERS THE NORMAL DEVELOPMENT OF PERSONS IS WICKED AND TO BE CONDEMNED; THAT WHATSOEVER HELPS PERSONS TO GROW IS GOOD AND TO BE BLESSED.

Every man must have a hierarchy of values to which he will loyally adhere if his life is to be ordered and opulent. If there is anything on this old globe of greater worth than a human being, it has not yet been revealed. When Jesus set a little child in the midst of men and focused attention upon him, saying, "Of such is the Kingdom of Heaven," he was dramatizing the truth that the humblest human being is of superlative value. And when he established the ultimate test of goodness or badness by insisting that everything depended upon how reverently or outrageously we treated "even the least of these, my brethren," he revealed God's estimate of worth with unmistakable clarity.

Belief in the supreme importance of every person is the real basis of all authentic democracy; repudiation of this crucial item of our creed is at the septic core of all dictatorships, whether of the Left or of the Right. Despite lip loyalty of both East and West to the worth of the individual, our faith in our fellow men is tragically feeble today. That is why our world is in such a mess right now. We are all practicing the sin of suspicion, doubt and distrust of one another. We try to dignify this moral putridity by the name of practicality, shrewdness, worldly wisdom. As a matter of fact, it is sheer insanity. It is worse, for it is criminal insanity. Eventually it means the suicide of civilization.

To be sure, believing in humanity is difficult, risky and dangerous; but not believing in human beings is easy, and absolutely certain to be disastrous. "Believe in everybody and you may be bitten; believe in nobody and you will be devoured."

WE BELIEVE THAT CLEANLINESS IS NEXT TO GODLINESS: THAT WHAT DIRT IS IN THE PHYSICAL REALM (MATTER OUT OF PLACE), IGNORANCE IS IN THE MENTAL REALM; AND LIKEWISE IS WHAT SIN IS IN THE REALM OF THE SPIRIT.

Order is the fundamental law of the universe. Disorder is the aftermath of or antecedent to chaos. Dirt is essentially disorder. There is no such thing as dirt per se. Dirt is simply matter out of place. The good earth in the garden is clean; in the living room it is dirt. Jam in the jar is clean enough; on Jimmy's jowl it is dirt. Apparently this is the basis of the widespread belief that dirt is repugnant to Deity. In virtually all religions, therefore, there are lustral rites. The Muslim washes in the sand before he bows toward Mecca in prayer. The Parsee laves his face in water before he goes to his devotions. The Christian insists on baptism before acceptance into church membership. The Roman Catholic keeps holy water in the narthex of the cathedral with which the worshipper symbolically cleanses himself before each service. If we would get close to God, we instinctively feel we should be clean in body, mind and spirit.

There are no such things as dirty ideas. All ideas are clean, save when they are out of place. Wisdom is not so much a matter of knowing a lot of facts, as having one's ideas properly ordered. An ignorant man may have a great many items of information, but they are not properly correlated and therefore not readily available. Profanity or salacity consists of taking holy things and mixing them up with other things to which they do not belong.

By the same token, there are not two sins, nor ten, nor twenty. There is just one sin: doing what one ought not to do, or not doing what one ought to do. And this is what bars us from the best, and shuts us away from God. Thus we believe that cleanliness is next to Godliness.

WE BELIEVE THAT ALL MEN MUST BE COURAGEOUS: THAT THE BASIC SIN OF ALL SINS IS COWARDICE; THAT PHYSICAL FEAR IS BAD, THAT INTELLECTUAL FEAR IS WORSE, THAT MORAL FEAR IS WORST OF ALL.

The one virtue that is universally recognized as such, and the only one, is courage. Life's inescapable companion is danger. It is the one thing we seek to avoid. It is the one thing we seem to need. Wherever we find any form of life, there is the immanence of wounds, disease and death. Apparently nature cares little for our safety and very much for the quality of our fiber. She does not mind if we are hurt, or die, but she is anxious to keep up our courage. We miss the meaning of life if we do not learn that the true aim is not at all to escape pain, to be "saved" from this or that, but it is simply not to be afraid. The overcoming of fear is the enfranchisement of the spirit of man.

Thus we look with repugnance and condemnation upon any form of physical cowardice. It implies a shrinking from life, an attempt to refuse to live. So we are prone to overcompensate by savagely attacking our supposed enemies, seeking to slay them, and we call that being brave.

Mental cowardice is less readily recognized, and is therefore the more deadly. Instead of tackling our problems, we seek to run away from them, to avoid them. We refuse to think things through when we suspect that the conclusion we may come to may be disagreeable. So we distract our minds with congenial irrelevancies. We practice all sorts of casuistry. We habitually rationalize, that is, we invent clever plausibilities instead of facing the actualities; we give good reasons for doing what we do or do not do, instead of the real reasons, and thus try to hide from ourselves the fact that we are intellectual cowards.



Moral cowardice is indulged in more commonly than we are willing to admit. We submit to crowd compulsion, the coercion of cruel social customs, the intimidation of manipulators, of demagogues, dictators, tyrants. Pride and prejudice push us around ruthlessly. We are afraid to be robustly righteous.

Nothing is more imperative than that we be courageous—always and all ways.

WE BELIEVE THAT THE MOST POWERFUL FORCE YET DISCOVERED IS CREATIVE GOOD WILL, SACRIFICIAL LOVE: THAT HATE, BITTERNESS, VINDICTIVENESS AND VIOLENCE ARE OF THE DEVIL, AND ARE UTTERLY DESTRUCTIVE.

Jesus, with his supreme skill of incisive summation, beat the whole body of ancient laws into one sword of steel, two-edged with love.

"Love God! Love men! That is all."

In Paul's superb panegyric he elaborated the theme, revealing its amazing implications, as a practical engineer might work out some shatteringly simple formula, or a mathematician, a world-shaking equation like $E=MC^2$.

"Love is vastly patient, and is very kind. It knows no jealousy, does not parade itself, is never rude, never selfish, never irritated, never resentful. Love is always sad when others go wrong, and greatly glad when they do right. It can bear anything and everything. It always believes the best, is invariably hopeful, and it cannot be beaten. Love never fails!"

February 1950

Then Paul, like his Master, having preached this titanic truth, practiced it and proved it. This is the ultimate orthodoxy, they contended. To doubt it is to be damned. To believe that hate, suspicion, revenge and violence are lastingly effective is the final and most fatal heresy. Because the vast multitudes of mankind are so tragically deceived by this vile delusion, we put our trust more and more in engines of death and destruction, pour out our wealth with prodigal wastefulness in a mad armament race, insanely insisting that the way to keep the peace is to keep preparing everlastingly for war, and thus duped and drugged, we stagger toward the suicide of civilization.

Jesus maintains that the only way to overcome evil is with goodness, good will, sacrificial love. He was not indulging in sentimentalism, but in ruthless realism. And he was so desperately serious about getting this liberating truth across to doomed mankind that he made the ultimate demonstration—and died on a tree, praying for his murderers. The cross is so inescapably the only way of salvation. We had better believe in it—or else!

WE BELIEVE THAT THE WISEST PRACTICE OF ALL MEN IS TO DO UNTO OTHERS AS WE WOULD HAVE THEM DO UNTO US: THAT WE MUST LOVE OUR NEIGHBORS AS OURSELVES; THAT OUR NEIGHBORS ARE ALL MANKIND.

The Golden Rule is the essence of high, ethical religion

wherever and under whatever name it may flourish. It is the open secret of the survival of mankind. Even the law of the jungle, each beast for itself, and let the weak be devoured by the strong, ultimately works out in such fashion as to seem to confound itself. The strongest and most fully armed were the first species to disappear from the face of the globe. The meek actually did, and do, inherit the earth. Mutual aid is the true law of life.

It would seem that a world so distraught, broken and full of woe from having defied the basic law of its survival, would at long last turn and obey it wholeheartedly. Instead, we merely experiment with it tentatively, timidly and on a small scale. Even so, the only thing that holds back the world from the precipice of destruction is the restraining and cohesive power of such practice of the Golden Rule as we do engage in. In the home we work it more or less. In the community, when emergencies arise, or some disaster threatens, we revert to it almost instinctively. Why are we so hesitant and afraid to try it in the grand manner and on the universal level? When international economic collapse menaces all mankind we are forced to recognize that the only hope of saving ourselves is in saving others. Why can we not see its advantages before the threat of doom is upon us?

WE BELIEVE THAT THE ULTIMATE REVELATION OF GREATNESS LIES IN OUR WILLINGNESS AND ABILITY TO SERVE OUR FELLOW MEN: THAT TO DOMINATE OR EXPLOIT THEM IS VULGAR AND VILE, AND BRINGS FORTH INEVITABLE VENGEANCE.

No more revolutionary revelation was ever made than that of Jesus when he unfolded the secret of true greatness. "He that would be greatest among you shall be the servant of all," he declared. Thus he turned the popular conception of what it is to be great completely upside down. The minds of people have been saturated with the monarchic conception of greatness. Pride, egoism, love of power, desire for prominence, recognition and obeisance were attributes of kings, and kings were the great ones of earth. Since God was the greatest of all, he had to be the king of kings. No one ever thought it necessary to prove this, because no one could comprehend any other kind of greatness but the monarchic brand. Then came Jesus revealing another kind of greatness altogether. He sought no earthly power, prominence, nor position that set him apart from and above his fellow men. He said he came "not to be ministered unto, but to minister." He washed his disciples' feet, an act of the humblest service. He went about doing good, healing, comforting, challenging men to a new kind of greatness. And then he made the shattering statement that God himself was not a

mighty potentate, seated in awful state upon a Great White Throne, but that he worked, that he himself was the infinite servant of all—and that that was what made him the very greatest being imaginable. He is not like the heathen gods, taking delight in our bowings and genuflexions, our ecstasies and mutilations; he is a Christlike God who is pouring his power and love into his world with prodigal self-giving, and about all he asks of his children is that they try to be like him and do what he does to the limit of their capacity. Therefore,

WE BELIEVE THAT THERE IS A RATIONAL, PURPOSEFUL, PERSONAL, FRIENDLY POWER BEHIND AND IN AND THROUGH THIS UNIVERSE WHOM WE CALL GOD: THAT TO LOVE HIM IS OUR NOBLEST PREROGATIVE AND JOY, AND TO DO HIS WILL IS OUR GREATEST PRIVILEGE AND GLORY.

Despite all apparent evidence to the contrary, we believe that this universe is grounded in rationality, that it actually makes sense. The hypothesis that there is an intelligent, disposing mind behind everything does not solve all the problems that arise in our thinking, but it certainly gives a satisfactory explanation to more enigmas than any other theories that have been propounded. And since "the presumption is in favor of the simplest hypothesis," the God-idea would seem to be a veritable necessity of thought.

Belief in God involves the faith that the bases of this world are spiritual, and that there are powerful spiritual resources available outside ourselves, other than ourselves, greater than ourselves. Benjamin Franklin called God "Powerful Goodness." To believe in God is to believe in powerful goodness. That is, what *ought* to be done *can* be done. Goodness is stronger than evil because it is backed by the power and the purpose of the infinite. We mere mortals battling for righteousness are not alone in our struggle. God is here. Ultimate victory is sure. Not that we can prove it. We simply bet our lives that it is so.

But more than all else, we believe that God is a person. He may be vastly more than that, but he is at least that. We humans can conceive of nothing greater than personality. Force or principle or matter are not enough. Nothing but an infinite person can explain so vast a universe.

Then what kind of person is our God? Herein lies the supreme significance of Jesus Christ. He showed us the kind of a person God is: an infinitely loving, just and merciful father, whose concern for his children is so limitless that he would even die for us. This is the mighty meaning of the cross: God is self-sacrifice. It is the last word. No one has ever just been able to think beyond it.

motive is a magazine for students in colleges and universities which proposes to treat all of life in the light of intelligent Christian living. It attempts to feel the pulse, understand the mind, and interpret the spirit of students who are working for a Christian way of living on the campus as a part of the world community. It believes in growth and change and, at the same time, it seeks to preserve and use the worth while in experience. Its aim is truth which it believes to be the will and purpose of God. It exists to find ways in which this will and purpose can be made real in the life of students and in society in general. It wants to be a motive going with the students all the way, the motive of a well-directed life, filled with meaning, purpose and concern. It takes its incentive from Jesus of Nazareth. It bases its belief, as he did his, upon the value of human personality, and upon living that respects all life. It believes that the voice of Christian students must be heard, and that the campus should be the proving ground for a truly Christian society. It recognizes a sense of mission as integral to all activity. It believes that religion, as man's total response to the highest and noblest in life, should be the dynamic for creative living, that it should give singleness of purpose to living, and that because relationship to God is inherent in it, man can know power and strength. It wants to live for a future in which the good life is possible. It considers man as the trustee of the earth and as the inheritor of possessions to be used for better living of all men. It believes that birth and growth and death are part of a larger whole, that spirit does not die, and that these foundations alone give security and inward peace.

—From *motive*, February, 1946

War and Peace Begin in the Mind

The rise of militarism
in education indi-
cates that minds are
being trained for war.

John
M.

Swomley, Jr.



TROOPERS

HORST STREMPLE

EVERY MAJOR WAR the United States has fought has resulted in increased military emphasis in the colleges. During the Civil War the Land Grant Act was passed requiring colleges receiving federal aid under the Act to offer a course in military science. During and immediately following the First World War the present R.O.T.C. program was systematized and a period of expansion begun. The Second World War highlighted scientific research for military purposes, resulting in hundreds of military contracts with colleges in addition to further expansion of R.O.T.C.

Today the military has so much of a foothold on our colleges and universities that we are in danger of militarizing our whole process of higher education.

Part of the military program in colleges and universities is aimed at faculty and student scientists. The Office of Naval Research spent approximately \$20,000,000 on about 500 projects at colleges and universities during the year 1948-49. These projects are carried on in more than 150 educational institutions by roughly 2,400 graduate students and 2,000 scientists.

February 1950

"This program has enabled the Navy to retain the interest of scientists in the Navy," a naval spokesman said in explaining the program to a congressional committee. He added that this Navy program "has pioneered in the establishment of cordial relationships between scientists and the Federal Government."

The implications of this program cannot be fully understood without realizing how much of each university's scientific life is controlled financially by the Navy. While specific details are not available in each case, it is known that in some the military control is virtually complete. The September, 1948, *Bulletin of the Atomic Scientists*, for example, reports a discussion with the head of the mechanical engineering department of a large university in which it was revealed "that approximately 99 per cent of the funds currently being spent on research are supplied by the Navy." This Navy money, according to the same account, necessitated "Navy clearance . . . of all university employees who participate in the spending of this money." In other words, the military is beginning to tell colleges whom they may or may not employ.

A questionnaire sent by a committee of atomic scientists to the directors of 140 research laboratories throughout the United States in November, 1947, sheds light on the percentage of military funds in the universities' science budgets. "Replies . . . were received from twenty-six university laboratories, representing the fields of physics, chemistry and biological sciences in the country's larger universities. Of these, twenty-three, or 88 per cent, do part of their research under contract with the Federal Government, mostly Army and Navy, and eleven derive over half their research funds in this manner.

No breakdown has been published of the Army's appropriations to educational institutions, though in preceding years it has greatly exceeded the amount spent by the Navy. For example, in 1947 out of an Army Research budget of approximately \$280,000,000 "about \$70,000,000 was earmarked for fundamental studies at universities."

IN addition to its research in colleges, the Army "is preparing to create an elite corps of officer scientists." Plans call for the Army "to pick annually fifty top-rank scientists and engineers from the nation's foremost technical schools, commission them after two years with troops, and send them to technical schools for further training."

Scientists who teach in colleges are encouraged to think favorably of the Army as a result of military awards and consequent newspaper publicity given to them. At a series of ceremonies in September, October and November, 1948, sponsored by the Army, military citations were presented by top Army and Navy men to scientists from New York University, Cornell, Princeton, Yale, Wesleyan, University of Connecticut, Ohio State University, and other educational institutions.

As a result of the military influence in the science departments of our educational institutions there are a number of by-products:

1. In the words of Dr. Paul H. Kirkpatrick, a physicist of Stanford University, "because the military favors such projects as may be of value in warfare, the direction of research in general is being changed." Thus the emphasis is on destruction rather than on promoting the health and welfare of the people.

2. Colleges and universities are gradually being made dependent upon military agencies for funds for science.

3. Psychologically the university scientists and engineers as well as college administrators who maintain financial relationships with the military, tend to think and act in the interests of the military. As Dr. Philip Morrison puts it: "We cannot tie science to the military and hope to see it used for peace, no matter how ingeniously we write the contracts nor how circumspect the men of good will remain."

A SECOND military program in the field of education is that of direct military training. The purpose of military training, in the Army's words, is threefold:

1. "To lay the foundation of intelligent citizenship within the student." This obviously means a military approach to citizenship, since aside from the inculcation of military ideas, R.O.T.C. does not offer any unique training in government, democracy, character, etc., not afforded in the pursuit of civilian subjects. In amplifying what the Army means by "intelligent citizenship" an Army directive speaks of "teaching the principles of leadership, respect for constituted authority and habits of precision, orderliness, courtesy, and correctness of posture and deportment."

2. To "give him such basic military training as will be of benefit and value to him and to the military service if he becomes a member thereof."

3. "To produce junior officers."

The Army and Air Force, like the Navy, are steadily increasing their beachheads in educational institutions. In 1942 there were 137 degree-granting colleges in the country with R.O.

T.C. units, as compared with 168 in 1948 and a proposed 240 by 1951. Since some universities have more than one unit, there were 272 R.O.T.C. units in the Army prewar program as compared with 382 in 1948 and a proposed program of 522. The Air Force had seven units before World War II. It had ninety-six in 1948 and has set a goal of 150. The Air Force has recently added fifteen more colleges to the ninety-six where Air R.O.T.C. was already established.

The Navy in 1939 had N.R.O.T.C. units at nine colleges and universities. In the school year 1948-49 there were units at fifty-two colleges.

In all, 183 different colleges and universities had some type of military or naval unit during 1947-48. The total enrollment of R.O.T.C. students in these colleges was 100,586, of whom 72,946 were Army R.O.T.C., 21,941 were Air R.O.T.C. and 5,699 were Navy R.O.T.C.

In addition to R.O.T.C. colleges, the Army contributes money to eight of the 168 military schools of the nation.

Army plans contemplate a yearly R.O.T.C. enrollment of some 250,000 or two and one-half times the enrollment for 1948. This figure is set in order to get about 25,000 to 30,000 officers annually. Because so many students are forced against their will to take R.O.T.C. their first two years in college, many refuse to take it the additional two years to qualify them for officer commissions. As an illustration of the problem, "the flow of students through the prewar R.O.T.C. was such that only 14.36 per cent of the average entering class was commissioned four years later. The greatest single loss occurred at the end of the basic course when 71 per cent of the members of the class dropped out," or were eliminated.

In other words, the Army maintains an expensive system costing about \$22,025,000 in 1948 in order to get a very small proportion of those who take R.O.T.C. to enter the Army for two years. In large part this waste is caused by the military insistence on compulsion. Even the military representatives on the National Military Establishments Committee on Civilian Components admit that "much of the attrition between sophomore and junior years in the Army R.O.T.C. has been due to the compulsory military training in Land Grant colleges."

