

Courtesy Museum of Modern Art, New York

St. Severin

Robert Delaunay

A Christian recognizes power in the world. He sees it massed in great structures of empire, of democratic government, of institutions and of agencies. He recognizes it in science, and he sees it demonstrated to him in the great and world-shaking immoralities of the atomic bomb.

He has been schooled, too, in the use of power by individuals. He knows the strength of a simple carpenter who gained enough power to overcome the world. He sees a simple peasant learn the power of love so that he communicates where any communication has been thought impossible. He recognizes a greatness that develops in a musician driven into unexplored fields of medicine that take him to the uttermost parts of the world. He lives in a day when a simple little ugly man achieves a power that defies empire and sets men free.

The Christian knows these things—they are the evidences of his religion which give him the impetus to live with the command of power. He knows, too, that power has been and can be amassed wrongly, that the selfishness of man has made the use of power corrupt. Yet here is power—here it is to use and to manipulate.

Man's greatest discovery is the way to receive power, the method of conducting it, its transference. Christianity's great discovery is that all men have a capacity for power, that they are created as the recipients of power, the instruments through which it is released. For the Christian, then, his duty is clear. It is to discover the way to receive power, the way to use it, and the

spirit that will give it the greatest expression for the good of the greatest number of people.

Men of the awareness of power—these are the Christians. Yet they are not power in itself. They are people powered by a spirit, a spirit that is accessible and free to everyone.

Ask not, therefore, where a man is born. Ask not what the color of his skin is, nor the fortunes that have attended him. Ask, rather, if he has discovered the sources of power and if he has learned to receive, for the art of living is revealed in a man's capacity to receive. The quality of a man is judged by his ability to receive.

There is still more the Christian must learn. He must know that to receive requires great and fine training. But what instrument is worthy to be called good that is merely capable of receiving? To be worthy of good reception demands the greater quality of capacity to give out. The finest tuned radio that can pick up the farthest station and filter out the most minute sound is dumb and useless until it is tested by the transmission of its sound. A man, like a radio, is judged by how well he transmits.

The Christian must learn the fine art of receiving by tuning to values, to the tones and harmonies of delicate as well as tremendous power. He must discipline himself to be able to listen to the unspoken voice of God. He must learn to be still and to know. He must acquire these abilities while there is still time in college, while the instrument is still fit for tuning and the material still pliant and soft. He must train to become a sensitive soul to all the fine nuances of life—to be in tune with infinite voices and unseen powers. These give him the secrets of the release of power.

He must learn to speak and to act, for in these ways will he release the power that he has received. He must learn that power held can be corrupting, that power used for man's benefit can bless. This is his education. To receive it he must have a mind that has been fitted for understanding. He must learn disciplines that equip him for the use of learning. He must know men in history as well as in the present. He must gain sensitivity to souls so that his use of power will be the joyful thing it can be. The happy man is he who has learned to use power rightly.

Man the transmitter! The Christian is a certain kind of man and a certain kind of transmitter. To know what this kind is and to know the source of his power is the whole duty of the Christian student. To know the right use of power that lies within his hands is the mark of an educated man. This will bring the solution to hydrogen bombs, the way to peace and the ends for which good men live and die. Nothing is more important to learn, nothing more surely the purpose of education.

1. A case can be made for religion as a crucial factor in liberal education which will be generally acknowledged as an intelligible and intellectually respectable theory of education.
2. No curriculum which ignores or suppresses a competent and critical examination of the history and literature of the Judaeo-Christian religious tradition can fairly be called either "liberal" or "general."
3. The secularists have no monopoly on intelligent concern for truth and human values and their loudly proclaimed preference for "the democratic creed itself" is, in fact, a rival creed and metaphysics which deserves, in any liberal education, to be examined on its merits alongside the chief alternatives and not covertly imposed as an arbitrary dogmatism under the ambiguous constitutional concept of "separation of church and state."
4. Modern college students respond eagerly to the chance for a firsthand investigation of the truth-claims of higher religion presented by competent scholars who themselves have firm religious convictions, and yet who eschew the impulse to impose these convictions dogmatically.
5. It will be a major tragedy of contemporary education and of the society which it seeks to serve if the cause of religion in higher education goes by default or fails because of the capture of the higher education by implacable and doctrinaire secularists. This need not happen. The evidence accumulates that the influence of liberal religious attitudes and ideas is waxing in American academic life.

—From the Hazen Foundation investigation of religion in higher education.

# A Man and His Job

are linked when all work is regarded as divine calling and as serving God.

ERNEST FREMONT TITTLE

WHEN MEN CAME to John the Baptist asking: "What shall we do?" the answer he gave was related directly and concretely to their particular job. To tax collectors he said: "Collect no more than is appointed to you." To soldiers his word was: "Rob no one by violence or by false accusation, and be content with your wages." Well, the content of these answers leaves, one may suppose, a great deal to be desired. It is surely asking the minimum of tax collectors that they abstain from graft, and of soldiers that they abstain from robbery and do not stage against the government a sit-down strike for higher pay. There is something to be said, however, for this approach to the question: "What must we do to be saved?"—this coupling of personal salvation not simply with what a man must believe but also and especially with what he must do in daily work.

Work is not something apart from the worker. Work is the worker in action. Good work is a man making good on the job, showing himself capable and trustworthy. Poor work is a man falling down on the job, showing himself incompetent or indifferent or irresponsible. A man actually becomes what he scamps and does in daily work. (It is a commonplace to say that many of us bear in our faces the mark of our vocation. You can tell almost at a glance that we are a businessman, a college professor, a doctor, farmer or clergyman. That this should be so is interesting, sometimes amusing, but not especially significant.) Of far greater significance is the fact that we bear in our characters the marks of our vocational aims and conduct. We are high-minded or low-minded according to the ends we seek in daily work. We are by way of becoming a good man or becoming a good-for-nothing according to what we do when on the job. To do good work is to achieve within one's self some real excellence. To scamp one's work is to become a scamp, a worthless fellow, even though one wear a clerical collar and goes through the motions of religion.

A man's primary obligation to society is to do well the work that is his to do. There are, to be sure, other ways in which he may serve. He may help to raise money for such community-serving agencies as schools, churches, hospitals, boys' clubs and social settlements. He may, perhaps, be accorded the opportunity of serving as a trustee of some university or philanthropic foundation. But his primary obligation is simple fidelity in daily work.

My job, let us suppose, is making shoes. Shoes are essential to the well-being of the community. At least in cold climates people must have shoes to keep from freezing and carry on their several occupations. Here, then, is my primary opportunity and obligation. If I make a good pair of shoes and market it at a fair price after having paid my employees a just wage, I am keeping faith with God and man. If I fail to do this, I may seek in some other way to do good in the world but nothing that I may do elsewhere can alter or atone for the fact that at the point of my primary opportunity and obligation I am betraying God and the people. There was something wrong with the old Sunday school story about the cobbler who, when asked what his business was, said: "My business is saving souls,

but I mend shoes to pay expenses." A cobbler's first business is not saving souls. It is saving feet. Let him do a good job in mending shoes and he may, perhaps, be used of God to save somebody's soul; whereas if he bilks his customers with poor leather or poor workmanship his attempt to save their souls will be an impertinence which they may well resent.

DAILY work, provided that it is of real value to society, offers the opportunity of fellowship with God. God himself works continuously. He brings the universe into being and by his ceaseless activity sustains it in being. He brings into being myriad living creatures and provides for them a sustaining environment. He makes man in his own image, a personal being possessed of self-consciousness, the power of choice and the power to create. And when we men, misusing our freedom, bring disaster upon ourselves and our children, God works for our salvation from sin and folly and frustration and despair. It is, therefore, a condition of fellowship with God that a man shall do some useful work in the world as long as he is physically able to work; and that he shall seek through his vocation, his daily work, to contribute to the common life. To shirk work or to do poor work is inevitably to be cut off from God, the eternal worker and eternal source of life and joy and hope.

The simple truth is there is no human salvation apart from right aims and faithful performance in daily work. So to the question: "What must we do to be saved?" the best possible answer may well be: "Seek through your vocation to serve God and humanity."

A sharp distinction has been drawn between church work and work done outside the church. The popular view is that church work is religious work and therefore under the law of service; whereas work done in factory or office or on the farm is secular work and therefore not under the law of service, at least not to the same extent. For this distinction the church itself is partly responsible. All too often it has given the impression that religious work is largely or solely confined to the churches and such related institutions as the Y.M.C.A. and the Y.W.C.A. A paper published by one of the leading denominations in the United States came out with an editorial on full-time religious work. Here was an opportunity to challenge the popular view that work of a religious character can only be done within the framework of the church. But alas! the editorial went far to confirm this view. What it said, and all that it said, was that the denomination in question now has a vocational council for the guidance of persons seeking full-time church positions.

The churches, however, are coming to recognize that there is no real distinction of sacred and secular work. This was the position taken by the leaders of the Protestant Reformation. Martin Luther, for example, declared that the merchant no less than the monk must express his love to God in service to his fellow man, and this during business hours as well as before and after. Today Christian leaders are saying: "The sense of a divine vocation must be restored to man's daily work," mean-

ing by this that daily work, wherever done, is not only a means of making a living but is a God-given opportunity of service and call to service. We may be preachers or plumbers, businessmen or farmers, teachers, artists, doctors, ditchdiggers—what you will. In any case our job is a calling, a divine calling, a call from God for necessary service to the community.

**S**OME jobs, it is true, cannot be regarded as a divine calling. They confer no benefit on the community and none on the worker himself beyond the bare chance to make a living. Indeed, they must be regarded as a disservice alike to the community and to those engaged in them. They hurt the community by producing or selling goods that are not good but are worthless or positively harmful. They hurt those engaged in them by requiring of them work that is intellectually and morally stultifying. Such jobs should be avoided as one avoids the plague. Young people should stay out of them. Those already engaged in them should get out as soon as possible.

In order to be regarded as a divine vocation a job must be necessary to the well-being of the community. It may be lacking in interest, as is work on the assembly line. It may be monotonous at times, as is housework. All the same, if it is necessary to the well-being of the community it may be regarded as a divine calling. Moreover, the sense of divine vocation involves that a man will undertake to raise the level of aim and performance in the area of life in which his work is done. As teacher, doctor, lawyer, or clergyman I must undertake to raise standards in my profession—standards not only of technical competence but of public service. As businessman, industrialist or trade-unionist, I must undertake to make my job a more dependable and effective instrument of social good.

This view of daily work as a divine vocation, if it should come to be accepted by increasing numbers of people, would make a tremendous amount of difference in world affairs. Let us get the idea that we are called of God, every man of us, to contribute through our vocation to the welfare of the community, and we will not loaf on the job. We will not do poor work, nor will we regard our job merely as a means of making money. We will do all we can within the framework of our vocation to serve God and humanity. The sense of a divine vocation in daily work would unquestionably make for the improvement of world conditions. And we may well ask, is there apart from this any real hope for the world? So long as men do poor work, or regard work merely as a means of self-advancement, world conditions are not likely to improve.

**T**HE worker himself has much to gain by regarding his job as a divine vocation, much in addition to whatever improvement may result in world conditions. Here is the worker's chance to improve himself. The qualities that go into the doing of good work—patience, industry, self-forgetfulness, a lively sense of responsibility—these also are the qualities that go into the making of a good man, and without these qualities no man becomes good.

Here is the worker's chance to gain the faith that life has meaning and that it matters what a man does with his life. Refusal to regard daily work as a divine calling leaves us with the suspicion that life at bottom is meaningless and futile. If there is no such thing as a divine calling, then there is no divine purpose in the world. Millions of people engaged in an endless variety of occupations—to what end? Is not every worker headed for the grave and the work of his hands, all the labor of the ages, destined to oblivion on a planet become as uninhabitable as the moon? The sense of a divine vocation in daily work brings with it the assurance that human life is moving toward some great end. The worker and his work are not destined to oblivion. They are held in the grasp of a magnificent purpose which God, the supreme worker, is working out in human life.

Here, again, is the worker's chance to attain the sense of personal significance. The work I am doing may be nothing spectacular, nothing comparable to the work of the statesman or of the scientist engaged in medical research. Nevertheless my job, if it is contributing to the common life, belongs to the divine purpose in the world. It is part of the total job that must be done if the divine intention in history is to be realized. So, if I do faithfully and well my particular job I may regard myself as having importance and significance in the total scheme of things. I am but one among uncounted multitudes on whom God depends for the working out of his purpose; but that he must and does in some real sense depend on me, clothes my job with dignity and my life with significance.

Here, moreover, is the opportunity of the greatest happiness the human soul can know. People react differently to life situations. Ganado in the Arizona desert is a Presbyterian mission to Indians. Here a staff of eighty white men and women working long hours on a missionary's pay are undertaking to build a new life for their Indian neighbors, and getting marvelous results. This mission was visited recently by a professional magazine writer, who, deeply impressed with the spirit of the place, could not refrain from calling attention to a glaring contrast. Some hours after leaving the mission the writer stopped at a gas station for water and overheard two men in conversation. One of them said to the other: "All I want is a simple answer; what's in it for me?" Well, here you have it—one big and important difference between people. And there can be no doubt as to which are the happier. Happiness is for those who undertake to do something for humanity, not for those who only ask: "What is there in it for me?"

Dr. Albert Schweitzer, writing from his hospital on the edge of an African forest, speaks of the difficulties under which he must work, including that of getting all-essential medicines in less than three or four months after they have been ordered. But then quickly he adds: "What do all these (difficulties) count for compared with the joy of being here, working and helping. . . . Just to see the joy of those who are plagued with sores, when these have been cleanly bandaged up and they no longer have to drag their poor bleeding feet through the mud, makes it worth while to work here."

*To minister through one's vocation to the needs of others is to know something of the joy of Christ and of the peace of God which passes all understanding.*

Is there ground for hope that the sense of a divine vocation can be restored to man's daily work, that increasing numbers of people will come to see that they are called of God to serve the community through their vocation and that here also is the opportunity of personal salvation? Well, this much at least may be said. Even now, uncounted multitudes are doing their work with a lively sense of obligation, as anyone may well believe who lifts a telephone receiver or opens his mail or turns on the light or travels from New York City to San Francisco. Also, there are many in every walk of life who are glad of the chance to do work of social importance. This has been demonstrated in a notable way by the Tennessee Valley Authority. The men who worked on this project were not overpaid. Some of them were paid considerably less than they might have got elsewhere. Yet at no time was there any difficulty in finding competent workmen of every sort. Engineers, foremen, common laborers responded to the challenge of a project aimed at the prevention of floods, the conservation of forest lands, the restoration of soil in eroded areas, the education of farmers in better methods of agriculture, the generation of low-cost electricity, the stimulation of new businesses, the raising of living and cultural standards in hundreds of communities.

There is reason to believe that we men and women, for all our tendency to selfishness, can come to regard our job as a divine calling and seek in daily work to serve God and our fellows.

# No Magic Formulas

are necessary to find an answer to the way to happiness, security and adventure in life.

HARRY HAINES

*Harry Haines returned from China a year ago. He has spent much of his time in America on college campuses. The effectiveness of his presentation leads many students to ask how he decided to become a missionary. When he replies that he has been trying to find the will of God for his life, the students usually ask how one finds "the will of God." Harry Haines has written this letter to a student to give his answer.*

Dear Paul:

Your letter arrived yesterday, and I was interested in knowing of your impressions of college life. There was particular interest for me in your account of the bull session when several of you tried to suggest criteria for discovering the maximum happiness, security and adventure in life. These are perennial questions, and hosts of people ranging from Augustine to Norman Vincent Peale have tried to provide satisfactory answers. Your letter reminded me of the struggles that I went through as I faced these same questions, and I want to share with you ways in which I found my answer.

As I came to the end of my high school days there were three difficult decisions I had to make. They were the choice of a supreme loyalty, the choice of a life work, and the choice of a mate. Somehow I felt that right decisions made on these three would make for happiness and a useful life, but a wrong decision would bring discontent, frustration and possible ruin. I knew many people who had given their loyalty to what seemed to me to be a poor substitute for God; they seemed more devoted to fraternal and service organizations than some of us are to the church. Then in school I shared a desk with a boy who came from a broken home, and I decided that any home I ever built would be built on firm foundations. Serving God and having a wonderful home have gone a long way toward answering these questions of happiness and security, but I want to confess to you, Paul, that choosing a life work was where I had my bitterest struggle.

In high school they gave us the usual battery of psychological and aptitude tests, and I was told that I would be successful in any job that dealt with people. Did that mean that I could make a million dollars as a corporation lawyer or a skilled psychiatrist? One day I heard a sermon on "the will of God." The minister talked a lot about how important it was to make right choices and to find the will of God. He mentioned such God-permeated lives as Brother Lawrence's. I went home that day saying to myself, "Well, it's all right to talk about the will of God if you are going to be a minister or missionary, but do I need the call of God to be a lawyer or a psychiatrist? Is God concerned about what kind of vocation I choose?" Then it suddenly came to me that I was not absolutely honest with myself, for I was trying to compartmentalize my life. Here is one part, my soul, and I suppose God is interested in that, but there is my thinking, rational self that is perfectly capable of making its own choices about what I am going to do: get the best job possible where they pay the highest salary, and then climb on to the top of the pile in the quickest possible time.

I was unable, however, to shake off the thought that God was interested in my total life, and that here might be a plan for my

future. Here, Paul, I want to say that I never dreamed the plan would prove to be my being a minister and ending up in China, but I did decide that no matter what I did I would try to discover the will of God for me.

I soon discovered that there were no magic formulas, no ecstatic experiences, no sudden blinding revelations. It all began one Sunday evening at a vesper service when the congregation was singing George Matheson's hymn:

Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be.

I bowed my head as I thought of the words and I surrendered my desires and my will to God. A new purpose and conviction possessed me; taking the place of the strain that I had felt in trying to be a success in life from a material point of view. I was willing to let the will of God be supreme. My assurance came in worship and in other ways.

By this time you are probably saying, "Well, get to the point and tell me how I can find God's will." I know specific ways that work, but let me say, before I mention six of these, that I had to deal with one more thing before I could begin to find clearly God's will for me. I discovered it as I happened to be reading again the Sermon on the Mount. This verse hit me. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I had to get rid of certain resentment and sin. Together with a surrendered will I asked for forgiveness and cleansing.

Now for the first of six ways in which I have found divine guidance. An intelligent use of the Bible has given me invaluable aid and guidance. As I read through the teachings of Jesus, the stirring messages of the prophets, I discover tremendous personal implications. I find that the parts of the Bible which disturb me most are not the obscure verses, but those crystal-clear teachings which require acceptance or rejection. This, surely, is the mind of God speaking.

The use of prayer also has been fruitful. Through communion with God, he speaks to me. Not the thundering command, but the still, small voice saying "this is the way!" The Chinese have a proverb, "In the hour of peace I do not burn incense; in the hour of calamity I clasp the feet of Buddha." In this sense prayer becomes an escape device, but as we seek to know Jesus we discover a continuing desire for fellowship. The prayer life of Jesus is a wonderful example of the way in which we can be continually renewed for the task of witness.

Through circumstances God guides. I have come to see that if we allow him, God can control every circumstance of life. Often through circumstances beyond our control we find clear guidance. It sounds like a big order to say that God can control every circumstance, but for me it has been proved to be true.

Through a friend we may find God's will for us. The way to the best choices is often made clear as God speaks to us through others who are spiritually mature. Paul guided Timothy thus. "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Many times friends have been the voice of God to me.

An enlightened conscience, created through a vital relationship with God, is trustworthy for guidance. We may trust our "hunches" as we allow God to possess our mind, our conscience and our life.

Lastly, through worship many have found a clear conviction

of what they should do. This may come to you in the quiet moments at the close of a campfire service or in the silence of a church service. Here is where I found my life purpose made clear. Many others have made life decisions in similar circumstances.

You see, then, that the choice of a life vocation becomes a matter of allowing God to use many ways to reveal his will. When I was in college I read a life story of William Borden of Yale. He was the eldest son of an extremely wealthy Chicago family, and yet he turned his back on a life of luxury to give himself in service among Chinese Moslems. His plan was not fulfilled, for he died in Cairo where he was studying Arabic, but his life was a challenge to many. I remember a prayer of his that helped me greatly and perhaps, Paul, you might make it yours.

"O God, I take hands off my life. I put thee on the throne of my life. Take, use me as thou wilt."

#### THAW ON A WINTER'S EVENING

A thaw on a winter's evening  
 And the naked trees reluctant,  
     ever so  
     reluctant  
 drop their icy sheaths.  
 Why so hesitant is each pearly gown  
                                     re  
                                     leas  
                                     ed?  
 Those who have eyes that see  
 will counsel naked souls;  
     when asked  
     to drop  
 their transient cloaks; be not so  
                                     hes  
                                     i  
                                     tant.  
 Life's melting, mellowing years  
 precede the spring:  
     New, brighter Life!  
                                     —Harold N. Byrn

#### TOO FINE A THREAD

I sat and looked at water and at beach,  
 I looked and yearned and then I knew  
 The water and the beach and self.  
  
 I longed to know it more, to make  
 In words the sense I felt,  
 The answer, the peace, the knowing of all things.  
  
 And yet I dared not try too hard,  
 Touch too heavy, write too finished;  
 I could not, for I knew the finger would destroy  
  
 The knowing, the peace, the answer  
 That I felt  
 Of water and of beach and self.

—Betty Broome Thompson

#### DISCOVERY

They said love happened like a shooting star—  
 A flash, a dazzling light, bright all at once;  
 They said that it would come with deafening sound  
 To shake the heart, as if a million drums  
 Were beating madly all across the earth!  
 They told me love rushed in, like urgent waves  
 That dash and pound against the open shore.  
 They made me think love flamed like mid-October,  
 To set one's world ablaze with dancing fire!  
 They told me love would rock the earth, and fling  
 A storm of rainbows across the waiting sky!  
 But now I find love comes a different way. . . .  
 No sudden tumbling rush of light and sound;  
 My love is sweet and warm, like April sun—  
 It softly came on pussy-willow feet.

—June Parker Goldman

# Know-How of Decision

may be a matter of taking certain steps to an intelligent action.

WILLIAM CLARK

ANY PERSON who thinks that a college is an ivory tower, a smooth, dream world which is removed from rocky realities, needs only to live in a community like Earlham College to revise this unflattering opinion. Students here face the major issues of life every day and are required to make decisions. Controversial questions form a stimulating and continual climate of creative thought, making possible a dynamic education. To be able to make decisions which are both wise and good, in the multitude of vital issues presented on a modern campus, it is necessary to have strength and skill in deciding. The talent of choice needs training. Nothing in education is more important.

I should like to share with you the series of steps which have been most useful to me when I have had hard choices to make. These may not exactly meet your own need, but they have helped solve the problems of others beside myself, and I pass them along for what they are worth.

**T**HE path I suggest has five levels. The first step toward making up my mind on a difficult problem of conduct is to test the possible lines of action by generalizing them, by saying to myself, "If everyone should do such and such in a similar situation, what would be the results? Would the world be better for it? Can I make a universal principle out of the choice I make?" Good old Kant! Sometimes this questioning of myself is all I need to see very clearly the right thing to do. The wrong shows up distinctly when I imagine others doing it!

Often, however, I cannot answer that question, so I take the second step. I put myself to the test which I have never forgotten since my high school days, when I was faced with one of those boy-girl problems none of us escapes. I took my problem to a minister. Instead of telling me what to do, he said, "Ask yourself which course of conduct will add to and elevate or enhance your own and the other's personality, and which course will degrade and besmirch them." This method worked excellently in that case, and often has since then. It is a good way of

recognizing what my conscience really is telling me, but what I am attempting to rationalize my way out of, because it cuts across my immediate desires. I can fool myself into thinking that wrong is right, unless I catch myself in the act of rationalization. Such a test as the minister suggested, asking myself about the effect on the people involved, reminds me of the sacredness of God-given personality, and is a big help.

Yet perhaps something more is needed in order for me to be clear about what to do. The third step is to go to a trusted friend, or to an intimate group of such friends, and talk over the matter very frankly. The perspective of other people is very important. No individual can answer all his questions wisely, not one. We need and are made for each other, and never more so than at critical times. My friends should not advise me what to do, but they can give me their reactions, they can help me to clarify the issues, they can give me encouragement, thus girding my will with the power to do what is right.

If I still am undecided, a fourth step is required. I go directly to God, and offer myself and my problem to him. I do not mean that I have not done so in taking the other steps; I only mean that I approach him now in a special way. Finding a place where I shall be undisturbed—perhaps somewhere out of doors in the beauty of the earth—I try to gather together the pros and cons in my mind. I attempt to be utterly honest in bringing them forth. Then I elevate the whole thing before him. I do not weigh the evidence. I simply lift it all up and offer it, release it into his loving care, his infinite concern. I withdraw from it altogether, and turn my thoughts to meditation upon some general aspect of God's goodness. At one time this meditation may revolve around a keen, imaginative appreciation of the personality of Jesus as the gracious gift of God to all who need such help. At another, it may become a kind of soaking in of the ever-surrounding presence of eternal love. At still another, a period of relaxation and quiet with confidence in the absolute trustworthiness of our creator.

After a time, then, I bring to a close this phase of my search for truth. I get up, turn around, or start walking homeward. Not hurrying the thing, I wait expectantly for an indication of the direction in which the decision is now inclined. When it comes, however gently, I go ahead and do what is indicated. It is no longer possible to postpone action; I must get on with it. The choice has been made; the deed follows surely.

A fifth step is very important for me, however. Perhaps it is not exactly a part of the choice in hand, but it is part of the know-how of decision. As objectively as I possibly can, I note the consequences of my choice. You see, I do not believe that I can have positive proof even now that my action has been absolutely right. I have no hesitation in doing it, because I have tried to test it in every possible way; but I am aware, very keenly aware, that I am a fallible human being who throughout the process may have clung to my selfish desires. It behooves me in proper humility to note what comes of my decision, for the benefit of the next decision which has to be made.

