

MOTIVE

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Letters

Belief In Conscience

In the two cases of nonregistration for the draft now being appealed to the Supreme Court from California, both the Appellate Court and the Federal District Court have held that there is no place for conscientious objectors who won't even register. Too many pacifists seem to accept the underlying assumption that they are "a danger to the kind of country the United States is in 1950," or that "nonregistration for the draft strikes at the very heart of the civilization in which we live."

We believe on the contrary that our country is benefited by every person in it who gives allegiance to God above the dictates of any human group, who values the human spirit and unselfishly attempts to work for what he considers the best interests of the community and the human race. The conscientious objector and the soldier are both honestly, we hope, working for a better world—but with different tools on different levels.

Robert Cannon and Robert Richter, both sentenced to three years in prison for refusal to register, must not be considered enemies of society. They endanger nothing but our ego. It is feared by some that the free exercise of conscience (of the First Amendment) would be exploited by selfish ingrates who might drive ninety miles an hour to get to church, for example. We ask a simple question. Is there a jury in the United States who would be so indiscriminating as to call such action religious?

In these cases the judges have not allowed the jury to apply the First Amendment, apparently out of fear of its misuse. Surely freedom of religion implies some physical response more dynamic than energization of brain cells. If not, our gospel is bereft of power and the church is again subservient to the state.

Members of the church can then be ordered to drop the H-bomb even while repeating the Lord's Prayer. People say it is better to drop the H-bomb than to feel that life is not worth saving, but is it not true that the very willingness to drop the H-bomb reveals a belief that life is not worth saving?

The church would better affirm its belief in conscience right now before it is too late. If it stands by without protest while conscientious objectors go to

prison, the church is rehearsing its own imprisonment.

Allan A. Hunter,
Co-Chairman
Charles MacKintosh,
Co-Secretary
Los Angeles Area Committee
For Conscientious Objectors

Students in Tokyo

We know that the political situation in Asia is still very perplexing; but young people in every part of Asia are eager to know each other in order to make the

right spirit of cooperation in building up a peaceful order in this part of the world. Reports of the delegates to the conferences held in Ceylon and Bangkok and recent visitation of leaders like M. M. Thomas have given us vivid pictures of the life and work of your movements, but we still feel we must try hard to dispel the ignorance many of us have regarding the problems in others' lives in order to share hopes, fears and difficulties always as fellow Christians. Even though our opinions concerning a particular situation may be different, we hope that we shall never lose the conviction that Jesus Christ, who revealed to mankind God's grace and forgiveness, transcends our sinful divisions.

Ever your true friends,

Ikuyo Abe, Y.W.C.A.
Takeo Terada, Y.M.C.A.
Tokyo, Japan

Contributors



Self-Portrait

In most cases we have identified our contributors adjacent to their contribution. Still, a few comments are in order here.

Our cover artist, Ruth L. Fluno, has been kind enough to send us a picture of herself (above). She studied art at the

National Art School, Washington, D. C., Walker Art Center, Minneapolis, and Rollins College, Winter Park, Florida. Free-lance artist and teacher at Alliance, Ohio, she is on leave at the present time with her husband in England. She says: "Unfortunately, must admit I am strictly a cartoonist, with a love for satire."

We look forward to more of her work in *motive* in the future.

Bishop G. Bromley Oxnam, author of "An Affirmation of Christian Concern," is one of Protestantism's most influential leaders today. He is bishop of the New York Area of The Methodist Church and a Co-President of the World Council of Churches.

Lu Duble, creator of "Prayer for the Living" and "Prayer for the Dead" is teacher of sculpture at Bennett Junior College, Millbrook, N. Y. She has received numerous awards for her work, including the Audubon gold medal.

A. R. Caltofen, an Austrian novelist who struggled against the Hitler regime, was taken by the German Gestapo to a concentration camp, then to a death cell, his home and library destroyed; but who still writes, as he puts it, "with human intentions."

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MOTIVES

Theoretically, the Bureau of Standards suggests, ten million colors have been seen by the human eye. Although the spectrum is infinite, we resolve them into six to ten primary colors. Realizing the gradations, we react to the strong sensations. We simplify in the effort to evade confusion.

Our motives are as varied as colors. Theoretically they are ten million shades of action, response and reaction. But let's resolve them into the primaries: love and hate, want and plenty, perversion and normalcy, greed and altruism, fear and faith. Strong motives.