THE Navy R.O.T.C. functions under what it calls the Holloway Plan. This is a Navy and Marine Corps training program whereby a maximum of 14,000 persons are to be trained each year in American colleges at Navy expense. A total of 15,400 is authorized if unsubsidized students are included. A fraction of the total number enter each year for a four-year period. Fifty-two colleges and universities in almost all states have naval units, each unit being commanded by a captain in the regular Navy. The Navy by law can pay the full tuition, fees, books, laboratory expenses, travel expenses and an additional retainer pay of \$600 per year. Under certain circumstances it will be possible for a man who accepts a commission in the Naval or Marine Corps Reserve to "apply for and receive retainer pay at the rate of \$100 for each calendar month or part thereof. . . ."

"Students enrolled in Naval R.O.T.C. are entitled under the so-called Holloway Plan to receive total subsidization of approximately \$5,000 provided they commit themselves to two years of active duty with the Navy upon graduation." Since the Navy annually offers a competitive examination to high school students who want to qualify for such a subsidized education, it is in the position to choose the ablest boys in each high school generation.

Thus the Navy not only is responsible for the enrollment of thousands of boys in college but for their college expenses. How many colleges will be prepared to disagree strongly with the Navy's requests when there is danger of the Navy's moving the program, including its financial support, to other colleges? Moreover, the Navy, by paying a salary as well as expenses,

motive



SOLDIERS

HORST STREMPPEL

will put Navy students in a favored position economically, thus tending to siphon into the Navy and away from important unsubsidized civilian professions, the best brains of the nation. Each boy under this program must sign a contract obligating him to accept a commission in the Navy or Marine Corps and upon the termination of such commission at least a six-year period in the Reserve. Each summer during his college life is also taken either with naval cruises or aviation indoctrination.

The military attempts at penetration of the campus result in tactics which threaten academic freedom. At the University of Toledo a student, Richard Carpenter, was active in opposing the establishment of an R.O.T.C. unit on the campus. He was a veteran and the president of the University of Toledo Student Assembly, according to the *Toledo Blade* of June 25, 1947. He wrote a letter which appeared in the March 21, 1947, campus newspaper criticizing the American Legion for its pressure to establish an R.O.T.C. unit, as well as for other reasons. For example, he wrote, "Is it mere coincidence that in all Legion history the policy of that organization has never run counter to that of the War Department?" The *Toledo Blade* of June 25 states that Richard Carpenter had been questioned by an Army

counterintelligence agent in regard to a "jingle deriding college military training which someone had placed" on the University bulletin board. The University personnel director summoned Carpenter to his office for a two and one-half hour interrogation by the intelligence agent. The intelligence officer was described by students as having "declared that the R.O.T.C. was coming to our campus and should be 'hampered by nothing.'" Richard Carpenter was requested by the intelligence agent to resign his reserve commission in the Army, amidst student protests that the University had "abetted the military in a violation of the right of free speech."

STILL other tactics are being pursued to get militarism accepted in the colleges. The following is a copy of a letter sent to a number of college presidents (perhaps to all):

Dear Dr. . . . :

The United States Air Force, in an effort to prepare for the security of our country, has created the Air Defense Command. Its mission is to consolidate and train an efficient Air Reserve Force to be employed in conjunction with the

Army Ground Forces and the Navy in case of another emergency. The importance of this task is obvious to all of us; but its accomplishment rests heavily on the good will, interest and cooperation of the people.

We believe that, among the people, the collegiate group is of the utmost importance in furthering this task. Because the future leaders and molders of opinion are now on your campus, we believe it is imperative that they be sympathetic with and willing to promote our program. This cooperation cannot be achieved unless steps are taken to inform both faculty and students about our methods, aims and developments.

To this end, it is our desire to secure the voluntary services of university and college faculty members holding commissions in the Air Reserve. These officers would act as liaison representatives between the Air Force, the faculties and the students. The participation of such officers would be most helpful because of their intimate knowledge of both military and educational policies and problems.

A brief outline of the proposed duties of the unofficial liaison officer is presented below:

To present the Air Force point of view to their colleagues in faculty meetings should the occasion warrant such action.

To write articles for the college and local newspapers to inform the faculty, students and public of current Air Force policies and practices that would be of interest to civilians.

To secure publication in college and other newspapers of items released through the Public Information Officer, this Headquarters.

To aid the Air Reserve Officers Training Corps staff, where such exists, by interpreting the academic viewpoint of faculties and administrations and reconciling them with military requirements.

Stimulate interest in the Air Reserve and encourage enlistment of reservists.

Speak before local groups to emphasize the axiom that "Air Power is Peace Power."

Maintain small stocks of pertinent War Department forms for distribution to student reservists.

Establish contact with other officers of different institutions in order to form liaison units. These units could work

together and facilitate the duties of individuals.

Reserve officers who volunteer for this duty will receive inactive duty training credit for time spent on the project.

Your cooperation is requested in encouraging the participation in this activity of Air reservists and other interested members of your faculty. Such participation will aid materially in the maintenance of a well-informed and efficient Air Force Reserve.

We will furnish the faculty member or members who volunteer for this duty with material with which to implement this program.

Sincerely,
(signed) J. T. HANLEY, JR.
Major General, United States Air Force

IN addition to direct activity in the schools, the Army is trying to sell itself to educators through the professional educational organizations, often indirectly suggesting to the educators planning a convention that a certain top general would be available for an address. General Bradley, for example, spoke to 12,000 educators at the annual conference of the American Association of School Administrators, February 23, 1948, telling them that educators were responsible for "mental unpreparedness."

The military emphasis in education not only turns the minds of youth toward preparation for war when they desperately need training for peace, but it also is an undemocratic and conservative influence in a day when training for democracy and social change is mandatory. As a lieutenant colonel wrote in the October, 1948, *Infantry Journal*, "The military school system . . . is not primarily a proving ground for speculative ideas. Rather, it is a mechanism for indoctrinating military personnel in concepts already established and revered. . . ."

Militarism in education, which trains the mind to prepare for war, can only serve the interests of nationalism and violence. Yet UNESCO, one of the U.N.'s most important agencies, has challenged education with the idea that "Since war begins in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

For documentation see *New Evidence of the Militarization of America and The Militarization of America*, National Council Against Conscription, 1013 18th St., N.W., Washington 6, D. C.

motive looks at life—all kinds of life in many strange, uncomfortable and unbecoming places.

It strives to look at the motive of that life—be it good or bad.

motive reveals some truth—by measuring us against the lives and ideas of the greatest and wisest men and ideas of all times.

motive tries to show how this "truth" will make people choose and decide for the best life of today.

motive strives to aid in the building of foundations in men's and women's lives from which character, conscience and religious motivation can grow.

—From *motive*, January, 1947

Our happiness has been that we have tried to speak honestly about religious living, a kind of living that has depth and power, and that gives inward certainty in a confused world. We think that mankind can still achieve a character and a society worthy of its heritage. We think that living toward that goal for each individual is the best guarantee of happiness for him. We are convinced that this basic living is the privilege and duty of all of us, and that regardless of the realistic discouragement that faces all of us and the enormity of the sins of mankind, it is to be projected as the first step toward a better world. Our wish is that our prosperity might spring from the inner resources of character in which the happy people have their security. We wish it might come from losing everything we have in the effort to live decently, and that we might find abundance in sharing with our fellows the way of life which we call Christian and which this magazine exists to clarify and to make desirable as the pattern on the campus.

—From *motive*, February, 1948

Dialectic for Destruction

is what the truth and falsehood in Communist teaching in China may be as we learn of it from a student.

(The following statements come to us from one of the young missionaries in China. We feel that what is said here is so important that we must publish it as we have received it by air from China.—The Editor)

NOTES FROM A YOUNG CHRISTIAN

The following information comes from a Christian student who spent several months in a Communist political school. This particular student came out of the school deeply troubled about the relationship of his faith to Communist thought and methods. His remarks will give some indication of what we are up against in the new order.

Concerning religion the students in the political school were taught:

1. The fact that the primitive mind cannot understand and explain the origins and causes of things according to natural scientific laws, hence it invents religious supernatural explanation.
2. Simple-minded folk often cannot see that religion has evolved as a social phenomenon among other things according to scientific sociological laws. Hence, they attribute to it supernatural truth and power.
3. People in the past have not been able to resist successfully the oppression of upper classes. Hence, they invent religious solutions of their dilemma leading to an other-worldly escape. Naturally, the upper classes encourage this process.

Then they proceed to explain the stages of history and the failure of Jesus Christ to understand this:

The stages of history are (1) primitive communism; (2) slavery; (3) feudalism; (4) competitive capitalism; (5) socialism.

Religion arose in the period of primitive communism but soon assumed other functions in later periods. Christianity did in its creative period attack slavery, but it did not understand the laws of social development. It was here that Jesus made his great mistake. He tried to leap directly from a slave society to the Kingdom of God. Naturally this revolution was dialectically unsound and so it did not work. In fact, all that resulted was a return to primitive communism in the early Christian church. It attempted to retreat into a past period to solve the social problem; it did not understand the social development.

In later periods Christianity although opposed to slavery was used and exploited by the feudal lords in order that they might remain in control of society.

The period of capitalism and capitalists sees Christianity

in its greatest hypocrisy. Capitalists themselves do not believe in God. If they did, they would not oppress the people. However, they pretend to believe in order to get the workers and other proletariat to accept these superstitions. The result is that the proper social dynamic of the proletariat that should go into change is drawn off into religion and the church. Therefore, their problems receive religious rather than social solutions. For example, if a man craves activity, he can find it in the Church. If he has sinned, the Church offers to remove it. If he has a conflict of thought or of heart, the Church offers spiritual peace. The purpose of all this is to keep the people away from social thought and social change.

Answers to some questions:

Are not some schools of Christianity progressive?

In one sense, yes. But their reforms are empty ideal socialism. They refuse to believe in the existence of classes and other evil forces. Peace to them is a nebulous ideal love. They fail to recognize the wolf when they see him.

Can a Christian believe in the New Democracy?

Yes, a Christian can believe in the New Democracy, but he cannot be an official worker in the party or the government. If a Christian is to enter into the building of the New Democracy, he must recognize certain facts about the social effects of Christianity—e.g., that it has been used in the past by exploiting classes to control the exploited; that it has prevented the solution of this-worldly problems by other-worldly promises.

If religion is antiscientific, why are so many scientists religious?

The scientists in capitalistic countries are of the upper classes. They are the ones who have access to scientific knowledge. They combine science and idealism and, therefore, do not allow real science to spread among the people.

Does science support the idea of a God?

No! To believe in a transcendent God is to violate scientific truth. If God is objective reality, did he direct Christians to support feudalism and capitalism? Why are there so many denominations? These prove that Christians cannot agree among themselves about God. Therefore, God cannot objectively exist.

Christians believe in love. Is that not good?

Christians talk about love but do not act on it. Communists apply love by removing classes and therefore allowing love to function. Christians pray and tell people to repent.

Can you tell a tiger to repent? No! You must remove him as a menace. Christians talk of service, but in fact they serve only the upper classes. But Christians are wrong in saying that hatred is central to Marxism. It is simply that evil combines so intimately with some people in their social life that the people and the sin cannot be separated.

Finally:

Christianity has been at work for two thousand years, Marxism (in China) for twenty-eight years. Compare the accomplishments of the two and decide which is the better, and hence the more true.

Religion is wrong in its basic faith and nature. Its wrongness is not peripheral or accidental. It is not something which can finally be removed by reforms.

Christian rural service in the country confuses class distinctions. It blurs the fundamental issues by preaching love, forgiveness, and hence reducing the farmer's will to resist the landlord and accomplish the revolution. There are only two classes in rural areas of China—the people and the landlords. Communist policy is not going to remove the landlords immediately, but it is going to strengthen the people's class feeling. Christian attitudes in rural areas confuse and hinder this policy.

The New Democracy is the program of the Communist Party for the next ten to twenty years. It is the intermediate program toward socialism and ultimately communism. It is far more moderate than we had expected. It is the central plan of the government and is given wide publicity.

China: Number-One Problem

CHARLES BOSS, JR.

THE COMMUNISTS are probably in China for a long stay. Anyone who thinks that any amount of arms or military action can change the situation is almost certainly mistaken. Atomic bombs could spread a reign of terror, but could not create a democratic political order. Totalitarianism would follow bombing.

There was a period, had General George C. Marshall's mission been successful, when a coalition government would at least have ended civil war and substituted political controversy between the two parties; or, military aid might have restrained Communist forces, enabling the government to carry forward drastic civil reforms. According to observers on the spot, this would not have been feasible much later than the end of 1947. But this opportunity is long since passed. Had Chiang Kai-shek agreed then, a Communist government might have been set up in northern territory, with a large part of China remaining under a more democratic development with freedom of economic and social advancement. This would not, and could not, have been chiefly a military matter.

Evidence obtainable seems conclusive that at this time no one can convince the Chinese by argument that communism is not the best way to meet the needs of the Chinese masses. This is certainly not to say that communism is the best way, but only that the Chinese people are finding a peaceful situation in which order and political organization are developing, at least for the present.

Consider, however, the attitudes and traditions of Chinese individuals and families, points of view which conceivably could modify the form which communism will take in China. Individualistic, possessing through the centuries a high degree of social and economic freedom, although little or no political freedom, the Chinese may resist totalitarian social regimentation, and even more. The

Chinese want economic and social values which they see possessed by peoples of the Soviet Union, and which Soviet peoples have obtained within a relatively short time. They may, nonetheless, demand more economic freedom than is found in the Soviet Union.

In all this the position of the United States is difficult. Whether we like it or not, many young Chinese regard us as reactionary. They note our racial intolerance and discriminatory practices. They see United States policy bound more tightly, as a result of the war and the North Atlantic Pact, to Western nations which are the imperialisms dominating Asiatic countries as well as other colonial areas.

Christian Leaders Must Stay

Political and religious leaders close to China appear hopeful of, and stress the necessity of, Christian leaders and institutions remaining in China even under communism. They perform an essential

mission. Of course the forms which this mission takes and its application in service may need to undergo drastic change. Recent news indicates that Americans may be unwelcome, if not forbidden, in some areas. Generally, they will be suspect. In some places they may run considerable risk. It is hoped that they will not be detained as hostages.

Further retreat of the old Nationalist government has been recorded, and the new Chinese Communist government has been proclaimed. The Soviet Union and certain other of the United Nations have already given it official diplomatic recognition.

What shall the United States do? We could give immediate recognition and seek to capitalize upon this fact. We could take a stand against recognition and, following what seems to be unsound advice, provide increased military aid to the Nationalist government. We could withhold recognition temporarily, while studying developments, and offer those kinds of aid which might actually advance China's economic and social interests, make for better government and encourage the forces of freedom. In any case, the United States might well raise such questions as these, before official recognition:

First, in view of America's deep interest in the Chinese people, will the new Communist government in China be really self-government, or a puppet government with some other nation pulling the strings?

Second, will the new Communist regime preserve Chinese social and economic freedom? The people of the United States are interested in a steep rise in economic standards in China, and will oppose the control of China either by Western imperialisms or by the Soviet Union.

Third, can the Chinese depend upon



(Continued on page 44)

motive

Gandhi, World Citizen

Chapters on women and machinery in a new biography of the Mahatma.

MURIEL LESTER

GANDHIJI AND WOMEN

Gandhiji is that rare creature whom George Meredith describes in several pages of stately prose as "the friend of women."

A few such men are to be found in every age. Women recognize them at once. These friends are wholly without sentimentalism which leads men to substitute an exaggerated gesture of respect for the real thing. These friends expect in women what they normally find in any man, courage, straightforwardness, frankness.

Gandhiji's veneration for his mother colored his whole life but he took it for granted that his young wife was his possession, for enjoyment. His autobiography tells us that even after the young husband phase was over, he expected her to obey him; he considered it his right to control her, to be served by her, to use her. Only as experience taught him, did he find his place side by side with women, walking the same road with them, recognizing them as comrades, free as himself.

The Natal Police Superintendent's wife, Mrs. Alexander, threading her way through an infuriated mob in 1897 to where stones and blows were raining on Gandhiji, calmly putting up her sunshade and walking along by his side, perhaps typified the new relationship between the sexes.

Stalwart Ada West, who helped Mrs. Gandhi bring up the four children and ran the ashram at Phoenix, was another true yokefellow. To have her bed menaced by immense spiders was almost a nightmare to a girl from England, but the rule of the community claimed respect for their lives also, and Ada schooled herself to bear their companionship night after night. Her strength of will reacted on Gandhiji's and vice versa.

Then when it meant trouble and suspicion for a white to be associated with the Indian mischief-maker, Miss Schlesin walked into his office, settled down there, brought order out of the chaos caused by the hurried move from Phoenix to Tolstoi Farm, and stayed to render al-

most every sort of service, wearing down vain threats and slander by her humor and common sense. Such adventures in reconciliation brought those who partook of them into the wide place where there is neither male nor female, foreign nor native, bond nor free.

AND so when Gandhiji settled down in India he expected women to take a share in public work and men to take a share in domestic work. This was a revolutionary notion, shocking to many, a little frightening. Indian women were hidden by Purdah. They could not bear men's eyes upon them. They were given in marriage while children. They upheld rigid orthodoxy and reactionary practices. But Gandhiji was sure they would eventually respond to India's need, to God's call, and give more discriminating service. At first it was a terrifying process, this rethinking of their duty, this extension of loyalty from family to community, from community to nation, from nation to the world. But women who had reached middle age, wrapped in the old seclusive habits, forced themselves to face Gandhiji's challenge. Real power was generated, as though the centuries of suffering, repression and obedient service had endowed them with undreamed of capacity. Their determination and courage swept through every difficulty. Nothing could defeat them. Henceforward any woman who goes to India as guest of Congress folk finds herself treated as a sister, loaded with jobs as a sister is, called Sister, talked to like a sister. She need not expect to hear any thanks, any praise, any reference to what she does. It's all taken for granted.

When in 1930 most of the men leaders were in jail, Gandhiji sent a call echoing through every home. It reached the Purdah quarters. Let the women consider the state of the nation. They formed half of it. What needed doing most? What did these abhorrent Western drinking habits mean to women? The opium habit had been bad enough, but a man only damaged himself in becoming its addict. Drink made a man cruel

to others, lustful, stupid. Why not tackle this monopoly, imposed by a foreign government on Indian soil, upheld by an army of occupation. Let the women walk down the streets of the cities without their veils and stand outside the liquor shops, requesting each intending customer to pause: to think of the consequence of his purchase; how it would enrich the alien government; how all the Indian religions were against liquor. Let the women boldly speak out the truth and leave the outcome to God.