**I**F this has seemed interesting and possibly helpful, let me finish by mentioning a little scheme for remembering the five steps to take. I have used the phrase, "get on with it." Taking the two words, "get on," the letters represent the first letters of key words in each step of decision. *G* stands for "generalize"—raising the question as to which line of conduct could lead to a universal principle. *E* stands for "enhance"—asking what would enhance and what would degrade personality. *T* represents *talking* with trusted friends. Generalize—enhance—talk. Then *O* is for "offer"—offering up the whole situation for God to clarify. *N* stands for "note"—the reminder to note the consequences, for the sake of future decisions. "Get on," two rather senseless words by themselves, but an aid for me, at least, to remember the steps which may help in making some of the difficult choices required by living in our time; the steps which represent my best understanding of the know-how of decision.

# The Waiting Billion

are the illiterates of the world who want to speak if teachers can be found.

FRANK LAUBACH

LAST MAY my son Bob, Phil Gray, the artist, and I visited the wildest remaining area on this globe, the immense island of New Guinea. Missionaries have converted the people on the coast, but the interior is still swarming with cannibals, nobody knows how many. We made lessons in thirteen languages at Lae, on the north coast, and then flew with 750 copies of the Medlpa language to the interior where a Lutheran missionary has a beachhead. The people in this area haven't been cannibals for fifteen years. As we approached we saw thousands of people teeming like flies over the airfield, and we had to circle around several times while they were chased from the field. When we landed they thronged around us, wanting to learn right away. In a half hour we had our chart out teaching them, and we kept this up morning, noon and night for a week. It was bedlam, not a school, for everybody wanted to learn first. At the end of a week we had taught thirty-six people the first book. On Sunday we gave those thirty-six diplomas in the church service, as we always do when they finish the first book. We told them to teach all the rest. Then everybody went outside where about sixteen thousand people had gathered. All day Sunday those savages, painted as hideously as the very devil, danced and shouted and jumped to celebrate this great event. The big chiefs met in solemn council, and after two hours came to tell us what they wanted.

"This is the greatest event in our history," they said. "You have done more for us than anybody who ever lived. We like your religion because it does so much for us. We want to be Christians. So we have voted to request you to go and baptize everybody right away. (Sixteen thousand of them.) All excepting us chiefs. We are in trouble. You do not allow polygamy and we have many wives. We don't know how to get rid of them in a Christian fashion. But we want you to baptize our children and us too, when we are ready. We are in deep earnest."

Sixteen thousand sounds like a large number of people. But a thousand million people, sixty thousand times that many, are willing to say "baptize us right away," if we will come and teach them

to read. Half the human race, says the United Nations report, are living on hunger rations. They are in hovels with no furniture, in rags, sick, miserable, and they know that this is because they are ignorant. When you offer to teach them, they grab at the chance like a drowning man grabs at a helping hand. They love you for lifting them out of their misery, they want your religion. They are like the man born blind who, when Jesus opened his eyes, faced the foes of Jesus and cried, "I was blind and now I see." One foolish man asked me how I made the illiterates to learn. I replied, "That isn't our problem. Our problem is how to chase them home at night when we are tired out." I have seen crowds of them wailing and shrieking when we had to leave their villages.

**F**OR thousands of years these illiterates have lived in misery and despair. But they are not in despair now. They are desperately determined to rise above their present conditions. Edwin Markham's terrible poem has come true. "Ye lords and masters of all lands. What will you do when that dumb thing speaks after the silence of the centuries?" That dumb thing shrieks now, and writhes at his chains. The masses are waking up. They will take the hand of anybody who reaches down to help them up.

This is the reason the communists are sweeping down over Asia and Africa. They say to these masses, "We will help you up. We will take it from the rich and give it to you." And what thus far has been our answer? The voice of America said: "The communists are lying. Don't believe them." But the masses are willing to take any chances now. We have only one answer to communism today. We must offer a true hand to help them up. The communists will get Asia, then Africa, then Latin America and finally Europe if we permit misery to continue on those continents. We must help them up. And they know that the only way is to help them help themselves by sharing our know-how. We have used our land, our minerals, our water power because we know how. They need the same knowledge, and then they will rise to a new

level. They know that knowledge is the secret of power and they are crazy for it now. I know this. I work with those millions, have sat beside thousands of them to teach them, and I know that all we have to do to win them is to begin an immediate, tremendous educational program in missions to teach the illiterate adults and children, and thus we can recapture the world we are swiftly losing.

We have everything ready. In the midst of those billion people there are thirty million Christians. We can mobilize those thirty millions into a teaching army, each one to teach an illiterate non-Christian and win him to Christ. It is easier to win them to Christ than it is to make them literate. If we love and pray and have a burning heart, the illiterate wants our religion the first or second day. After we finish the first phonetic book in a week or two, the illiterates are brought to church and given diplomas; then we teach them the story of Jesus which gives them the words of the New Testament. If we had those thirty millions working like the communists are working, we could have millions of new Christians the first year. If the love of Christ caught us as it did at the first Pentecost, we would do it. If we would send thirty thousand missionaries out with flaming hearts, trained in "each one teach one and win one," this terrible retreat of the church in Asia and Africa would become a glorious advance. We have the talents, we have the presses, we have the paper, we have the money, we have the writers. The illiterates will welcome us. I have worked in sixty-one countries, and every one of those countries will welcome us if we come to help them teach their multitudes. No country has forbidden us to teach and win people at home. We can have the world if we want it. And the only thing we lack is the thing the rich young man lacked. We don't have enough of the love of Christ in our hearts. We have got everything else except enough Christianity to care. This thing we call Christianity in America lacks the burning heart of the early church. We lack the burning heart of the communists. They have every disadvantage except that they are on fire while

(Continued on page 42)





**BEN  
SHAHN**

**COMMENTARY** by **GEORGE  
PARIS**



Italian Landscape, I. 1944. Tempera. *Courtesy of The Walker Art Center.*

"Ben Shahn throws himself into things with concentrated energy. Similarly, in his painting he freezes the intensity of a scene into a single, forceful communicating image. This versatile artist is a man whose warmth and humor and compassionate good will are irresistible; whose hatred for injustice is simply the reverse of an enveloping and sincere love of people and the good things of the world, like the unruffled leisure of Sundays. This love, this humor, and above all the directness of a sharply focusing eye lead him to articulate with storytelling detail his abstracted, formal painting. Shahn delves deeply and works with passionate enthusiasm." Thus does Aline Louchheim describe the artist, some of whose representative paintings we print in this month's art feature. "I like having my finger in the pie," says Shahn.

Born in Kaunas, Russia, Shahn came to the United States in 1906 when he was eight years old. He lived with his family in Brooklyn while he received his schooling. At

fifteen he became a lithographer's apprentice and managed high school at night. He attended New York University and later City College of New York, but left City College in 1922 to study at the National Academy of Design. In 1925 and again in 1927 he went to Europe with money saved from lithography. "I didn't paint much then," he explains. "I was just sort of overwhelmed. Rouault impressed me more than anyone else, I guess. But on the second trip I spent a long time studying and admiring the Florentine School—I liked that tight, hard patterning. I began to question myself. The romantic things I'd been doing seemed adopted. What kind of a guy was I?"

When he came back from Europe he made up his mind. He was "the kind of guy" who must paint life around him. So he rejected his concept of art based on esthetic sensation and decided to follow his instinct for storytelling and social commentary. This was the beginning of his mature career.

◆ **Hunger.** 1946. Tempera. Executed for and distributed by the C.I.O. Political Action Committee as a poster, "We Want Peace, Register, Vote." *Courtesy of the Downtown Gallery.*

About this decision, Ralph Pearson, in his column in the December 1, 1947, *Art Digest*, says, "Since a great art can and theoretically should embrace both esthetics and commentary, his work provides an opportunity to observe whether an artist who says he rejects esthetics can actually do so and still be significant. . . . That Shahn tells various stories effectively, even dramatically, can be granted without argument. . . ." Despite his rejection of esthetics, "there is an inherent logic in his work; the means no matter how limited or arbitrary seem to be authenticated by the force of the message. And into some paintings creeps an apparently unconscious richness of subtle design to compensate for its almost complete lack in others."

His work was admired by the Mexican muralist and easel painter, Diego Rivera, who hired Shahn as his assistant on the Rockefeller Center frescoes. Since then, he has done murals for the community center at Roosevelt, New Jersey (a federal housing development for garment workers); for the main lobby of the Bronx Central Annex post office, New York; for the Jamaica, Long Island, post office; and for the main corridor of the Federal Security Building, Washington, D.C.

Some of his paintings have war themes; but instead of

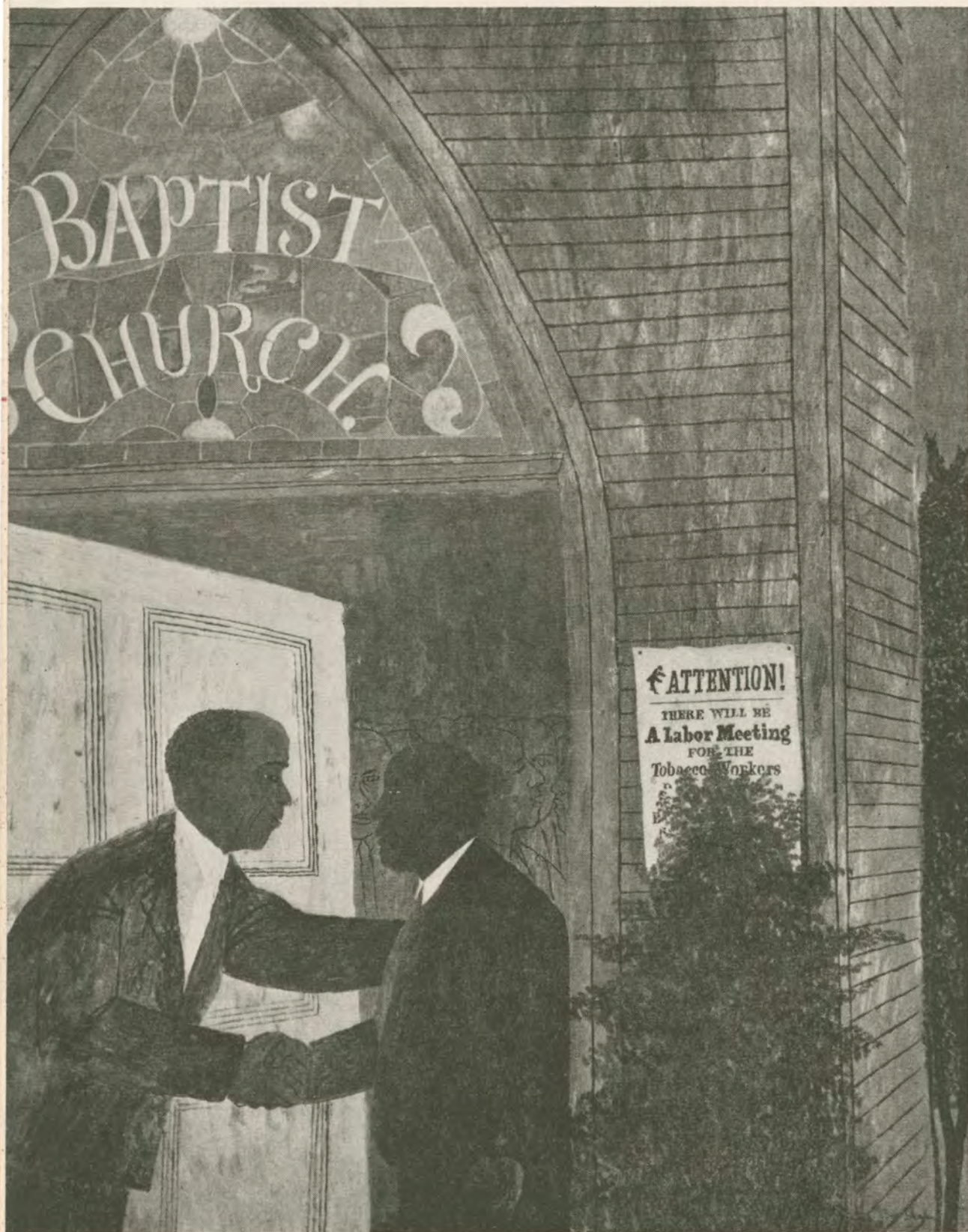
simply reporting he has captured the things one feels about war. He has visualized the qualities of desolation and destruction. "I didn't mean to do war stuff," he says, "all I'd seen was dull. But I sort of crept into the thing. I did one panel (*Italian Landscape, II*) of just gravel and stone. I'd noticed in the newsreels that so much of war seemed to be a mass of masonry, dry dust of destruction. So I got some stones in from the garage and studied them. Then of course, I added the other things because I like to tell some sort of story."

He uses an interesting tempera medium of gum, honey and glycerin. To this he adds water with carbolic acid as a preservative. He mixes this with his pigments and keeps the paints in small jars. By adding other material such as egg white, and by varying the quantity of water, he has acquired a wide range of textures. He works with this instead of oil because it dries quickly.

Shahn delights in the contrast of stoic attitude with nostalgic longing, the cold against the warm. He is a realist who translates subject matter into color, line and form so that it is expressed with great clarity and impact. His greatness lies in his unique ability to fuse concept with form, and his keen sense of social justice gives an added depth of passion and vigor to his work.

*Italian Landscape, II. 1944. Tempera. Collection Mr. Charles Alan, courtesy of The Downtown Gallery.*



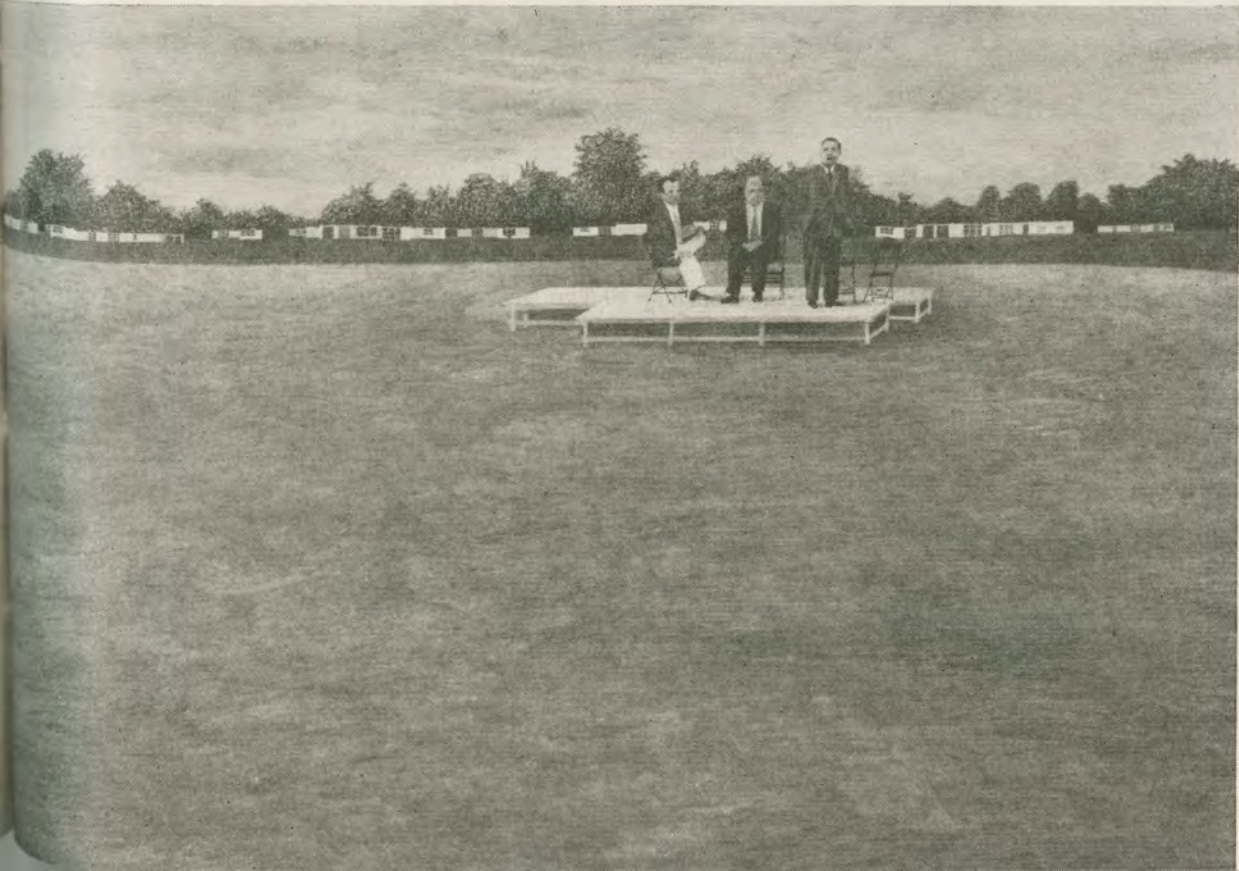


The Church is the Union Hall. 1946. Tempera. Courtesy of The Downtown Gallery.



Oak Ridge. 1947. Tempera. Courtesy of The Downtown Gallery.

Fourth of July Orator. 1943. Tempera. Courtesy of The Downtown Gallery.





Nearly Everybody Reads the *Bulletin*. 1946. Tempera. Courtesy of The Downtown Gallery.

# Gandhi, World Citizen

was a friend of the nobodies, and, like St. Francis, loved the animals.

MURIEL LESTER

## GANDHIJI AND THE NOBODIES

Ever since he was injured in an attack in South Africa and left for dead, Gandhiji has been excused from the conventional courtesy of rising to greet a visitor and from standing to address a meeting. But when Mina Soga, the first African woman ever to leave her country as a delegate to a world conference, was brought into his room at Sevagram on the last day of 1938, he got up eagerly to meet her.

The night watchman in the East End street, crouching over his brazier of glowing coke at five-thirty in the morning, is so accustomed to Gandhiji's cheery "Good morning" that he shouts after him peremptorily, when a laborer near by gets no response to his greeting. "Gandy, Gandy," calls the Cockney. "You never answered 'im. 'E said good

morning to you." The mistake is rectified. The London children trail happily after him along the streets as he calls at different houses, watches their mothers at work, examines the new swings in the public playground which his friend George Lansbury has had put up, and eventually invites them into Kingsley Hall for stories and a talk. The nursery school children, who are all under five, call him Uncle Gandhi and when his birthday comes present him with toys, tiny baskets and dolls to take to his grandchildren in India. These he insists on carrying through Europe himself. Baggage can get lost or left behind. These tokens of love are given first place in each railway compartment used en route to Naples. I like to see the special carriage provided by Mussolini in which confident young Fascist officials enter-

tained us as guests, decorated by wooly lambs and inefficient, cheerful, lolling Teddy bears.

A Negro taxi driver in Washington scarcely likes to take my fare when he finds I count Gandhiji among my friends. A group of Africans from Ashanti solemnly stand in a half circle facing me when their leader tells them I have a letter from Gandhiji in my bag; they each handle it with reverence and bow to me in gratitude.

**A**FTER the great Bihar earthquake of 1934, Gandhiji set out with five of us for an extended tour of the stricken area. We took the minimum of baggage. Our food was of the simplest. We traveled light but our hearts were heavy. Chasms had been formed two hundred feet long, thirty feet deep and



India. Ben Shahn.  
March 1950

Courtesy of The Downtown Gallery.

broad enough for four elephants to walk abreast along the bottom. Hundreds of people had been buried alive. Sand thrown up from far below the earth's crust lay covering the fields, so deep that plows could not even reach the soil. We were met everywhere by dispirited, hopeless, hungry people. They turned to Gandhiji for food. He gave them none. All that he had collected for their relief had been turned over to Rajendra Prasad, the Congress leader who might be called "Rajendra the Good." His organization was at work early and late. Gandhiji chose a hard part. He challenged the inertia of the people while assuring them that relief would not fail; told them not to accept help without doing something for it, pointed to the piles of debris lying over what had been their homes, suggested they should start at once to form volunteer bands of workers. They needed food. It would be provided but let them beware of allowing India to become a country of beggars.

A nobody has come to ask advice of Gandhiji. He says he knows he is an unsatisfactory citizen. He runs a government-licensed liquor shop, but, but, but. . . . He claims rather high-flown sentiments. He brings forward one excuse after another. He is rather enjoying hearing himself talk. Gandhiji is spinning merrily, obviously a little amused listening, silently, attentively. "Well, and what can I do, Mahatmaji?" says the visitor at last. "I don't like my trade but you know how things are. . . . I must live."

Gandhiji spins on. Without looking up he gives his answer, the interview is over. The man goes away, furiously to think. Gandhiji's answer is one word. He says, "Why?"

Quite a lot of people try to distinguish the great ones of the earth from the nobodies by the cut or the texture or the cost of their clothes. This most humorously unscientific and inaccurate criterion dies hard, perhaps especially in official circles. Members of the Foreign Offices of the various nations are expected to do better if expensively dressed. In India the idea seeped down to minor officialdom. It was considered incorrect to go to the collector's office unless you wore European dress. He might greatly prefer the look of good Indian clothes to an old Western suit and patent leather shoes which tend to crack in the heat, but the convention was upheld even against his desires. As for Khaddar, a European only has to wear it once to discover immediately the rank it lowers one into. I was embarrassed on entering the Taj Mahal for the first time. The Moslem porters seeing my skin color pushed folks out of the way who were in front of me, though there was enough

room for all of us. They tried to stop me from removing my shoes, though everyone else was expected to do so. The next day my dear young hostess gave me one of her saris, a beautiful bit of salmon-pink Khaddar with a border of richly embroidered black. We were both proud of it. I had not worn Indian dress before. That afternoon we returned to the Taj. The porters now completely ignored me. I was less than an ordinary visitor. I was a nobody. It was a useful experience.

**A**N English judge was the first to sum up for me what was Gandhiji's effect on the nobodies of India. It was at a dinner party that he suddenly asked me "Would you like to know what Gandhiji has done to this country? Because I can tell you from long experience. Ten years ago, before he had begun his work here, if I had been riding at dusk down one of the narrow lanes and a coolie had suddenly crossed my path, inadvertently startling my horse, I would have shouted at him, perhaps sworn at him to get out of my way. He would have cowered and cringed with fear and disappeared. In the same circumstances today I would be careful not to act thus. But if I did, the coolie would probably draw himself up to his full height, look at me steadily eye to eye and with complete courtesy and self-possession inquire "Why should I get off this Indian road?" That's what Gandhi has done for India."

In London a blind man in St. Andrew's hospital sent him a message of greeting and disappointment at missing him. Two days later the whole ward was furnished up and patients washed at an early hour to welcome Gandhiji. The blind man held his hand. Another morning before eight o'clock breakfast he was seated by the fire in a little Bow kitchen talking with an old man whose rheumatism had prevented his going out into the streets to see his renowned temporary neighbor. When three costermongers called, in the regalia of the Pearly King with an offering of the finest oranges from their barrows, Gandhiji welcomed them with delight. When he heard that Epping Forest belonged to the people of London who had zealously guarded their heritage and had hacked down with hatchets and crowbars the inclosure fences put up illegally by landlords in the last century, he accepted our invitation to explore its beauty and roamed through its glades with deep appreciation. On another occasion when some West End friends begged him to stay on that side of London for the night he refused, saying "I won't sleep a single night in London away from Kingsley Hall. Here I'm doing the real Round Table Conference

work . . . getting to know the people of England."

#### GANDHIJI AND ANIMALS

Gandhiji always keeps the children up at the front close to him during prayer time. They dance along with him gaily as he afterwards sets out for his walk. One of these, having grown into a man, told me of an experience which had left a deep mark upon him. He saw a poisonous snake glide up to where Gandhiji sat, his eyes closed in prayer. Terrified he looked at the other boys. They were staring too, fascinated to see the creature curl up on Gandhiji's bare knees, settle itself down into a comfortable position and lie there basking with pleasure. The young men retired from the prayer group, brought out the bamboo pole, the rings and the string to capture the intruder and walked quietly up to Gandhiji. But he evidently did not think of his visitor as an intruder. He shook his head, beckoned them to retire, and went on praying. They had to wait what seemed to their excited minds a long time. Then, prayer over, they approached again to secure the creature and to carry it way to the jungle outside the ashram. Again Gandhiji beckoned them to desist. All eyes were bent on him as he gently and with every appearance of courtesy, awoke the snake, moving his knees a little so as to alter the balance of its weight. Very slowly the creature responded to the steady and repeated stimulus and at its own time, which obviously was also the right time for its friend and brother, it made its deliberate way of its own accord to its jungle home.

Once a missionary friend came to see him at the ashram bringing her five-year-old child with her. When the little girl grew tired of grown-up talk she wandered away to play. Suddenly Gandhiji noticed his friend's eyes stare with horror. He followed her gaze and saw the child playing with a full-size poisonous snake, tumbling about with it, clutching at it, laughing with glee. The mother's look implored Gandhiji's aid. He assured her all was well. The child was free from fear and scorn. The creature was responding to the innocence, the friendliness, to what Gerald Heard calls the "affection interest" of the child. "Don't call her," urged Gandhiji. "She would detect something abnormal in your voice. When she's tired of the game they will separate peaceably."

**I**T was an Irishman whose experience showed another side of this human kinship with animals. He wanted to join the little community at Tolstoi Farm and applied for permission. Gandhiji asked if he could imagine himself fitting into its pattern.

(To be continued in April)



# Race Prejudice Is Bad Business

says one of America's leading businessmen  
in discussing our number-one problem.

ERIC JOHNSTON

BUSINESSMEN, and all of us, share responsibility in eradicating the myth of group or class superiority.

Those who pretend that it does not exist are kidding themselves.

Of all the social problems our country faces in this era of crisis, national unity seems to me to be the most challenging. Most other problems will not be solved if we are divided into mutually hostile and suspicious groups. Even if solutions were possible under such conditions, they would hardly be worth achieving. They would be empty victories if the character of our American civilization were changed in the process.

And the core of that civilization, it seems to me, is the sacred dignity of the human being, regardless of race or class or place of birth. Individual freedom—liberty within a framework of law—is essential. Without this element it would no longer be *our* America; it would be an alien country, where those of us who cherish freedom would be exiles in our own homes.