What say we of the boy in Korea? The news dispatch was simple. Several boys, wounded, could not retreat with their unit. They had to be left. One asked, "What is to become of us?" His lieutenant handed him a grenade, and said, "This is the best I can do for you."

Or from what motives did the 300 college students of various nationalities tear from their sockets the barriers between Germany and France, and ceremoniously burn them, hoisting above the flames the green and white flag of unity?

From what motives was the grenade given? Suicide? Kill another "Red" before death? Is it symbolic of the gifts nations give their citizens?

What motivated the destruction of that symbol of mankind's bloodiest century—the blind nationalism of France and Germany? Did faith and love have something to do with it?

Intense are the motives that stir us. We must inquire into them, "in Christ's name."

A Student's Confession

There is something tragic about life:

You can never live it twice.

Once the act is committed, once the picture is painted, once the word is spoken, once a glimpse is caught, you're stuck with it.

Sometimes I would to God that I could close my eyes on what I have seen, felt, heard or been.

But that's the crux of it.

When windows open, when doors beckon, when once you have experienced something you can never permanently say no to it.

You can mask it, to be sure.

You can gild it, clothe it in fine but misleading clothes—you can reject it outright.

You can damn it, curse it, and yet at times it comes back and haunts you and stays as near and unobtrusive as breathing.

And someday your guard is down, and you will not be struggling against it.

That's when it comes and its appearance seems deadly

because you want with all your heart to forget—to blot out visions you've seen, thoughts you've had, dreams you've dreamed, emotions you've felt, insights you've received.

But there it is, tracking you down, finding you out in the strangest and most unsuspected places.

Then your eyes swell with tears and you want to forget but you can't—and you hope you'll forget in the future but you can never be quite sure that you will.

For you've tried to evade it before but its blows are sure and uncompromising.

So you stand and shake—tragic—

You're your own and yet you're not your own.

For the tragedy and glory of it all is that God has laid his hand on your shoulder and breathed his thoughts into your nostrils, and pierced your heart with his love and suffering.

You're beneath the surface.

You know you've struck rock bottom.



Prayer for the Living

A terra cotta by Lu Duple

Courtesy, *Liturgical Arts*

Challenge to Youth-- From a New Frontier

Dr. Regina H. Westcott tells of the challenge of the social frontier, and how we may meet it. A psychologist, with her doctor's degree from the University of California, she is now director of the Fourth Project in Family and Community Development. It is located in Milwaukee, Wisconsin.

A DOZEN decades ago, wagon trains of pioneers were struggling toward our great Southwest. One set of my great-grandparents were among those who explored their way across desert and "Indian country," and across rivers and high mountains. They had scoured the countryside, testing the native vegetation when food ran out. They had contrived all sorts of emergency equipment from the most unlikely objects. Pluck and purpose carried them through.

I have always been deeply glad that one of those pioneers, my great-grandmother, Naomi, was still alive when I was a small child, and that she still lived in the first home they had built in California. This long, low house, with its two full-length flanking porches, was full of signs and memories of the persons and events which went into the developing of my native town out of the sage-covered desert. By the hour, I sat on a stool at her knee while she told me of their thrilling or frightening pioneer adventures.

All the while she let me handle the lovely, strange Indian beads and other relics she had saved from many of these. This living storybook of my great-grandmother was enthralling. Over and over I yearned to have been with her and the others as they inched their long, long way to their new homes in unseen territory. Sometimes I ached with the intensity of my wish that I could have been one of that pioneer group.

ALL my vivid yearning to have been the kind of pioneer my great grandmother was is over now. It has been completely gone for a quarter of a century. The reason? A new frontier has been challenging me. It is challenging us all. I appreciate no less the pioneering exploits of my forebears. They, and thousands of others like them, did a lot to get our land ready to be lived in. Out of the raw land and natural resources, they helped to launch settlements of homes, agriculture, mining, transportation, facilities for communication, water

control, mass production and distribution of consumer goods, and many other enterprises which provide the wherewithal for human existence and convenience. In the main, they pioneered a *geographical* frontier. They so well set up the *means* for living that our country is unsurpassed in this regard.