SOON all over the country groups of women could be seen, young and old, picketing the opium and drink shops. The abashed customers stood staring. Crowds collected to gaze at the unprecedented spectacle. Opposition was soon engineered. Purchasers were encouraged to insist on entering the shop. Then the women said, "We cannot keep you out by force for we are women. Besides, we stand for nonviolence. If you must enter, please step across our bodies." No customer, whatever the bribe offered, was ready to walk over a prostrate woman thus devoted to a cause. So the police took a hand, announced that the traffic jam must be relieved and if the ladies would not retire, they would have to be arrested. But how could women be intimidated even by the most stalwart police sergeant when they had just emancipated themselves from an age-old tyranny like Purdah? They watched the police vans arrive. They let themselves be lifted up bodily and carted away to prison. They had entered a new era. They had, in fact, started a new era.

An equal number of women immediately appeared to take their places as pickets. The shops shut up. A very small sum entered government coffers via excise that year.

One of the leading women of Japan set out for India with me. An educationist and world citizen, always in danger of arrest for harboring dangerous thoughts, she managed to keep a precarious equilibrium on her travels. She preserved a reticence in shipboard con-

versation and a quiet dignity in interviews with officials at the ports. On Chinese soil women broke their boycott of things Japanese to meet her. Yet so circumspect was her behavior that no adverse report could be drawn up against her. Her talk with Gandhiji was the climax of the journey, perhaps of her life. Here spirit met spirit. Safeguards and defenses were no longer necessary. National relationships appeared in a different light—the blazing light of truth which flames from the fire of love, which purifies without consuming. In its steadfast rays, one can remain long, suffering without bitterness and without fear.

A thousand Indian women bound themselves together to offer their individual and united strength to Gandhiji. He could direct them to any service in life or death. They have savored the taste of the life that lasts, bounded neither by time nor the ego, eternal.

GANDHIJI AND MACHINERY

"What's the good of his withstanding the power of the machine? It's here. It's come to stay. We've got to accept it." In varying phrases these objections are brought sooner or later into most conversations about Gandhiji's work in India.

There's certainly no denying the fact of the machine age. Our land is sown with metal, while we lack nourishment. Its surface is scarred with ruins, while we lack homes. The sea is polluted with mines and their victims while we lack fish. The sky is streaked with its searchlights, the stratosphere used as a highway for its bombers. The machine has mastered the world.

Girls of tender age have to leave their homes, share bedrooms with strangers in distant parts of the country, in order to serve these machines. Night after night they tend them, feed them, clean them, wait on them. In ten-hour shifts they keep careful watch, foreseeing all their needs. In Britain this is the expected climax to the industrial revolution which we initiated 150 years ago. Even its beneficiaries have been deploring the more baleful of its consequences ever since. In India it is easy to trace its immediate results in the ordinary everyday life of the people.

In any village there is an accepted pattern of behavior. The antisocial person can be kept in some sort of check by public opinion: the vicious or diseased recognized: the scandalmonger avoided: the traveler given hospitality: the pilgrim honored: the Sadhu's begging bowl filled. If a quarrel develops in such a way as to imperil the well-being of the rest, the protagonists can bring the matter before the whole village in council where no oath is needed to insure truth-

telling. If any witness lies, the audience corrects him at once.

WHEN drunkenness follows the palm toddy brewing, there are boundary lines beyond which the person affected may not move. There are religious exercises for Hindus and others for Moslems, but they enjoy attending each other's festivals.

The sanitation laws are definite and strict. The fields must receive their needed enrichment from man. No latrines must be put up near a dwelling house. They recognize the rhythm running through all the processes of nature.

Then a factory is set up a few miles away. Instead of two annas a day, a worker may earn a rupee or two, if he will transfer his attention from the soil and the spinning wheel to the shining erections of steel which await his ministrations.

As soon as he gets skillful, he is encouraged to move further afield. In the city a hundred miles away, he may become a foreman. The wages offered dazzle him. He intends to go for a period only. He will earn enough to acquire a handsome dowry for his young daughter, some silver anklets for his wife. But when he returns, a disease comes with him. It affects his next child. Home-brewed toddy on occasion satisfies him no longer. He was told, "If you do Western work, you must consume Western drink," and the craving for alcohol is on him now. The regular prayer times only irk him now. Patient tending of the soil bores, irritates and shames him now. He's soon off again to the city. There are easygoing women there in plenty.

I saw the other side of the picture in the coal areas of Bihar and Orissa. Deep down in the earth women were harnessed by leather and steel to trucks. They looked haggard, bony, sweaty, almost inhuman. On pay nights, liquor flowed like water. Screams, cries, frenzied songs reminded one of hell.

Gandhiji says we should use the machine as a servant. A bicycle, a car, a sewing machine, can be controlled by a single human being. These are not likely to denature us, though beware, he says, of the car.

IN 1920, he managed to get Congress to see the importance of reviving the old skills and crafts which made India famous before it suited British policy to flood the country with the produce of Lancashire looms. It is said that twenty lakhs of spinning wheels started humming that year. Much care is taken over the tiniest details involved in getting a few spinners to work. Solid results come to the villages where a nucleus perseveres. The volunteer helper calls each week, his khaddar bag slung

over his shoulder. In it are the spare parts of the spinning wheel, raw cotton, the instruments needed for testing the spun yarn, marking its count, weighing it, the small coins to give in exchange after deducting the cost of the new bit of resin or whatever else the spinner needs to buy. Most of the spinners are cultivators who have much spare time between seasons. But the whole village profits by the revived industry. A sixteen-year-old carpenter was able to add eight annas per week to his income by making and mending spinning wheels.

And what a sense of self-respect comes from making things with one's hands. This is obvious also in England where the practice of certain handicrafts has never died out; where knitting and crocheting continue in trains and busses, during lectures and committee meetings, among rich and poor.

Gandhiji insisted on his visitors as well as his followers putting in at least half an hour a day at the wheel. He thinks no music is sweeter than its hum. I was a slow learner but from what I could hear of Charlie Andrews' yarn he was still slower. His hardest labor at it, they say, produced only one string.

Our textile workers in Lancashire had been brought into the slough of unemployment in 1931 as a result of the economic consequences of the war and the Indian boycott of English cloth. Their trade-unions were in a critical state. When Gandhiji's arrival in London for the Round Table Conference was being arranged and his program planned, a letter reached Kingsley Hall from these cotton spinners, urging him to visit them. They wanted to meet him personally and they were eager for him to study the whole situation on the spot. "We're suffering because of him but we admire him." Of course he went and was given a great welcome.

Unemployment has a totally different effect on the workers in England from what it has in India where the family system can absorb people who lose their jobs. These may be unable to contribute money to the parents, uncles or cousins whose households they temporarily enter, but there are plenty of little jobs they can do. The climate, too, is favorable. One can sleep out. There is space even in cities and always on river banks. A mat and a rug may be enough, sometimes too much, covering. One garment on and another garment carried over the arm form a sufficient wardrobe. Life is simplified in a climate where on a long journey one can walk as far as one likes and then lie down and sleep until the dawn warns one to take advantage of the cool and precious hours before nine-thirty. If one prefers a roof over one's

(Continued on page 44)

1950 Amen

KENNETH IRVING BROWN

ANOTHER YEAR: hope springs eternal. Another decade: more than 3650 days of opportunity, but opportunity which carries burdens of responsibility. Another half century: may it be better than its predecessor. Hopes, expectations, prayers: for the world of frightened, bewildered, questing men; for America and half-awakened Americans; for education and educators and the atomic power of learning. 1950. . . .

That the number-one problem of the new half century is the waging of peace and the building of bridges of understanding and reconciliation. Curtains divide, whether they be curtains of iron or curtains of suspicion and bitterness. Bridges unite. War begins when men, saying that bridges across human differences are no longer possible or desirable, proceed to destroy all existing bridges of understanding. Education has never successfully taught man to wage peace with the intensity and openhandedness and utter devotion that education, particularly scientific education, has taught man to wage war.

That the problems of human understanding press today more heavily for solution than any other problems on the frontiers of our ignorance. There is an art of human understanding. There is a technique of compromise and a procedure for reconciliation. It is not too much to expect that the agencies of education will give at least an introduction to these needs and to the best available solutions. In the give-and-take of campus life opportunities are abundant: in dormitory associations, fraternity living, sports programs, campus governments.

That successful and serviceful living still requires the command of certain basic skills: the ability to read one's mother tongue with reasonable facility and comprehension; to speak one's mother tongue, both in conversation and before groups, with correctness and force and persuasion; to write one's mother tongue with grammatical accuracy and simplicity; and to manipulate elemental problems of numbers. The three R's together with the skill of effective speaking deserve greater and more persistent attention than

they are now receiving in the first twelve years of schooling.

That democracy if taught in the classroom must be practiced on the campus. There is need for fuller understanding of this "democracy" of which Americans speak so easily. Too often it is conceived as a quick counting of noses. Rather it is a procedure of thinking and a way of living. Democracy needs to be restudied and restated to include such items as: the rights of minorities against majorities; the place of leadership; the assignment of authority; the reconciliation of basic differences.

That good citizenship is the fruit of wise education. Through class instruction and campus practice the tree will be kept healthy and the branches pruned, but its growth and its fruitage will be determined rather by the atmosphere of the campus and the uncharted influences of campus leaders. Good citizenship can be learned in outline through instruction but the outline is best filled in through simple incidents of days and men.

That education without integrity, without a sense of ethical values, without acceptance of moral responsibility, is a handsome casing wherein is contained explosive materials.

That the man of restricted ability, driven by mighty determination and steeled with indomitable courage, is deserving of the best the college and the staff can offer, even more so, some think, than a man of greater ability for whom life is still a dream-boat passage.

That truth stands on its own two feet. The school of propaganda is not a member of the association of educational institutions. Where truth is established or where truth is clearly recognized by those most competent to determine, the college must be faithful to it. Where truth is but dimly seen, the college has the obligation to approach it from all sides, not in the spirit of controversy but in the spirit of search. Even the unpopular has its right to a hearing.

That educated minds wedded to uneducated hearts like concealed and unexploded mines, are dangerous to the neighborhood. It was never intended that

education should exist in a vacuum, apart from and unrelated to the emergencies and the daily demands of life. Education was intended for the service of mankind.

That those who can learn and have the desire to learn have the right to learn. And America will never achieve her full destiny until she has accepted her obligation to offer opportunity to all who reach and are able to take it. This is not educational charity but mature common sense. This calls for the multiplication of community colleges. In the case of the financially underprivileged, it may call for individual aid or for partial employment. It will be best if communities and industry can unite to care for local situations. If together they will not, or do not, it may become the responsibility of the community to look to the support of the state. Only as a final resort and that following the failure of other groups to act, should the federal government undertake to protect this right of man to learn.

That there is urgent need for wise and persistent recruiting for the teaching ranks of America. In the decades of the new half century may they be filled to crowding with men and women coming to the work of education with keen minds and eager hearts, with a deep commitment to the task of the classroom, the counseling table, the playfield! And, too, may our American communities and those responsible for our schools and colleges respond by making the role of teacher in their midst one above financial penury, one of recognized leadership, and one of respected and unrestricted maturity!

That the great truths of science and the wisdom of the humanities are essentially religious, dealing with a cosmos and its life, concerned with the nature of the directing force which religion calls God, his meaning, his purpose, his touch with man. When religion and education are divorced, each approaches dangerous suicide. Together they make companions of hope for the future.

1950: with the hopes and expectations and prayers that can give memorable life to the days, or unfulfilled may bring frustration and dreary selfishness and death. 1950. . . . Amen.

(Below)

Early study of the Horse and Bull appearing in the left and center portions of the completed mural.

(Right)

The completed mural, which is 11'6" high, 25'8" wide, and executed on canvas in black, white and grey.



PICASSO'S GU

RICHARD A

IN THE SPRING of 1937 the Spanish town of Guernica was bombed by German aircraft flying for the Nationalists. It was one of the first of such barbaric acts which have been repeated so many times since. We are all too familiar with this terrible pattern of destruction, with the twisting of human lives and bodies. For there is no question that war is the worst catastrophe of organized society, nor that the bombing of a civilian population from the air is one of its ugliest manifestations. In an air raid "Thou Shalt Not Kill" becomes a mockery more than a principle.

It has never been unusual for artists to give expression to the horror of war. Man's inhumanity to man is an age-old preoccupation of the painter. Goya gave powerful expression to his hatred of war in his work. Many others, Kollwitz, Grosz, Bosch and Daumier among them, have tried to give expression to this ultimate folly among men. The organized murder of human beings by their fellows cannot be ignored by thinking people.



(Below)

Early study of the woman and dead child appearing at the extreme left of the finished mural.

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GUERNICA MURAL

WALTER DORSEY FLORSHEIM

When Picasso was commissioned by the Spanish Loyalist Government to execute a mural in its pavilion at the Paris Exposition of 1937, it was natural for him to turn to the bombing of Guernica for his subject. He was only doing as many had in the past. In that sense, at least, his mural is in a great tradition. The first sketches were completed only two days after the bombing; the entire mural was finished within sixty days. During those two months Picasso worked with great energy and speed.

If the subject matter and the inspiration for the mural are in a great tradition, what about its form, the way in which it is presented? How can we understand what the artist is trying to communicate?

Those of you who have experienced an air raid know that it is a nightmare that words cannot begin to describe. We know that in terror and fright strange images are brought to mind; the irrational visions of fear are not easily remem-

(Continued on page 30)





Composition study for Picasso's mural. This study was completed only eleven days after the attack on Guernica, and contains major elements of the final design. It will be noted that there were many changes in the animals and figures in the finished mural as the artist's ideas clarified.



Study for a weeping woman's head is one of many Picasso made. Compare this study with the two at the top of the next page.



Study for the horse's head, where a great deal of attention is paid to the design of the anatomical details, Picasso has chosen to express its agony.

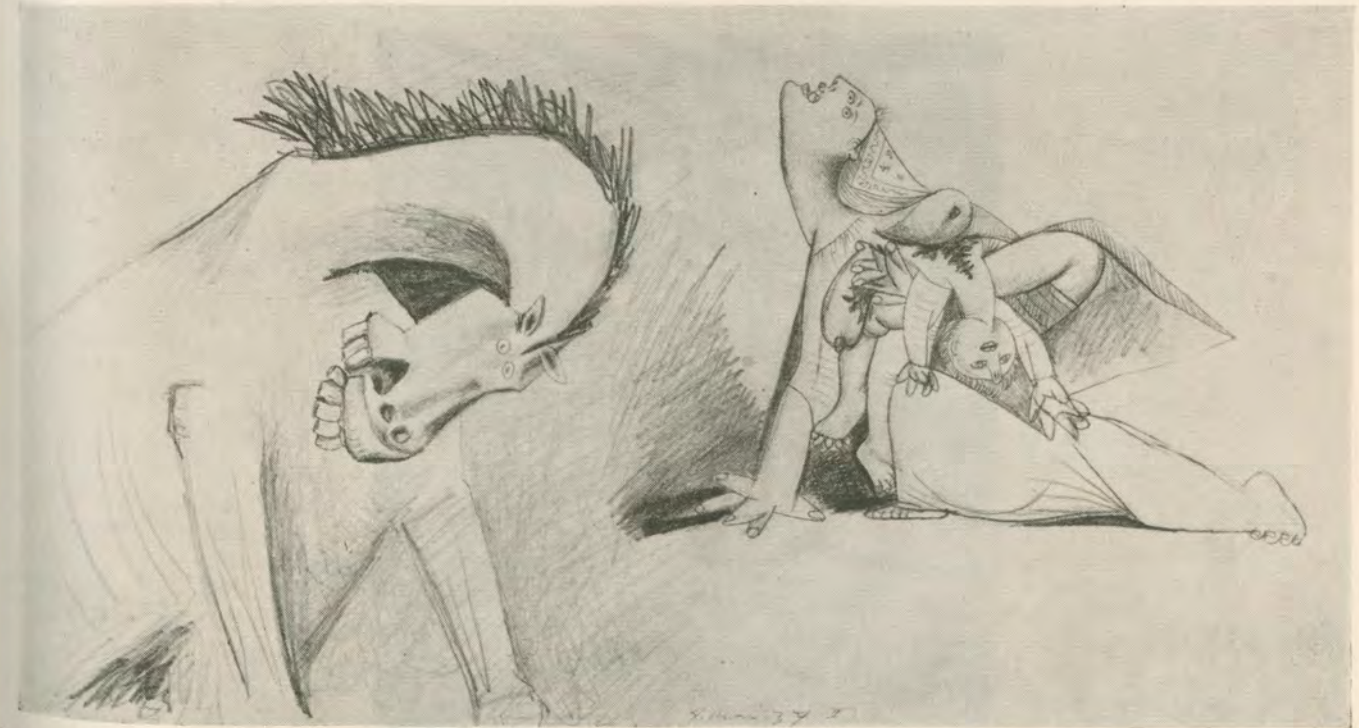
motive



This study for an agonized and frightened face can be contrasted with the one at the right. It shows how experimentally Picasso treated the drawings he made before executing the final mural.



This study differs from the other two shown in many details. Yet out of these sketches Picasso evolved the forms and symbols that make up the Guernica mural.



Contrast the horse in this study with the one at the left. Compare this drawing of the woman and dead child to the finished mural. It is clear that Picasso was "thinking with his pencil." We can see the changing concepts of the forms he finally used, and sense his searching for an ultimate shorthand symbol of expression.

bered. It is just such visions that Picasso has depicted with great power. Does this not explain, at least in part, the terrible twisting of form, the absence of color, and the seemingly illogical subject material?

Despite the great liberties taken with the "natural" appearances of people, animals and objects, there is a formal and carefully constructed plan to the mural. It is based on a series of diagonals and carefully constructed angles. This is apparent even in the smallest details. It is characteristic of an artist like Picasso not only to invent new forms, but also to give them structure in a controlled design. Though he is expressing the nightmarish, horrifying experience of a people subjected to indiscriminate attack, every figure, every idea is reduced to a design, a symbol.

In the more than sixty drawings and studies Picasso made for the mural each of its elements has been drawn and redrawn until it has been reduced to a shorthand symbol. Take, for example, the horse appearing to the left center of the completed mural. The open mouth, the protruding tongue, the twisting and agonizing of the animal are reduced to a basically simple pattern. The elements of design which make this possible are all present in the studies reproduced in this article. Yet each head is slightly different. We have the feeling that, in searching for the ultimate expressiveness of this horse's head, Picasso has made many experiments which finally impelled him to find the *one* form which ade-

quately projected his intent and fitted into his total concept of the mural.

In the studies of heads of weeping women Picasso has taken elements of the human face, teeth, tongue, mouth, eyes, tears and nose, developing out of them, from drawing to drawing, a tension and emotional power that progressively turn into a designed symbol. It is not surprising that we are horrified and revolted by these heads. Let us not confuse our horror and revulsion for the intense emotion projected with horror and revulsion for the *way* in which it is projected. It is very important that we allow ourselves to feel what the artist is trying to communicate.

It is as natural for Picasso (as it is for any artist) to have created new forms for this mural as it is for the aircraft designer to create new forms in solving the problem of jet flight. While we are usually willing to accept a new mechanical principle (and the form it assumes) in our aircraft, household appliances and automobiles, we are frequently appalled by the same activity of our artists and reject the forms of their discoveries.

If we are to understand a powerful expression like the Guernica mural we must be as ready to accept its new design as we are next year's automobiles. We must not expect a twentieth-century mural to look like a nineteenth-century work, any more than we expect a twentieth-century train to look like those of a hundred years before.