The preservation of these human values is implicit in the word "America," the freedom, the opportunities, the equalities, the democratic ideals celebrated in our national songs and poetry and books and holiday speeches.

I know these are clichés of American patriotism, but we do not discount them for that reason. We accept them and cherish them as proof positive that the American dream is a dream of free men living together in a spirit of harmony and trust. It is significant that even the salesmen of dissension must disguise their sales talks in the phraseology of American freedom.

LET'S not underestimate the threat. There is a tendency to soft pedal the spread of alien doctrines of intolerance. The theory, I suppose, is that the best way to treat a disease is to pretend that it doesn't exist. That is a cowardly theory and worse, a futile one. It seems to me that honest diagnosis is the first and indispensable measure in meeting the challenge of propagandas and whispering campaigns directed against foreigners, against Jews, Catholics, and Negroes.

When there's a riot in Detroit or Harlem, when racial antagonisms break into the open in Boston or Brooklyn, it's more comfortable to shrug them off as local incidents. But the truth must be faced. These episodes of violence are symptoms of pressures and emotions and maladjustments which are nation wide.

Widespread though these expressions of group hatred are, it is a hopeful fact that they still afflict only a small minority of the American population. That minority can be curbed and re-educated if conscious and organized efforts are undertaken.

At the very worst, that minority can be frightened into desisting. Not by legal threats, for we can't legislate the Golden Rule, but we can be made sharply aware that intolerance endangers not merely the small groups against whom it is directed but also the country as a whole. We need to emphasize, day in and day out, that the spread of intolerance is not primarily a threat to the intended victims but to us all. Not only the German Jews suffered through the triumph of Nazi barbarism, but the entire German population suffered from it as well.

VIEWED from the narrowest vantage point of the nation's well-being, quite aside from human and moral



Freud will back me up.

considerations, the growth of doctrines of race and group hatreds represents a major economic threat. Wherever we erect barriers on the grounds of race or religion, or of occupational or professional status, we hamper the fullest expansion of our economic society. Intolerance is destructive. Prejudice produces no wealth. Discrimination is a fool's economy.

Freedom of the individual is the most vital condition for creative life in economy as in every other department of human existence. Such freedom is impossible where men are restricted by reason of race or origin, on the one hand, or on the other, paralyzed by fears and hatreds of their neighbors.

There are some in our country—industrialists, white-collar workers, laboring people—who hold to the myth that economic progress can be attained only on the principle of an unbalanced seesaw. They think that if some groups can be forever held *down*, the others will forever enjoy economic privileges and prosperity at the end which is up.

Fortunately it does not work that way. Any advantage thus gained must be paid for out of the fruits of the productive plant. The withholding of jobs and business opportunities from some people does not make more jobs and business opportunities for others. Such a policy merely tends to drag down the whole economy. You can't sell an electric refrigerator to a family that can't afford electricity. Perpetuating poverty for some merely guarantees stagnation for all. True economic progress demands that the whole nation move forward at the same time. It demands that all artificial barriers erected by ignorance and intolerance be removed. To put it in the simplest terms, we are all in business together. Intolerance is a species of boycott and any business or job boycott is a cancer in the economic body of the nation. I repeat: Intolerance is destructive. Prejudice produces no wealth. Discrimination is a fool's economy.

ANY metallurgist will tell us that the toughest, most resistant metals are not "pure" ores but alloys that blend the

most valuable qualities of many ores. It is thus with the American who fuses in his blood and his spirit the virtues and vitalities of many races, creeds and cultures—giving us an amalgam that is new, unique and immeasurably strong.

That is why tolerance is necessarily and rightly a supreme American characteristic. In truth, we must continue to cultivate our native tolerance for everything except intolerance. It was Walt Whitman who celebrated this diversity. "This is not a nation," he proclaimed, "but a teaming of nations." Perhaps the poet, more than the economist or historian, senses the absurdity in attempts to hammer all Americans into a single national type and discriminate against the minorities who do not conform to an arbitrary creation.

Subtract from the grand total of America the contributions of our racial and religious and economic minorities, and what remains? Subtract foreign-born Andrew Carnegie from our metallurgical industry; or David Sarnoff from radio; Gershwin and the Negro composers from our native music; Dutch-born Edward Bok from publishing; Danish-born William Knudsen from the automotive industry; Russian-born Major de Severski from aviation; Belgian-born

Leo H. Baekeland from chemistry; or slave-born George Washington Carver from biology. The temptation is to list hundreds and thousands who have thrown their particular genius into the American melting pot.

And behind those whose names we know are the nameless legions of immigrants, generation after generation, whose labor and lives went into every bridge and tunnel, every mine and factory in these United States.

Too many of us—indeed, too many of the immigrants themselves, whatever their race or land of birth—behave as if America only *gave* things to newcomers. We need to be reminded that America *received* more than it gave. After all, our country let the strangers in because it needed their muscle power, their purchasing power, their fecundity and their brains.

But it seems to me that all of us who fight against intolerance can hurt our own cause by expecting too much too soon. These attitudes cannot be wished away or talked away or smothered with fine phrases. They are the products of centuries. Let me say frankly that the bigotry and impatience of the right minded can do as much harm as good. A counterpropaganda that is divorced

from living usually creates more tensions than it cures.

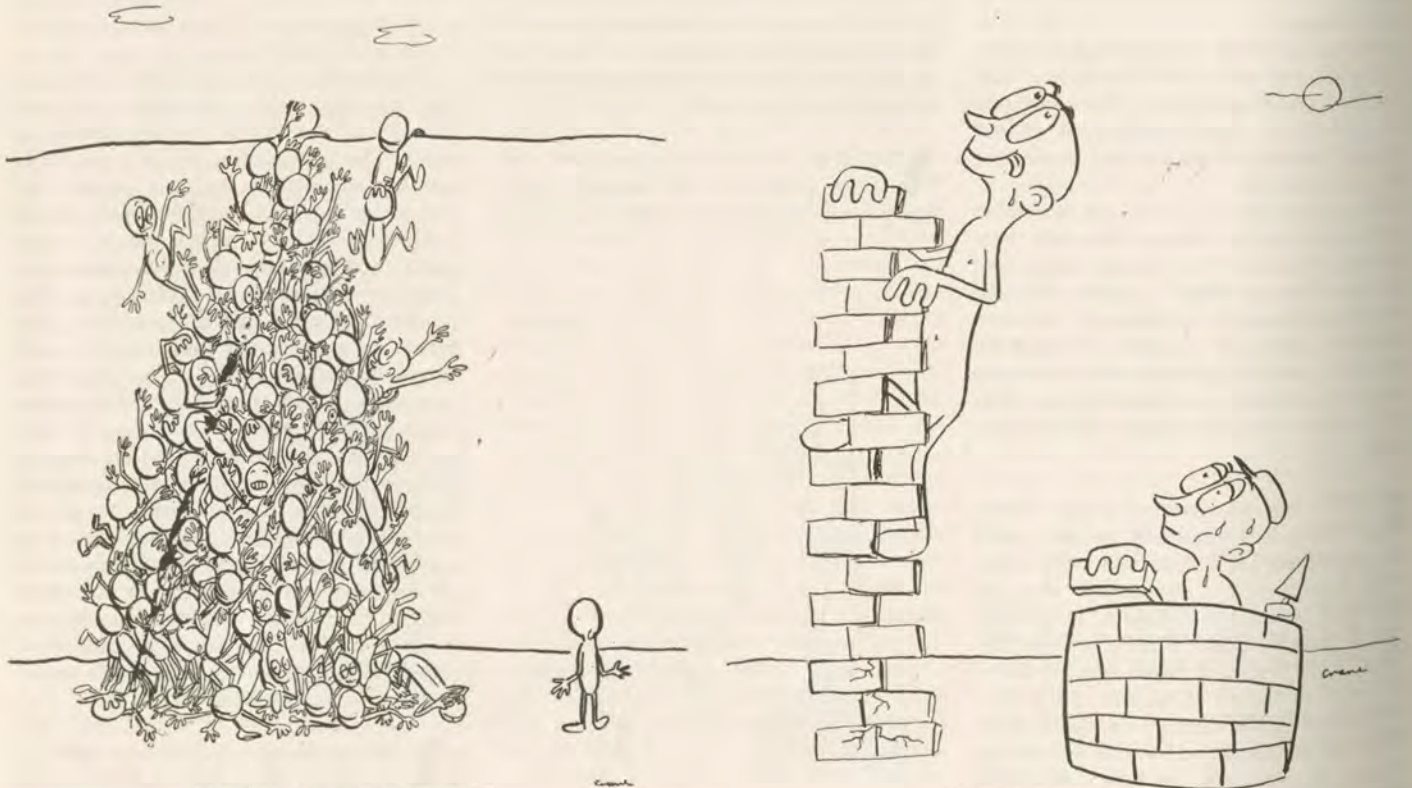
The inevitable cycle of organized intolerance is that it destroys the individual, the family, the community and finally the state. In contrast, tolerance is constructive. It creates, builds, unifies. It gives strength and nobility to the individual, to the family, the community and the state. To fight against intolerance is not merely our duty as decent human beings; it is the indispensable condition of our survival as free individuals and as a prosperous nation.

More than all this, tolerance is a condition of happiness and a guarantee of spiritual enlargement. The very word tolerance derives from the same Latin stem as the words to lift up and to bear.

"Bear ye one another's burdens," said a clear voice long ago. This counsel should have been remembered by us during the past generation.

But, in spite of the wave of cynicism throughout the world, I know that the physical ingredients for a better, a happier and nobler America are at our disposal. Raw materials, machinery, skills, man power in abundance. Can we match these with intelligence, good will, social idealism and tolerance?

Ours is the magnificent opportunity!



Couldn't we make a ladder?

What are you building?

motive

# to the young liberal club

FRED E. LUCHS

YOUR ARGUMENTS intrigue me. So you think you have "lost your religion." Then we welcome you. Many of us have passed through this "vale of tears." Probably every Christian should take that journey before he can come up into the hills where he sees not only with faith but also with great assurance. Too many Christians have never had your experience. Many of them lack that foundation which comes from having thought through to a durable faith which can stand when the battering storms of criticism blow against it. Congratulations on attempting to think through to that vantage point.

You have the privilege of walking in the paths of the great reformers. They, too, questioned the ecclesiastical creeds of their day. Their pioneering opened pathways for persons like yourself. You have the same prerogative to question as they had. In your own way, you are a Wesley, a Calvin, a Luther. Do not crucify your intellect. Use your right to think through to a tenable position. Since the Reformation every generation has had that privilege. Your generation also has the opportunity.

Too many church members want a factory-made religion. They want something they can slip on without further alteration of thought. What they need is a tailor-made religion which fits them—the cloth homespun and the measurements accurately taken. We can have a made-to-order religion if we struggle through intelligence and faith. Are you willing now to go on and find a suitable religion? Too many people in your position lay down their spiritual arms and stop struggling. They become ossified cynics. They are not willing to fight through until they are spiritually and ecclesiastically equipped. If you are willing to go on, you can find your answer.

YOU say you are "disgusted with the church." Many of us are not satisfied with our churches. They are weak when they ought to be strong; they are vacillating when they ought to be stable; they are lackadaisical when they ought to be vigorous. But we still believe in the church as the best institution for man. As Protestants we do not believe it is infallible. It does make mistakes, but in it lies the salvation of the world. We need people like you if the church would bring in the kingdom. Many church members would cheer your positive statements for a church which changes the community and a Christ who loves mankind. They gladly write your remarks into their creeds. Despite your agnostic professions, in your hands you hold gifts which you should bring to the Christian altar.

You have set up an ideal church and we all want an ideal church. But you left out many qualifications I should include. My ideal church would not suit my neighbor. His would not suit you. Must we have as many churches as we have varying ideals? We already have more than two hundred denominations. Too many good people dissatisfied with their churches have left them. Some started new churches. Others drifted into paganism.

You do not wish to sacrifice your integrity. Neither does the church want to sacrifice its integrity in admitting members.

The church would say of itself, "We are a household of believers." Neither does John Doe want to sacrifice his integrity in joining your church. We all want to keep our integrity—so does the church.

As I listened to your "gripes," I thought of other persons whose experiences mirror yours. They, too, went through this slough of despond fighting their way through to faith. One is an outstanding lawyer in Philadelphia, one is managing a factory in the Midwest, another is a doctor in North Carolina. These ex-agnostics would have said "amen" had they listened to you, for they are fellow travelers. They walked the same rock-ridden road. They have fought a good fight and are still searching and seeking. For them God's revelation has not yet ceased. They have not laid aside their spiritual compresses. Their creeds have not become static. Their minds are continually open to God's truths.

Are you up to date in your religion? Do you know how many church members subscribe to your creed? Have you read the latest findings in Biblical scholarship? Have you rethought the



I have no sympathy for that type thinking.

theological concepts handed down to you? Your creed, when you hold it up to the light, looks much like that of other intelligent students. Your childhood religion has been battered almost beyond recognition. Here on our Ohio University campus most young people experience spiritual awakening. Because you are thinking, you, too, must rebuild your faith. As children we often collected spiritual titbits and religious baggage which weighted us down. Now we are compelled to cast away excess luggage. Jesus said that you cannot put new wine into the old bottles; they will break. Jesus may have been thinking of you. You must exchange your childhood containers for those of an adult.

**W**OULD that we could discuss some of the issues you raise. What is the source of your information that "Confucius first proclaimed the (Golden) Rule?" Dr. R. E. Hume in his *The World's Living Religions* quotes from Confucius: "Recompense injury with justice, and recompense kindness with kindness" (14:36.3). Do you understand the connotation of the word *justice*? Hume continues, "The Silver Rule of Confucius is to be found in six different places among the sacred scriptures of this religion, but uniformly the negative: 'What you do not want done to yourself, do not do unto others'" (Analects, 15:23). Hume adds, "Lao-tze and Jesus Christ are the only two teachers who stated the various forms of the Golden Rule positively and universally, i.e., not negatively as a warning to abstain from misbehavior, nor limitedly as a counsel to observe reciprocity within the circle of friends and good men. Yet even so Christianity is different because Lao-tze is not reported as having done anything positive during eighty years of life besides giving his beautiful, good advice; indeed, he actually withdrew from difficulty rather than face evil and organize some positive reform. . . . Jesus was the only one who himself applied that principle with consistent self-sacrifice, even toward enemies."

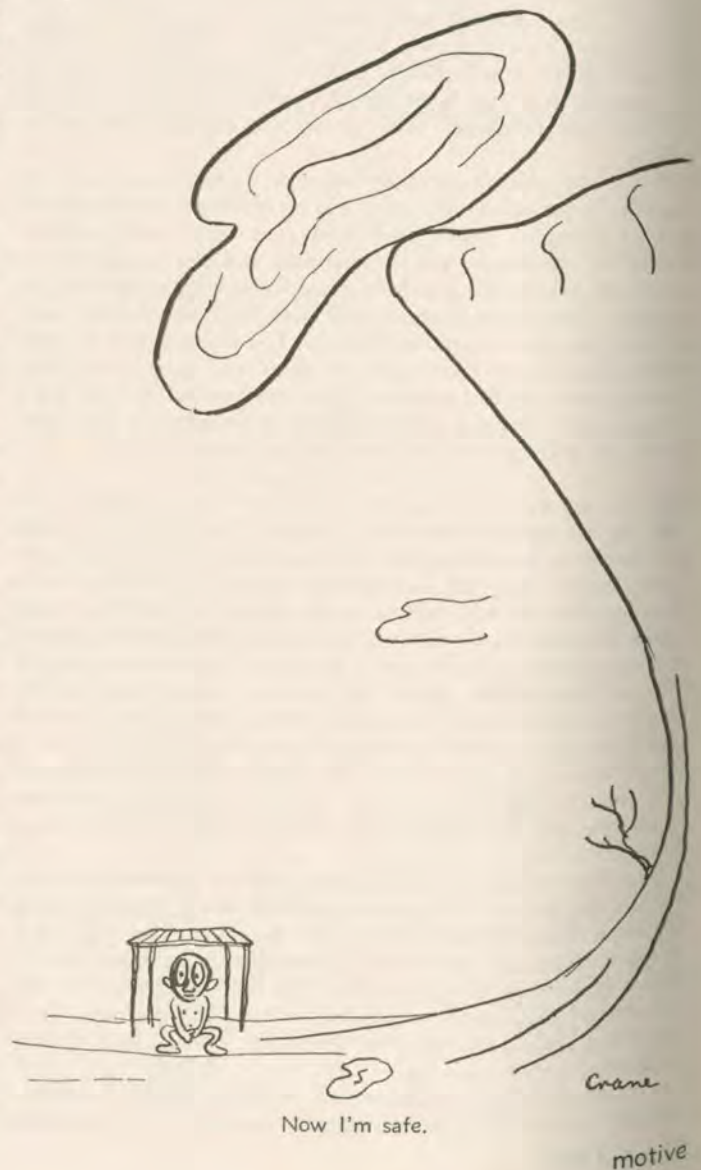
Do you think that some of your agnosticism may arise because you assume that religion is and always has been a finished product? You have good minds. Take them along as you study the historical process in religion. Use your intellectual faculties to choose between the primitive and the higher ethical forms of religion. Study further the historical process of things spiritual and see the growing and dynamic character of religion. Not all Biblical statement lies on the same level. You could have gone back to the Book of Leviticus and chosen some of the sacrificial laws and then told us that you will have none of religion because you are opposed to sacrificing goats. Certainly you prefer the Sermon on the Mount to the Songs of Solomon, and Paul's chapter on love to an outmoded section of Numbers. You have chosen to be intelligent in religion. Now follow through consistently, and you will see the lower and higher forms of religion. Establish yourself well in the views of latest Biblical scholarship, and many of your difficulties will cease. You believe in education, economics, marriage, democracy, medicine. You are not opposed to democracy because under it American slavery existed. You are not opposed to our system of education because once we educated only a small, selected, wealthy group. You are not opposed to our economic system because once we made little children work fourteen hours per day. You are not opposed to marriage because a man once purchased his wife. You are not opposed to medicine because it once practiced blood-letting. Do not judge religion by its primitive form.

**Y**OU must use in religion the same faith you use in education, economics, marriage, democracy. I presume you still are loyal to these institutions. To be consistent you must have the same faith in the church and in matters spiritual. You have not separated yourself from education merely because you may disagree with the prevailing concepts of education in

your community—be it traditional or progressive. You are not isolating yourself in some ivory tower because our system of economics has allowed an underprivileged class to develop. You are not embracing celibacy because many marriages end in the divorce courts. You are not spurning democracy because corrupt political rings exist. We ask of you the same open-minded attitude in religion which you exercise in secular studies.

Keep the open mind, but finally take a stand inside the church. We have with us too many agnostic hucksters lifting their dogmatic cries at every street corner, "Don't ally yourself with the church. Truth is not static. Keep your mind open to new truths. Don't repress yourself by adherence to standards. Wait until all the facts are in before you make your choice." Don't give too much validity and weight to your doubts and incredulity. The acceptance of doubt leads to another kind of dogmatism. Too many of us suspect that all affirmations of belief are propaganda, not realizing that our unquestioned suspicion of a great faith is in itself propaganda of formidable strength. Have we developed a Nazi gullibility that the strong are those who refuse to ally themselves with the traditional institutions? Let us then channel our beliefs and dogmas into positive ways.

Because we need your kind and you need us, we invite you into church membership. Come with what you have, and let us go on from there—together.



# Salvage Operation

is what the quest for the spiritual life may become in our materialistic existence.

N. P. JACOBSON

MOST PEOPLE paid no attention when men like Oswald Spengler told them a generation ago that the West was in its decline. Many people smiled. They are not smiling any more. It has now become fashionable among scholars to speak of the end of this great civilization of which we are all a part. That is the main reason why so many people are reading Toynbee these days. Some things are still in short supply since the last war, but there is no shortage of scholars eager to serve as the pallbearers of this great civilization. Books come monthly from the presses predicting our doom. Just to notice the titles, *The West at Bay*, *Was Europe a Success*, *Modern Man Is Obsolete*, or *Farewell to European History*—just to notice the titles is enough to make us feel something of what Matthew Arnold must have intended when he spoke of men living suspended-like between two worlds, one dead, the other powerless to be born.

It sometimes seems like the most reckless and extravagant sort of scholarship that should be predicting our end—the end of a civilization that can produce an atomic bomb. Reflection, however, upon the signs of the times is a sobering experience. While change is a part of all human experience, such change as has us in its toils is another thing again. The popular Englishman, Huxley, recently wrote a book called *On Living in a Revolution*. More ordinary citizens are found complaining, "There isn't anything tied down any more." Certainly the signs of the times are clear enough to see that the world of our fathers and of our fathers' fathers is dead, the world of our children's children striving to be born, while we are caught in the interlude, watching one familiar landmark after another pass onto the rubbish heap of human history.

A civilization is a great system of relationships, man to man, and man to the rest of nature, and these relationships are changing drastically during our lifetime. The changing status and function of women have altered relationships within the family. Older people who remember the days of the chaperon look with horror, sometimes, at the unwatched intimacies between the sexes. Capitalists of the elder Morgan's category would stand aghast

to see employers seated today around the tables of a collective bargaining process. Relationships between the great empires and their colonial systems are in the midst of basic transformation. And the relationships between the races are, for many people both North and South, changing with an alarming rapidity. These are the landmarks of history that have collectively characterized our Western civilization at a particular stage in its development; these landmarks are cracking and crumbling before our eyes.

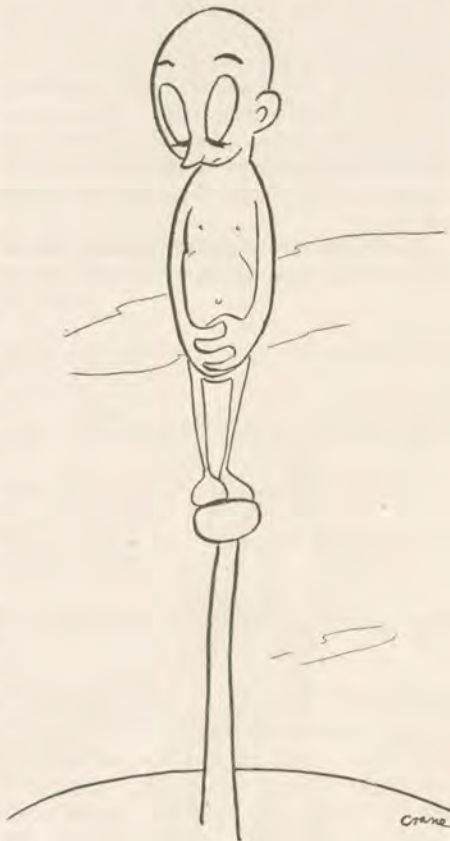
Everyone who investigates our past knows that in the fullness of time human history is shaken like a great tree in a terrible tornado, and the patterns of centuries fall away leaving people unprotected, unsupported and forlorn. The habits and attitudes and relationships of a people's scheduled lives become obsolete,

leading only to frustration and failing to meet the problems that stand before.

True enough, it is said in the 55th Psalm that only a people caught amid change can know God, but change is the most difficult thing in the world for people to face. Change robs us of something that has come to be a part of us, threatens us with the loss of a loan or of a lover, and takes the companions of our lives.

**P**ROPHETS that predict the end of our civilization are matched today by another group of people, those who would advise us what to do in the midst of these changing years. Some people counsel us to run—that is what Roger Babson told us in his New Year's prediction a year or two ago. "Get yourselves a house in a small town," he said, "far from large cities and other military targets." Might be a good idea, except that we all could not run, and besides David Bradley was on "Operation Crossroads" out at Bikini experimenting with the atom bomb, and Bradley says there is *No Place to Hide*. Some say the secret lies in building our defenses higher; fight against the changes that threaten our institutions; anything else is appeasement! They forget that when defenses get too thick they kill the life they would protect. That is what happened to the dinosaurs. Fear, and flight, and higher ramparts are all unfortunate devices that spell the final downfall of both individual and civilization. Bankruptcy of every conceivable kind, emotional, physical and financial, stands in wait for the people who possess no resource but these.

The kind of advice that makes suckers of us all, however, is a sort of starry-eyed idealism. It hopes somehow miraculously to build a fine new future with the same attitudes and habits and institutions that the past found wanting and discarded. This is the dreamy idealism of Woodrow Wilson and of that generation of American youth who were inspired by Wilson and others to spread democracy and Christianity throughout the world in one generation and end wars for all time. Such idealism promises people to pass unchanged into the future with the same pride, greed, race prejudice and callous-



I need something to cling to.

ness to starvation that somehow served us out in the past. Such idealism is dangerously unrealistic.

**F**OR the living of these days of fearful change, there is no advice as pertinent as the message of Jesus Christ. Launched itself in the midst of a dying civilization, this message assesses the cost of the bright new future. A new world was striving to be born, and it is in this context of enforced cultural change that the grief of Jesus over Jerusalem becomes deeply significant. "Jerusalem, Jerusalem, if thou hadst but known the things that belong unto thy peace!" Jerusalem did not know how to change; Jerusalem sought to escape the inescapable, and Jesus predicted its destruction. The grief of Jesus over Jerusalem illustrates the realism of the first Christian; that grief was a prediction, for a century had hardly passed when the city lay in dust and ashes.

The most important thing in the Christian religion is its message to people caught in the toils of rapid change. Without this message, it is probably impossible for people anywhere to face change creatively and courageously. Indeed, without this life-saving message of Jesus Christ, people hang themselves—not necessarily on the end of a rope, though many do that, but hang relentlessly to the things that are marked for destruction in the great economy of God.

The most important thing in the Christian religion is what the saints called the spiritual life. It is truly a way to ride the tempests of these days. The meaning of this spiritual living must be made clear to our generation. Some centuries have understood it better than others; few periods have failed so miserably to understand it as ours.

During the Middle Ages it was clear enough that the spiritual life meant the ascetic life, the life offered in a monastery that only the monk could pursue. In those days, one was occupied with material things at his own peril; the spiritual life required one to ignore all physical things and the needs of the flesh as well. This body had desires, but the spiritual life offered sackcloth and ashes, and perhaps a few thorns to squelch the coaxings of desire.