We have been so engrossed in continuing this material development and have been so gratified by its gains, grandeurs, and gadgets that we have not realized the present peril caused by our failure to feel the challenge to pioneer in our own right in our own time. Today the *social* frontier needs us urgently. This frontier is concerned with human relationships, intercommunication, nurture for normal growth and fulfillment, groupings and true groups, social effectiveness, and with the releasing of human power and creativity in the interests of the common good. Successful pioneering on this frontier will eventuate in such relationships between persons and groups and such creative interaction among them that human life will experience richer meanings, deeper significance, and that almost bursting joy which comes with the truing of perspectives due to expanding horizons. Just as greater *means* for living came out of *geographical* pioneering, so greater *meanings* in life can come out of *social* pioneering.

THE present condition of American community life in most places reveals how crucial is this new challenge from the social frontier. A farm neglected for one year requires several years of care to restore it to its former condition. Our American community life has been largely neglected for over a hundred years. Most of our social effort, outside of material improvements, has been directed either toward trying to remedy the consequences of our gross neglect of human nurture and guidance or toward schooling youth (within the artificial setting found in most of our schools) in competition for individual success by conforming to trite patterns.

Any young man or young woman interested in applying for a resident internship in this Project in Family and Community Development can secure an application form by addressing:

Dr. Regina H. Westcott,
Matthew Keenan Health Center,
3200 North 36th St.,
Milwaukee 16, Wisconsin.

Most of us examine our community in terms of what we can get out of it. There is little realization that a community is sound, healthy, and growing only to the extent that it receives the right kind of nurture from its constituent members, both persons and groups. There are sound laws of growth for a community just as there are for a person and a family. Furthermore, families, schools, and churches depend perforce upon the community for many aspects of their own nurture, and so can be only as sound and effective as their community. Just as the family provides nurture and guidance for all its members, so a community must provide nurture and guidance for all its member-families. The same is true for its other member-groups.

OUR work during this past quarter of a century in this field of family and community development seems to warrant the belief that the chief cause of juvenile frustration and social inadequacy, delinquency, sexual malpractices, rebellion and crime is the failure of our society to recognize the right of youth for meaningful participation in the life and development of their own families and communities. A disturbing number of youth are not growing up. They are not truly maturing. Rather they are merely becoming sophisticated in terms of the social patterns prevailing in their school, neighborhood and community. Society tends either to herd them into corrals called clubs or classes so as to keep them within bounds or to provide a wide assortment of amusements and sports as busy work to keep them out of mischief—or worse.

This is a serious injustice to youth. They have an important contribution to make to society today—their fresh viewpoints, their enthusiasm, their vigor and strength, and their enormous capacity for commitment to what they deem to be worthy. Equally important, youth has the right to a long and sound apprenticeship in family and community development. Furthermore, he needs this as youth has never before needed it. A world such as ours today requires citizens and leaders with the understanding, skills, strength and devotion commensurate with the tasks to be performed and the aspirations to be realized.

These are not sufficiently forthcoming from our present schooling of children and youth, our present exclusion of them from the thrill and adventure of appropriate participation in the significant life and development of their own families and communities, and our present inadequate training of leaders for realistic leadership in a community avowedly striving to be democratic. It is our own fault that there is so much that is base, corrupt, miserable, sick, inadequate, and evil in our modern communities.

THE Fourth Project in Family and Community Development is now located in Milwaukee, Wisconsin. It seeks to meet this challenge of the social frontier

and to train leaders to meet it. The two main objectives of its work are: (1) to arouse the community to see its own needs and evaluate its aspirations, develop its own unity and strength, and then cooperatively and creatively work its own way toward the more effective functioning of its nurturing groups (family, neighborhood, school, church and club), and toward a better quality of community life, and (2) to train college and university students, and leaders-now-in-service, for both participation and leadership in family and community development. The training which a leader-elect receives in the theory and skills of a specific vocation is of limited value to him if he has not also had the more basic education in community participation and leadership.

The Health Department of the City of Milwaukee provides room and board, room laundry, and instructional materials to its accepted resident interns in this Project in Family and Community Development. We welcome at any time applications from all those interested. We try to keep a balance both between men and girl interns and in representation from various parts of the country. Also we try to maintain representation from a variety of those vocations which carry responsibility for human growth. Most of the work is done in groups and with groups because of the proven potency of the group-process as a growth-process.