Picasso's Guernica mural installed in the Pavilion of the Spanish Republican Government at the Paris Exposition of 1937.

Marriage Is Mutation

says one couple married twenty-five years to another couple about to get married.

Allan Hunter

So you've taken the step toward lifelong friendship with one another. You're really engaged. That's wonderful, not just the step but the spirit behind the step and in front of it. You know, or, don't you, what Clement of Alexandria said Jesus said: "Look with wonder at that which is before you." Here's trusting you will, increasingly.

There are many experiences of marriage ahead. The one where the minister makes the pronouncement is preliminary. When you decide to start a child on his or her vast journey thus deliberately, "cooperating with the unseen to create, organize and maintain values," that, you will find, is being married once again on a new and higher level. When the child is about to be born and the husband is most scared of all, and there is commitment together in the presence of mystery and maybe dread—well, that's getting married once again and the ceremony brings with it such binding force that no certificate is necessary down at the county recorder's office. When the child's temperature is 104 degrees and instead of being frantic you both sincerely say "We leave it to God," and then because you do you get the right doctor and pour out in the direction of the child confidence you hadn't before realized you had it in you to share, that is being married once again; and on this higher level there is greater perspective. When you lose a job or a parent or come very close to losing one another or a war has arrived or prison or a dark night that is so dark you aren't convinced you will ever tunnel through, and you both seek to understand each other in the light, however dim, of the only power that can fully understand, you will experience a little more intimately what marriage can be.

And what is that? A sociological and spiritual mutation. There is no excuse for you two becoming engaged unless you intend to join the best you can get in the way of scientific knowledge with the best you can reach in the way of direct contact with God.

In the old days this might have led either of you to a monastery or convent, if you meant business. One of you might, as in the case of St. John of the Cross, be confessor to the other as he did for St. Teresa. But there would be no children, none of the cohesive power that the sex experience within marriage and this frame most certainly can enhance. Today it is otherwise. The horizons have been stretched. You have information not available or practically not available thirty years ago. You can get it at the Institute of Family Relations or the Mothers' Clinic now without any fuss. That's one side of the circle like hydrogen. The other side is the spiritual (though it's risky putting the spiritual off in a half circle and labeling it, but you know what we mean by the word spiritual: a sense of direction, or reference, to that presence, that beyond, that best, to which you give the best within you). This other side, if an analogy is necessary, is oxygen. The being married is the electric flash that precipitates H₂O so that a totally new emergent happens which is there henceforth to help quench the thirst of the world that is athirst for wholeness. Anyway, your marriage can point the way to the kind of mutation in human-divine relationships of which we on this earth are trying to be the vehicles.

This hypothesis that the scientific and spiritual thus joined mean a new and radiant kind of marriage may be mistaken. But we have yet to find evidence that

it isn't more Christian than the preassumption of monks that you can't see God if with joy you look at your wife. Until we get further facts we will just have to go on believing we can love God better if we love one another aright in marriage. And loving one another aright in marriage includes helping each other to realize the finest experience possible in every aspect of this teamwork.

There are skills awaiting you, of turning your attention together to what is most alive and real that no other couple has yet worked out. You can take hands as you sit down at the breakfast table and bow in silence before the light that surrounds you, appreciating what no human mind has ever appreciated quite that way before. The two Lindberghs had a glimmering of this as they flew once toward Russia over snow that was as fresh as the world was to God the day it was made. In your effort together to will the best, there are possibilities no less startling with beauty than that snow, those peaks, that flash of sea, those wisps of clouds, and the sky that gets bluer the higher you go. Well, we'll see how far you two travel together. But no, only God will see. Meanwhile, blessings, and may Christ's own good cheer, empathy and peace be ever in your heart. If that happens you won't have to reach for the parachute.

We cannot love what we do not know, either directly or by report, and we cannot fully and intimately know anything that we do not love.

—Aldous Huxley

Aristotle's all-embracing principle is particularly applicable here: "The true nature of anything is the highest it can become."

When true love comes in, it validates itself by calling forth our best. It sounds a trumpet for every high thought and good feeling in us to rally. It inexorably insists upon our noblest.

It smites every base thing in us. It refuses to live in peace with meanness, selfishness or unworthiness of any kind.

That is why so few people are capable of great love. They are not worthy of it. To be sure, all of us have some of the tricks and imitations of love; for love is so good a thing that if we cannot have it, we must possess some substitutes, some leaden image of it. When men cannot see God, they make idols.

—Henry Hitt Crane

By love may he be gotten and holden, but by thought never.

—The Cloud of Unknowing

Lovely was the death of him whose life was love.

—Coleridge

True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of love wherewith he loves us.

—Mary Baker Eddy

Love-knowledge of the Godhead is man's final end, and selflessness is the proximate means to that end.

—Aldous Huxley

The *mercy or love* of God, as seen through Jesus' eyes, is *agape*. This signifies a kind of love which God pours out upon the undeserving, the unlovely, the unattractive in order that he can remedy the weakness and emptiness of men: it "is a free gift, a salvation which is the work of divine love . . . is unselfish love, which 'seeketh not its own,' and freely spends itself . . . is God's way to man . . . is self-giving . . . comes down from above." It is the kind of love which God possesses as he *seeks out* the lost, the sinful, the hopeless. It means that at "the heart of the universe" there is a great companion who is trying to *find* us even more than we are trying to find him! Out of his deep mercy he infinitely forgives the repentant.

—Thomas S. Kepler

Many waters cannot quench love, neither can the floods drown it.

—The Songs of Solomon

Love is a great mystery and a great necessity, lying at the foundation of human existence, morality and happiness—mysterious, universal, inevitable. . . .

—Harriet Martineau

Love is the crowning grace of humanity, the holiest right of the soul, the golden link that binds us to beauty and truth, the redeeming principle that reconciles the heart to life.

—Petrarch

All brave men love; for he only is brave who has affections to fight for, whether in the daily battle of life or in physical contests.

—Nathaniel Hawthorne

The happiness of love is in action; its test is what one is willing to do for others.

—Lew Wallace

My bounty is as boundless as the sea,
My love as deep. The more I give to thee
The more I have, for both are infinite.

—William Shakespeare

Love is the crowning grace of humanity, the holiest right of the soul, the golden link that binds us to beauty and truth, the redeeming principle that reconciles the heart to life.

—Petrarch

All happiness or unhappiness solely depends upon the quality of the object to which we are attached by love.

—Spinoza

I believe in eternal life as the survival of what loves and is lovable in each individual.

—motives

Athenians, I hold you in the highest regard and love, but I will obey God rather than you.

—Socrates

I love thee with a love I seemed to lose
With my lost saints—I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death.

—Elizabeth Barrett Browning
motive

The Greatest of These

and of all qualities related to Christian faith is love, says a graduate student of this month's Advance Emphasis.

KEITH RHOLL

IF SOMEONE WERE to ask you to think about Christian love in action on your campus, would you bring to mind an ideal couple? Undoubtedly, you would have some basis for doing so, because they would be trying to apply their Christian faith to their own relationship. But if any of us were to stop at this point, we would be too narrow in our perspective. Why do we need to try to practice Christian love? Where do we find its basis in a living faith?

To answer these questions many of us would look to the message and mission of Jesus. However, we ought to guard against the danger of proof texting, of merely looking for passages which we take out of their context in order to prove our particular point of view. If we consider the total weight of Jesus' life and teaching, we are led to a loving heavenly father and to the moral obligation of living a loving life.

With the impact of Jesus' entire life in the background, weigh the master's answer to the scribe who asked him what the greatest commandment was. Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself." Here love of God and love of man become one love so closely interwoven that we cannot separate one from the other. When we love man as God cares for him, we reveal our love of God. Love is more than mere kindheartedness. It is the struggle to live as perfectly as we dare. It is the attempt to live sacrificially, to love our neighbors as we love ourselves. It is active good will towards all men. It is the creative, spiritual love of God developed through hours of communion with God.

If this is Christian love, do we practice it on our college campuses? Can we live it? Let us begin with our love of God. God reveals his love toward us at those times in which we feel his presence in our lives. To feel him with us, we must pay the price of disciplined search in prayer and meditation. John Wesley searched for thirteen years before his heart was

strangely warmed at Aldersgate. Love grows in personal relationships with God and it must be worked at if it is to endure. The great danger of students is that the pressure of daily readings, term papers, and extracurricular activities will make such a demand on their time that they will be tempted to do without daily periods of prayer. When our fellowship with God is cut off, we try to coast on past spiritual achievements, but we do so without success, because love of God cannot remain static. It either grows or it deteriorates. Many of us deliberately chose to run the risk of destroying our love for God.

IF we lose our sense of personal relationship with God, most of us will look for substitutes. In the intellectual atmosphere of our schools, we will discover some of the principles of the scientific method and will have vast new areas of learning opened up to us. For some this new learning may prove confusing, and they will not be able to see the forest because they will concentrate on single trees. For others this new learning may upset their old religious beliefs and they may leave school rather than listen to ideas contrary to their position, or they may throw over their religion altogether.

When a person rebels against his old beliefs, he may become an atheist and hate God rather than love him. But at least a convinced and zealous atheist is feeling and thinking. If he keeps an open mind, his interest can lead him to a higher vision than he formerly had. Others substitute a scientific first cause for their former beliefs in God. This amounts to saying that there is a God, but he is a rigid God of law and order. He doesn't have anything to do with one personally. But one cannot love a far-off impersonal first cause.

Because such a view is based on man's attempt to be reasonable, one ought to respect those who adhere to it. Underneath this belief, however, there is the assumption that the scientist has sole claim upon the empirical method. The scientific studies are felt to be superior to social or religious ones, because the latter do not lead to certain knowledge.

The new physics should make us cautious in looking for mechanical certainty, but so should the changes in science textbooks from student generation to generation. Moreover, when we are dealing with human beings, we are beyond the testing of dead matter. Men can grow. Their response to stimuli changes, because each new response is made in the light of all their past experience. Actually, no one group has a corner on the empirical approach. All knowledge is achieved in the same basic ways, but religion is at the highest level of our nature and calls upon additional senses. We cannot feel friendship in a physical way. We cannot weigh the love we have for parents, brothers, sisters, children, or wives. Nevertheless, we do experience friendship and love. Likewise, if we pay the price of observing, analyzing, hypothesizing, testing, and living out the best that we know in our relation to God, we will come to times in which we will confront him spiritually as naturally as a scientist sees the object of his interest. But just as we could not master any subject by five minutes of work a week, so we will not find growth in a living fellowship with God by careless or infrequent effort.

A loving fellowship with God is compatible with our school life if we will work to make meditation meaningful. Communion with God also teaches a man to lose himself and to gain humility. It can enable a man to look at himself from a point outside of himself and be more objective in all his work.

FACTS are important, but it is even more important to see relationships. When a person has found the living reality of God's love through spiritual confrontation, he can begin to gain a perspective for his life. He can integrate his life and grow in his development of a philosophy or way of life. He can do so, because love is one of the most unifying forces that we know. Love and interest are basic motives in any study that we undertake. Love of God unifies personality, makes men think more in the light of calm reflection, and enables them to become more objective. Much of the time our learning is piecemeal and com-

partmentalized. We learn many facts in many fields, but often we do not master the integration of facts in our own particular field, let alone try to integrate all fields of knowledge in a coherent philosophy. Loving fellowship with God can give a person the perspective he needs for the integration of his learning.

Sometimes, however, those who attempt to save time for daily devotion are among the students who are not overly popular. Many times the reason for hostility against them is the imperfection of their level of meditation. Sometimes those who pray daily forget their prayers or pray as the Pharisee did. A holier-than-thou attitude does not reveal that one has found God's love. There isn't any place for false feelings of arrogance and superiority. God's love brings us to the understanding of the equality of men and it aids us in the living out of that brotherhood.

There may also be excluding and ascetic concepts accompanying the more imperfect meditation. Prayer is looked upon too much as a duty. It is looked upon as a part of ascetic, negative restriction. Not for a moment should we deny or overlook the values in self-sacrifice for a cause, but we should always remember that the cause is more fundamental than the denial. Long-haired and sad-faced asceticism must give way to the joy of self-sacrifice. In the loving fellowship with God, we ought to find a radiance of joy that brings happiness to everyone on our campus. If such joy were achieved, other students would not look down on our daily devotion, but would say to themselves, "He's got something I want." Love of God expressed in our activities can have a tremendous influence on our campuses.

THUS far, we have not spoken much about the love, the active good will, Christians should feel toward their fellow man, but love of God overflows into our love for others. Love of God and love of man are one love, because one love reveals the other. What does this mean on the campus? It means that those of us who say glowing things about love in abstract terms ought to show what we mean by indicating that we feel our roommate is not one of the most despicable persons in the world, by tolerating him not as a well-meaning, misguided inferior, but by making every effort to achieve the spiritual brotherhood of a Damon and Pythias.

On many campuses the student Christian organizations are cooperating in the orientation program.

Some do the job in a mechanical way. Others do it with an unconscious air of the superiority of their benevolent service, and some fulfill the task with the warmth of brotherly feeling.

The severest test comes in our reaction to our fellow students? If there is a shy, backward, awkward person, do we join the campus in a common ridicule or do we attempt to guide him to a new growth? If there is an unpleasant annoying student, do we say in word and action, "I dislike you," or do we hate the evil thing that is done and through our active good will bring out the best that is in him? If there is a particularly hostile student, do we maintain our feeling for him as a person and break down the grounds of his hatred? Do we believe that love is more powerful than hatred? If there is one of our fellow students who we feel isn't any more capable than we are, but who is enjoying far more popularity and success in school work or in other activities, do we become jealous or do we rejoice in his success? Anyone can make a much longer list of personal choices that we could make. Christian love does not ask for rules and regulations. The law is only a minimum requirement, and love deals with both actual and maximum possibilities in our relationships with others.

Our relations with our fellow students in the grading system is another area of testing our Christian love. Grades may force many unwilling students to produce the work, and grades may give us some idea of how well we are succeeding, but they can also lead to a noncooperative spirit towards other students. Grades help to nurture unhealthy aspects of the competitive spirit, because they often divide students and lead to the philosophy of every man for himself. We have only a limited amount of time. If we help the slow student with his work, we may take too much time from our own work and lower our grades. If we help an equally bright student to overcome a blind spot or to fit together the missing pieces in the solution of a problem, we may raise the marking curve and make it more difficult for us to get that superior mark. If Christians want to do so, they can rationalize and defend their position on the basis of lack of time, their need for marks in order to get financial help, or respect for their own individuality. But if Christians lose themselves in the cause for which they would live, should they not be reasonably cooperative in helping fellow students! The grade is not what we are after—it is the mastery of principles in our chosen field.

On the other hand, many Christians seem to feel that because the grade is not the "thing," they do not have to study. Faith in God and love of man are more important qualifications in our service, but self-imposed intellectual limitations do not aid our ability to give ourselves to our cause, even if we succeed in some measure in spite of them. Love be-

comes sentimentality when persons who mean well cause more harm than good by their lack of "know-how." Since our studies are presumably preparing us for our lifework (and for the Christian any vocation will always be served to the glory of God and the love of brother men), we owe it to our cause to be as well-equipped intellectually as possible. We need to think in terms of our long-range contribution to our cause. With regard for persons in a central place in our motivations, we will work at our studies in a service of love in order to master principles that will enable us to make the best contribution.

We have been discussing Christian love mostly on a personal basis, but there are many organizations in which we can practice our active good will. Most of us ought to examine the motives that cause us to join clubs. Do we join groups to gain power over others? Do we join them to get more activities listed after our names in the college yearbook? Do we join to enhance our prestige? Even national student organizations seem to play up the prestige motive. If we are to practice Christian love, service should be the supreme motive. Every activity will reveal love in action. The student Christian groups will not be just other organizations. They will challenge students to move out of their religious indifference into the adventure of Christian action. Any unsolved problem or task that needs to be done is the responsibility of the Christian fellowships. Every area of college life will be subject to their penetrating analysis. Every social, economic and political injustice will represent a wrong to be made right in love. Many of us are most excited about the problems which are furthest away from our own lives. We need to be just as critical about injustice in the area of our own vested interests as we are about problems distant from our own situation. It is through the student Christian fellowship that students can find the power and the know-how to make their campus more Christian, but the driving force behind their activities is that of love, love of God and love of man.

Christian love is the source of our motivation. It is a fellowship of love with God whose power both humbles us and exalts our possibilities. It is a fellowship of active good will both individual and social in its outlook on interpersonal relationships. Love acts in terms of spiritual possibilities and not according to the limitations of minimal standards. We are imperfect in our love, but we have possibilities for development and growth. What would happen in the church, on the campus, or in the world, if persons could say, "See how these Christians love each other. See how they love us all!"

Next Steps in Race Relations

are important if we are seriously concerned about this major problem in the world today.

PALMER VAN GUNDY

THIS ARTICLE on race relations, unlike most articles on the subject, is not written to convince the reader that race prejudice is wrong. It is assumed the reader already knows race prejudice is wrong—that it is utterly stupid, unchristian and un-American. This article is intended for those who believe in equal opportunities for all people regardless of race, color, religion or national origin. It will deal primarily with the question of how those of us who so believe may win the majority to our point of view.

If we believe in Christian and democratic equality, plan our strategy well and follow it courageously, we will see great progress in this direction during the next decade. This is true because deep in the consciousness of most Americans, as Gunnar Myrdal has pointed out, there is a traditional belief in democracy and in the American creed. This is true, in a more fundamental sense, because in the soul of every human being, there is a divinely implanted sense of justice and fair play. This sense may be appealed to, with surprising gain to the cause of equality, if the appeal is made intelligently, sincerely and with unflagging persistence. Moreover, it is true because at long last Americans are beginning to ponder the question of equal rights versus discrimination and segregation as they have done at no other time since the period immediately before the War between the States.

It is unfortunately not within the power of those of us who favor equality to determine the next steps of those who oppose it. But, it is within our power to determine our next steps. To plan wisely and well, it is important that we follow our heads as well as our hearts. If we use our intelligence as well as emotion in framing our strategy for the next few years, we will accomplish much in the struggle for human rights. If we follow our emotions only, without hard and sometimes painful thinking, we will not only fail to lead the way to a better day, we may even help prepare the way for a new night. With such tremendous issues hanging in the balance, let us examine anew our attitudes and actions.

ONE of the chief temptations we face is the tendency to romanticize minorities. Do we bristle when someone calls attention to an undesirable trait or act of a person who happens to be a member of a minority group? Or do we sensibly admit that a Negro, for example, may be a rogue as well as a hero? When we think about it, we know that Negroes, Mexicans, Japanese and Indians are neither worse nor better than other people. All of these groups are composed of individuals, and individuals are intelligent and stupid, artistic and inartistic, moral and immoral, interesting and uninteresting with no reference to race, color or religion.