If the spiritual life is to have a chance with us, it must have a vastly different meaning than it had during the Middle Ages. It must make intelligible today living that is involved everywhere and necessarily with things, things that frequently enoble and minister to human welfare and raise a standard of living. The feudal Middle Ages went to school too long to the Greeks. Too long had they heard the doctrine charged with some impropriety to Plato, that this world is sick with illusion and that only in a world far removed



All that I am I have made myself.

from this changing scene will one find, untainted and untouched by the hands of imperfection, the truth, beauty, and goodness of the spirit. Physical things were capable only of ugliness and falsehood and evil. Too long the religion of Jesus has come to us in this cloak of Greek philosophy. No Jew, and certainly no Jesus, ever said that the needs of the flesh were evil. No Jesus ever said that the spiritual life was achieved by turning away from physical joys. For the Jew, this physical world was God's world. God had made it, and he had looked upon it and called it good. And God had made man and woman; in his own image had he made them. Indeed, when the Jew thought about life beyond the grave, he even insisted upon some sort of physical body surviving death. A Middle Ages that had borrowed its thought forms from the Greeks was utterly incapable of understanding such things as these—but these are the things of Jesus.

Far from merely rejecting things physical and the needs of the flesh, Jesus looked



Then we'll all share alike.

upon the spiritual life as the adventurous life, an adventure with God in building new habits, attitudes, relationships and institutions that bind men in fellowship together. All through the New Testament we find Jesus dealing with situations that are important for one main reason—they prodded men to venture out of the familiar past into the uncertain future. What is the story of Zaccheus but a situation in which Jesus led a man out of his fixation with wealth into fellowship with God? What is the story of the Good Samaritan but another situation through which three men passed, a priest, a Levite, and a Samaritan; and only one put his prejudices behind him and entered into the healing of an unfortunate stranger that his training had taught him to despise. What is the query that Jesus puts to the rich young ruler but a challenge to leave a low-vaulted past and build the mansions of the spirit? Everywhere we find Jesus challenging people to live an adventurous life, to put behind them possessions, and taxes, and fish, and go out into the unknown with God.

England in 1939 was threatened with a Nazi invasion; England was in its blackest days when King George VI read a poem over the British Broadcasting System, a poem by an unknown author that precipitated widespread discussion after the King had read it:

I said unto the man that stood at the gate of the New Year,  
Give me a light that I might tread safely into the unknown way;  
And he replied, "Go out into the darkness and put your hand into the hand of God;  
That shall be unto you better than a light and safer than a known way."

Lived out in the land of "not-yet-ness," the spiritual life is a great salvage operation, where God draws out of the past that is being destroyed, the people and institutions that are capable of being transformed. The spiritual life is lived out there, out beyond present standards of good and evil, out where God has a greater chance than he has amid the solid patterns of encrusted custom in which our every thought and attitude are involved. Out into the forming of the green shoots of tomorrow Jesus called his disciples. Peter, Andrew, James and John, commercial fishermen, all were challenged into the high adventure of developing new relationships and attitudes between man and man, to replace the ones that were being destroyed. When common men like Peter join in the adventure of spiritual living, they become uncommon indeed: the pioneers of a way of life that has about it the quality of eternity.

**G**OD will transform in the direction of greater good any and every person whose living is offered freely for the salvage operation. God is always waiting for the person or civilization ready to admit dissatisfaction with a low-vaulted past. God is that power operative in human living, rescuing human civilization from the periodic crash of a culture. God is that power that sends an individual into new outlooks, and groups of individuals into the sharing of new attitudes and insights, when the patterns of the past become obsolete. And the silver lining in the cloud involving us in these perilous days of crisis and possible decline of Western civilization is that now God has an opportunity that he has not had in centuries. Old attitudes and institutions pass today before the judgment of the lord of history; many, many of them must be dismissed from our living because collectively they make up a civilization that can live longer only by being transformed, transformed in the direction indicated by Jesus, in the direction of more food for the hungry, more penicillin for the diseased, more income for the poverty stricken, and more careful planning for the common good, and never again wholesale massacre of millions in a war.

We have to live in the future that is being born and not in the past that is dying. One of the strangest sights in the world is to see a Christian quailing before the future, fearful of what tomorrow may rob him of, something that he has accumulated, such as a bank account, or a bank, a good job, prestige or social position, or some person around whom the day

revolves. The spectacle of Christians shrinking from the future is not a pleasant sight.

High religion, even the Christian religion, has sometimes been thought to be the mere fulfillment of a law, the meeting of certain rules of conduct, or the fulfillment of some demands of respectability or commandment. No one who has really understood the life and teachings of Jesus makes this mistake. Jesus was crucified partly because he came denouncing aspects of the Hebrew law; the Apostle Paul went so far as to say that the law, the best thinking that the living of the Jews had been able to produce, was important largely for awakening people to the need for God; and the great Puritan divines of early Protestantism had only scorn for the highest standards and patterns of society—compared to the high calling of God, such things were but the "filthy rags of righteousness." The religion of Jesus is no mere obedience to the best rules of our best people, no, not of all the best people in the world. Browning caught this Christian insight in his famous phrase, "Ah, but a man's reach should exceed his grasp, or what's a heaven for?"

It is never possible for people, of course, to learn the full consequences of their thought and action; and the Christian faith in the rescuing power of God, and in the creating of the better future, has introduced into human civilization a concatenation of circumstances that believers have never been able to surmise. Even when their faith was training their sight upon a new world that should rise like a

phoenix out of the ashes of this earth, their faith was extricating their living from the involvement that helped old patterns to survive. Because Christianity has been a part of Western civilization, this interlude in the wide expanse of human history has been marked by a dynamic celebration of the cutting edge of life. This dynamic is quite impossible to understand unless we see how much a religion of adventure Christianity has been from the beginning, particularly at the beginning.

The Christian speaks of letting the dead past bury its dead; of God, the God of the living, the living that is yet to be done. The Christian speaks about not being conformed to this world but of being transformed by the renewal of his mind. He talks about being born again, and about seeking and finding. The Christian knows something that is the best equipment possible during such times as these, and upon those who may be moved to creative action by this knowledge the fate of Western civilization now rests—the Christian knows that *the seeking is more than all the treasures of this world.*

While most people rest uneasily upon the crumbling conventions of this day, the Christian leans forward into the grace of God, enabled by his faith to say with Paul, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

**HINDUISM:** Men gifted with intelligence . . . should always treat others as they themselves wish to be treated.

**BUDDHISM:** In five ways should a clansman minister to his friends and familiars: by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word.

**TAOISM:** Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss.

**CONFUCIANISM:** What you do not want done to yourself, do not do to others.

**JUDAISM:** Thou shalt love thy neighbor as thyself.

**CHRISTIANITY:** All things whatsoever ye would that men should do to you, do ye even so unto them.

**ISLAM:** No one of you is a believer until he loves for his brother what he loves for himself.

The above Golden Rules are taken from the cover jacket of Ruth Cranston's *World Faith* (Harper and Brothers, 1949, \$3). This condensed story of the religions of the United Nations makes accessible a short account of the world's major religions. For students this little book can serve as an excellent text for looking at the great religions. It is brief without being needlessly superficial. It ought to enhance appreciation and regard for the faiths of mankind because it shows their likenesses more than their differences. It is a book that should be in every church library.



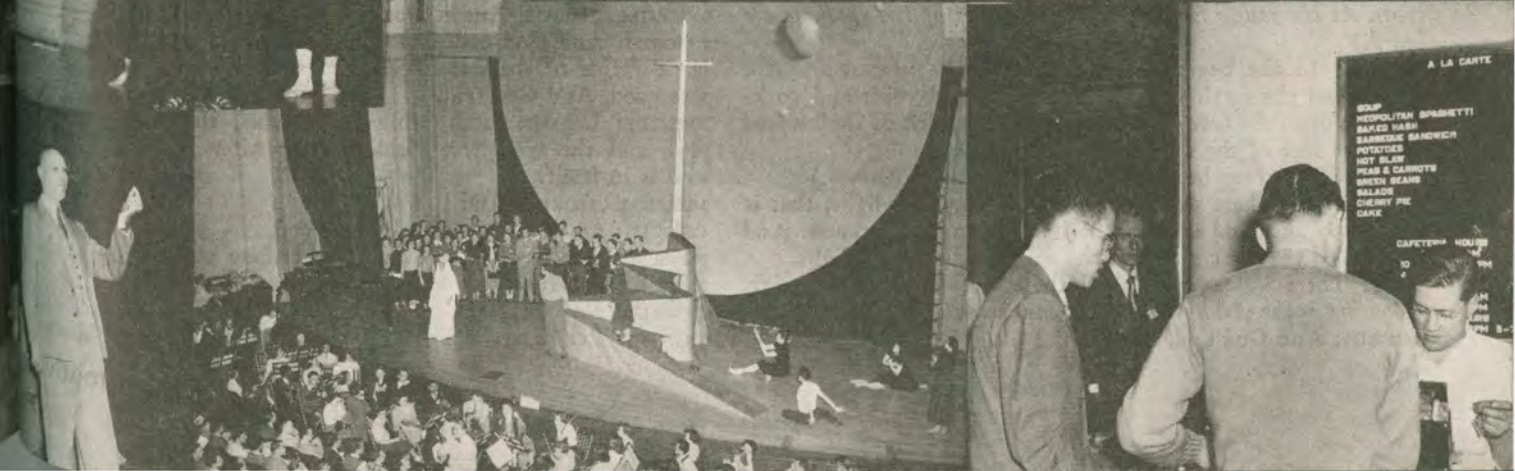
# URBANA '49







**PHOTOS BY GLENN HANSON**



# THINE IS THE POWER

By  
Ruth  
Winfield  
Love



*Thine Is the Power as produced on December 30, 1949, at the Fourth Quadrennial Student Conference. The setting was designed and constructed by George Foster of the Fine Arts Department of the University of Illinois.*

A statement of faith in the Christian concept of God for modern man; produced by the workshops in music and drama under the direction of Russell Ames Cook and Ruth Winfield Love, and presented at the National Methodist Student Conference, Urbana, Illinois, December 30, 1949.

*(Overture by orchestra: Wachet Auf by Bach. Lights of auditorium fade. Organ begins mood music of chaos. Speaking choir comes on from right wings, makes curve from up center to down right. Singers and orchestra have been seated as they arrive. Three men's voices are off left. Five dancers are up right to balance speakers. They are on floor. Man and woman at foot of ramp down left. Mary takes her position at foot of cross. As the music is established the voices of the speakers are heard.)*

CHORUS: In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said:

TRINITY: Let there be light. *(A little light on cosmos.)*

CHORUS: And there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night.

DUET: There was evening, and there was morning, one day. *(Dancers make strong unfolding movement.)*

CHORUS: And God said,

TRINITY: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

CHORUS: And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

MEDIUM CHORUS: And it was so.

CHORUS: And God called the firmament heaven—

THREE VOICES: There was evening, and there was morning, the second day. *(Dancers expand further.)*

CHORUS: And God said,

TRINITY: Let the waters under the heaven be gathered unto one place, and let the dry land appear.

MEDIUM CHORUS: And it was so.

CHORUS: And God called the dry land earth; and the gathering together of the waters called he seas, and God saw that it was good. And God said,

TRINITY: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself.

MEDIUM CHORUS: And it was so.

CHORUS: And God saw that it was good.

FOUR VOICES: There was evening and there was morning, the third day. *(Dancers make strong torso movement.)*

CHORUS: And God said,

TRINITY: Let there be lights in the firmament of the heaven  
motive

to divide the day from the night; and let them be for signs, and for seasons, and for days and for years: And let them be for lights in the firmament of heaven to give light upon the earth. (*More light up, especially on cosmic symbols. Some general illumination.*)

MEDIUM CHORUS: And it was so.

CHORUS: And God made two great lights; the greater to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. (*Lights up more on cosmic symbols in background.*)

FIVE VOICES: There was evening, and there was morning, the fourth day.

CHORUS: And God said,

TRINITY: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth.

CHORUS: And God created great whales and every living thing that moveth, which the waters brought forth abundantly after their kind and every winged fowl after his kind: and God saw that it was good. And God blessed them saying,

TRINITY: Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

SIX VOICES: There was evening and there was morning, the fifth day. (*Two dancers stand.*)

CHORUS: And God said,

TRINITY: Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind.

MEDIUM CHORUS: And it was so.

CHORUS: And God saw that it was good. And God said,

TRINITY: Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (*Spot comes up on Man who stirs, lifts leg, raises torso with one arm, sits, puts feet under him beside ramp, stands.*)

CHORUS: So God created man in his own image; in the image of God created he him, male and female created he them, and God blessed them, and God said unto them, (*Woman is behind ramp. She rises and steps beside him, on ramp.*)

TRINITY: Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life. Replenish the earth, and subdue it. (*Man and Woman "discover" these creations as they turn from left to right.*)

CHORUS: And God saw everything that he had made, and behold it was very good.

SEMICHOIR: There was evening and there was morning, the sixth day. (*Dancers are more excited over creation.*)

CHORUS: Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work, which he had made: and God blessed the seventh day, and sanctified it; because in it he had rested from all his work which God created. And God looked at everything he had made, and behold, it was very good. (*Dancers are ecstatic over creator's goodness.*)

(*Organ prelude of Haydn's Creation: The Heavens Are Telling.*)

TRINITY: It is good. It is very good. (*Dome lights off.*) My people, do justly. Love mercy. Walk humbly. (*Man stands tensely, facing three fourths right. Woman is to his left.*)

MAN: Do justly. (*He doesn't understand.*)

WOMAN: Love kindness. (*She turns and steps up ramp.*)

MAN: Walk humbly. (*He loses some tension. Hosea steps into a rising spot down right. Dancers hold positions suggesting action.*)

HOSEA: (*He includes Man and Woman, speakers and audience in these lines. Woman leans toward him. Man listens.*) I cannot stop loving and I am only a man. Hearken to me, my people, Jehovah has not ceased from loving you. He cannot stop loving. He is our redeemer—by unwearying love. (*Man turns to Hosea, steps close behind Woman—he is not on ramp.*) I will heal thy backsliding. I will love thee freely, my people. I will allure thee and speak comfortably to thee. I will not execute the fierceness of mine anger; for I am God and not man; the holy one in the midst of thee; and I will not come in wrath. I will bind thee to me in righteousness and loving-kindness. (*He moves across to center. The light is on him. Focuses return down left as he approaches center. Man and Woman follow them with their eyes.*)

WOMAN: In righteousness and lovingkindness. (*She makes a move up the ramp.*)

MAN: And thou shalt know the Lord. (*He steps further right. The young Jeremiah steps into light down right. Man sees him. Woman is looking too far up. Dancers change "listening" look and hold.*)

TRINITY: Before I formed you in the womb, I chose you; ere you were born, I set you apart; I have appointed you a prophet to the nations. (*Woman turns to find the source of the voice. Sees Jeremiah.*)

JEREMIAH: Ah, but, O Lord Eternal, I cannot speak. I am too young.

TRINITY: Say not you are too young; to whomsoever I send you shall go, and whatsoever I command you shall you speak. There! I have put my words in your mouth. (*Jeremiah starts his hand to his mouth in awe. He falls to his knees awed by his commission.*) I have put my law in their inward parts. Here and now I give you authority over the nations, to tear up, to break down, to shatter, to pull down, to build up and to plant. (*Man stares at where Jeremiah was, turns to Woman.*)

MAN: Was that for me? Was that voice talking to me, too? (*Amos comes into spot. Dancers again change their look of concentration and hold it.*)

AMOS: (*He is large and powerful, big voice, crude clothing.*) Thus saith the Lord, "for three transgressions of man, and for four, I will not turn back my judgment. Because you have sold the innocent for silver (*Man and Woman recoil violently at Amos' condemnation.*), and the needy for a pair of shoes; because a man and his father go to the harlots, because he pursued his brother with a sword, and did violence to his feelings, and kept his anger perpetually and cherished his wrath forever; I will send fire upon you." (*He steps up to Man. Spot follows.*) Thus saith the Lord. Hate the evil, love the good and establish righteousness in the gate. (*He strides across Man left and turns back to him, then steps over dancers off left.*)

MAN: What is righteousness? How can I know?

WOMAN: It is not right to sell the innocent for silver, that is clear. (*She steps up ramp.*)

MAN: And he said something about the sword—and anger against a brother. (*He moves center.*)

TRINITY: Love kindness, do justly. . . .

MAN: (*Crosses right.*) Be kind. How can a man be kind to his enemies—to those who hate him?

WOMAN: It is very hard. (*She turns back left. Spot down right comes on. Isaiah steps into it. He is tall and aristocratic. In white.*)

ISAIAH: (*Veni, Immanuel hums under this speech.*) There shall come forth a shoot out of the stock of Jesse and a branch out of his roots shall bear fruit. And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of the knowledge and the fear of Jehovah. (*Music of O Come, Immanuel hummed under.*) And he shall not judge after the sight of his eyes, neither decide after the hearing of his ears, but with righteousness shall he judge. And he shall smite the earth with the rod

of his mouth and with the breath of his lips shall he slay the wicked. For unto us a child is born, unto us a son is given. And the government shall be upon his shoulders and his name will be wonderful counselor, Immanuel, Prince of Peace. And of his kingdom of peace there shall be no end.

(*Music swells as speaker finishes, fades at finish. Mary's voice rises from foot of the cross in Sweet Little Jesus Boy. Choir and orchestra do Bach's Jesu, Joy of Man's Desiring. Lights up on cross. Man and Woman are drawn to it, then recoil.*)

MAN: A cross? A cross for a baby. (*He does a three-step whirl off right end of lower ramp.*)

WOMAN: Oh, no. . . . (*She turns away from cross and covers her face with her hands, and falls at precipice of first ramp, focusing right. Spot comes on down left where a figure in brown monk's dress kneels. Dancers move up to circle of light around him.*)

THOMAS: In the cross is health, in the cross is light, in the cross strength of life, in the cross is joy of spirit. Most benign Jesus, grant me thy grace. Grant me ever to do thy will and to desire that is most acceptable to thee. Thy will be my will.

TRINITY: Thomas à Kempis, thou hast found favor in the sight of God.

THOMAS: Speak, Lord, for thy servant heareth. Bow my heart to the words of thy mouth; let thy speech flow sweet dew.

TRINITY: I am the way that thou shalt follow. I am the truth that thou shalt believe, the life thou shalt hope for. I am the way unbefouled, the truth infallible, the life interminable. I am the most even way, most sovereign truth, I am true life blissful. If thou dwell in my way thou shalt know truth and truth shall deliver thee and thou shalt have everlasting life. (*Man and Woman bear this voice. Make full-bodied but slow reaction to it. Dancers bold.*)

THOMAS: Lord, open mine heart in thy law and teach me to go in thy precepts. If thou wilt that I be in light, yet blessed mayest thou be. If thou vouchsafe to comfort me, blessed mayest thou be; and if thou wilt that I be in trouble, be thou ever alike blessed.

TRINITY: Son, so thou must stand, if thou desirest to go with me. Thou oughtest to be as ready to suffer as to joy. As gladly thou oughtest to be needy and poor as full and rich.

THOMAS: (*Man and Woman face on Thomas. Move toward him.*) Lord, I shall gladly suffer for thee whatever thou wilt shall come upon me. I will indifferently receive of thy hand good and evil, sweet and sour, glad and sorrowful, and for all things that fall to me give thee thanks. (*He rises. Dancers step into light to do simple movements as choir sings benediction, God, be in my head and in my understanding.*)

TRINITY: Lo, I am with you always even to the end of the world.

(*Light out on Thomas. Man stares at where he was, makes quick turn to the cross and steps toward it. Big chord attracts his attention down choir where men's voices sing Luther's Ein Feste Burg. If they can be costumed a little and master the feel of Luther and his men marching through the streets of Berlin, they will cross, otherwise they will stay down right. Man flexes his muscles under this new freedom. He turns. Steps down ramp, stands at the precipice. Organ picks up the music, holds it under.*)

MAN: A cross? A saint? A band of singing monks. No, no, I am rational. (*He leans on ramp.*) I am a man. I know how the stars swing in their orbits. (*He gestures at them.*) I know how my blood makes its circuit through my flesh. (*Music modulates to minor, becomes chaotic, disintegrates. Man moves jerkily, trying to convince himself of his statements.*) A saint and his superstition? A Jew on a cross? What do they mean to me? The power or reason is mine. And with it I have made power the prophets never dreamed of. Nor did Thomas—or Luther. I am modern man. (*He steps up on ramp arrogantly, below and left of Woman.*)

(*Music rises in chaos. Dancers and speakers establish groupings of tension and distortion. Woman watches man, alarmed by the dissonance. Man stands arrogantly at the precipice of ramp. He looks at Woman. Music stops in mid-air.*)

MAN: What can frighten us! We ride the winds. We lasso the mighty streams. We have charted the giant vise that squeezes the mountains into shape. (*He makes big arm movements. Dancers move boldly.*)

WOMAN: (*She steps around right.*) We have lighted our towers from stars we knew were there before our instruments could show them to us. (*Dancers whirl slowly at first, gather speed. Speakers who are up left move down a step in excitement. More general illumination.*)

MAN: We took the interval between two musical notes and built a massive superstructure of mathematics. (*Dancers make angular motions. Semic choir moves down in precise grouping.*)

WOMAN: We took one man's nightmare and built the science of psychiatry; a simple mould and routed a hundred diseases. (*Dancers each suggest nightmare. One third of choir moves in below man, backing audience, focusing to him. Chorus leader in this group.*)

MAN: We took the swing of electrons in one atom and blew up a world. (*The dancers leap and fall in grotesque groups. All actors change positions. Last of speakers run down left and prostrate themselves. Woman runs up toward cross and kneels. Chorus below precipice speaks.*)

BROKEN CHORUS: We are lost. We know too much for our own good. We'll blow ourselves up . . . m . . . m . . . bananas . . . bananas. (*Man and Woman recoil violently. Man is crouched on first ramp, Woman on second, faced left. They lift chorus leader up and set her to right and a little below Man. Make body lines lead to her.*)

CHORUS LEADER: You've tried a lot of things, Buddy, and none of 'em have worked. (*She moves in.*)

SOLO: You've tried dancing to your own syncopated rhythms.

SOLO: You've tried a nonchalant absorption in smoke and champagne. (*Speakers move in rapidly to focus attention.*)

SOLO: Aspirin.

SOLO: And narcotics.

SOLO: You've tried to escape into celluloid dream worlds. (*Speakers step in to drive Man further into contracted fear.*)

SOLO: You've tried wrestling mats.

SOLO: And stadiums.

SOLO: You've tried using your power against your brother.

SOLO: You've tried open shop.

SOLO: And closed shop. (*Speaker from first group of speakers.*)

SOLO: Strikes. (*Speaker from down group of speakers.*)

SOLO: Tariffs. (*Speaker from first group of speakers.*)

SOLO: And duties.

LEADER: You've tried electric chairs.

SOLO: And panzer divisions. (*Man flinches, Woman turns.*)

SOLO: Propaganda.

LEADER: You've tried appeasement. (*He steps backward up ramp.*)

SOLO: And aggression. (*Another step.*)

SOLO: Suicide. (*Another step.*)

SOLO: Fratricide.

SOLO: And genocide.

LEADER: You've tried to make an ordered, (*Another step to where Woman is.*) happy life with your power.

SOLO: You've tried political determinism. (*Leader turns.*)

SOLO: Industrialism. (*Turns further.*)

SOLO: Secularism. (*Hands over ears.*)

SOLO: Sectarianism. (*Woman makes torso turn to catch Man around waist.*)

SOLO: Humanism.

SOLO: Fundamentalism. (*Dancers move restlessly.*)

SOLO: And neo-orthodoxy.

(*Continued on page 34*)

# Evidence and Experience

are necessary if prayer is to be understood.

ARNOLD R. LEWIS

it was a wholesomely purifying and refreshing benediction to all with whom he had even a casual contact.

All this becomes more than what the cynic might caustically charge is but a skillful technique to be used in exploiting one's friends. There is nothing affected about the life of prayer, but there is everything effective. Nothing imaginable can be much emptier than attempting the evidence of prayer without the experience of it.

Perhaps the most unique aspect of Jesus' life on earth was his oneness with God in prayer. And look at the impact of that life! In the Book of Acts, Peter and John were recognized on one occasion because "they had been with Jesus."

Now specifically, just what benefits are derived from having a prayerful atmosphere pervade a college campus:

(1) Professors who humbly implore guidance from God in their endeavors are more certain to find that their teaching will be of a consistently high quality.

(2) Even apart from aptitude and ability, the students who practice prayer will probably have a more conscientious attitude toward their work. One of my fondest undergraduate memories is that of another professor whose custom before distributing the exam questions was always to pray: "O Lord, we do not ask thee to do our semester's work for us now, but do clarify our minds and help us to be at our best.

Amen." (Please note that he said "to be at" our best, not "to beat" our best!)

(3) Probably the supremely blessed result will be the renewal of harmony and *esprit de corps* across the entire campus. Understanding between persons and rapport among groups reach their highest level in the midst of prayerful living.

(4) There is yet another outcome which comes from my own experience in campus relationships. Those colleges fortunate enough to have foreign missionaries among the alumni will very possibly have an organization at "home base" whose purpose is to encourage these ambassadors by way of tangible support and prayers.

Jesus believed in and employed intercessory prayer. The Christian college student of today has available the same privilege. "The fellowship of kindred minds" through the medium of prayer can bind the campus members each to each, and each to the alumni and friends around the globe.

The task of the church college is scarcely begun before Christian ideas and ideals begin to permeate the entire campus. Foremost among these is the matter of prayer. As it changes persons, prayer changes things, including recitations, lectures, study habits, extracurricular activities and all of life itself. As George Meredith so ably put it, "Who rises from prayer a better man, his prayer is answered."

## PSYCHOLOGY

If you greet someone on the street and he doesn't reciprocate, think nothing of it, but keep on greeting everyone.

If you lend someone money and he never returns it, don't think that he is dishonest, but continue to think highly of him and never hesitate to perform any favor he asks of you.