If we are to avoid another type of romantic thinking, which is a disservice to the cause of civil liberties, we will do well to keep the following fact in mind. This is the overemphasis of the achievements and distinctive qualities of particular minorities. Undue emphasis on the artistic and intellectual accomplishments of Jewish people, the colorful life of Mexicans, Indians' rapport with nature, is of no value in furthering the welfare of the group in question. Frequently it does positive harm. For what ordinary, unglamorous citizen can fail to resent the implication that *his* group is inferior? The fact is, of course, he will have a right to resentment. Moreover, his ill feeling will be directed not against the individual offender, but against the minority which we have unwittingly injured by our romantic attitude. Of course, this is not to imply that contributions of racial and religious minorities should never be stressed. This approach may be very valuable when balanced by a frank recognition that minorities are made up of *people*, with all the virtues and vices and all the ordinary qualities common to humanity. If we follow our heads as well as our hearts, we will emphasize contributions when it seems advisable, but we will sedulously avoid the temptation to put minorities on a pedestal.

ANOTHER stumbling block to effective presentation of the case for minorities and their rights as Americans is the tendency to depend on moral and

religious argument alone. Most of us feel, and rightly, that of all aspects of the question this is the most basic and should never be neglected. But, in a world where people are governed less by ideals than by self-interest, moral and religious appeals for brotherhood will prove of little avail unless they are supported by clearly reasoned argument based on the realities of social, economic and everyday experience. This is particularly true in dealing with the person who prides himself on his fondness for "cold facts." There is one sure way to meet the contentions such a person is likely to bring forward. It does not consist of denying such of his "facts" as are true. It consists of knowing more facts than he does and how to interpret them more intelligently.

The "coldly realistic" person must be shown that he has not correctly understood what he has seen and experienced. For instance, he must be convinced that as long as he denies to another the right of a decent job at decent pay, his own job is insecure. He must be persuaded that the denial to others of education, the right to vote, unsegregated housing or any of the other privileges he takes for granted for himself hurts not only these others but it also hurts him. If he is one who complacently refuses to admit that discrimination exists, he must be made to see for himself that it does exist. He must be made to see that his own enlightened self-interest compels him to help eliminate it. How then are we to prepare ourselves with the factual knowledge which is required to deal with the prejudiced?

One way is by reading books and articles in this field which appeal to the head as well as to the heart. "To Secure These Rights," the report of the committee which President Truman appointed to study the question of civil rights in the United States, is a must. For the person who feels the need of arming himself with facts in refutation of the common stereotypes about the Negro, the chapter on "Fancies and Foibles" in *The Race Question and the Negro* by Father John LaFarge is another must. And, of course, there are no better books on

this minority than Gunnar Myrdal's *An American Dilemma* and Buell Gallagher's *Color and Conscience*. Any competent librarian would be able to suggest additional books on the Negro and other minorities and on the more comprehensive subject of discrimination in American life.

Reading, however, of even the best material is not enough. To meet the onslaught of the prejudiced effectively one must have the knowledge which comes only from wide and varied contacts with those of other races and religions. How can one answer, for example, the charge that Negro homes "may look attractive on the outside, but you should see the inside" if one has been in few homes of persons of this group? How can one meet the claim that Mexicans are lazy or inefficient if one has never employed a qualified worker of Mexican background or worked beside one in some private or community enterprise? If we are to make a contribution to the cause of equality based on thought as well as feeling, we must know the facts—those acquired by reading and those that come only through experience.

IT is, however, possible to be thoroughly conversant with the facts, quite unromantic in our approach to those of differing cultures, and still fail to be of maximum service to the interracial cause. It is not sufficient that we *understand* the problem, we must make our influence *felt*. Is there any principle which underlies success in winning others to the idea of equality? What are some of the tried and true techniques? As I see it, the principle which underlies all the worth-while techniques is the thorough application of the very idea we want to sell, namely, that all people are children of one God and therefore entitled to equal opportunity and consideration. We cannot persuade others to be considerate of their neighbors of differing color, religion and ancestry unless we show genuine consideration ourselves for those whom we would persuade. We cannot win them if we make them feel that we are interested in them only as possible converts to our point of view. We must show *genuine regard for them as persons*. With this thought in mind let us examine some of the techniques.

By techniques I do not mean esoteric methods known only to professional molders of public opinion. What I have in mind are certain relatively simple ways by which the average citizen with sound ideas on the rights of individuals may get his ideas accepted by others. Some of the suggestions which follow apply only to those who live in areas of the country where members of minority groups dwell. Most of them, however,

can be practiced in any locality where there are other people. The first of these techniques can be used by any literate person living within reach of a mailbox. It is a technique which everybody knows but too few practice—the simple expedient of writing letters.

Letters to congressmen are extremely helpful when legislation for civil rights is under consideration. A number of proposals of this type will be brought before the next Congress. Others should be introduced but may not be unless those who support them make their support vocal. Writing to senators and representatives, especially to those from our own districts and states, is one way to make our belief in equality felt. But it is not only the legislators who should feel the impact of our views. Motion picture producers, radio commentators, editors—these and others in the public eye can be influenced more than we often realize by letters commending them when they stand for civil rights, politely but firmly taking issue with them when they don't. It is not essential that the letters be masterpieces of literary art. It is essential that they state clearly, briefly and in a dignified manner what we believe about the rights of man and what we feel can be done to further them.

A MORE immediate way to translate our ideals into action is the intelligent presentation of our views to friends and associates. When discussing the question of discrimination, it is best to avoid heated argument especially when it seems likely to embarrass those with prejudiced opinions. Above all, we will take care not to cause the intolerant to lose face with their own group. More than anything else this will arouse their resentment and bring out their bigotry. No matter how brilliantly we argue, we cannot *shame* people into constructive thinking.

This does not mean that we should adopt a hush-hush attitude toward prejudice. Nor does it mean that we should compromise with injustice. When someone makes a derogatory remark about a minority in our presence, we will seize the opportunity to reveal clearly where we stand. When harmful practices, such as racial restrictive real-estate covenants, are defended, we will state unequivocally our opposition to them. But, we will do it quietly and without intolerance toward those who lack our understanding.

Among the most important things to remember in discussing discrimination is to approach the subject at the level of acceptance attained by the person or group with whom we are speaking. For example, it is unwise to attack lynching in a group where everyone is already more or less opposed to it. The group will not take kindly to the implication that it

condones this barbaric practice. With minds set against us and ears closed, they will not hear what we have to say about other discriminatory actions which they do condone. To gain a hearing for our convictions we must direct our discussion at the level of understanding others have achieved.

Another technique which has proved useful might be termed the "question technique." To illustrate, let us assume that someone has uttered the timeworn cliché that "the Negro is all right as long as he keeps in his place." Using the question technique we might ask, "Just what is the Negro's place? Is it in science?" This is likely to bring a rejoinder to the effect that it could not possibly be in science because of the high intellectual requirements for service in this field. The way is now prepared for the question, "What about George Washington Carver or Charles Drew?" Thus the way is opened for a discussion of contributions of one minority in science, music, sports or religion which does not involve the danger of overemphasis of contributions.

THERE are many ways we can make our influence felt beyond the circle of our immediate friends and associates. We can lend our support to organizations such as the Common Council for American Unity, the National Association for the Advancement of Colored People, the Japanese-American Citizens League. These organizations and many others at the national, state and local level are worthy of all the time and financial aid we are able to give them. Their leadership is aware of the danger to the interracial movement of totalitarianism, whether of the Right or the Left. They have resisted the hypocritical appeals of those on the Right who seek to set one minority group against another, and those on the Left who talk democracy but actually work for chaos. We can join an interracial church if there is one in our community. Our associations there across racial lines will serve as a base of experience from which our influence can be made to radiate into the larger community. We will, if we follow our heads as well as our hearts, avoid the temptation to lose ourselves in the life of any or all segregated minorities. For in so doing we would sacrifice the chance to make our influence felt where it most needs to be felt—in the world outside the artificial barriers which hold the minorities in.

We can also serve the cause of equality by our influence in organizations not primarily devoted to race relations. We can take the initiative in securing a competent speaker for our church or club who is a member of a minority. The important thing to remember, in dealing

(Continued on page 44)

motive

The Tumbling Walls of Racism

Ways to help them fall.

GEORGE HOUSER

MY REMARKS in this brief article are based on two suppositions. First, I am assuming the truth of what modern science has to say about the races of mankind, i.e., that there are no discernible inherent differences between races that indicate any innate inferiority or superiority of one group to another.

Second, I am assuming the truth of the Christian doctrine that men are brothers regardless of race, class, or creed, under the fatherhood of God. This doctrine is both a material and a spiritual truth. It is an actual fact, both religiously and scientifically. Even those who in their personal relations with people of other races deny the brotherhood aspect of their faith by clinging to their prejudices and to every fetish of the segregation system feel uneasy in conscience. This was graphically illustrated for me about two years ago when I talked with a policeman in Virginia who was arresting a Negro friend of mine for violating bus company and state regulations by sitting in the front of the bus. The policeman remarked: "I know things are changing. Up North there is no separation on buses. It is happening more and more down here, too. But if I was seated on a bus and this colored man, in spite of the fact that he is a real gentleman, sat beside me, one of us would have to move. *I am just not Christian enough.*" The demand of the Christian gospel is clear to us even as we fail to live by it.

The real problem we face in race relations is not what the scientific facts or the religious truths are, but how can we overcome our own prejudices, be of assistance to others on a similar pilgrimage, and work effectively toward the elimination of racial discrimination on our social scene. Here are some suggestions.

First, because we grow up in this country in a racially segregated society based upon the theory that there are inherent differences between men of varying skin colors, we are prejudiced individuals. We begin our learning process as small children. White youngsters, as a result of an untold number of minute experiences, learn falsely that Negroes are ignorant, fun-loving, usually dirty people who carry razors in their back pockets, bring property values down, cannot keep a good job, may sometimes be bestial. Lillian Smith in her new book, *Killers of the Dream*, describes her early learning process. In her first chapter she says: "I do not remember how or when, but by the time I had learned that God is love, that Jesus is his son and came to give us more abundant life, that all men are brothers with a common father, I also knew that I was better than a Negro, that all black folks have their place and must be kept in it, . . . that a terrifying disaster would befall the South if ever

I treated a Negro as my social equal. . . ." We are victims of our environment.

Second, attitudes on race can change basically only as one is put in an interracial setting. This conversion process may begin at Christian youth conferences where for the first time some of the young people have personal contact on an equal plane with those of another racial group. It may occur in summer interracial workshops where Negro and white youth who have lived apart all their lives are at first ill at ease in each other's presence, but discover what to them is a miracle after only a short period of common work on projects of mutual concern—the miracle that there are no differences that divide them from one another. The report of President Truman's Committee on Civil Rights summarizes a study of race attitudes among soldiers who were at first in segregated fighting units during the war and later in interracial units, attitudes of dwellers in a segregated housing project later made interracial, attitudes of merchant marine seamen on segregated ships later made unsegregated. In each case attitudes were definitely biased prior to the change in setting, but indicated an amazing transformation after the environment became interracial. Said a platoon sergeant from South Carolina: "When I heard about it [Negroes joining his unit] I said I'd be damned if I'd wear the same shoulder patch they did. After that first day when we saw how they fought I changed my mind. They're just like any of the other boys to us." Attitude changes, of course, are not complete and instantaneous, but do inevitably occur as interracial experience supplants the limited experience of a segregated way of life.

Third, formal education, when considered apart from the social environment, is an inadequate agent to produce changed attitudes. Though many preachers from the pulpit and teachers in Sunday schools speak fearlessly of the brotherhood of man, our churchgoers and Sunday school pupils are more permanently impressed by the fact of segregated churches. Less than one tenth of one per cent of the Negro Protestants in America worship with white Protestants. The real

educative process is found in everyday experiences, not in vague abstractions. Debates, sermons, books and pamphlets serve a purpose, but unless there is the experience of interracialism to back up the precepts of our religion or democracy, the principles will not deeply affect our attitudes.

Fourth, we must go out of our way to seek interracial contacts by consciously seeking groups where we will be able to overcome segregation. In many communities there are no ready-made interracial groups. Our task is then clear to form one. In some instances there will be some risk involved in practicing interracialism. Bilbo once said: "If a white person dares to cross the color line, ostracize him and treat him as if he were a Negro." Some white people have lost their apartments or houses because they had too many Negroes visiting them. But perhaps one should thank God if this experience is his. He will realize much more keenly the suffering and humiliation which is the lot of many of his fellow Americans and Christians. Then perhaps he will no longer simply intellectualize about the evils of racism, but will become an instrument of social change through having experienced discrimination. George Fox once said: "I do not ask the wounded person how he feels. I myself become the wounded person." This is the beginning of knowledge and salvation.

Fifth, neither individual nor social change takes place without struggle. And we must face this struggle resolutely. We naturally resist the idea of change in ourselves or in our environment. The conversion of Paul was a long struggle culminating in the experience on the road to Damascus, which may have had its beginning at the stoning of Stephen. Men do not change their practices easily. That is why in many communities long campaigns by interracial groups to achieve fair employment, decent housing for minority groups, civil rights for all, are necessary. Usually it is only as new conditions are thrust upon us that we have the opportunity to develop new attitudes. A white person from Atlanta may fear there would be a race riot if segregation were ended in public transportation in his

city, until he visits a community like Louisville, Kentucky, where buses and street cars are unsegregated, and there is no apparent conflict. Yet a struggle preceded the change of practice in Louisville.

Finally, we must act on the basis of our faith, and not our fears. Our fears say: "I will lose business if I serve all people alike. . . . My workers will go on strike if I employ qualified Negroes in well-paying positions in my establishment. . . . Property values will go down if Negroes or Jews are allowed to move in. . . . There will be race riots unless the races are kept separate. . . . I will be ostracized if I associate with these colored people." But our faith affirms that God has made us all of one blood, that we are our brother's keeper, that we must live in love one with the other, that when necessary we must be willing to take up the cross in following the way

of the Prince of Peace. Our faith constrains us not to run away from the struggle, but to turn our faces toward a modern Jerusalem.

Not every struggle leads to a cross. We might be surprised to know to how great an extent people will accept interracialism if they are confronted with it. When an interracial group of us traveled through four Southern states two years ago without heeding segregation practices on buses and trains, on no occasion did our fellow passengers threaten a Negro sitting in the front or a white person in the rear. They generally accepted what they found. When an issue did arise on a few occasions due to the interference of a bus driver, several passengers expressed sympathy with our group. We discovered that by resolutely maintaining our position of noncooperation with segregation on the one hand, and an attitude of good will on the other, we could lessen tension on

the bus, even when a driver challenged a Negro or a white sitting "out of his place."

One thing Pandit Nehru said when he addressed our Congress a few weeks ago has stuck with me. He said: "Mahatma Gandhi taught India a technique of action that was peaceful and yet effective and yielded results which led us not only to freedom but to friendship with those with whom we were till yesterday in conflict." This nonviolent approach can be adapted successfully to the American scene. In the last few years many walls have come tumbling down as interracial groups have fearlessly practiced what they believed.

If we live by our faith and not by our fears, if we refuse cooperation with the evil of segregation but maintain our loving spirit, we may discover the final secret to the successful elimination of racism from the life of our country.

This is a call to those who believe in racial brotherhood to accept some responsibility for their convictions during Brotherhood Month (February, 1950). This is a call to join a program of voluntary noncooperation with jimcrowism. In a small town in North Carolina the students at a Negro woman's college never attend the local motion picture theater. The reason is that by local law and custom they would be forced to climb seventy-two steps on the outside of the theater to the second balcony entrance each time they were to see a movie. They would have to sit through a long film in the stuffy jimcrow quarters and have only a distorted view of the screen. The evil inherent in segregation is highlighted by the action of these students and by other similar cases which could be cited.

First, enforced segregation is a humiliating and degrading experience for the Negro. It makes him a second-class citizen and imposes the stamp of inferiority on him. Second, segregation is a basic moral compromise for the white person. By his cooperation with it he denies both the high truths of his religion and the claims of democracy. Third, race prejudice cannot be overcome as long as a system of segregation keeps people of varying races apart from one another. Therefore those who recognize the evils of this system must take action now. Segregation will be unthinkingly accepted by the majority of people until an increasing number of Americans point out its injustices by refusing to cooperate with it and by living on a creative interracial level.

The American social scene is dominated to such a great extent by the pattern of racial segregation that no one, no matter how deep his conviction, can completely divorce himself from its effects. Although

local conditions vary, in most communities it would be virtually impossible to gain necessities of life such as housing or a job without some degree of acceptance of jimcrowism. In some areas formal education would have to be sacrificed if there was to be complete noncooperation with racist institutions.

But the degree of cooperation with jimcrowism, even by those who are convinced that it is a major social and spiritual evil, extends much too far. People of good will become accustomed to the segregation pattern and heedlessly acquiesce in jimcrowism where it is by no means a necessity. It is not a necessity to attend the movies. It is not a necessity to use public parks, swimming pools, bowling alleys, or always to sit in that section of the bus or train especially reserved for persons of a particular color. It is not a necessity to use the waiting rooms marked for "colored" or "white" before catching a bus or train. To refuse to use these facilities does not inevitably mean that one must break the law. It simply means that one must be more disciplined.

Brotherhood Month should be a time of rededication to the brotherhood and interracialism we profess. It should not be a time simply to utter words which are denied only too frequently in practice. Therefore this is a call to those who see the necessity of interracialism to join together in a program of refusing to use facilities where segregation is required wherever it can be avoided. The purpose of this program will be to strengthen through united action the resolve of many people of good will to practice the interracialism they preach.

Obviously this will not be primarily a pressure campaign to force a change of policy in business establishments.

Rather, through this action a unity of purpose will be consciously achieved and demonstrated. It can lift the morale of those who recognize the evil of racism and wish to take some personal responsibility for eradicating it from their own lives and from the life of society. Further, this campaign can have the effect of partially cleansing the spirit of those who are only too well aware of the degree of their involvement in the segregation pattern of society, and who feel the necessity of living the faith they profess.

This action cannot and should not be limited only to one month. But a beginning can be made during a stated period of rededication.

Brotherhood Month Pledge

I wish to join with others in committing myself anew to an interracial way of life. In line with this commitment, I agree that unless necessity demands it, during Brotherhood Month I will not use any facilities in which racial segregation is required. Concretely:

1. I will not attend theaters and other public places where segregation is demanded. I will use facilities where segregation is enforced only if I have no alternative choice and necessity demands it.
2. I will inquire about the policy of any facility I use if there is doubt about its practice.
3. I will inform the management of facilities I do not use of the reason for my noncooperation.
4. I will maintain an attitude of non-violent good will without self-righteousness in carrying out this commitment.

(This statement comes from George Houser through the Fellowship of Reconciliation.)

WE ARE TEN

motive

FROM

1940

TO

1950



MISS EDDIE
LEE McCALL

Time (see the first article in this number) may also be counted in terms of the contributions persons have made to an enterprise. *motive* has been rich in its time from this point of view. From its inception and planning through these ten years, Miss Eddie Lee McCall has made the greatest contribution of any one single person. Her concern has developed from the detailed and exacting job of preparation of manuscripts for the press to the job of proof-reading which has reached an expertness that indicates much more ability than is ordinarily supposed. In addition to this editorial work, she has been the circulation manager of the magazine from the beginning. Students are movers, much more so than ordinary subscribers to magazines. The difficult task of keeping mailing lists correct has fallen to her expert supervision. Through this time, too, she has had the cooperation of Miss Dorothy Phillips who has been in charge of the preparation of the address plates. In our judgment the church must recognize that the dedication evident in Miss McCall's contribution is of the quality of the finest commission of any minister or missionary. She has answered a call to a Christian's vocation, and *motive* has been the richer for it.

motive writers

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NORMAN THOMAS
FRANK LLOYD WRIGHT

Our first editorial assistant was Robert Rowley. His was an effective and happy help for the beginning of our work. His untimely death took from us one of the finest spirits with whom we have worked. Henry Koestline, now editor of *Shepherds* magazine for the Board of Evangelism of The Methodist Church, began his magazine experience with us. From Emory he brought a student's point of view, an enthusiasm and a willingness for work which helped us through two years of difficult beginnings. We are happy to have been associated with his apprenticeship. Fred Cloud who followed Mr. Koestline, and whose poetry has appeared in several publications of the church, is now gaining practical experience in the ministry before he goes to the foreign field for work. Gregor Thompson's contribution to the magazine continues even though she has left us to continue her art work at the Yale School of Fine Arts while she also gets background in religion at the Yale Divinity School. Her drawings and her cover designs have been one of the features of the magazine that we know has given it status and distinction. The present art assistant is George Paris of Kansas.

Irene Long spent one year on *motive* before she went to wider fields in New York where she is at present doing editorial work for the Board of Missions of the church. During the past two years Joanne Love has given us her services in the office of the magazine to help build the pleasant and happy family we have been.

For one year, Richard Schisler of Brazil worked with Robert Steele as an editorial assistant. His apprenticeship on *motive* has given him background for what ought to

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MURIEL LESTER
WALTER HORTON
D. ELTON TRUEBLOOD
CLARENCE TUCKER
CRAIG
HENRY P. VAN DUSEN
WYATT AIKEN SMART
LILLIAN SMITH
HARRY OVERSTREET
BUELL GALLAGHER
PHILIPPE MAURY
T. OTTO NALL
NORMAN CORWIN
PHILIPPE VERNIER
MAXWELL ANDERSON
VON OGDEN VOGT
EMIL BRUNNER
WALTER MUELDER
WILLIAM ROSE BENET
MOSES JUNG
LENA HORNE
CLIFFORD ODETS

be a highly successful career in journalism in South America. The present editorial assistant is Jim Sanders who is completing his theological training at Vanderbilt.

To estimate the four years' work of Robert Steele without sounding fulsome is indeed difficult. No one who has followed the magazine need be reminded of the contribution that Mr. Steele has made. His insistence on high standards even in what seemed insignificant aspects of editorial work, his appreciation and enthusiasm for the arts and their contribution to religious living, his quality as a person—all of these are evident in the magazine since he became associated with it. No other person has represented so much the ideals we have sought for, and no other person has given more unreservedly to help the magazine achieve editorially what it has been able to achieve. For all practical purposes, his job as managing editor has been that of editor. Now that he is in India on a writing assignment, his great contribution can be seen in perspective.

To say what ought to be said about the help and interest of the official family of *motive* would indeed be difficult. Were it not for the constant support of the Board of Education, the magazine could not have been continued. As the secretary of the Student Department of the Division, H. D. Bollinger has been responsible for the kind of backing that only a good friend can give. His tact in letting us alone but standing by when we needed him has been one of the delightful experiences of the decade. Our other colleague, Harvey C. Brown, has been a continuous support. To enumerate the times when he has encouraged us would be impossible. His suggestions, likewise, about subjects and treatments have always been valuable. To these two men much of the credit for the magazine should go. They have been the power behind the obvious front.

During the last five years the student work of the Woman's Society of Christian Service has been headed by Dorothy Nyland. On her assuming office, *motive* acquired a friend officially who had helped us since we began. Through her suggestion, the student secretaries of the Society began sending the magazine to students away from home. The encouragement and help of both Miss Nyland and the leaders in the Woman's Society have been one of the delightful experiences of our history. We have had no more consistent and helpful friend. The student secretary for the Board of Missions has likewise been continuously helpful. To Caxton Doggett we are grateful on many scores.

The executive secretary of the Institutional Division of the Board of Education has had to take the brunt of attacks during these ten years. Dr. H. W. McPherson defended us when he alone could do it, and his backing was never lacking. The present executive, Dr. John O. Gross, had been a friend even before he came from a college presidency to the Board. His contributions have been evident in our pages. Throughout all of our years we have appreciated the understanding of Bishop James C. Baker. His leadership has placed him in the strategic position where he, too, has had to believe in us to defend us. At crisis moments as well as all along the way he has been friend and counselor. And at one moment when our very life was in jeopardy, Bishop G. Bromley Oxnam saved us. His readiness to write for us and his confidence in what the magazine has stood for have been obvious.

The list of friends is too long to include. But no summary of ten years would be adequate without mentioning the

motive writers

ELMER RICE
THORNTON WILDER
ERIC BENTLEY
GEORGE JEAN NATHAN
PAUL ARTHUR SCHILPP
REINHOLD NIEBUHR
HAROLD DODDS
W. E. HOCKING
ALBERT PALMER
MARTIN NIEMOLLER
ROGER BALDWIN
LISTON POPE
JOHN MACMURRAY
JOSEPH L. HROMADKA
ROBERT M. HUTCHINS
DAVID LILIENTHAL
GUNNAR MYRDAL
LYMAN BRYSON
WALTER VAN KIRK
LAURENCE HOUSMAN
JOHN COLEMAN
PIERRE VAN PAASSEN
JOHN HAYNES HOLMES
BENJAMIN FINE
EDGAR BRIGHTMAN
MOSES BAILEY
HELEN GAHAGAN DOUGLAS
ARTHUR COMPTON
ROY SMITH
GEORGIA HARKNESS
JOHN O. GROSS
H. D. BOLLINGER
HARVEY C. BROWN
CHANNING H. TOBIAS
HARRY RUDIN
HAZEN G. WERNER
WILLIAM FAULKNER
RICHARD T. BAKER
EDWIN VOIGT
NEHRU

motive writers

GANDHI
ROBERT HAMILL
HARVEY SEIFERT
HARLAND HOGUE
MALCOLM PITT
CHARLES BOSS, JR.
ALBERT OUTLER
SWAMI NIKHILANANDA
HALFORD E. LUCCOCK
THOMAS S. KEPLER
KENNETH UNDERWOOD
EDWIN ESPY
RALPH E. DIFFENDORFER
FLOYD SHACKLOCK
E. STANLEY JONES
GEORGE BUTTRICK
ARNOLD NASH
ALEXANDER PURDY
CLARENCE P. SHEDD
L. HAROLD DEWOLF
FRANCIS J. MCCONNELL
ROBERT WOOD JOHNSON
OGDEN NASH
MILTON MAYER
HARRY EMERSON FOSTER
LOWELL HAZZARD
JOHN OLIVER NELSON

editorial assistance of Miss Anna Brochhausen, long an educational leader in Indiana, Richard T. Baker, now of the Columbia University School of Journalism, President Kenneth I. Brown of Denison University, Herman Will of the Methodist Peace Commission, Dr. Alfred Moore of the Foreign Missions Conference, Marion Wefer, well-known author of plays for the church, George New, now teaching at Rutgers University, David Crandell, one of the leaders in television programming, Wyatt Jones of the Editorial Division of the Board, Margaret Frakes of the *Christian Century*, Don Bundy, minister in New York, Robert Hamill, known to all of our readers as Skeptic, Edward Staples of the Board of Education, and Dr. Boyd McKeown who has served for seven years on our advisory board.

Warren Steinkraus who helped us with music, Richard Hudson who has been continuously concerned about the magazine, Howard Wilkinson who made our pages alive with social action news, Robert Luccock who was our first music editor, Olcott Sanders who worked with us through our formative years, Harry Spencer whose friendship and help have been one of the delightful parts of our experience, Raymond P. Morris, the librarian of the Yale Divinity School, Roland Wolseley, now of the School of Journalism of Syracuse University, Fred Nora and Morgan Harris, each of whom has edited special numbers for us, Dr. Thomas Kepler whose discussions of Christian faith eventuated in a book, Eleanor Neff whom present readers recognize from her Washington reports, Charles Kraft whose articles on the prophets made interesting reading, Harris Franklin Rall who first started our *words and their ways in religion* and who has been our continuing friend, Earl Marlatt, Georgia Harkness, Harold Hutson, Clifford Zirkel, Randall Hamrick, James Wilder, Lyle Mayne, Thomas Keehn, Willis Weatherford and Marjorie Coleman Baker—all of these people can only be mentioned even though their help has been of much greater significance than this notation suggests.

To each adult student leader in the Methodist Student Movement, *motive* would like to say thanks. The magazine began, as we have said, on the insistence of students. That it has continued has been due to the loyal co-operation of the leaders of the student movement on the college and university campuses. They have trusted us when we needed trust, and supported us even when they have not agreed with our policies. They have been the backbone of the remarkable support we have had. Then, too, throughout the student movement there have been student leaders who have served on our editorial board, who have been our representatives on the campuses. They, too, have our genuine thanks for belief and for support.

No record of our indebtedness would be complete without some mention of the men and women of the Parthenon Press of Nashville. Their patience with our experimentation and their readiness to help us try new ideas have been most fortunate for us. They have taken special interest, and they have shown no little amount of understanding as we have tried to make a student publication that had style and pattern in printing as well as in material that we published.

motive writers

MURRAY H. LEIFFER
HENRY SMITH LEIPER
PAUL POPENOE
EVELYN MILLIS DUVALL
FRANK C. LAUBACH
REGINA WESTCOTT
MRS. J. D. BRAGG
CHRISTOPHER ISHERWOOD
ANANDA K. COOMARASWAMY
HAROLD LEONARD BOWMAN
HOWARD THURMAN
ROY BURKHART
JAMES WOOD JOHNSON
CLYDE TULL
BELLE CUMMING KENNEDY
PAUL MINEAR
HARRIS FRANKLIN RALL
JAY MCCORMICK
JAMES CHUBB
EDGAR DALE
ROBERT L. CALHOUN
FRED EASTMAN
ROBERT ELLIOT FITCH
GLORA M. WYSNER
B. D. NAPIER

ART IN MOTIVE

motive artists

GEORGE GREY BARNARD

RICHMOND BARTHÉ

WILLIAM BLAKE

VERNON BOBBITT

AARON BOHRD

MARC CHAGALL

STEPHEN CSOKA

HONORÉ DAUMIER

CAROLINE DURIEUX

PHILLIP EVERGOOD

RICHARD FLORSHEIM

DANIEL CHESTER FRENCH

PAUL GAUGUIN

FRANCISCO GOYA

EL GRECO

WILLIAM GROPPER

GEORGE GROSZ

MATHIAS GRÜNEWALD

MALVINA HOFFMAN

MARION JUNKIN

ROCKWELL KENT

KAETHE KOLLWITZ

JACOB LAWRENCE

Both the students and the professional artists whose work has been in *motive* have made the ten years of the magazine's history unique.

Our first cover artist was George New. During the beginning three years of the magazine, he was responsible for ten of our cover designs in addition to serving as one of our most valuable advisers and writers.

One of the happiest relationships we have had has been with Robert Hodgell. As a student at the University of Wisconsin, track star and assistant to John Stewart Curry, he offered his services as an artist. He has drawn designs for six of our covers, and he did the series of drawings on the gods of the campus printed during the year 1948-49, and exhibited at the Fourth National Student Conference. His *Portrait of Christ* which is included in the montage on our editorial page has been copied and used in many other publications. No other single person has made a greater contribution to the art of the magazine. Bob is now teaching art in Des Moines where he has a studio.

Gregor Thompson's work has been another exciting part of *motive's* decade. She was our first art assistant, and her work has included besides four cover designs, a large number of spot drawings, cartoons, and other art features. We pay tribute to her ability in the story of the people who have been related to the magazine.

Albert Lanier of Georgia first met us when he was a freshman at Georgia Tech. Now he is in a practical architectural experiment on the West Coast. In between he has done four covers and has given us many drawings and paintings which we have been happy to print.

Robert Pope of Puerto Rico has been another artist who has helped us with four cover designs and some rather effective drawings in our pages. His interest and concern have been shown in many other ways.

Earl Saunders of California has just completed his third cover for us. His brother, Robert Saunders, we announced as our end-piece editor because he has been responsible for several of the most interesting spot drawings we have printed. Both Earl and Bob have been the kind of readers that has made editing the magazine a genuinely happy experience. Robert Mather, Dave Christensen and Howard Bascom all have three covers to their credit, while Juanita Stone, Robert Martin, Robert Hansen, Roberta Dillon (Williams) and Joe Ward have each done two for us. This year we are using two covers by Robert J. Wirth of Baltimore.

We are proud of our record in publishing the work of contemporary artists who we feel are deeply concerned and are definitely religious men and women. We simply list them with a hope that our readers will come to know their work through our pages where, in spite of inadequate treatment, we have, at least, declared their meaning and importance.

These, then, are some of the artists whom we have presented in our first ten years.

motive artists

JACK LEVINE

PEPPINO MENGRAVITE

IVAN MESTROVIC

MICHELANGELO

HENRY MOORE

JOSÉ CLEMENTE OROZCO

PABLO PICASSO

RAPHAEL

BOARDMAN ROBINSON

AUGUSTE RODIN

UMBERTO ROMANO

GEORGES ROUAULT

J. M. SERT

GEORGES SEURAT

BEN SHAHN

DAVID A. SIQUEIROS

MOSES SOYER

HARRY STERNBERG

FRITZ VON UHDE

LEONARDO DA VINCI

ELSIE ANNA WOOD

GRANT WOOD

FRANK LLOYD WRIGHT

BEN ZION

Motive believes that we are not living in a pretty world as far as man's treatment of man is concerned. The evidence of this conflict, born out of the divorce of man from his creator, has been reflected best in these last ten years by artists. They have been much more incisive, much more analytical and much more universal in their insights than have the creative writers, the builders and the musicians. They have not drawn nice pictures, yet our judgment is that in the evaluation of these years, the artists will have been most accurate and dependable. To record and interpret the spirit of the time, *motive* has turned to the artists because we have believed that basically the artists using graphically the medium of canvas, stone and metal have been much more genuinely religious. Their serious purpose may not always be immediately and easily understood. But their giving form to the spirit of the age and the tragedy of man in this age has been one of the exhilarating things of the century.

At the end of this decade, *motive* looks ahead. If in 1940 there was the evidence of a testing time, in 1950 the actuality has occurred. The next ten years may be the beginning of the new Dark Age for Christianity. If this is true, it will be the fault of the Christians. In the first half of the twentieth century, capitalistic totalitarianism was Christianity's greatest enemy. So-called religious leaders and the laity learned to compromise. The watering down, weakening process has continued in most places, perhaps least on the mission fields. Now at the end of this era, Christianity is all but dormant in the decisive activity of our day. In this emasculated condition, we face new enemies and a new onslaught. The next fifty years will be the years of decision as far as totalitarianism is concerned. If Christianity insists upon carrying with it outmoded social and economic concepts, it will be doomed to a dark-age period blacker than the first age of this name. But if it can rediscover the basic concepts of its faith, educate the coming generation to build these into the social and economic aspects of life—build them in *all* aspects of life—then the eventual outcome of Christian civilization is certain. It is not the way of compromise, not the way of hypocrisy nor of subterfuge. It is the way of fearless living, daring and adventurous. It may take its adherents underground, but it will triumph in the sunlight of a new world.

To this rediscovery of Christianity, to the New Reformation, the students must direct their attention. This is the new frontier of pioneering life, a frontier that will call for intelligent preparation and for considered, well-thought-out action. It will call for day-by-day living that is motivated by goals that are understood. It will call for the using of means to ends that are as honorable and right as the ends. It will call for a program of advance. It will call for an adventuresome spirit, able to end continued compromise on major issues. It will call for an understanding of the basic principles of Christianity, for planning on how these can be put into the effective living processes, and for the building together of social units that will be mutually beneficial. These units may be the new church that will have more than social status because it may have none. It will call for individual consecration to the priesthood of all believers, to the consideration and building of a working ministry that is not a climbing vocational enterprise nor an overly professional group. It will call for the continuous reincarnation of the spirit of Jesus unto all lives and the discovery of the meaning of man's life in the light of his relationship to men and to his creator.

To this vocation, *motive* has called the students of the campus during these ten years, and with greater clarity and intention, it calls them now.

students and 1,409 other life-service candidates in the Methodist undergraduate schools and 1,939 more preparing for the Christian ministry in theological schools. To their schools all of the churches increasingly look for the supplying of the necessary trained personnel.

The church expects Christian schools to be (1) evangelistic in the proper meaning of that term, (2) Christian without apology, (3) staffed by faculties that are Christian in fact, (4) Christian in emphasis which is positive and not negative. While these aims can be accepted without debate, it is only fair to note that their realization requires constant vigilance against the subtleties of secularism.

The objectives and aspirations previously expressed must not be construed as referring only to the senior and junior colleges of the church. An educational plan and purpose with the power to change conditions must include the universities of the church along with all other institutions. In a sweeping statement Chancellor Hutchins declared, "If one college and one university—and only one—is willing to take a position contrary to American ideology and then suffer the consequences, then conceivably over a long period of time the character of our civilization may be changed." What might the Christian universities, senior and junior colleges do if they gave themselves unreservedly to Christian idealism for changing of the world and saving it from ruin?

The complementary relationship now existing between most undergraduate schools of the church and theological schools is not impossible for the senior colleges and the universities. Christian universities, taking up the work of the colleges at the graduate and professional level and continuing on the higher levels of learning the accelerated Christian emphases expected of undergraduate schools, could in time create a new tone and flavor in all parts of the nation's life. The undergraduate schools must have this additional top sheaf provided on a Christian level in the educational process if they are to have teachers capable of interpreting "human life, human history and human society in terms of their relationship to God and his will and purposes for man," and alumni in important places of leadership reverencing and developing the Christian interpretation of life.

The critical times now faced by the Christian educational institutions can be a lifting challenge. There is no reason for them to retreat and to turn over the whole educational program to secularism. Instead they should re-emphasize their traditional and time-honored educational mission. The best thinking concerning educational development in America concedes the necessity of a dual program for higher education to include both private and tax-supported schools. The strength of the Christian colleges and universities may be increased if they heed the warning about being "fashioned according to this age." Through a renewal of their thinking in which they prove "what is the good and acceptable and perfect will of God" they can constructively aid in saving society from the tyranny of mechanical contrivances and the destruction which accompanies false values.

Man cannot be satisfied to worship himself; he must worship something besides himself, else he cannot bear the burden of himself. Bernard Shaw, sometimes smarty and cynical, said in a great and serious moment, "I tell you that as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence—or clearing the way for it." Religion's prime task is to "clear the way" for God to work in history through worshipful men and women.

—Thomas S. Kepler

Russia to supply needed raw materials, tools, machinery—and markets for Chinese goods—necessary to the achievement of an economic and social advance? What needs of the Chinese can be met in the next two or three years only with help from the United States?