If someone should curse you, accept him as a sick person and bless him; help him to get well.

If someone sneaks into a waiting line ahead of you, accept him graciously, for he is only starving for attention, and you are feeding his hunger.

If someone hits you, make your fist into a sponge and massage the assailant's fist. By massaging his bruised knuckles you are drawing the poison out of the hostile government of his brain.

People have to be cared for and treated, as you polish a car and cater to its needs. But people are complex human flesh and their needs are more urgent.

No one is ever evil, but only sick or ignorant, and the healing of sickness and enlightening of ignorance is the simple method of Christianity, nineteen hundred and fifty years old.

There are many forms of human power, but the most powerful of them all is the power that draws the poison out of human flesh—"The love of life and all people."

—Russell Miller

A bishop once visited the campus of a certain college and asked one of the more brilliant students what was the teaching at the school about God. The young man is supposed to have replied, "Sir, a great deal can be said on both sides." The same thing might also be said about our precepts and practice of prayer.

"If I were to put my finger on the greatest lack within Christian circles in America today," says E. Stanley Jones, "it would be the need for a deeper prayer life." In religious conversation the axiom that prayer changes things is commonly heard. Those whose faith will not permit their believing in divine intervention into human affairs insist earnestly that prayer can change only persons, and more specifically, only the one or ones who do the praying.

But why the artificial distinction between persons and things? Can we disunite the two? I think we cannot. That which influences persons has its corresponding effect upon "things" or circumstances, for each individual is an integral part of his own environment.

We are not concerned here with the controversial area of miracles, in which "a great deal may be said on both sides." There may be unanimous agreement, however, that the life of a college campus itself can be changed when the students, faculty, laborers, friends and constituents of that college have experienced the deeper meaning of prayer.

For an example, I had the privilege of attending a small university where we knew that one professor prayed daily for the class members by name in his personal devotions. This was known both because he told us so and showed us so—with the natural way in which he let the love of God shine through his life. And this was not merely a sobering and long-faced thought to know that he prayed for us;



# the GENERAL and the SPECIFIC

by Herbert Hackett

SO MUCH of the discussion of military training is written in the blood of the patriots and stamped with the seal of patriotism that to argue against it has become a lesser kind of treason, for patriotism, like mother and the home, is not a subject to be bandied about in the street.

To those who proclaim that "military training is the final demonstration of our democracy" we can hardly retort "military training is a lot of ROT-see."

Both remarks are flippant.

The military has claimed for R. O. T. C. all things, has assumed all things, has been "hardheaded" and "practical."

Pacifist leaders have concentrated on the moral implications, starting from assumptions which few of us have the guts to accept. So they win our respect and peace prizes, and languish in jail long after.

The discussion goes on although neither side understands the other.

This lack of understanding is demonstrated in the president-student exchange at Ohio Wesleyan (*motive*, May, 1949). Dr. Flemming based his reasoning on two assumptions: first, world conditions demand a strong (armed) America; second, R. O. T. C. is a necessary and efficient part of this armed program.

Students based their argument on two other assumptions: first, war is wrong and militarism leads to war; second, the best guarantee of peace lies in the brotherhood of man.

In the first case the assumptions are "practical," in the second merely Christian.

But, even the "practical" has been based on generalizations which have not been examined. Three questions will help to break these generalities down into the specific. Does our security demand that college students be given military training? (This question has been often answered, in detail, *motive*, March, 1948, April, 1948.)

A SECOND question: Does R. O. T. C. do the job efficiently? has rarely been examined, and a third only emotionally—do the attitudes and habits learned through R. O. T. C. have a significance beyond that of military security? (This third question will be examined in next month's *motive*.)

Let us look at the second question: Does R. O. T. C. do the job efficiently? One way to approach this question is to see what R. O. T. C. claims to do and then to see what students taking R. O. T. C. think they are getting, and to see what veterans think about the R. O. T. C. training of their classmates.

R. O. T. C. claims may be put into five groups: 1. Preparation of officers. 2. Physical training. 3. General education (preparing men for professional and other careers). 4. Personality training (initiative, leadership, discipline, etc.). 5. Citizenship (patriotism, loyalty, respect for authority, American history). Of these only the first is clearly the function of military training. The other aims are those of education in general, and some border on the presumptuous. (For example one officer pointed out to his R. O. T. C. classes that the American Revolution showed the superiority of "disciplined, experienced soldiers over unorganized, democratic rabble." It is no wonder that history teachers are concerned when a local "Information Officer" states that, "We are best equipped really to teach American history.")

Willard Nash (*Military Science and Tactics and Physical Training*, Columbia University Press, 1934) has clearly shown that claims of physical training are equally absurd. College administrators might well consider what effect discipline defined as "willing obedience" might have on the intellectual growth of students.

Fortunately students are not taken in. A study of 1,345 students from five colleges of different types was made in the spring of 1949. The key groups are

from Michigan State College (814 male students) where two years of R. O. T. C. are required of all nonveteran men. These groups are compared with University of Michigan men (R. O. T. C. optional), Michigan Normal men (no R. O. T. C.), University of Detroit (Catholic men's college, no R. O. T. C.), Manchester College men (Brethren, no R. O. T. C.).

The study shows that few students, regardless of R. O. T. C. experience, believe that the stated aims of R. O. T. C. are met; that the more R. O. T. C. a student has had the less faith he has in these claims; that the further he advances in class the more skeptical he becomes; and that veterans see even less of value in R. O. T. C. than their classmates.

TABLE I shows this in graphic form: neatness and posture, self-discipline, teamwork, efficiency, democracy and self-confidence are not, in the opinion of students, learned in R. O. T. C. Even cadet officers agree.

In two areas this trend is reversed, and these are the two areas in which R. O. T. C. has a legitimate aim. R. O. T. C. students think they are learning leadership qualities, and this belief increases the longer they take R. O. T. C., from 50 per cent of entering freshmen, to 62.1 per cent at the end of two years, to 77.8 per cent for cadet officers (third and fourth years). This belief comes, probably, from two sources: first, constant repetition that they are becoming leaders; second, a small amount of leadership experience (chiefly drill, in the third and fourth years). Veterans, with a better grasp of the essentials of military leadership, are much more skeptical, with only 32.5 per cent of upperclassmen thinking that R. O. T. C. makes leaders.

The second area in which R. O. T. C. students increasingly respond is on the idea that R. O. T. C. teaches me what I need to know in case of war, but the rise is only from 30 per cent for entering freshmen, 34.5 per cent after two years,

to 38.9 per cent for officers. What is significant here are the large numbers who do not think that their military training will have any value in case of war, from 65 per cent to 90 per cent of different groups. Veterans, as usual, are more skeptical, with 8 per cent to 12 per cent less favorable than their classmates.

WITH these specific attitudes toward R. O. T. C. it is interesting to note why students are taking it. At Michigan State College the first two years are compulsory, and most students list this as the only reason for taking it. For the optional third and fourth years (officers) the students give a variety of reasons, many of which are not related to the purpose of or need for R. O. T. C. These are primarily selfish: it will earn me a higher rank in time of war; I need the \$27 a month pay (given third- and fourth-year men); it will give me a job to fall back on in case of depression. Many added a fourth selfish reason, not on the questionnaire: to avoid the draft. (Although the draft law is still in effect no one has been drafted for several years.) This reason will become more important if Congress continues to debate the extension of the draft.

From TABLE II it is obvious that most

students who take or plan to take advanced R. O. T. C. do so for selfish reasons, that the longer they take R. O. T. C. the more important these reasons become. We might expect that students would rationalize their decision, but they do not, officers especially being cynical in their answers. R. O. T. C. literature recognizes these selfish reasons and aims much of its propaganda to meet them, offering everything a red-blooded young man could dream of, the world on the half shell. Most veterans, in spite of their need for extra cash and security and the struggle to speed their education and raise a family, refuse to rise to the bait, and only 4.9 per cent of 5,168 upperclass veterans at Michigan State take advanced R. O. T. C.

It is also obvious that if R. O. T. C. had anything of value to offer in itself many more would take it, urged as they are by pay and other incentives, but the common reaction is that R. O. T. C. "is a waste of time . . . interferes with my education . . . strictly for the birds."

In spite of this general negative attitude toward the specific values of military training most students think that it should be offered in some form, compulsory or optional. This is inconsistent; many of those most critical, who want

no part of it for themselves, come out strongly for the general necessity for R. O. T. C. Even veterans arrive at the same inconsistency, "I went through a lot worse stuff than this . . . and it didn't hurt me."

So we see that in spite of the evidence of their own experience many college students have been taken in by the constant propaganda for preparedness, the threat of the "cold war," until they are willing to accept, uncritically, the generalization that military training is necessary in colleges. Even students from traditionally pacifistic Manchester College (Brethren) agree, only 17 per cent thinking that R. O. T. C. should be eliminated. This attitude contrasts with the mild pacifism on college campuses in the 1920's and early 1930's, reported in numerous studies.

When generalizations, wrapped in the star-spangled cloak of patriotism, are accepted at their face value, then college students are well on their way to accept other generalizations, such as the state, the race, the destiny—generalizations which have nothing to do with the rich soil of brotherhood or the plowshare which prepares it for tomorrow's planting.

TABLE I

Percentage of Michigan State College students who believe that R. O. T. C. teaches: self-discipline, teamwork, efficiency, democracy, self-confidence.

Group	Self-discipline	Teamwork	Efficiency	Democracy	Self-confidence
Pre-R. O. T. C.	44.8	57.4	32.6	17.4	24.8
1 year R. O. T. C.	33.3	34.5	20.2	4.2	16.8
2 years R. O. T. C.	39.7	36.	17.2	5.2	15.4
R. O. T. C. officers	30.6	38.9	38.9	8.3	55.6
Veteran seniors, no R. O. T. C.	19.	21.	9.	5.	16.

TABLE II

Percentage of Michigan State College students who give selfish and nonselfish reasons for taking (or planning to take) advanced R. O. T. C. (3rd and 4th year).

Selfish	Pre-R. O. T. C.	1 year	2 years	Officers
1. Earn higher rank in case of war	6.7	27.4	32.8	52.8
2. \$27 a month pay	13.3	19.6	29.3	50.
3. Job security in time of depression	2.2	14.3	22.4	36.1
Nonselfish				
1. Service to country	13.3	16.7	19.	38.9
2. Interest in military career	4.4	8.9	12.1	22.2
3. Prepare for future war	10.	9.	19.	58.3

# New York Work Camp

ROBERT J. MANNERS

During the summer of 1949, under the direction of two adults, twenty-five college students invested six weeks in Christian service through the Methodist New York work camp. The impact on the twenty-five personalities as they see themselves can be partially determined by questioning them, now many months after the camp ended.

This time lag allowed a return to regular environment and a chance to test to some extent the validity of some of the summer experiences.

More than one college campus has had an opportunity to be aware of this summer project. One camper says, "I have felt called upon to awaken the social consciousness of the Christian student cabinet. I have been able to contribute to discussions on how the use of love can be applied in working with boys in an underprivileged area. I am now aware of some of the problems that arise when one tries to act with love even when inwardly he feels rather disgusted with the people with whom he is working."

At least one more campus has an added voice for better Negro-white relations. "The main thing my work camp experience has done touches my feeling toward the Negro. I have had little contact with Negro students either in grade school or college. After working in a mixed project this summer, I feel a deep, genuine concern and love for them. We

have no Negroes on our campus. We have had discussions this term that I feel sure will bear fruit, and before long I hope to see a mixed group as well as exchange students on campus." And another says of school, "It has meant some interesting class discussions from firsthand experience, giving speeches and relating in other ways the work done there. In religious life it has meant becoming serious enough about my personal religion to form some strict habits of discipline."

This student was not the only one who felt his religious life had been enriched by the camp, for another says, "Most of all, I think that my personal religious life was affected the most." Or, "The fellowship of that Christian group made a difference in my life as probably nothing else could have done."

Other opinions can be seen pointing to motivating impulses, awareness of needs and more complete consecration of a life purpose as an outgrowth of the camp. "I can find more meaning in my work; I can work better with people, accept their weaknesses and find their strong points; in my religious life I am more anxious to take part in the activities of

my church and accept my responsibilities as a member mainly because I was so closely associated with the innermost workings of another church this summer."

A second says, "As I look back on that greatest experience of my life, I think of the people we saw crowded together in spaces much too small, of the bums on the Bowery who need help so badly, of the churches that were struggling to survive needing so much in physical and spiritual ways, of the fellowship we of the work camp had with each other, and especially of the children whom I came to know in the four weeks I worked with them. When I think of underprivileged children or slums or the Lower East Side, I don't get a vague impression of just a lot of people; I get images of individuals, specific streets and definite buildings."

And the third, "I vow to myself, more strongly each time I think of it, that I will return to those children in the slums and give them all the love that is within my being. I received Christmas cards from four of the children that were at my project, and those thrilled me many times more than the rest of the stack."

THINE IS THE POWER (Continued from page 30)

WOMAN: And still we are afraid.

MAN: Afraid. Terribly afraid. (*He crouches over first ramp.*) Afraid of our own power. We need power greater than ours. But where is such power? Where is it?

WOMAN: Where is it? What is power? (*Woman's voice rises in De Prodnis.*)

TRINITY: Where were you when I laid the foundations of the earth? Declare if you have insight. Who enclosed the sea with doors, when it burst forth, when I made the cloud its covering, and the dense darkness its swaddling band? Have you ever in your life commanded the morning? Or assigned its place to the dawn? Have the gates of death been revealed to you, or can you see the gates of darkness? (*Man and Woman prostrate themselves—entirely losing tension.*) Can you bind the chains of the Pleiades, or loosen the girdle of Orion? Can you send out the lightning on its mission? (*All actors slowly focus their bodies to center.*) Who taught the feathery clouds or trained the meteors? Gavest thou the goodly wings unto the peacocks, or feathers unto the ostrich? Who hath put wisdom in the inner parts or who hath given understanding to the heart? Will critics still dispute with the Almighty? If you have an arm like God's, if you can thunder with a voice like his, then deck yourself in majesty and pomp. Do you think you have an arm like God's?

(Pause)

(*The beat of the bass in Gustave Holst Turn Back, O Man rises from orchestra and choir. Dancers use sharp movements of struggle to sustain Man and Woman. Woman responds to it first, joins the music, helps Man struggle to his knees, falls to hers. He lifts her. Together they finally stand, she above him and overlapping his body, each with arms raised to cross. As music finishes Man and Woman turn three fourths around.*)

MAN AND WOMAN: Thine, O God, is the greatness and the power, and the glory, and the victory and the majesty; for all that is in the heaven and earth is thine. To the only wise God our Saviour, be glory, and majesty, dominion and power, both now and forevermore. (*Chorus sings Gustav Holst—Lord, Who Hast Made Us for Thine Own. Man and Woman hold. Dancers whirl on ecstatic alleluias. They move in, those that are on floor or knees rise, those closest to ramp step on it.*)

SPEAKERS: Praise ye the Lord. Praise him in the firmament of his power. Praise him for his mighty acts.

SINGERS: Alleluia, Alleluia.

SPEAKERS: Praise him according to his excellent greatness.

SINGERS: Alleluia, Alleluia.

SPEAKERS: Praise him with the sound of the trumpet.

SPEAKERS: Praise him with the psaltery and harp.

SPEAKERS: Praise him with the timbrel and dance. (*Dancers leap and whirl up ramps.*)

SPEAKERS: Praise him with the stringed instruments and organs (*organ under*).

SPEAKERS: Praise him with the loud cymbals; praise him with the high-sounding cymbals. Let everything that hath breath praise God.

(*Arms up, groups of rising curves from down right to up center. Choir: Halleluia Amen from Handel's Judas Maccabeus. Man and Women turn to audience and gradually take arms up. Dancers are grouped below them. Blackout.*)

This script may be produced without royalty. The author does request that the production script evolved be sent to her at the Wesley Foundation, Nashville, Tennessee. The author is indebted to Clara Belle Cook for research on material used in the script.



# in the good ole summer time . . .

## caravans

Students with a college background and a familiarity with or belief in Gandbian philosophy of nonviolence and its application to injustice and international problems will form a peace caravan to work in New York, Pennsylvania and Ohio from June 15 to August 15. Fifty students are needed who will contribute their own board and keep amounting to about \$80. Some scholarship will be available. Apply to Bayard Rustin, Fellowship of Reconciliation, 21 Audubon Avenue, New York 32, New York.

Thirty-five students with a working knowledge of the youth program of the National Youth Cabinet of the *Evangelical and Reformed Church and Central Committee of the Pilgrim Fellowship* will participate in groups of five in seven different areas of the United States. Each caravan will work with the young people of local churches, summer camps and conferences and will be interracial and interdenominational in selection. The training session begins June 16, and the caravan program ends July 23. Student will pay one dollar registration fee and travel expense to and from place of training. Write Miss Ethel A. Shellenberger, Department of Youth Work, 1505 Race Street, Philadelphia 2, Pennsylvania.

High school graduates and college students will form Westminster Fellowship caravans to work with youth in the local churches. Student will pay transportation to and from training center. Training centers and inclusive dates: Denton, Texas, June 9-July 23; Spokane, Washington, June 16-July 30; Bowling Green, Ohio, June 16-July 30; Dubuque, Iowa, June 16-July 30; San Anselmo, California, June 16-July 30; Jenkintown, Pennsylvania, June 23-August 6. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Sixty-four high school graduates with a background of work in the *United Presbyterian Church* and the *Reformed Church in America* will train in New Concord, Ohio, for four weeks of service in the local churches. Dates are June 15



to July 23. Each caravaner will pay transportation to and from New Concord. Apply to Lee Edwin Walker, 209 Ninth Street, Pittsburgh 22, Pennsylvania.

Thirty to forty college-age young people, who should be recommended by their local churches, are needed for four weeks' service in the Los Angeles area. This is a call to *Presbyterians*, dates June 16 to July 23. Expenses must be paid by the caravaner including transportation and room and board during the training period. Write to Mrs. Clarence Nipper, Beverly Vista Church, 265 South Elm Drive, Beverly Hills, California.

Ninety teams of four young people each—two boys, two girls—and a counselor will work for seven weeks in annual conferences of The Methodist Church. Caravaners must be under twenty-four years of age with at least two years of college. Ten days are spent at one of the following training centers: Lake Junaluska, North Carolina, June 13-23; Lycoming College, Williamsport, Pennsylvania, June 20-30; William Penn College, Oskaloosa, Iowa, June 6-16; McMurry College, Abilene, Texas, June 13-23; College of the Pacific, Stockton, California, June 27-July 7. Cost: transportation to training center and back home from last church served. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee, before May 1.

# a directory of summer activities

Compiled by

Jim Sanders

Art Work by

George Paris



## work camps

### Methodist Work Camps

**Pharr, Texas.** From ten to twenty men and women will live at the valley institute, and work with children, youth, and adults of Mexican origin, from June 26 to August 5. Desirable qualifications: a knowledge of Spanish, a sincere liking for people of Mexican background, experience with children and youth, skills in carpentry, painting, etc. Cost: transportation to and from Pharr. Write to Caxton Doggett, 150 Fifth Avenue, New York 11, New York.

**Indianola, Iowa.** From fifteen to twenty-five men and women of various races and backgrounds, will live at Simpson College and take part in a rural work camp specializing in rural church, from June 19-31. Gene Carter, rural church work expert, director. Cost: \$5 for group activities plus transportation to and from Indianola. Write to Caxton Doggett, 150 Fifth Avenue, New York 11, New York.

**Hillside, Kentucky.** Eight men and women will work in a mining community, June 26 to August 6, on a community service program for children, youth and adults in this underprivileged area. Cost: transportation to and from Central City, Kentucky. Write Caxton Doggett, 150 Fifth Avenue, New York 11, New York.

**New York City.** An interracial group of twenty-five men and women will live in interesting quarters overlooking the Hudson River, and work June 26 to August 5, with Negroes, Puerto Ricans, Italians, and other groups. Educational, cultural, and sight-seeing program combined with work. Cost: \$25 activities fee (for concert and theater tickets, sight-seeing tours) plus transportation to and from New York. Experience with vacation church schools desirable. Write to Caxton Doggett, 150 Fifth Avenue, New York 11, New York.

**Los Angeles, California.** Twenty-five men and women of various racial backgrounds will live at the Spanish-American Institute, June 26 to August 6, and work with Mexicans, Negroes, Filipinos, Chinese, Japanese and Koreans in such institutions as Watts Mexican Church and Church of All Nations. Cost: \$25 for activities fee (trip to Catalina Island, tours, etc.) plus transportation to and from Los Angeles. Write to Caxton Doggett, 150 Fifth Avenue, New York 11, New York.

**Mayari, Cuba.** Eight men and women will work in clinic, church and literacy projects, June 22 to August 18. Cost: \$50 plus transportation to and from Miami, Florida. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee.

**Zacapoxtla, Mexico.** Fifteen Methodist men and three or four Mexican students will work under the direction of Mr. and Mrs. Wesley Matzigkeit. Work is with health officers, children and youth on home improvement projects, June 25 to August 16. Knowledge of Spanish desirable. Cost: \$60 plus transportation to and from Mexico City. Write to Harvey C. Brown, 810 Broadway, Nashville 2, Tennessee.

**Westminster Fellowship Work Camps (for college age and older youth) El Guacio, Puerto Rico.** Construction program for five people. Cost: transportation. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

**Mayaguez, Puerto Rico.** Six men and women to help in building playground equipment, general painting and repair, along with some recreational leadership at the Marina Neighborhood House. Cost: transportation. Dates: June 7 to August 15. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

**San Francisco, California.** Five men and women to help in craft work and recreation, painting and repair work at Cameron House Community Center. Dates: June 10 to August 20. Cost: transportation. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

**Truchas, New Mexico.** Five men and women to help with painting, digging water lines, carpentry, canning and repairing furniture; and to assist in community program at small mission school. Dates: June 19 to August 12. Cost: transportation. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

**Haines, Alaska.** Six men and women to help build cabins at conference center, paint barn and farm house, help with gardening, lead recreation program with community young people at orphanage. Dates: June 12 to August 20. Cost: transportation (scholarships available). Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Fifteen men will work from June 23 to August 19 clearing land, building roads, cutting timber to be used in building a conference center which will fulfill the need for an interracial meeting place in the South. The location of the camp is in the heart of the Blue Ridge Mountains near Swannanoa, North Carolina. Sponsored by the *Fellowship of Southern Churchmen*. Apply to Charles M. Jones, Box 577, Chapel Hill, North Carolina, before June 1. Cost: \$90 (some scholarships available).

In Arizona campers will work with the Indians of the Southwest. In California, they will repair houses and will conduct community recreation programs. There will be work with children and teen-agers in fishing villages in Maine. In Pennsylvania, they will work on a self-help redevelopment plan in a blighted area. In Tennessee, the campers will build a community center clinic building. There will be community work in Fort Worth, Texas. In Virginia, the campers will be working with migrant workers. They will help build four or five small buildings for the community, help with an educational program for children, and work in the field for wages along with the migrant workers. Recreational work will be the project in Washington, D. C. And in West Virginia, volunteers will help in the building program of a boys' farm at Elk View. Write to the *American Friends Service Committee*, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Five men and five women will participate in a work-study program in cooperative living from July 3 to August 11, on Tuolumne Cooperative Farm, in Modesto, California. Tuolumne is the seat of the *Living Way Fellowship*—a group seeking to develop mature emotional and religious attitudes through study and living in a cooperative agricultural setting. The theme of the session is "World Consciousness and the Small Community." Applicants must have some college experience and be interested in farm life and small community living. Varied racial and national backgrounds are desired. Board and room are supplied in return for work done. Apply to Mrs. Theodore Klaseen, Route 8, Box 1059, Modesto, California, on or before May 15, 1950.

Write: Roy Hiteshow, Brethren Service Center, New Windsor, Maryland, for the following projects.

**Chicago, Illinois.** Ten men and women eighteen years or older to help in building community playground, church centered recreation for children, directing day camp program, craft projects and club programs, June 26 to July 12. Cost: \$10 per week or \$60. (Scholarships available.)

**Kansas City, Missouri.** Construction work, painting, redecorating for a neighborhood center in a predominantly Negro section. Bible school, arts and crafts classes, home visitation, dramatics and recreation from July 2 to July 30. Cost: \$1 per day.

**Clovis, New Mexico.** High school age or older youth to help with recreational program for Negroes. Building playground and playground equipment, directing organized recreational activities, possibly some work in community sanitation. July 2 to July 30. Cost: \$1 per day.

**Christiansburg, Virginia.** High school age or older youth to repair and redecorate church building, improve and landscape church grounds, teach daily vacation Bible school, conduct recreational program for children and youth. Cost: \$1 per day. (Scholarships available.)

**New Windsor, Maryland.** Cutting, sewing, sorting, mending, baling and shipping of relief clothing; cooking and serving food to workers; office work.

**Nappanee, Indiana.** Sorting, mending, baling, and shipping of relief clothing; making soap from used fats. Write Charles Light, Brethren Service Center, Nappanee, Indiana.

**Rocky Ford, Colorado.** Work with migrant laborers, approach to Spanish-speaking people in cooperation with the Rocky Ford Ministerial Alliance and state migrant supervisor through organized recreation, home visitation, classes in crafts, storytelling, religious education, worship services, etc. From July 2 to July 30. Cost: \$1 per day. Contact Miss Ora Huston, 22 South State Street, Elgin, Illinois.

**Eastern Virginia.** Migrant camp work with Negroes in cooperation with the Virginia Council of Churches, from July 3 to August 12. Cost: \$7 per week. (Scholarships are available.) Write to Miss Ora Huston, 22 South State Street, Elgin, Illinois.

**Fresno, California.** Fifteen to twenty-five men and women will work with under-

privileged people in Fresno for four weeks (middle of June to middle of July) and will study community life under experienced leadership. Cost: \$1 per day. Contact: Students in Community Living, 1950 Third Street, LaVerne, California.

## students in government

**One Washington student citizenship seminar.** Students hold full-time paid jobs in government agencies and spend eight to twelve hours a week in seminar meetings studying federal government processes and preparing for effective Christian citizenship—June 22 to August 31. Registration fee, \$35. Salaries for two months will be sufficient to cover living costs and coach travel from the Middle West. Director, Mrs. Herbert Abraham. Apply: Clarence Elliott, 600 Lexington Avenue, New York 22, New York.

**Encampment for citizenship.** The American Ethical Union is calling 170 students between seventeen and twenty-three years to train for effective citizenship this summer at Fieldston School, Fieldston Road, Riverdale, New York, from June 26 to August 4. The program consists of lectures, discussions, problem workshops, field trips using the resources of New York City, films, recreation and a rich community life. Cost: \$200—exclusive of transportation. Some scholarships are available. Apply: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

**International service seminars.** Since 1943, students from many parts of the world have met in Quaker Seminars to discuss ways of achieving peace. Ten seminars will be held in the United States, probably in the following states: New York, Massachusetts, Vermont, New Hampshire, Illinois, Wisconsin, Arizona, Colorado, California and Washington. The cost of tuition, board and room is \$180. No person should hesitate to apply because of lack of funds, for scholarships are available. Most seminars will be held from June 30 to August 19; two, probably the one in Winter Park, Colorado, and one in the Midwest, will be late seminars, for students taking summer courses—August 4 to September 14. Each seminar will have a resident dean and director. Faculty members, specialists in their fields, which include economics, history, psychology, religion and sociology, will visit seminars. Write to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

## international activities

**Six European work-study seminars.** Six groups of eighteen students will sail together on a student ship about June 20. Each group will spend two weeks in England, three weeks in a work camp or study seminar in Germany or France, one week each in two of the following countries: Denmark, Holland, Belgium, Italy, Czechoslovakia, Austria, or Hungary, and one week in the European-American Conference of the World's Student Christian Federation at Gwatt, Switzerland. After nine weeks in Europe they will sail from France reaching New York about September 15. Arrangements for considering the economic, political, educational and religious situation in countries visited are being made by European Student Christian Movements. Each group will be under the direction of a staff member of the Y.M.C.A. or Y.W.-C.A. The total cost from New York to New York will be \$750-\$800. Apply: Clarence Elliott, 600 Lexington Avenue, New York 22, New York.

**Reconstruction work with refugees in Germany** will be carried on by twelve students this summer from July 1 to August 11. Student must have one year in college and previous project experience in this country. Student will pay costs and \$10 registration fee. Apply by March 15 to Youth Service Committee, Northern Baptist Convention, 152 Madison Avenue, New York 16, New York.

**Lutheran student service** will conduct study-work projects in reconstruction in some area of the life of the church June through August in Germany, Austria and possibly France. Twenty students are needed. Apply to Dr. Ruth Wick, 327 South LaSalle Street, Chicago 4, Illinois, by April 1. Estimated expenses to be paid by student, \$600 to \$700.

**International service seminars.** To face problems fearlessly and frankly is especially difficult when those facing them together are of differing and often opposing points of view; when they are often filled inwardly with despair and bitterness and conflict. Since 1943, students from many parts of the world have met in Quaker seminars to discuss ways of achieving peace. Five seminars will be held in Europe, probably in England, France, Germany (Berlin), Switzerland (Geneva), and Italy. These will be held during July and August and will last from three to four weeks. Two seminars will be held in the East, one in Japan and another in India. These will be held during July and August and will last from three to four weeks. The seminars in Europe and Asia will be attended by



people already in those areas. Contact the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

**A.F.S.C. work camps.** A.F.S.C. campers will be working this summer to bring about a more intelligent understanding of the problems of the frontier areas of the twentieth century in Mexico, Jamaica and Europe. In Mexico campers will join year-round workers in Morelos, Nativitas and Nayarit to work in education, health, economics, public services and agriculture. Cost will be about \$150. Dates are June 27 to late August. Write to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. The A.F.S.C. will sponsor three camps in Germany and possibly a camp in Jamaica. Sixty volunteers are needed for almost all the European countries. Cost will be approximately \$600, travel and expenses. Dates are from June 10 to about October 1.

The *Mennonite Central Committee* is planning three or four camps in central Europe for thirty American and ninety European young people eighteen years of age or over. These will be reconstruction and rehabilitation programs plus strong religious and educational training. Dates will be in June, July and August with the cost approximately \$700. This will include a five weeks' educational tour. For ten weeks this summer the Mennonites will have a religious and recreational program for German- and Spanish-speaking children of the town of Cuauhtemoc, Mexico. Six men and women eighteen years and older who have speaking ability in either Spanish or German are preferred. Room and board will be provided. Write soon to Ray E. Horst, Mennonite Central Committee, Akron, Pennsylvania.

The Youth Service Committee of the Northern Baptist Convention plans reconstruction work in a refugee center near *Hannover, Germany*. Twelve people

with previous work camp experience are called for. The cost will be \$800 at the minimum. Applications must be to the Committee at 152 Madison Avenue, New York 16, New York, by March 15. Dates of the work camp are July 1 to August 30.

*Study tours* will be conducted this summer by the International Student Service of the World Student Service Fund. Students will join European students in the countries studied. The dates are July 17 to August 6 or extended to August 26. Expenses will be approximately \$4.50 a day. Each student must desire to study and learn along with the students from other lands. The groups will be limited in number and selective. Apply immediately to W.S.S.F., 20 West 40th Street, New York 18, New York. Final registration date is April 15, 1950.

At *Bièvres, France*, the World's Student Christian Federation will hold its summer conference from August 10 to 17, a political consultation from August 18 to 20, and a theological students' conference in Germany the first week in September. All applicants should be active leaders in student movements. Thirty-five students are expected at the summer conference, ten at the theological and eight at the political consultation. Delegates pay all their own expenses. Apply U.S.C.C., 1031, 156 Fifth Avenue, New York 10, New York.

*Youth hostels here and abroad.* Trips will be conducted in the Americas, Europe, and North Africa. Work camps are scheduled for Holland, Germany and Long Island Sound, followed by a month of hosteling. Dates range and vary between June 10 and September 15. Applicants for projects abroad must be seventeen years and others fifteen years and over. Hostellers travel by bicycle, hiking, canoeing, skiing or horseback, living simply and inexpensively, hostels being in over twenty-five countries in the world. Write for full information to American Youth Hostels, Inc., 6 East 39th Street, New York 16, New York.

*World Council of Churches Work Camps* will be in England, Italy, Greece, France, Germany, Japan, Korea, Okinawa, Philippines, Siam, India, Persia, Central America and the United States. Applicants should preferably be between eighteen and twenty-five (and over). European campers will be expected to be able to speak French or German. All students should have had some experience in voluntary service projects. Those going to the Far East will leave in April or earlier; all contingents should be back in the States by September 15. Write immediately to Congregational Christian Service Committee, 110 East 29th Street, New York

16, New York. Cost to Europe at a minimum of \$625, to Japan or the Philippines \$1,000, and the others \$1,500.

*Experiment in International Living, Inc.*, Putney, Vermont, will this summer provide 500 students with a carefully planned experience through which they may train for effective world citizenship. Selections are made on the basis of an interest in international relations, two years' study of the language to be spoken, academic and extracurricular activities. First month abroad will be spent with the family of a student and the second month in cycling, camping and so on. Countries include Denmark, Eire, England, Holland, India, Israel, Norway, Scotland, Sweden, Union of South Africa, Belgium, France, Quebec, Switzerland, Austria, Germany, Italy, Colombia, Mexico, Spain, Czechoslovakia. Cost will be between \$700 and \$750, Mexico \$390. Apply immediately; just write to *Experiment, etc.*, in Putney.

At *Drubwald, Germany*, the Universalist Service Committee will conduct an international work camp with fifteen European and American students. Student must be eighteen years or older and have previous work camp experience, must have German speaking ability. Apply immediately to Carleton M. Fisher, 16 Beacon Street, Boston 8, Massachusetts. Cost will be between \$500 and \$600.

The *Brethren Service Commission* asks for forty volunteers to assist relief workers in a summer camping program in Austria, Germany and Italy. The cost will be approximately \$500 to \$600, including travel costs to points of interest and to other B.S.C. units. Write now to Miss Ruth Holsopple or Miss Ora Huston, 22 South State Street, Elgin, Illinois.

## institutional service

The *Mennonite Central Committee* needs students to serve in three Canadian mental hospitals, one Canadian tuberculosis sanitarium, several state mental hospitals and state training schools for the mentally deficient in this country and at the Brook Lane Farm. Students will serve as attendants, help in some recreational work and generally assist on the wards. The minimum age for all these services is eighteen. Unit members will receive regular wages less \$15 unit fee, or \$10 as the case may be. Dates are June to August or September. Only women are asked for in the tuberculosis sanitarium and the student must be twenty to work at Brook Lane Farm. At Brook Lane Farm room and board will be furnished with no wages. Apply: Mennonite Central Committee, Voluntary Service Section, Akron, Pennsylvania.

*The Brethren Service Commission* asks for twenty-five men and twenty-five women to work as regular attendants in the Spring Grove State Hospital, Catonsville, Maryland. Students will receive regular wages expecting to pay 7 per cent of the salary as fee. The unit program will include local concerts, weekly worship services, visiting speakers and other group activities. Also twelve men and twelve women are needed to work as regular attendants in a Negro mental institution at Crownsville, Maryland. They will receive regular wages, 7 per cent to be paid back. This will include trips to Washington, Baltimore and Annapolis, lectures by hospital staff and visiting speakers, and weekly worship services. Dates on both projects are June 19 to September 11. Apply: Miss Ora Huston, 22 South State Street, Elgin Illinois.

*The Universalist Service Committee* wants twenty-four men and women, eighteen years of age and older, to serve as regular ward attendants in state mental hospitals in Massachusetts and Illinois. An integrated seminar program will be a part of the unit. Student will earn wages plus maintenance; unit fee is \$15. Apply: Carleton M. Fisher, executive director, Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

*The Presbyterians* want twenty students to work as regular ward attendants at the Philadelphia State Hospital. Members will receive maintenance and regular wages, less a small unit fee. Duration of ten weeks. Apply: Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

*The American Friends Service Committee* plans summer projects in state mental institutions in New Jersey, at Overbrook and Clinton. Students are needed to be regular ward attendants. They will earn the prevailing salary of from \$80 to \$100, some to be contributed to the I.S.U. program. Three months is a minimum length of participation; a year's stay is encouraged. For further details apply to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

## community service

*Student counselors* in conference centers, vacation church schools, summer camps, settlement houses and work groups are needed by the Episcopalians in various

states this summer. The dates on all these run June through August generally. Write to the one of your choice for particulars. 1. Kanuga conferences, Hendersonville, North Carolina. Room and board offered, some remunerations. Rev. John A. Pinckney, P. O. Box 1999, Greenville, South Carolina. 2. Boys' Home, Covington, Virginia. Room and board offered, small remunerations. Mr. Robert F. Burrowes, Covington, Virginia, at the Boys' Home. 3. Vermont rural communities, vacation schools. Maintenance and transportation costs provided. Some remuneration possible. Rev. Robert S. Kerr, Immanuel Church, Belkows Falls, Vermont. 4. General church work in Virginia. Living expenses offered. Rev. W. R. Mason, 978 Locust Avenue, Charlottesville, Virginia. 5. Summer camp near Cincinnati, Ohio. Places available for four girls. Living expenses offered. Rev. C. Edward Harrison, 832 Matthews Drive, Lincoln Heights, Cincinnati 15, Ohio. 6. Missionary work in the Diocese of Michigan is open to seminarians and college students who desire to serve their church for an intensive period. Applications will be accepted from men only. Room and board and \$80 a month offered. Rev. Richard S. Emrich, 63 East Hancock Avenue, Detroit 1, Michigan. 7. Recreation work at St. Martha's Settlement House, for men and women. Maintenance offered, some remuneration. Miss Blanche Nicola, St. Martha's Settlement, 2029 South Eighth Street, Philadelphia 48, Pennsylvania. 8. Social service in Benton Settlement House, intensive recreation program. Board and room plus small remuneration offered. Miss Isabel Pifer, Benton House, 3052 South Gratten Avenue, Chicago 8, Illinois.

Motor caravans will move across Canada under the Church of England visiting isolated families. Dates are May 15 to October 15. University students will be accepted for vacation period. A woman experienced in car mechanics is needed for driver and a director of religious education responsible for visits, teaching and so on. Travel to and from headquarters and board on the van will be paid by S. S. Caravan Mission. Apply to Miss E. H. Eva Hasell, M.B.E., c/o Synod Office, Trinity Hall, Winnipeg, Manitoba, Canada.

Community service in various communities of the country including participation in manual labor, vacation school teaching, leading recreation, cooperative living, study and worship. Applicants must have completed one year in college, or have had equivalent work experience. Cost will be \$10 registration fee, plus travel to and from project. Ten people are needed at the Lincoln Christian Center, Sacramento,

California; eight people at the Tahoe Indian Parish, Stewart, Nevada; ten people at the Devil's Tower Larger Parish, Hulett, Wyoming; eight people at the Weirton Christian Center, Weirton, West Virginia; ten people at the City Society Centers, New York, New York. Apply to Youth Service Committee, Northern Baptist Convention, 152 Madison Avenue, New York 16, New York, by May 15.

*Students work* thirty hours a week in settlements, unions and other agencies, and study economic, social and religious problems. Cost \$50 to \$150. Scholarships are available. Thirty to forty students will be in each group. *New York:* Apply to Clarence Elliott, 600 Lexington Avenue, New York 22, New York. *St. Louis:* Apply to Miss Ruth Packard, 1269 Topeka Avenue, Topeka, Kansas. Dates on both are June 16 to August 14.

*Children's camps need counselors.* San Bernardino, California, eight weeks, June to August, in a camp for crippled children. Six men and women with two years college are needed. Room and board provided, small earnings. At Camp Bennitt, Maryland, ten weeks, June through August, in a camp for underprivileged. Six men and women eighteen years or older are needed. Room and board will be provided. Apply to the Mennonite Central Committee, Akron, Pennsylvania.

The Youth Service Committee of the Northern Baptist Convention will sponsor community service projects in Weirton, West Virginia, at New York, at Sacramento, in Hulett, Wyoming, and in Stewart, Nevada. Ten people will participate in each project. These groups will work in steel mill areas, with migrant settlers, small communities and large in vacation school work, manual labor, recreation groups and take part in seminars. The cost for each will be \$10 plus travel expenses. Write this committee of the Northern Baptist Convention, 152 Madison Avenue, New York 16, New York, by May 15.

At *Gulfport, Mississippi*, the Mennonite Central Committee will conduct a program of recreation for children, summer vacation Bible school, public health study, family welfare and home repair. Ten men and women eighteen years and older will be needed eight weeks during June through August. Their room and board will be provided. And at *Utica, New York*, seven men and women twenty years and older will work among migrant families June through August. Room and board will be provided. Write to Ray E. Horst, Mennonite Central Committee, Akron, Pennsylvania.

Applicants must have completed freshman year in college or equivalent and must be actively related to the program of the Church. Service is from two to three months, beginning as early in June as possible. Financial arrangements: Board and room are provided and in some instances allowance is made for travel. Scholarships, up to \$200 for the summer, are provided, depending on need. Approximately 100 students needed to serve in the following projects:

*San Bernardino, California.* House of Neighborly Service. Recreation, community and vacation church school work among Spanish-speaking young people. Two students needed.

*Chicago Illinois.* Neighborhood House work with people of many racial and national backgrounds. A seminar on off-time includes tours, forums and discussions. Thirty-five students needed.

*New York, New York.* East Harlem Protestant Parish. Store-front church and community work in crowded East Midtown Manhattan among many racial and national groups. Two students needed.

*Swannanoa, North Carolina.* Mainly vacation church school work in the southern mountains. Training provided at Warren Wilson College. Eight students needed.

*Texas.* Vacation church school teams in needy rural areas. Training provided at Denton, Texas. Six students needed.

*Colcord, West Virginia.* Vacation church school and camp work with church mission among rural industrial workers of coal fields. Four students needed.

*Colorado, Missouri, Montana, Nebraska, New Mexico, South Dakota and Washington.* Vacation church school teams of two students needed to serve mission churches in all these areas. Recreation and teaching skills helpful. Eighteen students needed.

*Tennessee, Ohio and Kentucky.* A few student pastorates and assistant pastorates available for mature, experienced students to give church and community leadership. Eight students needed.

*Alaska.* A week's training followed by service in various fishing villages and larger towns. Vacation church school work and other service. Five to ten students are needed. Cost: transportation to and from Sitka, Alaska. Write to Miss Margaret S. Crofoot, 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

## students in industry

*Five students-in-industry projects.* Students secure jobs, work for pay, live cooperatively, and meet frequently with community leaders. A trained director is in charge of each group. Some members of the 1948 projects were able to



save up to \$15 a week. Registration, \$20. Dates, approximately June 17 to August 27. Thirty to forty students in each group. Apply: Chicago, Illinois—Jack Petherbridge, Room 114, 19 South La Salle Street, Chicago 3; Minneapolis-St. Paul, Minnesota—William Overholt, 30 South Ninth Street, Minneapolis 2; Columbus, Ohio—Richard Richards, 40 West Long Street, Columbus 15; Los Angeles, California—Bruce Maguire, 715 South Hope Street, Los Angeles 14; Pittsburgh, Pennsylvania—Miss Helen Mosier, 3601 Locust Street, Philadelphia.

The Voluntary Service Section, Mennonite Central Committee, Akron, Pennsylvania, will work with students in industry in Chicago, Illinois, for ten weeks, June through August. Write to the Committee for detailed information.

At *Detroit, Michigan*, the Youth Service Committee of the Northern Baptist Convention is calling twenty-five students to study industry from mid-June to mid-August. The registration fee is \$15. Apply to the Committee at 152 Madison Avenue, New York 16, New York.

At *Chicago, Illinois*, the Church of the Brethren is calling for ten to twelve men and women to study industry. Members will secure their own employment in shops, factories and institutions of Chicago. Educational program of study, discussion, visitation and lectures with leaders in industry and labor. Planned recreational excursions to points of interest. Meeting with other students-in-industry groups. Students will receive wages earned. Room rent will be \$4.40; board will be managed on a cooperative basis. There is a unit fee of \$5. Dates are June 5 to September 2.

Also in *Chicago* The American Friends Service Committee will conduct *internships in industry*. Participants will live cooperatively, sharing all household chores, paying \$15 a week from their job

earnings. Dates are June 16 to September 1. Apply: A.F.S.C., 20 South 12th Street, Philadelphia 7, Pennsylvania.

At *Detroit, Michigan*, twenty-five students with one year of college are needed to study possibilities in industry. Cost will be \$15 registration fee, plus travel to and from project. Apply to the Youth Service Committee, Northern Baptist Convention, 152 Madison Avenue, New York 16, New York, by May 15. Dates are July 1 to August 11.

## special projects

In *Greater Boston* the City Missionary Society will sponsor two vacation church schools and some home visitation needing about twenty students who will live on the Andover Newton Theological School campus. Dates are June 19 through August 19. College upperclassmen, graduate students and others interested in religious education or social work who are active Christians will be among the selected workers. Student workers will be paid \$200, from which they will be expected to pay all their expenses, costs for board, room and commuting to schools being about \$16 a week. Deadline on applications is April 1. Contracts will be sent by April 15. Apply to Miss Lillian B. Moeschler, Room 504, 14 Beacon Street, Boston 8, Massachusetts.

*Internships* provide an opportunity for young people to gain firsthand experience in various fields of economic relations. Internes live cooperatively, sharing all household chores. Evening discussions and educational meetings round out the program, giving internes time to evaluate their daily experience and to ask questions of experts in the fields of management, labor education, union organization, personnel, economics, sociology and cooperatives. One project will be sponsored in a Midwest state. The participants there will pool their earnings to cover operating expenses. Dates are from June 16 to August 25. Possibilities of an interne-in-agriculture project are being explored, to be located somewhere in the Midwest. Participants will work on a farm and will study farm problems. Cost will probably be paid out of earnings. Dates are from late June to end of August. Write the *American Friends Service Committee*, 20 South 12th Street, Philadelphia 7, Pennsylvania.

*Interracial workshop.* Twenty-five students with a desire to learn, a conviction of racial equality, and an interest in non-violence as a method of solving conflict are needed in each workshop, one in Wash-

motive

# Anyone Can Build a Playground

but the spirit of the work campers in Japan made all the difference.

ELIOT SHIMER

IT WAS A LONG RIDE for many of us to Isahaya, and traveling third class on Japanese trains leaves much to be desired. But then I did have a corner of a suitcase to sleep on during the forty-hour trip, and that was one corner more than many had. Everyone wondered about us—that group of Japanese and American young people huddled together at one end of the dirty coach, laughing, talking in two languages, singing foolish songs, and occasionally harmonizing together on a beautiful Christian hymn. "Dare desu ka?" "Who are they?" "Where are they going?" "Why are they so happy?" But when the long trip was finished, everyone knew. The mayor had hung out a sign: "Welcome Work Campers." Reporters and photographers hurried to the school where we were to live. Everyone in Nagasaki, it seemed, knew that Japan's first international Christian work camp had begun.

We had only three weeks to do a big job; there was no time to lose. Louie Greer, a young missionary, was our leader. Quickly we introduced ourselves, asking to be called by nicknames such as "Doc," "Rabbi," "Mickey." Then we organized our committees: worship com-

mittee, program committee, recreation committee. The work bosses were chosen. Two of the girls were "asked" to be our cooks, and K.P. lists were drawn up. The steering committee planned the next day's schedule, and thirty-five tired young people sought out their roommates-of-another-nation and fell fast asleep.

At five-thirty in the morning the cowbell rang and we rolled out of our beds. Fifteen minutes to wash and shave in; and then we gathered together for our morning watch. We sang a hymn in Japanese and one in English, and then we separated in twos and threes for private worship. As I sat in the beauty of the Kyushu mountains, I could hear scripture readings and prayers in Japanese and English, occasionally an American girl explaining a biblical passage to a Japanese student; others just walked together talking quietly about what was dearest to them. But the wanderings were necessarily short, for we had to hurry through breakfast and begin our work. After all, that was our reason for coming.

**W**E divided into three groups for our three work projects. One group gathered behind the school amid

the rolling hills. There we were to build a playground. It was easy. All we had to do was move one mountain and place it in a near-by valley, and there would be our level ground for a baseball field! And what tools did we have? Mac trucks, army bulldozers, steam shovels? Not quite. We had shovels, picks and small baskets that were slung on poles between two carriers. That was it. That was all. And at seven o'clock we began to work. One crew hacked away at the huge hillside; others shoveled the baskets full, and the carriers kept a steady stream of dirt flowing into the valley. It was discouraging for the Americans. It reminded us of news articles we had read of coolies in China building huge airfields, breaking up boulders with their hands. Reality had hit us square between the eyes. There just was no other way. The shock was most severe as we dumped our meager portion of earth into that tremendous hole. What good did it really do? Certainly the longest journey begins with the first step, but this wasn't even a good-sized step. Yet there was no other way; man power was cheaper than buying machinery. It would be a long job, but the Orient was good at waiting.

About nine o'clock the paid laborers

## SPECIAL PROJECTS (Continued from opposite page)

ington, D. C., and one in St. Louis, Missouri. The workshops will combine interracial nonviolent direct action, study of the problem and ways for meeting it, and interracial living and fellowship. Dates are July 1 to 31. Seventy dollars from each participant will cover board and room. Some scholarship help is available. Write by June 1, to George M. Houser, *Interracial Workshop*, 21 Audubon Avenue, New York 32, New York.

*Lisle Fellowship*. Lisle's emphasis is in the world community. This summer there will be five workshops in human relations where students may experiment with practical methods of solving some of the problems of the world community. 172 students, college and graduate men and women, of all nationalities and races are needed for five units in this country and in Japan. San Francisco, 40 students, June 16 to July 27; Lookout Mountain, Colo-

rado, 40 students, July 28 to September 7; New Hartford, Connecticut, 40 students, June 24 to August 31; Detroit, Michigan, 40 students, August 4 to September 1; Hiroshima, Japan, 12 students, June 30 to August 18. Each member pays his travel, personals, and the proportion he can toward group expenses, which average \$150 per person for a six-weeks unit. Apply to DeWitt C. Baldwin, *The Lisle Fellowship, Inc.*, Lane Hall, University of Michigan, Ann Arbor, Michigan, before April 1.

*Youth schools of evangelism* are planned as a joint project of the National Conference of Methodist Youth and the Board of Evangelism. It is a short-term summer service program of from one to two weeks for youth and students. Young people familiar with youth work in the local church are eligible to attend the school within their own conference, area

or jurisdiction served by the training center. Persons with two years of college, or the equivalent, and a limited number of student ministers are eligible as counselors and delegates to study and participate in the work of the school. Applicants must be able to pay their own travel expense to the training center and home. In certain centers, scholarships are available and in others applicants must pay the cost of room and board. Schools will be set up in Athens, Alabama, July 10 to 17; Toledo, Ohio, July 10 to 17; Sioux City, Iowa, July 16 to 22; Chicago, Illinois, July 24 to 31; Montgomery, Alabama, August 7 to 14; Grand Island, Nebraska, August 21 to 28; Leesburg, Florida, September 4 to 11; others may be also set up in Boston, Baltimore, Kentucky, California and elsewhere. Get detailed information now from Howard Ellis, 1908 Grand Avenue, Nashville, Tennessee.

came. "Look at the Americans. They're working with their hands. They're doing our work. And those Japanese students—shoveling!" A little later the school boys came to help us in the work, to share with us in fellowship, to sing with us and chat with us during our rest periods. There were many hands, and although they were sore hands, it was obvious that the mountain was moving, the valley was disappearing. But, "Gee, it's hot! Doesn't someone have a truck?"