Fourth, how can totalitarian and Marxist Communist practice be fitted into the traditional freedoms of the Chinese people? Does the United States desire Chinese freedom to the point where it will help preserve an independent China from both Soviet and Western imperial powers?

Fifth, can a Marxist Communist government preserve the human rights and freedoms of the individual Chinese and families on small farms, in little villages and in shops?

Sixth, does the Chinese Communist government really desire to be aligned with those forces, either East or West, that divide the world into blocs, creating the threat of war? Do the Chinese desire

NEXT STEPS (Continued from page 36)

with organizations as with individuals, is that we can accomplish most if we prepare the way properly, avoiding any suggestion that we are trying to force the group to accept a minority speaker before it is ready. Often the ice may be broken by suggesting a study project of some good book on intercultural relations. When interest has been stimulated, the time will be ripe to introduce the minority speaker. Some organizations will accept a speaker from a minority more readily if he comes not as an authority on the race question but as one who has something of value to offer in another field. An outstanding Mexican-American doctor, for example, might accomplish more for our purpose if he comes speaking on health rather than on prejudice.

IT must not be assumed, however, that the slow approach is always best. There are occasions when decidedly the reverse is true. The significant thing is that, slow or fast, it must be *intelligent*. I know of a program chairman in a chapter of a large and highly conservative veterans' organization who arranged a successful program on brotherhood with a Negro speaker. The speaker, a veteran and a member of a colored chapter of the same organization, talked directly about discrimination in a vigorous and forthright manner. Everything he said was in opposition to the prevailing mores of the group. Yet he was well received. The reason was that the program chairman, a member of the Jewish minority himself, with a long and distinguished record of service to his country and to the organization, had put the matter to his buddies as a challenge. "You boys have

to be an independent friendly power in the community of nations, working toward one world and the achievement of a just peace?"

Recognition Does Not Mean Agreement

The Chinese intellectuals are at present in no mood to listen to arguments designed to overthrow the Communist regime; under the strict military control imposed upon them, others can only acquiesce. The fact that China has a Communist political regime is not of itself an argument against United States recognition, since the United States now recognizes nations with quite diverse political organization, including the Soviet Union.

The people of America will await with profound interest the answers which the Chinese will give to these questions.

(This article has been published as a guest editorial in *The Christian Advocate* and is reprinted here by permission.)

heard only one side of the race question," he told them before the meeting. "Now, as a favor to me, I want you to hear the other. I want you to hear it, not from me, but from a fellow veteran." He insisted, moreover, that they treat their guest as they would treat any other. Instead of resenting this boldness, the white veterans accepted his challenge. They listened carefully when the Negro spoke and perhaps did some thinking they had not done before. The technique of the program chairman had worked.

With some organizations the attempt to present any minority speaker would be impracticable. More might be achieved by encouraging the leaders of the group to cooperate in a community enterprise, such as a civic beautification program, which would bring them into association with leaders of minority organizations. When persons of differing races can be persuaded to work together for a common goal, the first great step has been taken in the struggle for equal rights.

If the reader is himself a member of a minority, he may be wondering what he can do to make his belief in equality accepted. As I see it, he can do all of the things we have been discussing. He can take a stand against the prejudice which exists in his own group toward the majority and toward other minorities. He can lend his support to organizations working for civil rights. Above all, he can so perform his daily tasks and so fulfill his civic responsibilities that *he himself* will be a *living refutation* of all the unfair things that are said about his group.

Head and heart in race relations? There is a place in the interracial movement for every heart that is moved by the suffering

man inflicts on himself by his failure to understand himself. Heart is needed, for without it we would despair. But head is needed, too, for without intelligence our attempts to build a world of equal opportunity are worse than meaningless.

GANDHI (Continued from page 24)

head, each village has its guest room. Every Hindu contributes something to the fund from which shelter and food are provided for the traveler.

Gandhiji pondered long on the wretched state of our unemployed. They had to pay rent; their families could not be absorbed by others; they had to have fuel and warm clothes; they had to buy nourishment if they were to conserve enough strength to do the job which they always hoped to find within a few weeks. It was often a vain hope and quite irrational, because unemployment was on the increase, but without that hope life would have been poisoned with bitterness. Many discuss whether it was better to take Poor Law Relief and enter the gaunt ugly local institution, where one became depersonalized, or to commit some petty crime which would house them in jail. The latter was in certain respects more advantageous for the man's wife and children. A large number of families in our district were living on Parish Relief and Unemployment Insurance, incorrectly called "the dole." This led to much frustration and bitterness.

"How would you act if you were in their shoes? What would you say to all these good neighbors and friends if you were in mine?" I asked Gandhiji. His answer was clear. "To take something for nothing is degrading. I should invite them to refuse these weekly payments and to claim their right to do some constructive work for their fellows in return for maintenance."

"That's what many of them have claimed again and again but it's not granted. What then?" I demanded.

"If once they banded themselves together to refuse to take money without working for it, they would persist in their refusal. The government authorities could not let them starve to death. Its effect on folk would galvanize the nation into action. The unemployment problem could be solved."

The editor wishes to apologize to Dr. Elton Trueblood and Harper and Brothers for the omission of credit line in Dr. Trueblood's article last month. It was through the kindness of Dr. Trueblood and Harper and Brothers that we were allowed to print the chapter from his new book, *Signs of Hope in a Century of Despair*.

VOCATIONS

What Is a Christian Vocation?

How Do We Know?

Useful Work

Source Books

Resource Materials

by

HAROLD W. EWING

ILLINOIS WESLEYAN STUDENT BECOMES FIRST "LA-3"

Herbert Tavenner, senior at Illinois Wesleyan University, was the first student volunteer to be accepted for three-year service in Latin America. The Joint Missionary Personnel Committee, meeting at Buck Hill Falls, Pennsylvania, on December 6, accepted Herbert's application for service as a social and educational worker.

Tavenner, son of Reverend and Mrs. A. J. Tavenner of Woodstock, Illinois, has been a member of a housing co-operative during his college days where a cosmopolitan spirit has prevailed among the men of various racial and minority groups who lived together. The co-op, known as the "Four Horsemen's Co-op," furnished a "J-3" in 1948 and an "I-3" in 1949 and, with Herbert's acceptance, will have its third member in volunteer short-term service under The Methodist Church.

It is Tavenner's belief that the experiences of cooperative living were significant. Concerning these he says,

"The different views that we had, and yet the fellowship we had regardless of this, made a deep impression on me in relation to other races and nationalities; I know that I would not have come to feel as I do in such a real way without this unique living experience."

During six weeks this summer Tavenner will share with fifty other college graduates the specialized training for the work in Latin America. Volunteers for the three-year-term service will work in high schools, youth departments of churches, community centers, adult education in night schools, religious education, as assistants to pastors, in nursing and public health work, and service in rural centers.

Those interested in three-year service in Latin America should write at once to The Department of Missionary Personnel, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

STUDENT CENTERS PROVIDE VOCATIONAL INFORMATION:

A number of the Wesley Foundations have made available information on vocations as a service to the students of their campuses. This has been valuable not only to answer questions which are in the minds of students but also to stimulate vocational interest and to highlight the Christian view of vocations. This view, in the Protestant tradition which is held by our church, affirms that all useful work is potentially Christian for the Christian worker.

Several groups have established libraries of resource materials. Five dollars, wisely spent, will give a valuable nucleus. Fifteen dollars will provide an excellent collection of essential books to help students find facts of importance in their vocational planning. Back issues of *motive* carry suggestions of good books. For a complete list contact The Interboard Committee on Christian Vocations, P.O. Box 871, Nashville, Tennessee. It is good to keep the books in a handy spot where the students will be able to look them over in their free time.

Some of the student groups make good use of their bulletin boards. News items of vocational interest and magazine stories are posted for the group to read. These items highlight interesting vocational services and job facts and many of the stories posted are those of vocational workers with a significant service motive. *Glamour, Charm, Seventeen* and other popular magazines have excellent vocational departments.

Another means of stimulating vocational thinking is to provide several

CONFERENCES ON CHURCH VOCATIONS SCHEDULED:

The opportunity is made available in a number of sections of the country for exploring the diversity of vocational services needed by the church along with the qualifications, preparation and procedures for identifying one's vocational service to the ongoing of the church. This is the church's rallying of resources to make available, through the Conference Commission on Christian Vocations, the guidance and counseling from leaders in the field on this important area of work.

Feb. 3-5	NEBRASKA CONFERENCE University of Nebraska Lincoln, Nebraska	Contact: Frank I. Finch 138 N. 12th. Lincoln, Neb.
Feb. 4	CHICAGO (Interdenominational) Chicago Temple Chicago, Illinois	Contact: R. Merrill Powers 740 Rush Street Chicago, Illinois
Feb. 6-11	DETROIT CONFERENCE 6 District One-Day Conferences	Contact: H. E. Bremer 76 W. Adams Ave. Detroit, Mich.
Feb. 10-12	NEBRASKA CONFERENCE Ogallala, Nebraska	Contact: Frank I. Finch 138 N. 12th Lincoln, Neb.
Feb. 13-18	MICHIGAN CONFERENCE 6 District One-Day Conferences	Contact: Heath Goodwin 620 E. Cass St. Albion, Mich.
Feb. 18	TENNESSEE CONFERENCE McKendree Church Nashville, Tennessee	Contact: Carl Elkins Chapel Hill, Tenn.

WORLD REPORT

Dorothy
Nyland

Jerry Gibson and I had the privilege of participating in the Washington-Lake Success Seminar last year and profited greatly from the experience. We have this year at the Foundation set up a new commission for political effectiveness of which Jerry is chairman. The main task with which this commission has concerned itself is the organizing of support for already existing pressures to dispose of American agricultural surpluses in what we feel to be a Christian and intelligent manner.

Last summer I had a most valuable experience working as an interne at the United Nations. Fortunately I worked in the section for Non-Governmental Organizations of the Department of Public Information. Inasmuch as churches and Wesley Foundations are N.G.O.'s, I felt I was gaining something which would be of use back at Harvard. I am particularly interested in seeing Wesley Foundations organize U.N. study groups which will send out student teams to conduct forums on the U.N. for M.Y.F.'s. We would be doing something significant for the participating students, the M.Y.F.'s, and I believe for world peace.
—John Brademus, Wesley Foundation at Harvard.

Greetings from Switzerland! How do I like Geneva? Very much; and I think I'm a fortunate victim of circumstances to be in Europe and studying

here. There are a great many students from other countries here. One of my professors is M. Piaget, the past president and present vice-president of UNESCO.

One day in September, I biked up to Celigny to visit the Chateau de Bossey, the Ecumenical Institute of the World Council, and spent a delightful day there. The Chateau and the grounds are very beautiful, and it seems like an ideal spot for its conferences and courses. The library receives lots of church publications, but not the *Advocate!*

For one month I had an interesting stenographic job with the United Nations Special Committee on the Balkans. At that time they were writing the report recently submitted to the General Assembly. It was a good opportunity for me to learn more about the factors in the civil war and one phase of the U.N.'s work.

We attended a wonderful little church in Athens, Greece, last summer. The building is German Lutheran, the preacher is a British army chaplain, the songbook is the English Methodist Hymnal and the Sunday school literature is American Southern Baptist! The congregation is British and American, but several Greeks also come. Are there plans for another Washington Seminar this coming spring? I should enjoy hearing from all my friends in America. Letters mean a lot to me

these days. God bless you all.
—Louise Rhoads, former student at University of Kentucky, now studying in Geneva, Switzerland.

I do not know how to apologize for what we have done to you and the world. God forgive our sinful deeds. Out of sorrow and shame we start anew to do our very best in building his kingdom in the hearts of people who are in the midst of perplexity. There are so many things to be done both inside and outside of our school. We pray for workers. Can't you send us more missionaries?
—Yoshi Tokunaga, principal of Happy Hill Girls School, Fukuoka, Japan.

About two weeks ago, we were just getting ready to retire, when there came a knock at the back door. There was Chief Kenyon with his little boy, Bismarck, who is in the first grade. He brought a large wooden box with his clothing in it. Chief Kenyon said, "I brought him to stay with you. Make a man of him." It left us gasping. We have Bismarck. He has many bad habits, but he is a small boy and we can talk with him. He says he is nine but he wears size seven. I made his first little suit, and it took about three and a half hours' labor. He went to church without holes and patches.
—Mr. and Mrs. U. S. Gray, Gbarnga Methodist Mission, Gbarnga, Liberia.

VOCATIONS (Continued)

copies of 1950 *Methodist Service Projects* for use in the lounge. This sixty-four-page manual outlines the basic philosophy of Christian vocation and follows with a listing of the openings in church vocations through The Methodist Church. (Available through The Interboard Committee. Single copies free. Quantity order at 10 cents a copy.)

Keep your student group alert on vocational thinking and planning.

Doctor Takuo Matsumoto, president of Hiroshima Girls' School, addressing the 130 youth assembled for the Holston Conference on Church Vocations: "Christianity has today an opportunity unparalleled in the 100-years history of Protestant evangelism in Japan. . . . Far more effective than the atomic bomb would be Christian messengers of love and good will for bringing about

lasting peace and moral and spiritual reconstruction of the whole world.

"We need more missionaries, and missionaries of all types: Evangelists, social workers, teachers and organizers. We need experts in sanitation and public health to help us out of our backward ways. We need scholarly men and women who can lead our newly organized colleges and schools as scholarly Christian professors. The Japanese youth are impressed by scholarship as well as personality."

GOOD BOOKS FOR YOUR LIBRARY:

Latourette, Kenneth Scott, *The Gospel, The Church and The World*, Vol. II of "The Interseminary Series." Of special interest on vocations: Chap. VIII, *The Vocation of the Christian Today*, written by Elmer G. Homrighausen. Gives a basic interpreta-

tion of the Christian view of vocational service. Highly recommended.

Humphreys, J. Anthony, *Choosing Your Career* (Science Research Associates, 228 South Wabash Avenue, Chicago, Illinois). An excellent manual on the general principles to be considered in vocational choice treated in brief outline form. (48 pp.)

Robert W. Moore, New England businessman: "There is a job to be done by Christians in the business field. We cannot stay outside and make uninformed criticisms of business, the profit motive, etc.; nor can we ignore the existence of its unchristian manifestations. Rather we (must help) to build a healthier economic structure, adding our influence where we can to the trend toward economic cooperation and better working conditions."

—motive
motive

WASHINGTON SCENE

As the second session of the 81st Congress gets underway, there are indications that several major pieces of domestic and international legislation are to receive early attention. The status of other important bills was indicated in the October issue of *motive*.

CIVIL RIGHTS:

The *F.E.P.C.* Bill (H.R. 4453, S. 1728) is on the calendar of both houses, having been reported favorably by the House Labor Committee and without recommendation in the Senate. Administration leaders have promised that it will be the first major piece of controversial legislation to be taken up when Congress reconvenes. There is some difference of opinion among civil rights strategists as to whether the Senate or the House should act first. Some say the House, which is expected to pass it, should act first and help build "bandwagon" support. Others say a House vote would permit enemies of *F.E.P.C.* to vote "right," knowing that the Senate could be counted on to bury the bill.

There is considerable doubt that the inevitable Senate filibuster on legislation *with teeth in it* can be broken under the new rule which requires sixty-four affirmative votes to bring a measure to a vote.

The five-times-House-passed *Anti-Poll-Tax* Bill (H.R. 3199, S. 1727) is still in the Senate Committee on Rules and Administration. The Senate Judiciary Committee approved the *Ferguson Antilynching* Bill (S. 91), characterized by many supporters of civil rights legislation as a toothless bill. Bills H.R. 4683 and S. 1726 are considered far more adequate.

MIDDLE-INCOME HOUSING

A complete housing job was not accomplished by the passage of the Housing Act of 1949. In the interest of achieving lower monthly housing costs for families able to pay from \$35 to \$60 a month for housing, many believe that long-term, low-interest-rate *direct Federal loans* to cooperatives, limited-dividend corporations, public agencies, and private corporations or individuals

as would be willing to accept necessary regulations over rents and sale prices, are necessary.

These goals have been partially realized in S. 2246, cleared by the Senate Banking and Currency Committee. This measure would set up \$4,510,000 in Federal insurance and loan aids to spur the construction of private building; this would pave the way for building about one and a half housing units a year, principally for the lower middle-income families; and it would provide direct loan aid for veterans.

The Senate Committee decided to strike out the section which provides direct loans to cooperatives and other nonprofit housing corporations, and reported out instead another bill incorporating this provision.

The bill (H.R. 6070) reported out by the House Banking and Currency Committee is a far weaker one.

This legislation is scheduled for early consideration in both houses.

NEW F.H.A. ORDER

On December 2, 1949, U.S. Solicitor General, Philip B. Perlman, announced, in behalf of the administration, that *F.H.A.* mortgage insurance in the future would be refused for any houses or apartments where occupancy or use was restricted on the basis of race, creed, or color. Franklin D. Richards, commissioner of the Federal Housing Administration, however, stated the next day that this policy would have a minimum effect on his agency's activities. Public opinion will be most important in the interpretation and enforcement of this ruling.

FEDERAL AID TO EDUCATION

Opinion is still divided. Some favor the Senate-approved bill, S. 246; others favor the Barden Bill, H.R. 4643; while others favor a bill which would provide Federal grants to states for *teachers' salaries* only, such as the pending Burke Bill, H.R. 5939. Only publicly administered schools qualify for such aid. The matter still rests with the House Education and Labor Committee, Representative John Lesinski, chairman.

SOCIAL SECURITY

The Senate Finance Committee, Senator Walter George, chairman, has scheduled hearings on the House-passed social security measure, H.R. 6000, early in January.

The bill would *increase benefits* under the Federal system of *Old Age and Survivors' Insurance* and would *add eleven million* additional persons to the thirty-five million now covered, including *lay employees of churches* and other nonprofit organizations. An employer of the latter type of organization might choose to pay or not to pay the employer's contribution. If he chose not to pay, then the employee on retirement would receive only one half the benefit due him under employer participation.

Other new categories to be eligible are self-employed persons in business, accountants, architects, artists and writers; they would pay one and a half times the contribution made by eligible persons employed by another. Other groups who may be included are employees of state and local governments. Domestic workers in private homes whose cash earnings are \$25 or more per quarter and who work twenty-six days or more per quarter will be covered; this might mean the institution of a stamp book plan for the collection of payments from domestic employees and their housewife employers.

Insurance rates for employers and employees would be stepped up gradually from 1½ per cent in 1950 to 3¼ per cent in 1970. Also beginning in 1950, the insurance contribution would be paid on earnings up to \$3,600 per person per year, instead of \$3,000.

H.R. 6000 would also strengthen the *public welfare sections* of the social security law. Needy persons who are *permanently and totally disabled* would become eligible for Federal-State public assistance. The Federal Government would increase grants to enable states now making the lowest average payments to the *needy, aged, blind and dependent children*. It doubles the amount of Federal funds available for *rural child welfare work*.

MAJOR LEGISLATION--ELEANOR NEFF

Puerto Rico and the Virgin Islands would participate in the program outlined in this bill.