The second group of work campers were really in their glory. They were helping to build a playground for a community of repatriates—whole families who had come back recently from Manchuria, Siberia, Korea. Hundreds of these people had been herded into old Japanese military barracks in the middle of extensive rice fields. The numerous children had no place to play. The work campers went to work, carting dirt in those tiny baskets that weighed so very much after the first hour. Much of the digging was below the water level of the rice fields. But the work campers were not alone. Hundreds of the repatriates came to help. Little children pulled the grass away so we could walk more easily. Women, some fifty or sixty years old, turned out to carry their share of the heavy dirt. We were working for *them*, and they knew it. So now we worked *with* them. When we stopped to rest, so did they. After the first day, they erected a tent and told us interesting and tragic tales of their former existence, and they laughed and sang with us.

**T**HE third group of workers had a touch of modern mechanism. The community wanted a playground and a good baseball field. Said the mayor, "I want a good baseball field for our little town, and maybe some day we'll raise a great baseball player. Then everyone in the world will know about Isahaya!" So we went to work to give the mayor and his town their baseball field. Again a case of moving mountains, by hand. But here the paid laborers had laid a small track on which we could push wooden trucks. They were heavy, but the work went faster than with only baskets. Here, again, were hundreds of fellow workers, some hired by the city to do the job, others who came from near-by schools just to work with us, to try out their English, to learn some more funny songs. We were the big show in many cases, and we had a big audience, but still we worked.

At one o'clock our important work had just begun. The boys raced the girls to get to the single Japanese bathtub first; we hurried through a simple but filling lunch, and then set out for our afternoon work—children's recreation. You see, the unfinished playgrounds were already serv-

ing their purpose. Again, try to picture in your mind four work campers, two Japanese and two Americans, arriving at the repatriate center. Hundreds of curious children, from two to twenty, dressed in dirty rags, the older ones carrying the younger ones on their backs, running noses, ugly sores on their faces, infected eyes. "What's going to happen?" We gathered them into a huge mob before us, and began to sing some easy Japanese songs. "Hey, the Americans can sing in Japanese, too!"

**W**HAT did we accomplish? Wherein lay the real value of our work camp? Let's evaluate. In the first place, the hundreds of citizens at the Repatriate Center now had a playground. The bombed-out students of Chinzei Gakuin also had a playground, a good baseball field, a scoreboard. The mayor and his citizens of Isahaya will have to wait for the completion of their athletic field, but not as long as if the work campers had not come. The atomic-bombed citizens of Nagasaki had four new benches at the Atomic Bomb Center as well as a more beautiful, weeded lawn. Six churches had young people and ministers with new ideas and a new incentive for building an effective youth program for their churches. Townspeople thought over ideas of sanitation, child care, nutrition given them in our weekly city hall meetings. But more important, thousands of people, students who worked with us, paid laborers who smiled at first and then stepped up their own efforts to match ours, citizens who read press reports about this strange, new activity of work camping, hundreds of demoralized citizens fresh back from the tortures of Siberia and war-devastated areas, little children who found several hours of pleasure and the know-how to make their own happiness for the future, and many more—all of these will remember the work campers and will have benefited from their coming. But, as is usual, those who try to help others end up by helping themselves most of all, so the work campers will perhaps benefit most by their experience—the new experiment of community living, the new friendships made while working together, the unbreakable unity that comes from group fellowship. And every work camper will return to his home, to his community, to his church, alive with the conviction of active Christianity proved workable in one's own life. The fruits of this summer's work camp are obvious, even to the most skeptical, for anyone can see a playground, but the greater fruits of lives changed, of good will spread, and of God's Kingdom brought just a little closer to this earth—all this will continue to grow.

## THE WAITING BILLION

(Continued from page 10)

we are indifferent to the world. We are fools. We are fools. America, awake, throw off this hypocritical indifference to world need. Do this or lose the world. Do this or perish with the atomic bomb.

**I** DON'T believe the older people of America can be awakened from their slumbering complacency in time. But the young people can. I call upon you to start a flaming crusade. I challenge every college to raise money and send its own missionary trained in "each one teach one and win one," trained to write simply and fascinatingly to train natives to write and start the thousands and thousands of books, magazines, newspapers which these people abroad need. Ten million illiterates are coming into literacy each year, all with hungry minds. I call upon you young people to evangelize your parents. This salvation of the world must start with you.

When I was beginning my literacy work in the Philippines, a girl named Minnie Schultz wrote to ask: "Do you want a secretary if I find the money to pay my own way?" Just what I needed. So she went to her parents and aunts and neighbors, and they underwrote her expenses for five years. She sent five hundred letters around the world about literacy and got the whole world excited about it. Two years ago Jane Barclay of Wichita asked whether we needed an artist if she paid her own way. So she came to Ethiopia and drew our pictures. Do that, you who want to come. Raise your own salary for five years. The very process will educate your community.

Tell your family, your neighbors, your church, your school, you want to come out on the firing line with us to help save the world, and that you must have three thousand dollars a year to do it. Ask them to be your partners. Then when you have the money underwritten, notify your mission board and our World Literacy Committee that you are ready. We will help you get the special training you need, and to go to the place where you are most needed.

When you read this, a half dozen of us will be plunged into the heart of Africa. I could not go until I had made sure that this call would reach the students of America. I shall be sleeping tonight in some African village, praying and sleeping, because I believe that the youth of America will rise and meet this terrific summons. We who are out here fighting are falling one after the other. We have been retreating for only one reason, our ranks are too thin. But we are counting on you to come and change this retreat to advance, and we believe you will come.



(Skeptic has brought in a new-found friend, in the mood of "Lo, I have found the Messiah!" He is Professor Floyd H. Ross, University of Southern California, author of the just-published, *Addressed to Christians*, Harper's—highly recommended for tough-minded students who have the agility to over-leap long words, and the magician's art of finding the verb in every collection of adjectives and nouns. Page references are given to Dr. Ross's book.)

SKEPTIC: My friend, Professor Ross, says that Christianity is doomed, that it adds to the chaos of the world. He dares to speak his mind, and brother, he speaks for me too!

ROSS: Don't be too loose with my ideas, though, I said that if Christianity persists in its traditional theology and refuses to open up to new insights, it will die from feeding on itself. (129) The other point I would put this way: that when a religion develops a "chosen-people" complex it stands as an obstacle to world community. (140)

SKEPTIC: Anyhow, the general idea is that Christianity is too narrow and dogmatic. What this world needs is a one-world religion.

PUZZLED: Maybe so, but what specifically do you and Dr. Ross find so wrong in Christianity? Why can't it be that one religion?

SKEPTIC: For one thing, Dr. Ross says that the creeds fence in our beliefs, and the orthodox church leaders use the creeds to persecute disbelievers and doubters.

ORTHODOX: Oh, how sad! You claim to be a skeptic. Are you being burned at the stake?

SKEPTIC: "Sticks and stones . . ." you know.

ORTHODOX: But how can any religion get along without a creed? A creed is simply a statement of belief. What's wrong with Christianity saying what it believes?

ROSS: The trouble is that the church closes its mind too soon. The Roman church believes that it has the truth, the whole truth and nothing but the truth, once and for all delivered, and it never changes. "Even the Protestants have settled, in many cases, for certainty rather than the search. . . . The demand for certainty impedes the search" for more truth. (88-9)

ORTHODOX: On the other hand, any self-respecting believer has to know what he believes. That is his foundation, his starting point. He has to know something, and know it for sure, or else he bogs down.

ROSS: But "an overconfident orthodox can be just as vicious as an overconfident righteousness." When a man is sure he knows the truth he can be as cruel as the man who is sure he does what is right. (86-7)

SKEPTIC: For instance, the *Inter-parity Fellowship*. Man, they are as intolerant as the Pope. They are cocksure, and blind with closed minds.

PUZZLED: Granted. Now get me straight. I don't want *their* answers, but

# Skeptics' Corner

## DOES CHRISTIANITY HAVE THE ANSWERS?

I want *some* answers. Everyone wants to know what he can count on. All last year the best-sellers were books about religion, both fiction and nonfiction. People want answers.

ROSS: As I see it, when a person matures he ought to have fewer and fewer dogmas. "For he who truly believes in God . . . finds himself continually relinquishing the beliefs which he has acquired from past experience." (115) A belief is like a boat; you use it to cross a stream, then abandon it when you continue your pilgrimage on foot.

ORTHODOX: But the Christian religion is founded on a revelation you cannot abandon: the supreme revelation of God in Christ. That is the minimum affirmation of our faith, and you can't junk that and still have Christianity.

SKEPTIC: You mean that God speaks to men exclusively through Jesus Christ, and not through anyone or anything else?

ORTHODOX: In some mysterious way Christianity insists that "No one cometh unto the Father but by me." The knowledge of God that comes through science and conscience and beauty and all that, is not the full knowledge that comes through Christ. God has spoken to men supremely through Christ, and he is therefore *the only adequate* source of knowledge about God.

SKEPTIC: Then God is limited to his past! He can never again duplicate that, or send another Christ who will reveal any more than what we already have?

ROSS: As I see it, there is great danger in asserting that Christianity has exclusive insight into God.

ORTHODOX: Then you don't believe the Christian faith that "God was in Christ"? That is the revelation, and Christianity stands or falls on that.

ROSS: But it does not stand or fall on any particular formulation of that faith. "What is offered to man's apprehension in any specific revelation is not truth concerning God, but the living God himself," as Archbishop Temple said. "There is no such thing as revealed truth." That is, there are propositions which attempt to think correctly about the revelation, but those propositions are not themselves directly revealed or divinely inspired. (119-20)

ORTHODOX: Then you toss out the Apostles' Creed.

SKEPTIC: I sure do, and every other creed, too.

ORTHODOX: You might as well junk the Bible, too.

ROSS: As a matter of truth, even the New Testament cannot stand as the revelation of God. It *records* what men thought and said and did about the revelation. We cannot put our faith in the creeds, even in the Bible. "To believe in beliefs or in religion is not the same as believing in God." (115)

SKEPTIC: Let's go on to the other point. Dr. Ross says that when any religion teaches that its adherents are the chosen people, it becomes proud, calloused, dictatorial, and it can never become a world religion because it excludes others.

ROSS: You see it in the attitude of the Roman church, which says that Christian unity can come only when Protestants reunite with it, the true church.

SKEPTIC: Did you fellows read the Pope's Christmas message? He really confused himself with God. He called himself Father, with capital F. That's because his church feels "chosen."

ROSS: Yet the whole Hebrew tradition felt itself chosen, and Protestants have taken over much of that feeling—that Christianity is God's favorite religion. That makes for a divided world.

ORTHODOX: That is sad, I grant, but it may be necessary simply because it is true. It would be worse for the world to unite on a low level of religion than for it to stay separated because some people refuse to accept the truth. The word of God is sharper than a two-edged sword. It cuts. Our Lord himself said, "I come not to bring peace, but a sword"—I come to bring division among men, to set those who accept me against those who reject me. We must not expect Christianity to be an easy world religion.

ROSS: What sickens me is that the communists have taken over the idea of being the chosen people through whom God will save the world. "The centuries-old Christian idea of being the heirs of promise" and the agents of human redemption "now wears a secular dress. . . . The dangerous idea that sal-

*A Dialogue by Robert H. Hamill*

vation can come only through one way has thus been turned against its progenitors." (139)

SKEPTIC: The chickens are home to roost, and it's a mess.

PUZZLED: Does Christianity exclude anyone from the Kingdom of God? I thought it intended to be universal.

ROSS: John Baillie once said concerning Jesus that he took everyone into his vision of the kingdom. "If there were any whom he seemed to exclude utterly," he said, "it was those who were so sure that others were excluded." (115)

PUZZLED: What do you think of the idea that people are chosen not by some arbitrary choice of God, but by their own willingness to obey? They choose to be chosen. They elect to be elected.

SKEPTIC: Hurrah! That makes sense to me.

PUZZLED: Let me ask Dr. Ross, Do you think one religion is as good as another?

ROSS: No, I do not, but I feel that every religion has value. I agree with Dean Inge. Supposing, he says, that the differing peoples of the world "worship a being with the same attributes, it does not very much matter whether they call him Buddha or Christ." (119)

ORTHODOX: But that is nonsense, Dr. Ross. You know good and well that the being who is called Buddha does not have the same attributes as the being who is called Christ. If he did, I could accept your free tolerance of all religions, but as a matter of fact the Buddhists do not know God as the Christians know him. That's plain fact, and you know it.

ROSS: I am not so concerned that men get converted to Christianity as I am that they get converted to God. (142)

ORTHODOX: That sounds pious, but it's foolishness. It does no good to convert men to the kind of God (Hindu, for instance) who approves of the caste system, and who teaches that cows and monkeys and ants and bacteria are all sacred and therefore cannot be killed. That is utter betrayal of Christian faith!

ROSS: For my part I cannot rest in any dogmatic assertion that Christianity has the final truth. I cannot live by formulas, I must live by faith. "The only finality a mature Christian can know is his vocation to be a pilgrim or explorer." (124)

ORTHODOX: That, too, betrays the faith. Christianity is not a search for truth, but a proclamation of truth. Some things we know for sure: the things made clear in Christ. We aren't hunting any longer. We have found something!

PUZZLED: Dr. Ross, if you define Christianity as a continuing pilgrimage, how does that differ from the liberal, inquisitive, scientific search for knowledge of all kinds? Is Christianity just a hunting for something?

SKEPTIC: There is no truth except the truth that we don't have the truth.

ROSS: To answer Puzzled a bit further, I would say that a high religion is "the persistent effort to discover a valid

scale of values rooted in the nature of things, the attempt to develop and implement attitudes and practices that are socially constructive, the recognition that consciences must always be educated and spiritual sensitivity quickened." (134-5)

ORTHODOX: All I say is, that if Christianity had never amounted to anything more than that, it would have died with Jesus on Calvary. Eighty-year-old Polycarp and a young mother with a child in her arms would never have walked out into the arena of lions, singing hymns to Jesus, just to prove that they were trying "to discover a valid scale of values." No small handful of hunted and hounded people would have turned the world upside down by shouting "our

consciences must be educated and our spiritual sensitivity quickened."

PUZZLED: I'm here to say that if Christianity is only a searching and never an arriving, I can search without religion.

SKEPTIC: But Dr. Ross is warning you that whenever you think you have arrived at truth, it becomes a prison to your mind. Where does that leave us?

PUZZLED: It leaves me puzzled.

ROSS: It leaves me on my pilgrimage.

ORTHODOX: It leaves me thinking that it is better to be sure of something than unsure of all things.

SKEPTIC: As for me, I still think it is better to search as long as you are uncertain, rather than be too sure too soon.

## CENTER SPREAD

Urbana, '49, our center spread, is a montage of pictures taken at the Fourth National Methodist Student Conference by Glenn Hanson of Nashville, Tennessee, and arranged by him with the aid of George Paris. For our many readers who were not at Urbana, we would like to identify some of the interesting personages and scenes which Glenn has caught for us through his camera. In the left upper corner behind the music rack is Lou Hilbert, conference organist. Included just below him is Walter White, executive secretary of N.A.A.C.P., who is looking toward a group of students who formed one of the 150 fellowship groups. In the very top center of the spread is Paul Burt, the pastor-host. Next to him is Chancellor Robert Maynard Hutchins of the University of Chicago who made one of the decisive speeches. Next is a circle of students who besieged Marion Downs, the conference soloist, after her brilliant concert. In the upper right corner is a picture of students looking at some of the displays that were under the direction of Robert Sanks. Below Urbana, on the left, is the editorial board of *motive-in-Urbana*, headed by Ed Lantz and consisting of the editorial assistants from Nashville as well as members of the student editorial board. Intruded to the right of this picture is the head of Walter Muelder, the co-ordinator of the platform hours. Above him is a characteristic pose of Russell Ames Cook, the popular and successful leader of music. Next to him are two scenes from *Thine Is the Power* with the two leading characters, Lorraine Truscott and James Warren in characteristic poses. Just below this scene is a small picture of Bill Corzine, president of the Wesley Foundation at the University of Illinois, as he spoke words of welcome on the opening night. To the right of the pageant pictures is a group of students

talking with Bishop Richard Raines. To the right of them is a small picture of Liston Pope whose speech "stopped the conference." Next to this, ending the mortgage on the right is the familiar picture of the Union Building which students at the conference took over. In front of this are four students who have just registered and received their conference packets. To the left of these four students is Frank Laubach, famous missionary expert on literacy, as he talked to a large group. Students will recognize the face of Dorothy Nyland as she sat enraptured by what Mr. Laubach said. To the left is another scene from the pageant, *Thine Is the Power*, showing Thomas à Kempis and the group of interpretive dancers. Still farther left are three students from other countries talking to an American student in one of the many informal chats that were held. Just above this to the left is a characteristic pose of Bishop G. Bromley Oxnam, and at the left end of the montage is a graphic picture of suitcases that were piled high outside the Wesley Foundation building during registration on the first night. Below in the left-hand corner is a demonstration of folk dancing held in one of the several gymnasiums. Just above this recreation picture is Harry Rudin of Yale who along with Bishop Hazen Werner, next to the right, were two of the speakers on the opening day. The center lower picture was taken during a forum on vocations in the interest hours in the afternoon. Next to that is a full stage picture of the pageant showing the speaking chorus, the leading characters, the dance group, the orchestra and a very small part of the chorus of 350 voices. Last but not least in the lower right corner is an all-too-obvious picture of a happy moment in the cafeteria when students were able to get to the end of the line and "settle up" for what they waited to get.

# VOCATION

EDITED BY

HAROLD W. EWING

## MURRAY DICKSON, FORMER TEXAS STUDENT WORKER, TO HEAD LA-3 TRAINING

M. O. Williams, personnel secretary for the Board of Missions and Church Extension, was excited at the Urbana Methodist Student Conference. He waved a cablegram in the faces of many he met, for it carried this message: "Accept invitation but will continue bargaining. Letter follows. MURRAY DICKSON."

This was affirmation of the fact that Murray Dickson, former director of the Wesley Foundation at the University of Texas and now Methodist missionary in Bolivia, would be the director of the six-weeks summer training program for the fifty LA-3's.

Murray was a popular student worker in the Lone Star State before going to Bolivia as an educational missionary at the American Institute in Cochabamba. During his service there he has been in the center of revolutions and has continued his work in the face of opposition and threatened persecution from the Roman hierarchy. Recently the Texas Methodist Student Movement (through the Methodist Student Fellowship Fund) furnished a station wagon for his use.

The fifty volunteers for three-year service in Latin America will spend six weeks this summer at Hartford, Connecticut, prior to sailing for their posts in Latin America. The volunteers will find service as teachers in high schools in English, science, home economics, music, Bible, commercial subjects and physical education. Others will engage in youth work in churches and community centers, adult education, religious education, nursing, public health and community work in rural areas.

Young people between the ages of twenty-one and twenty-eight who are graduates of accredited colleges, in good health and have a scholarship and achievement record above the average, are invited to apply.

Write at once to: The Department of Missionary Personnel, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

## RESOURCE MATERIALS

*Christian Horizons 1950*, published by the Student Volunteer Movement, lists the openings for vocational missionary service with thirty-seven denominations. This resource indicates that there is a strong and urgent demand for missionaries around the world. This is particularly valuable for use on the college campus as it is interdenominational in approach. (Write to: Student Volunteer Movement, 156 Fifth Avenue, New York 10, New York.)

*Choosing Your Career* by J. Anthony Humphreys. (Science Research Associates, 228 South Wabash Avenue, Chicago, Illinois, 75¢. 48 pp.) This is an excellent manual on the general principles of vocational guidance treated in brief, outline form. A fine resource to get youth to thinking about their interests, abilities and the total job field.

*Vocational Slide Rule* is a novel presentation of the vocational fields open to students majoring in the various academic fields open in a large university. (A limited number of single copies available from Guidance Department, Northeastern University, 360 Huntington Avenue, Boston 15, Massachusetts.)

Dorothy Sayers, brilliant novelist and playwright, in her new book, *Creed or Chaos*, takes a firm stand on a Christian view of work:

"It is the business of the church to recognize that the secular vocation, as such, is sacred . . . when a man or a woman is called to a particular job of secular work, that is as true a vocation as though he or she were called to specifically religious work. . . . It's not right . . . to acquiesce in the notion that a man's life is divided into the time he spends on his work, and the time he spends serving God. He must be able to serve God *in* his work, and the work itself must be accepted and respected as the medium of living creation.

" . . . every maker and worker is called to serve God *in* his profession and not outside it."

Doctor Frank D. Slutz, in a chapel talk at Baldwin-Wallace College: "A man may discover God through investing his vocational endowments in the areas of the world's greatest need . . . if, instead of choosing his life work selfishly, he makes his choice in the light of the skills he possesses which meet the world's needs . . . if he lifts his vocation."

Elementary school enrollment this fall reached 23,377,500—an increase of more than a half million over last year, according to U. S. Office of Education. High wartime birth rates will bring seven million children into elementary schools by 1956 over and above the number now enrolled. This will require half million extra classrooms. It will require a quarter million teachers for extra enrollment alone. But crop of last year's college graduates going into elementary school teaching totaled less than 25,000. American education faces a critical period.

—From *Occupations*, October, 1949.

## NOW IS THE TIME . . . TO PLAN YOUR SUMMER SERVICE

Stow away the books . . . get out the slacks and sport shirts . . . dust off the tennis racket and shake out the swim suit—that's right it's June and school's out!

No, not really but it *is* nice to dream about and look forward to!

What are you going to do with your summer?

That's an important question for you to think about, May 15th will find many of your friends all set for some volunteer service—caravans, work camps and the like, and you won't have any plans.

Now is the time to do your planning. If you're a sophomore and want a summer with a purpose; if you want to "try your wings" on a job that takes real stuff; if you want to put your talents to work with other students on a really worth-while project where you'll be meeting the needs of your fellow men—then turn back to the listing of summer projects in this issue and pick out one for this summer.

You won't make money at the job, but you will gain valuable experience in vocational planning, make a stack of new friends, and have the knowledge that you got out and did something about the things you have been talking about for a long time! What more can you expect from a summer?

Before you forget, turn to the listing and get started on your plans for next summer.

# WORLD REPORT

Dorothy  
Nyland

The revolution has come to Asia. The end is not yet. Change is in the air and it will be so for many years to come. The glory of our faith is that it calls us in times like these to proclaim a message, a message of both words and deeds to make known the power of God. We are called to understand and sympathize with the masses of people who are in revolt against old social and political systems. We are called to give direction to these creative and dynamic forces rather than to oppose them. The Christian church will not be at home in a communist China. Yet in reality it is never at home in any social system or culture. The church here will face many difficulties and some persecution, but we know that God has created it and that he will protect and nourish that which he has created. The city of God is alive in China. It is here to stay. This is no time to lose heart.

Many of you wonder if the Christian church in America should continue to support the churches and schools under a communist China. It is my feeling that we should. There is darkness here; it will become more black. But there is a darkness in every land, including our own. Yet in the darkness, we can see here in China pin points of light wherever we turn, and the more we watch them the brighter they become. We must decide to support the churches in China in spite of the darkness that we see, remembering the light, for God is in the light, not the darkness. Many opportunities confront the Christian church in China, and there is every reason to believe that the Christians here with God's help will be able to meet these opportunities. It will not be easy, obedience to God rarely is, but the church will go on, weak and confused at times, strong and determined at other times, but it will go on!

I hope that you all will continue to study about, pray for and financially support the Christian work in China. It is light that we are called to bring out of darkness. The darkness is here, but the light is here, too. And it is the light that really counts.

—Tracey Jones, missionary to China.

My background as a Nisei has helped me to see much that many of the other J-3's have not seen or understood. I am especially able to demonstrate to the Japanese students that there is no physical impediment to the mastery of the English tongue. This does not mean, however, that all is peaches and cream for the Nisei missionary. When the local cop decided that I was a Japanese

American, he really chewed me up and spit out the pieces because I could not read a Japanese sign which said, "No bicycles allowed." But for a Japanese who had to bow to the occupation cars and habits, I was probably one on whom he could vent his spleen. But there is the other side, too; the many Japanese who play for favoritism with the white man while stamping on their own people. These I can also see in their true light as a Japanese American.

In all this I see the Japanese not as a quaint people for whom we are doing favors, but as personalities who are just as hurt by many of these conditions as you or I would be. In this I can see my work and also my sins. I have yet to meet a Japanese as tall or taller than I. However, in some of the students I have already found many who are much taller than I in humility, meekness and charity. In a brief trip to Europe I saw

much destruction of buildings and the like, but the spiritual destruction of lives which still breathed, walked and existed—this was what disturbed me most. Now here on the other side of the world, I again see these same searching faces. And some of them are turned in my direction for their last hope—and I am scared, yet unafraid in him.  
—Morse Saito, graduate of Illinois Wesleyan University, now teaching in the Palmore English School in Kobe.

Since we live on the campus of West China Union University we are also responsible, along with other Methodist missionaries, for the religious life of our Methodist students. In our campus Methodist Student Christian Fellowship there are over two hundred students. It is from this group of students along with our seminary students that

In the light of the present world crisis, we cannot stop at wishing for merely a "Happy New Year." We must wish for much, much more.

We can wish and pray that more people become truly sensitive to the unspoken agony that looks out of the eyes of hungry and cold people in the backward areas of the world. We can pray that we more fully understand that their pain, hunger and anguish cannot be lightened unless we help in carrying their burdens. We can wish and pray that our leaders in government, business and other walks of life would be turned to the source of truth and light found in the teachings of Jesus—and by so doing learn to measure greatness and humility, integrity, sincerity, capacity, service and love for mankind.

We can wish and pray that the common man who is seeking "freedom from want" does not sacrifice freedom of worship and speech to gain material needs.

We can wish and pray that the insecure millions who are failed by the schools, untouched by the church and unwanted by our social and economic systems can be in some way welcomed into a real and vital democracy that is God centered.

We can wish and pray that, in countries where democracy is only an infant, America and other countries will be patient and give the baby time to grow up. We can wish and pray that security cannot be bought with dollars, false promises or armed force, but that it is gotten by sharing ideas and dreams, by hard work, by sacrifice and understanding.

We can wish and pray that our American schools become more religiously conscious, and that our churches become more vital and strive in their programs to eliminate injustices of our time.

We can wish and pray that more people understand the meaning of brotherhood, and that color of skin and the kind of clothes one wears make no difference.

We can wish and pray that countless school children in every land may have teachers who love them and who believe in the sacredness of each child's soul.

And lastly, we can wish and pray that in 1950 each one of us may strive to have more faith in and love for others, that we may try more consciously "to aspire nobly, adventure daringly and serve humbly," and that each of us may find the strength and conviction to do his part in the way in which he feels God calls him.

—Elinor Zipf  
Miyagi College, Japan

the future leaders of our Chinese church will come. We feel that working with these students is a keen challenge and demands all the prayer, love, fortitude and wisdom that can be brought forth to meet so hopeful a situation. May God in his mercy endow us with his wisdom and love so that our work in this dramatic hour of China's history will respond to the advancement of his kingdom.

—Edward K. Knettler, missionary-teacher at West China Union University, Chengtu, China.

I think that a program of community service will put great spiritual life into that church—or any church, for that matter. Frankly, I'm fed up with clubby mystic societies that hold worship services for their own entertainment while the surrounding community (local, national, world) stands in great poverty, in great need of joy and feeling of success and security, and of knowledge of how to live in peace and harmony.

It is easy to play with the boys and girls, but class work is difficult. If it were just a matter of cramming English down their throats, I could drill them constantly, keeping order with an iron hand. But that is boring to them, and for good reasons. English means very little to most of them, and is generally useless to them. Because of this, I try to make English useful by helping them learn democratic cooperation, consideration for others, and intelligent planning procedures through committee work and through planning class work together. I hope to use my influence to cut down the disproportionate emphasis on English. It would be much more efficient to teach world understanding and similar things directly, using the techniques mentioned to bring such understanding to a personal and meaningful level.

Many times the students ask whether or not American students study Japanese biography, culture, and language. They ask if Americans see Japanese movies or listen to Japanese music. Then they ask what the Americans think of the Japanese. These questions are difficult and embarrassing to answer, since most Americans look down on the Japanese, calling them "heathen" and worse. Even worse, many aren't interested in finding out anything about the Japanese or anyone else. Such things, along with our Oriental Exclusion Act, are detrimental to the Japanese national ego, and hence to international relations. From here, among people living on a little more than nothing, the typical lack of concern for the hunger, malnutrition and disorder in the world seems even worse than it did at home. If only more people had as much guts as Garry Davis had in his all-out efforts for genuine world government. Such lack of concern as this (we have it here, too) is the real spiritual weakness of our churches. It is the real spiritual weakness of our world.

A couple of people on my list have

asked about what is needed here. Lest I not get your letters answered, I'll mention it here. Money (check is O.K.) is helpful in community center and school work. Used clothing, powdered milk, vitamin caps, old blankets, and such things are much appreciated by our friends. A box which came spontaneously from a group of young girls at my church in Mount Vernon, New York, was enthusiastically received by our principal's daughter—in her shy Japanese way. Anyway, she shared some of the things with friends in the neighborhood who were in need of help.

I read about the communists in China and North Korea, but took the appalling attitude, "O well, that's way over on the other side of the world." But to my surprise, I noticed that I am closer to Shanghai and North Korea than I am to Tokyo.

There is constantly something popping. For instance, Japanese people always take off their shoes before entering their homes. Upon hearing that Americans wear their shoes into the house, one boy thoughtfully asked, "Do Americans wear their shoes to bed, too?"

—Bob Smith (J-3), Chinzei Gakuin, Isahaya Shi, Nagasaki Ken, Japan.

When I stepped off the plane in Bombay and rode through the ending of the monsoon to the city proper, my eyes tried to take in everything on the four sides of my head. I had thought about India for some months, and at Hartford we had lived India, eaten India, breathed India and slept India for what little sleep we had, and now, in a moment of time, we saw so many of the things that the people had been trying to tell us about. I cannot begin to paint for you the picture before me, but all of my senses were striving for recognition at one time. The varying colors, the enormous crowds, the sounds, such as which must have confounded the builders of Babel, and smells, such as no Hoosier mortal ever dared to smell before, all combined to tell me this was India. As the days passed and new experience was added to new experience, I felt that I had gathered all the sensory material that I could absorb, yet something else would always come. The first experience with the bank and post office, trying to find out something from someone who knew about as much English as I did Hindustani, a visit to a village—all these were a part of getting adjusted.

In the eyes of the boys in my hostel, where about one hundred Christian boys live and go to the high school where I am ultimately to teach, I sense a desire for friendship and understanding, and an eagerness to know more about the way of *Yisu Masih*. In trains and walking through the streets I sense the insecurity of a people, newly free, seeking something upon which they may peg their lives and the future of their

nation. In the village I see darkness, superstition, misery and want—physical, mental and spiritual. All these things I have seen, and I realize that the answer lies not in conferences and committees, but in Christ. We who have received much from him must give much to those of his children who have received little. Our time and our money must go, but what India wants and needs most is ourselves freely given in consecration to God and in love to man. The heart of India has called out to my heart and through the grace of the Lord Jesus I hope to answer.

—John Priest, I-3, now teaching at Parker High School, Moradabad, India.

More than ever before I realize that the work of the church is above all a work of fellowship, of common concern and of common responsibility, for it is a work of love. The church we belong to and serve is the church of Jesus Christ. It is a universal church. This means that all news we get from any local church or missionary station concerns us very personally. Therefore I want you to feel as you read this news from North Africa that the work I am writing about is also your work, and that you are helping us to carry on through your intercession, your faith, your understanding and your gifts.

The change which is now taking place is the great social crisis of North Africa, but it is also the opportunity of the church. The people are not simply searching for social security, for a better standard of living and for more education; unconsciously they are also searching for the one who is the way, the life and the truth. It seems to me that North Africa is like "the field" we read about in the New Testament. The seed which is sown in this country no longer falls among thorns and on stony places only. "Good ground" is found here, ground which awaits the sowers who come to sow the good seed. The challenge to understand the need among the Moslems of North Africa is probably more solemn and imperative today than it has ever been before.

Our scrub woman is eager to teach me some Arabic. Her interest amuses and delights me. Often she does not hand things to me before telling me with a twinkle in her eyes the Arabic word for the object. Although she is an illiterate woman, she is a kind and good inexperienced teacher anyway.

Great beauty surrounds us, but as I look from my window down on the city of Algiers, I do not see beauty alone, I see misery and poverty also; I do not hear only the joyful voices of playing children, but also voices which betray suffering, bitterness, sorrow and despair.

—Helen Hasler, former Crusade scholar from Switzerland, now a missionary in North Africa.

## DRAMA

There has been a recent spate of books about the theater and its people which I take as a symptom of public feeling. If people cannot go to the theater because there is no theater to go to, so help them, they will read about it! They may choose biographies of players such as Will Rogers, W. C. Fields, Maurice Chevalier, or the correspondence of Ellen Terry and Bernard Shaw. They may read about the ballet and gloat over pictures, or ponder the technique of acting which is a fascinating subject affording one a clue as to the mystery of why actors act that way. Or the public may read plays, and presumably they do, or publishers would not continue to publish them. Publishers seem to race each other to get out the latest plays and they do not publish for love.

There are books for playwrights, too, and the most practical of these, it seems to me, is a work of fiction which is not intended as a text but presents a clear and disillusioning blueprint of what happens to a play from its very beginnings in the hands of a literary agent, to its opening, run and closing. Especially its closing. This is *The Show Must Go On* by Elmer Rice, and who should know better? I seem to remember a one-time suggestion of the editor's which accords with Mr. Rice's opinion that much money and an incredible amount of nervous wear and tear might be saved by half a dozen previews in New York. There is a lot of bad language and bad living in the book, but we all know that bad living is not an exclusive occupational disease limited to the people of the theater. Did you notice, by the way, that Basil Rathbone was the speaker at a recent rally for college students held at St. John the Divine? He also read the lesson at evening prayers.

There is a sharp division of opinion about the dramatic merits of *The Member of the Wedding* which is adapted from a novel of the same name by Carson McCullers. I "caught" the show in Philadelphia and I doubt if I saw the same version that came to Broadway. According to the mimeographed facsimile for a program which was handed me, a hasty sheet without the notes on the lives of the actors which always interest me, two scenes had been dropped from the opening-night play. They were not missed. As it was, the play rambled haphazardly and wordily and suddenly drew to an end with a rush and a totally unwarranted conclusion brought about by offstage action. Julie Harris of *The Young and Fair* and *Montserrat* was wonderfully effective as a twelve-year-old obsessed to become a member of her brother's wedding party. Was ever a twelve-year-old thus moved, one wonders, to crash the adult world? She gets into a frenzy

that looks downright pathological. Never have I known an adolescent quite so daft. In years she is pre-adolescent, according to the script, but her goings-on are adolescence at its most unpredictable heights and depths. Ethel Waters plays the family cook and counselor to the motherless girl superbly. Philadelphia is familiar to Ethel Waters. She started her working life at the age of twelve in its hotels as a waitress and chambermaid. She used to peacock before the full-length hotel mirrors and snatch what fun she could dancing before them. When she was sixteen, she bounced out on the stage of a night club in an amateur contest when a friend's courage failed her. She had not intended to compete, but she won. That was the end of drudging in hotels. Today she is the Ethel Waters of *Mamba's Daughters* and *Cabin in the Sky*. You remember her, too, in *Pinky*, as infuriating a false, prettified-ending movie as ever I did see. Miss Waters looks on Philadelphia without illusion. "There is just as much prejudice in Philadelphia as in the South," she told an interviewer, "and the slums that I knew here forty years ago are the same slums today—no better, no worse."

There is an amazing six-year-old boy who twists the heart of the audience into a knot. Why he should die is a riddle in a play full of riddles. *The Member of the Wedding* bids fair to be one of those plays which, like Saroyan's *The Time of Your Life*, you completely like or dislike. Meanwhile the controversy makes good box office.

*The Velvet Glove*, the prize-winning play of the Christopher's Award, brings Grace George and Walter Hampden back to the stage in the lightest of featherweight comedies, based, it would appear, on the humor of the incongruous. One does not expect the professedly religious to have worldly motives or use worldly means, and when they do it is mildly diverting sometimes and ominous oftentimes. Feeling strongly as we do on the question of educational freedom, we are not amused at *The Velvet Glove*. The faithful will probably give it a good hand and it will be puffed to the skies, but as genuine religious drama it has no valid claim to consideration. Not today.

Who will write us a play for peace? What dramatist will take up the challenge of the situation as described by Laurence Housman, author of *Little Plays of St. Francis, Victoria Regina, Palestine Plays* and others, "Now suppose Christ was here on earth again—not known—but still the same Christ the church calls on us to follow. Does any ordained minister of that church believe that, for any cause, however just, Christ would sanction the use of the atom bomb? Do we not know quite certainly that he would go once more to crucifixion—or to prison or slavery

rather than be partner in such a deed? Anyone calling himself a Christian, who (even in defense of his own freedom) claims the right to use so pitiless a means of wholesale destruction and murder of the unarmed and helpless, is a blind Christian. . . ."

—Marion Wefer

## BOOKS

*A Philosophy of Life* (Philosophical Library, \$3.75) by Richard N. Bender of Baker University is, according to the author, "a book of philosophy, but . . . not for philosophers, except as every person who lives intelligently must be his own philosopher." As a tentative definition of his subject, Dr. Bender suggests that "the study of a philosophy of life is a search for the best possible guess about the meaning of all our experiences."

Popularly written, the book is a readable and coherent analysis of the major philosophical difficulties which sooner or later confront all thinking people. The book might, in fact, be entitled traditionally, though perhaps less attractively, *Problems in Philosophy*. Included are such questions as the relation of science and religion, the nature of personality, including the mind-body problem, the freedom of the will, the nature of God, good and evil, right and wrong, value and immortality.

Dr. Bender's method of attack upon the "problems" will prove stimulating to any seeker who is willing to follow a not-too-extended argument, and at the same time to read creatively. The method may be illustrated from the chapter entitled "What About God?" and, after noting the relevance of the question itself, Dr. Bender presents simply but fairly the case against the existence of God. There follow possible clues from experience which lead to belief in God, including the evidence of teleology and axiogenesis (creation of values). The conclusion—that God is, that he is intelligent, rational, moral, dynamic, energetic, and that he is personal—reflects in part the author's indebtedness to his teachers at Boston University, Dr. Albert C. Knudson and Dr. Edgar Brightman. Similarly, the chapter on "Good and Evil: the Paradox of the Universe" shows the author's position to be that developed by Dr. Brightman. The method throughout the book aims to stimulate the reader to original thinking, since, in the words of Alfred North Whitehead, "a clash of doctrine is not a disaster—it is an opportunity." This book uses the clash of ideas as an opportunity.

Each chapter concludes with a concise summary of the argument of the chapter, with questions to generate further thought and with suggested readings. The questions and reading lists give the

motive

book a textbook flavor, unfortunately perhaps, as do the strange bibliographical footnotes. Minor sources of irritation are the occasional semidigressions, such as the discussion of Quiller Couch's "On Jargon," too frequent references to elementary textbooks on philosophy, and the use of inappropriate and inconclusive sentimental verses by such writers as Edgar Guest and Sam Walter Foss.

Nevertheless, this is a good book. It may be the first attempt of the author to put his own "philosophy of life" on paper, and because it presupposes little technical preparation in philosophy, it will prove for that very reason unusually helpful to anyone trying himself to think through the basic issues of life.

—Myron F. Wicke

## LETTERS

SIRS:

*Concord* (Catholic student magazine) has suspended publication temporarily. An economic crisis has forced us into a financial reorganization period. We hope to be back with you in a matter of weeks. Meanwhile, we ask you to bear with us patiently. Your expiration date will be extended to cover the issues missed now. Please remember us in your prayers during this very critical period.

—The Staff of *Concord*

Chicago, Illinois

SIRS:

My impression of one portion of Liston Pope's address at the Urbana Conference was that he attacked pacifists or others who believe in love because we have claimed that you can't kill ideas with bullets. He used the illustration that there is less of Nazism in the world today than there was before the second world war.

Since his address I came across a quotation from General Albert C. Wedemeyer, who apparently disagrees with Liston Pope. Wedemeyer said, according to the November 10, 1949, *Los Angeles Daily News*: "No satisfactory decision was ever reached by punching someone on the nose. The puncher may have been satisfied but the gentleman on the receiving end was more strongly entrenched in his original beliefs than before the punch was thrown. A third world war will serve nothing."

It is interesting that one of the top American generals should be more in agreement with this position attributed to pacifists by Liston Pope than are some theologians who believe that world wars do solve problems.

—John M. Swomley, Jr.

New York City

SIRS:

For me, one of the best things about  *motive*  is Bob Hamill's *Skeptics' Corner*. He does a grand job of jabbing at our complacent religiosity. I sometimes feel it is too bad he doesn't know all the answers—or is that part of the plot?

While I make no claim to infinite knowledge or all understanding, I found myself muttering

March 1950

as I read *Skeptic's* delight for January, "Does Jesus Straddle the Fence?" May I respectfully suggest that some character (I use the word in the spirit of the dialogue) be introduced which will represent the best of Biblical or (in this case) New Testament scholarship.

I feel that college-age Christians are entitled to a mature approach to the truth. For example, in the article *Skeptic* seems to forget the limitations of the human Jesus, if we can believe the expression, "Call me not good; there is none good save your Heavenly Father." Jesus was no "Schizt." He was a growing, developing, maturing human being whose mind was ever alert and seeking new expressions of God's will (truth, beauty, love, brotherhood, rule) for his life and humanity. The honest student, therefore, will not put all his experiences or sayings or actions on the same level. The honest student, also, will remember that not all the Gospels agree in their picturization of Jesus. The honest scholar will find a period of time wherein Jesus was basically a disciple of John, preaching John's theme of repentance just as others did long afterwards (if we are to believe *The Acts*), since they had received John's baptism. When the honest scholar reads, "Make friends quickly with your accuser . . . lest you be put into prison," he will understand the primary concern of a teacher sending out disciples for the first time—practically speaking, they can do their best work outside prison, but more realistically, John's imprisonment is still vivid in their memory.

When *Skeptic* wonders why Jesus answered the Canaanite woman (assuming the record is correct) with, "I was sent only to the lost sheep of the house of Israel," *Skep* ought to comment on the strong religious (though it be nationalistic) frame of mind of a devout Hebrew who was also influenced by the culture of apocalypticism of his day. Does not the all-wise *Skeptic* recall how Jesus predicted the end of the age (world, to you) by the time he completed a journey, and how Dr. Albert Schweitzer comments that Jesus must have been mistaken?

*Skeptic* says he is "just a simple-minded student" who wants "a straightforward ideal that (he) can count on to be accurate." All that he can "conclude from the evidence is that Jesus was a pathetically split personality." As to the first statement, I wish I could believe him. As to the second, let me suggest that *Skep* break down and spend some of his royalties on Schweitzer's book, *The Psychiatric Study of Jesus*; and then let me borrow it when he is through. In the meantime, I should like to submit for his appraisal this simple, straightforward condensation of events which I have found helpful:

1. There are two basic periods in Jesus' life, namely, before and after Caesarea Philippi (or to use a weather-beaten institute phrase, "his mountaintop experience"). His temperament, ideas and actions are different. His own disciples were frightened at the change.

2. There are two basic temptation experiences in Jesus' life. The first is commonly known among Bible readers. Let *Skeptic* discover the second in the "wilderness of Tyre and Sidon," and then see the struggle of the human soul to obey the divine will in the true prophetic sense. He will find the secret of power which caused Jesus to set his face steadfastly toward whatever might befall him at Jerusalem, or

anywhere else, because he would remain true to his "calling."

3. There are at least two times in the post-Caesarea Philippi period when Jesus might have been more human than a prophet: when he told his disciples he wouldn't go into the city to observe a religious custom, but after they had left he did decide to go; and again, in the garden when he prayed (assuming we have his spirit if not his exact words) that the cup be taken from him. A possible third time was the cry from the cross, "My God, my God, why . . . ?" Yet in each case we find him staying true to his "calling." Is this the mark of a split personality, or of a dedicated spirit?

4. There is one basic solution to *Skep's* dilemma. Professor Booth drove it home for me, and I see Georgia Harkness writes of it in her excellent treatise, *Understanding the Christian Faith*. Simply, it is this: You will not truly appreciate the Christ of experience until you truly know the Jesus of history.

—Warren W. Peters

The Methodist Church  
Lebanon, Illinois

SIRS:

Can it be true . . . again?

When my February issue came yesterday, I turned as usual to the back to find *Skeptics' Corner*. To my horror I couldn't find it. To me,  *motive*  can't really be  *motive*  without it.

I know an anniversary issue is a great thing, but should such a significant element be pushed off to the side?

True, *Skeptic* tends to be a bit too caustic for those who have quit thinking, but he is someone who has genuine appeal to the student mind—as those of you who work on  *motive*  well know.

Don't let students down!

—Bill Jackson

Johns Hopkins University  
Baltimore, Maryland

(Editor's note: We haven't!)

SIRS:

A quarterly magazine, *The Growing Edge*, concerned with interracial worship and action, is being launched by the Church for the Fellowship of All Peoples in San Francisco. The first issue, available in March, will contain an analysis by Dr. Howard Thurman of the factors which explain the growth of this interracial church in five years from thirty-five to three hundred and fifty members. The development of the music of the church and of an internationally known Fellowship Quintet will be outlined by Corrinne Barrow Williams, director of music.

Techniques, experiments and philosophies in interracial and intercultural living will be analyzed or interpreted in the magazine. Significant news of events in the church or in other interracial areas will be reported. Important books, articles and moving pictures will be criticized and reviewed.

Editor of the new quarterly will be Miss Adena Joy who formerly edited *Social Progress*, official organ of the Presbyterian Church, U.S.A. The editorial staff, made up of church members, includes several professional journalists and writers.

—Fellowship Church

2041 Larkin Street  
San Francisco, California

## CONTRIBUTORS

Ernest Fremont Tittle preached his last sermon on July 31, 1949. It was on hope. He died on August 3rd. On June 26th, to a congregation of townspeople and students, Dr. Tittle preached on *A Man and His Job*. A short while before he died we asked him for his sermon on *faith* and for this one on vocation. We had no idea then that he would not be preaching this year. But of such is the quality of his sermons that they will be preaching to generations yet to come. In our ten years we have been fortunate enough to have printed several of Dr. Tittle's sermons. He helped us with copy for our first issue. We can think of no better way to celebrate our anniversary year than to have printed one of his sermons in the first issue and one in this later issue.

Harry Haines will be remembered as a dynamic speaker by the students who attended the regional training conferences at Southwestern (Kansas) and Camp Innabah last summer. He cannot return to his work in China just at this time so he is starting for Singapore where he will be teaching until he can get back to West China. A New Zealander by birth, he has now become a citizen of the United States. He started his missionary work with the China Inland Mission, but he is now under the Methodist board.

Harold N. Byrn is a second-year student at the Perkins School of Theology at Southern Methodist University. As an undergraduate at Arizona State College at Tempe, he was a varsity distance runner. He had several years of war service and in the summer of 1948 he revisited some of his wartime acquaintances in England.

Betty Broome Thompson is a graduate of Madison College in Harrisonburg, Virginia. During her senior year she was editor of the school annual, *The Schoolma'am*, which received first-class national rating. Betty says she kept up her social calls by distributing *motive* to the Madison subscribers each month. (Not a bad idea!)

June Parker Goldman has been living in Boston where her husband finished his theological work at Boston University.

William Clark says that he feels like Noah in *Green Pastures* when it comes to telling about himself. "I ain't much, but I see all I got." As a professor at Earlham College in Indiana, William Clark is one of an increasing number of leaders of religious life who are helping to make religion real by living realistically themselves.

Frank Charles Laubach, missionary, educator and preacher, has conducted literacy tours in India, the Near East, Africa, Mexico, Central and South America. He is author of various books including *India Shall Be Literate*, *The Silent Billion Speaks*, *Prayer, the Mightiest Force in the World*, *Making Everybody's World Safe and Teaching the World to Read*. Editor: *English Maranaw Dictionary* and *Moro Folklore*.

George Paris is in this issue as both an artist and a writer—his writing being an art, as it should be. A graduate of Southwestern College in Kansas, George is on *motive* in an interim before more study in art.

On her way to Africa as secretary of the International Fellowship of Reconciliation, Muriel Lester stopped in London where she had founded Kingsley House, one of the famous social centers of London's East End. The final two installments of Miss Lester's biography of Gandhi will appear in the spring issues of *motive*.

Eric Johnston is president of the Motion Picture Association of America. He was president of the Chamber of Commerce of the United States for four terms. He has held directorships in several utility concerns, and has been related to many patriotic and philanthropic organizations. He has been given an LL.D. by eleven colleges and universities.

Fred E. Luchs is pastor of the Presbyterian Church at Athens, Ohio, the seat of Ohio University. A popular preacher to university students, he has studied and traveled in Europe and Palestine, has preached in Southern mill camps and has been associate editor of the *20th Century Quarterly*.

N. P. Jacobson has been professor of philosophy at Huntingdon College in Alabama. He is now head of the department of religion of the University of Oregon at Eugene. A recent article in the *Journal of Religion* on Marx and Religious Naturalism has attracted wide attention.

Ruth Winfield Love not only wrote *Thine Is the Power*, but she also produced it at the Urbana Conference with the cooperation of the workshops in drama and in music. Mrs. Love is well known to students throughout the country as the adviser to Wesley Players, and as an instructor in fine arts at Scarritt College. Under her direction, the Wesley Players of the Wesley Foundation at Vanderbilt-Scarritt-Peabody produced Ibsen's *The Doll's House* as intimate theater. Mrs. Love was a member of the faculty of the first religious drama workshop at Green Lake, Wisconsin, during the summer of 1949, and will be the official Methodist representative at the workshop this next summer.

Arnold R. Lewis lives at the romantically named city of Kit Carson, Colorado. He has been finishing his divinity degree at Iliff School of Theology in Colorado.

Russell Miller is a student at Earlham College in Indiana.

Herbert Hackett of Michigan State College at East Lansing is a contributing editor of *motive*.

Robert J. Manners wrote for us in November, and we are glad to have him back again. He is now a student at Hamline University after almost three years in the Merchant Marines.

Jim Sanders is on the staff of *motive*. He is in his second year at the Vanderbilt School of Religion. Jim's face and full figures about him (information) were in the October issue.

Elliot Shimer graduated from Harvard University before he joined the J-3 group to go to Japan. He is at present in Miharudai, Japan.

Myron F. Wicke is secretary of the Department of Higher Education of the Board of Education of The Methodist Church. We are happy to introduce Dr. Wicke even in this limited way with the hope that he will be contributing longer articles to *motive* in the future. He comes to the board from Baldwin-Wallace College where he was dean. He is a graduate of Baldwin-Wallace and his doctor's degree is from Western Reserve University.

## COVER ARTIST



This is Malynnda Hiott's first appearance as a *motive* artist. She is a senior at the Woman's College of the University of North Carolina, at Greensboro. When she graduates this spring, she will have earned a Bachelor of Fine Arts degree with a major in advertising. As an artist she is very much interested in nonobjective art; water color and lithography are her two favorite techniques. When she sent her first cover sketch to us this past fall, she explained that she had done it as an assigned project in advertising. We are flattered that she chose *motive* and we are pleased with the results. We think she deserves an A.

## ARTISTS

Robert Delaunay, whose lithograph "St. Severin" appears on the editorial page, was a French artist of great influence before his death in 1941. He began as a neoimpressionist, became associated with the *Fauves* of Paris and passed through periods of cubism, orphism (completely abstract easel paintings) and back to representation. His work has influenced such significant artists as Chagall, Leger and Kandinsky.

Jim Crane, whose cartoons appear at various places throughout this issue, is a junior at Albion College, Albion, Michigan. His major is history but we are glad that he has shown us some results from his minor, art. We think it's not so minor. He says this about his work, "As a whole they are not very funny, nor are they meant to be. The themes are usually based on injustice, self-deceit, mass hysteria, and even though they may not cause chuckles, they will, I believe, bring sardonic smiles to those who are concerned with man and our world. They should promote some thinking."

*motive*