GENOCIDE

The Convention on Genocide which was adopted by the General Assembly of the United Nations in December, 1948, has been submitted by the President to the Senate for ratification. It must be approved by a two-thirds vote of the Senate.

The Convention makes illegal the *destruction of a racial, ethnic, religious, or national group*—by killing, inflicting serious bodily or mental harm, imposing conditions aimed at destroying, preventing reproduction, or forcibly transferring children from one group to another.

Those subject to *punishment* for commission of genocide, public incitement of, attempts at, or complicity in genocide, include responsible rulers, public officials, and private individuals. *Trials* shall be in the courts of the nation where the crime has occurred, or by an international court if agreed to by the nations involved.

Individual nations, in accordance with their constitutions, would have to pass *legislation* to implement this treaty.

The U.N. may be called upon by *any signator nation* to prevent genocide. Disputes over the *interpretation* or enforcement of the treaty will go to the International Court of Justice.

While *support* of ratification of the treaty is widespread, including major religious, labor, veteran, youth, and women's groups, there is some sharp *opposition*, notably that of the American Bar Association.

Fear has been expressed that the treaty might automatically become the law of the land, although implementing legislation is clearly required. Also there is resistance to the possibility that the U.S. Government may have to defend itself before an International Criminal Court, even though no such court is in existence now, and the consent of the United States would be necessary before it would be subject to its jurisdiction. Also it is considered possible that the U. S. Government could be made to pay damages for injuries to its own citizens; now the Government is responsible for injury only to another's nationals.

While nations have been known to ratify treaties with reservations and

understandings, there is the risk that other nations will refuse to accept the proposals or that they would counter with additional reservations displeasing to us. Ratification of this treaty is the first test of the readiness of the United States to accept *international standards of conduct and enforcement*, so essential to the building of a peaceful world. If the necessary Senate approval is not secured, there is *little chance of ratification of other major treaties* requiring international implementation, such as the International Covenant of Human Rights.

A subcommittee of the Senate Foreign Relations Committee, Senator Brian McMahon, chairman, has indicated that hearings will be held and action taken when Congress reconvenes.

INTERNATIONAL TRADE ORGANIZATION

Hearings on H.J. Res. 236, authorizing U.S. membership in the I.T.O., are expected to begin in the House Foreign Affairs Committee, Representative John Kee, chairman, early in the session. This is expected to be a key test of U.S. economic foreign policy; considerable opposition is already evident.

PROSPECTS

While the enactment of many of these items is most uncertain, some observers point with a degree of optimism to two factors: the election of a few liberals in the recent by-elections and the wholesome influence exerted by the nearness of the 1950 general election. In any event, only the persistent expression of informed, concerned citizens can assure favorable action.

DRAMA

Your columnist has just come from the theater where she saw a man take the train to Johannesburg. He was a Bantu preacher in worn gray clericals going from the hills of Ixopo to seek Absalom, his son, in the distant city.

"When a black man take the train to Johannesburg," moaned the chorus, "he never come back!" But the preacher left with cheerful confidence. Absalom, his son, was a good boy. Those of us

He is too big for our small hearts.

—H. G. Wells

I believe in the uniqueness of Jesus Christ and in his adequacy for this day of hatred and bloodshed. No phrases can express fully the significance of his relationship to God and to man. From his words and deeds, his crucifixion and ever-living presence, we receive illumination and power.

—Kirby Page

in the audience who had read *Cry, the Beloved Country* grieved for him and tried hard to remember that this was the eminent actor Todd Duncan, perfectly cast as the Reverend Stephen Kumalo in *Lost in the Stars*.

But today I read the record of an actual clergyman, wearing the same garb, who took the train from Johannesburg. He took it four years ago. He is the Reverend Michael Scott, of the Church of England, who came to Lake Success for a hearing before the U.N. Visa and passport difficulties were thrown in his way. Obstacles were carefully created. The Rev. Michael Scott had a long battle to be heard. This is what he said, in part, according to reporter Mac. R. Johnson of the *New York Herald Tribune*.

"As spokesman for the Herero, Nama and Berg Damara people, Mr. Scott asked the U.N. to consider their requests that (1) permission be granted the tribal chiefs to state their own case before the U.N., (2) that their lands be returned to them, and (3) that the territory be brought under the U.N. trusteeship system. Mr. Scott quoted statements from natives that South Africa's 'pass laws' and the masters and servants act are 'onerous' measures 'only intended to keep the African in permanent slavery.'

"Under the pass laws, 'people seventy to eighty years of age have been prosecuted . . . these aged people must first produce a proper proof from the doctor to be freed of work and for permission to live in a town. Those without work are given a pass, valid for six days, to seek work. If he does not find work within the time limit, the holder is put out of town. Where he must go, how he must live, whether he has a family to support is not taken into consideration.

"Another statement said that education available for youths was 'deplorable' and pointed out that the missionary schools prepare youngsters for wood chopping, water carrying and kitchen duties. Cattle and sheep herders and farm hands are paid as low as \$2.80 a month for working from daylight until dark, Mr. Scott said, from which they must support their families while laborers in the cities earn as little as \$3.50 a week. He said that the natives have lost their right of petition and have no representation in Parliament.

"Under the Southwest Africa act, which would terminate the mandate and in effect absorb or annex the territory to the Union, 'the European population of Southwest Africa, numbering one tenth of the whole is given the right to elect six representatives to the Union Parliament (House of Assembly), but the non-European nine tenths of the population are accorded no right to elect any representative at all.'

This is the charge of the Reverend Michael Scott of the Church of England who took the train from Johannesburg. The answer to the charge, the only possible answer for nations calling themselves Christian nations, might be found in following the footsteps of

I stand for the harmony of all peoples. My general is God, my captain is Christ, my ammunition, his message. *My weapons in this bloodless warfare are the arts.* My objective is to dissolve those materialistic and dividing attitudes which are weakening the forces of righteousness in my country. These forces, expressed through the arts and sciences, should serve to unite all the Americas in bringing about the realization of our highest ideals.

—Ruth St. Denis

AUDIO-VISUAL AIDS

Kenji Comes Home; 35 minutes, black and white sound film, 16 mm., rental, \$9. Available from the Methodist Publishing House depositories.

This film is a frank and realistic portrayal of the hopes, aspirations, disappointments and possible triumph of the youth in Japan today. Photographed in the midst of atomic bomb ruins, it tells the story of Kenji, a returning soldier of Japan's defeated armies. Demobilized, he comes back to the place he once called home. A mass of destruction is all that remains. In his memory he thinks of the good days before the war and the family which prayed for him when he went to the war. During this sequence the solidarity of the family and the respect for elders which characterizes Japanese society are shown with sympathy and understanding. Other pictures of Kenji's school days are also presented—the regimentation, the absolute obedience to authority and the teaching of Japanese supremacy.

Kenji is lifted out of his brooding by the presence of an orphan waif, Shiro, even more homeless than himself. Together they try to begin life anew. Kenji finally gets a job. He goes to visit an old schoolmate only to find that he has been killed in the war. However, the sister and mother invite Kenji to come to Sunday tea. And another friend is made in the slowly expanding life of Kenji.

At the factory where Kenji works the American Occupation Forces organize a labor union along democratic lines. But a short time later, communist leaders gain control of the union and begin preaching their communistic doctrines. Kenji becomes confused. Aki and her mother are Christians and with them he had attended the Protestant church. But here is a communistic philosophy which denies so much that the church teaches. Whom shall he believe? Whom shall he follow?

In the growing spirit of democracy in Japan, Kenji begins to assert his own right to freedom of thought. This angers the communist labor boss and he secures the cooperation of other communists in getting Kenji fired from his job. A short time later Aki tells Kenji she must go to Tokyo for further studies.

This leaves Kenji almost alone once again. He and Shiro are caught up once more in the tremendous conflict that is raging in Japan today between the forces of democracy and totalitarian communism.

The film is superbly photographed and the narration which tells this dramatic story is excellent.

Dr. Ralph E. Diffendorfer, noted missionary leader who recently returned from an extensive visit to Japan, states that in his opinion the film is an accurate picture of the situation

in that country today. Ex-ambassador Joseph Grew who was in Japan prior to the war and who has maintained sources of information during the post-war period thinks so highly of *Kenji Comes Home* that he is appearing in a specially produced trailer for the film.

—Harry C. Spencer

BOOKS

A number of new books merit attention this month, and the intelligent student will do well to read any or all of them with care, and discuss them at length with his peers. They deal with such varied subjects as sex, social action, the attack on Pearl Harbor, and one is a traditional and good volume of devotions; another is an unorthodox book of devotions. Let's count them one by one:

The Human Venture in Sex, Love, and Marriage, by Peter A. Bertocci, Association Press, \$2.50. This is another of those good Haddam House books which never let the reader down. Professor of philosophy at Boston University, Dr. Bertocci has had a rich experience in teaching, having had classes with young people, college students and adult groups. Now he tackles one of the most vital of life problems, and if he doesn't bring it down he at least slows it sufficiently for careful observation.

"These chapters," says the author, "are addressed to young people who want to work out, as far as possible, a reasoned answer to their questions and doubts (on sex, love and marriage), who want to satisfy the rational urge to understand and not merely rationalize their strongest desires. What is suggested here is by no means the final word about either sex or love; the reader is immediately warned to keep his thinking cap adjusted. All I can offer is an interpretation which, I hope, takes adequate account of the main facts and meanings of sex and love in human experience."

Chapter headings outline the scope of thought: The significance of petting in adolescence, the place of sexual intercourse in human experience, are we expecting too much from human nature? some roots of creative marriage. The Kinsey Report is mentioned right out loud and its limitations well noted. A single line from the book may indicate the author's ability to make himself clear: "marriage can be holy wedlock or unholy deadlock." A book for anyone who even suspects that he might get married some day.

Two books which add considerably to the understanding and appreciation of Christian social action are these:

the imaginary Stephen Kumalo as he takes the train to Johannesburg in quest of his son. It is not an easy answer. The majority of the members of the cast of *Lost in the Stars* knows that. But for a Christian it is the only answer.

I admit to a bit of doubt as to whether the compelling novel would not be marred or over adorned in adaptation for the stage even at the hands of Maxwell Anderson. The translation into a "musical" worried me, too. It would have been so easy, but so unforgivable if a wrong note had been sounded to lessen the dignity and simplicity of *Cry, the Beloved Country*. But no wrong note is sounded in *Lost in the Stars*. A singing ensemble splendidly led by Frank Roane comments like a Greek Chorus upon the passing scenes and there are several fine solo numbers by Todd Duncan, Inez Matthews and ten-year-old Herbert Coleman who prances unaffectedly onstage and thoroughly enjoys himself singing "The Mole."

Every member of the cast has been chosen with infinite care. A study of the program notes is interesting if you want to know about the accomplishments of the many Negro players and singers in it. The American Negro Theater, ANTA, the Blackfriars Guild, have provided steppingstones for some. Young Mr. Julian Mayfield who makes his first Broadway appearance as Absalom Kumalo is a playwright also, although unproduced as yet. This column wishes him well. He plays the tortured boy who kills in fright, repents and faces the court courageously determined to tell the truth.

The settings of the mountains and the city are arrestingly beautiful and suggestive. Skillful staging keeps the action moving at a swift pace to its heart-rending conclusion. Of necessity, much that is in the book cannot be retained, but the play says what Alan Paton meant it to say: the necessity for compassion and brotherhood.

And what of the actual clergyman, the man who took the train from Johannesburg? I give you the last report obtainable at the time of this writing. Watch for others. "U.N. Yesterday" from the New York *Herald Tribune*, November 28, 1949, "On instructions from his government, Ambassador G. P. Jooste of South Africa, withdrew his delegation from further discussion on the question of Southwest Africa and said he would attend no more meetings of the Assembly's Trusteeship Committee. He gave as his reason 'the principles involved' in granting the Rev. Michael Scott, Johannesburg clergyman, a hearing last Saturday, in which the minister explained the views of native tribes on racial discrimination and white supremacy doctrines applied by the Union Government."

But the end is not yet, and I do not think that the man from Johannesburg who struggled for four years to be a voice for the voiceless is dismayed.

—Marion Wefer

Personalities in Social Reform by G. Bromley Oxnam, Abingdon-Cokesbury, \$2, and

Call to Christian Action by D. R. Sharpe, Harper, \$1.50.

The first, by Methodism's verbal, vital Bishop Oxnam, is a careful yet informal study of six giants in social reform. Sidney and Beatrice Webb occupy the first chapter on "The Scholar as Social Reformer." Walter Rauschenbusch is, of course, the only choice to illustrate "The Minister as Social Reformer," and in a moment we shall see how the Rauschenbusch spirit continues to shape thoughts of Christian action in society. David E. Lilienthal, whose resignation recently made the front pages, is introduced in the third chapter, and in "The Saint as Social Reformer," Mohandas K. Gandhi's light shines through. The final personality to step from these pages is Albert Schweitzer, rounding out as splendid a group of people as you'll ever meet.

D. R. Sharpe was once secretary to Walter Rauschenbusch, and is the author of the definitive biography of that great teacher. The meaning of that association becomes clear as one reads *Call to Christian Action*. It was my privilege to hear Dr. Sharpe give the material in this book at Colgate-Rochester Divinity School in the Rauschenbusch Lectures of 1948. Dr. Sharpe knows well the social problems offered by the city, and knows equally well what the gospel of the Christian church has to offer. The following imperatives for the church are discussed and documented with clarity and interest. Says this observer, the church must: understand the social and economic causes of sin and misery; awaken the conscience; bring the judgment of conscience upon society; establish friendship with labor; establish a world Protestant union; strive to realize the will of God in society. The magnitude of the church's job is overwhelming, of course, but this author is not interested in pampering the church he loves, and some of his words cut deeply into the sentimentality which others have used to shield (and bury) the essential power of Christianity to act.

I Attacked Pearl Harbor by Kazuo Sakamaki, Association Press, \$2, was released on December 7, which is the date we are pounding out this copy. Billed on the cover as Prisoner of War Number 1, the author takes the readers into his two-man submarine just prior to the attack and let's them sweat it out with him and his submate. Then we see into the workings of prison camps in the United States, and finally we return to Japan and to romance, marriage and fatherhood.

Renewing the Mind by Roger Hazleton, Macmillan, \$2.50. "How can you be intelligent and Christian at the same time?" is the question to which this young professor of philosophy at Andover-Newton addresses himself. Lest you think the title of the book points to another self-help book which scratches around on the surface, read

the subtitle—"An Essay in Christian Philosophy," for that's what this is. You don't have to be a philosopher to read and understand it, but you'll be closer to such a position when you finish. In a new insight (to us) into the doubt of the disciple Thomas, this writer maintains that doubt may be the threshold into faith. The book is a welcome addition to the discussion on faith and reason, one which will enrich any mind that seeks renewal.

The two books of devotions come from hands that are skilled in the deeper meanings of "peace of mind." The first, by Russell L. Dicks, is called *My Faith Looks Up*, Westminster, \$1.50. Straight prose, scripture quotation and poetry combine to produce a "different" kind of devotional help. Two pages of detailed directions on how to relax are good enough to make staying at the typewriter a real task. (We shall re-read them later.) The prayers which make up part five of the little book are masterpieces of both writing and faith.

The second devotional is the latest to come from E. Stanley Jones: *The Way to Power and Poise*, Abingdon-Cokesbury, \$1.25. Following the format which has proved so successful in past volumes, Dr. Jones continues to pack each page full of good sense, lightning flashes of illustration, and convincing arguments for Christianity. With a point to every page, the author drives them home with hammer-like sentences that are so easy to read that you are apt to run through a couple of weeks' devotions in a single opening of the book.

—Don A. Bundy

Stroke of Midnight by Alvin Carlos Cooper, in the Counterpoise series, 408 Union Street, Nashville, Tennessee.

Stroke of Midnight is not a story about Judas Iscariot. No, it is a reconstruction of the disintegration of Judas' mind on the night of the judgment of Jesus. We start with "the fact of being alone" coming over Judas, his cacophonous cough, his sense of fear, the beating of his heart. The thing had been done. Finally we stumble with Judas and the author to this phrase, "he was a chance taking itself."

He had been used by class to persecute truth. The rain poured monotonously down without character—a steady beat in the background. He was the chance the Levites took and was no more. Out of focus of men he was useless, but he was a chance taken and past—the residue of being after midnight's final stroke.

This is a most fascinating but moody account of Judas' side of the story after the act which caused his guilt. It is full of feeling and more real perhaps than the beautiful parts of the story we hear more often. Judas was a man and this shows that manhood at its worst in human agony of spirit.

The layout is attractively done in green ink on brown paper.

—Jim Sanders

COVER ARTIST

This is Robert J. Wirth's second cover for this year. We had hoped to show motive readers a picture of Mr. Wirth, and he complied with our request, but when we looked at the picture we discovered that it was his back. We felt it did not do the subject justice! As we wrote in the November number, he is now doing free lance work in Baltimore while he teaches evenings at the Maryland Institute School of Design. He hopes to tie together his interest in engineering, architecture, and industrial and advertising design to show how such a combination can help people. His hobbies are playing golf and, as one might expect, sketching.

Mr. Wirth is married. He was with the Army Engineers during the war and spent considerable time in the South Pacific. In addition to his other cover design, our readers are also familiar with the spot drawings which he has done for us.

We think our readers may be interested in Mr. Wirth's notes on his design. "The dotted area with the many figures of different shapes is suggestive of the many different peoples of the world. The three similar figures are suggestive of the similar people they really are or could become today if they really worked together. The suggestive fabric background, woven so to speak at the three repeated figures and next to the word *motive*, was meant to symbolize the fabric of life or the 'weave' of all peoples, their make-up and 'material.' These 'woven' areas also lead toward the inside 'fabric' of *motive* itself, tied together by the heavy dotted line, which is purely a directional element and not really tied to the design meaning. It merely leads the eye up or down in looking at the design."

ARTISTS

Oren Cooper, whose painting, *Jonah and the Whale*, is a 44"x68" canvas, is a senior in the Yale School of Fine Arts. When we wrote regarding his October cover design, we told about his summer work in a British Student Volunteer Work Camp in Gloucestershire, England. He has been active in the Wesley Foundation at Yale.

Horst Stempel is a German artist who has had a great concern for peace. He has done cartoons, linoleum cuts and other kinds of art work. His work portrays the desolation and spiritual emptiness that characterize Germany today. We are indebted to Rawson Laythe and Rodney E. Engelen of the Wesley Foundation at the University of Minnesota for the prints we publish. He was born in Beuthen, Silesia, in 1904. He has studied in Germany at Breslau and Berlin, and in Paris at the *Ecole des Beaux Arts*. In 1933 he was forced to flee from Germany because of his anti-Nazi convictions. He was arrested in France and spent several years in prisons and forced labor camps. Since his liberation in 1945, he has been working in Berlin.

Neil E. Matthew's *Madonna and Child* (page 22) ought to have been in the December number, we suppose, although we think it is worth printing at any time.

George Paris, our staff artist, is responsible for the montage on the editorial page of this issue. He promises a cover if he recovers from the fatigue caused by painting signs for the National Student Conference.