MANY interns regard their internship as the most significant experience of their lives. This is not so strange when it is remembered that they become drawn into the life and developments of a real community so that their real selves begin to stir and to answer the challenge by coming into fuller development and expression. Most young people have been under pressure for years to conform to the academic patterns of their professors and the social patterns of campus life. They are here released to function for themselves in realistic conditions, but with ever-available guidance through both the group and the staff. As they become increasingly able to assume responsible relationships in the work, they find themselves working shoulder to shoulder with the people of the community, thus seeing through *their* eyes, hearing through *their* ears and feeling through *their* skins.

As in all work at the "grass roots level," there are adventure, thrill, problems to solve, ever-changing challenge, the warmth of genuine friendship, and joy in evidences of growth. One of the greatest things about the leadership training through this project is that most of the former interns are now devoting themselves to family and community development using their specific vocation as their focus of effort in this great, basic objective. They realize that their work must be done within a great, strong web of human relationships if it is to be effective and lasting, if it is to answer the great new challenge of our day, that of the social frontier.



by Clarice Bowman

the "misty-flats" ones, the larger curve: "Religion's-all-right-but-why-get-hot-and-bothered?" They'll pass. (That's just the trouble, they *pass*. Don't bid. Don't participate. Go to church as sermon-listeners, seat-warmers, spectators rather than participants; passengers rather than crew.)

But this other fringe. This remnant. Few numerically, perhaps. On campus or in community, they make themselves felt far out of proportion to their numbers (or to their publicity, which is usually nil). Who are they? What do they have? What makes them act as they do? What draws them together? And—top-priority question that could be asked of any individual or any group these days—what do they do to help draw the world together? Are they agents for fusion or fission? And if they appear to have discovered some secret of cohesive force in human relationships, whence its source? How make that power available more widely—before it's too late?

WHAT about the Janes and Jims on our campus who are—well, let's admit it—the queer ones? Wouldn't let anything short of an earthquake interfere with their getting together on Wednesday nights in that strange sort of confraternity they seem to have. Quiet-like about it all. Don't say much about what they do in their meetings. No bleating from housetops. They just go about their studies and activities in an everyday sort of way. But when others around them are bewitched, bothered, bewildered and battling, they seem to have hold of some secret source of poise. When issues are being discussed heatedly, they seem to have some secret source of perspective. When difficulties arise, they seem to have some secret source of strength.

"Prayer-cells," they call these meetings—that is, when they stop to call them by a label. Making an impres-

Togethering

What about you campus "queers"? Does your prayer-cell life get into a "rut-tine"? Here are suggestions designed to keep your campus cell group alive and growing.

HARDPAN is sterile ground. It won't produce crops.

It got that way because the compound cell particles of soil broke down. The living bacteria were destroyed.

A sprinkling of chemical fertilizer will not restore fertility. That requires a rebuilding of the living cell life.

Before "cell" has reality, there must be life-force flowing through it; and, above the level of paramecia, a living relationship with other cells, all assisting each other in sustaining life and functioning cooperatively and harmoniously with a mysterious direction or purpose running through all. (How do certain cells of your body know to gang together and be an ear, for example?) Where there is life, there is this "togethering."

On campuses and in youth groups over the world in late years, there have been taking place little "togetherings"—something deeper and stranger than bringing together a bunch of people and organizing them into a club with president, vice-

president, secretary, treasurer; something deeper and stranger than choosing neophytes and initiating them into exclusive so-called sisterhoods or brotherhoods.

These are often called prayer-cells, but the name doesn't matter. No parallel with political setup is intended; the word "cell" is both handy and suggestive in that it starts with the smallest unit of biological life. One can draw parallels as to starting with a simple unit of spiritual life. The *aliveness* in both is the key.

Take a campus. Just any one will do. There will be certain students who don't care, don't try, don't pass; a sizable curve of those who do passable but not outstanding work; a small group who get A's. Such a mundane and mechanical illustration is almost a sacrilege for describing spiritually questing groups. But the curve appears similar: some at one end who take a devil-may-care attitude ("the concatenation of world events has delivered us to the carnivorous canines, anyway," they say); then there are

sion isn't the center of their concern. No time for exhibitionist parading. Theirs is a deeper quest.

That's what's drawn them together in the first place. Strangely, they always seem to find each other, no matter how big and impersonal the campus, as if drawn together by some law of spiritual gravitation: these ones who, from early home training or church influence, believe that God is; that individuals have access to him through prayer as child to loving father; that even with the world in the mess it's in today, God has ever-creative purposes and that by banding together in empathic fellowship they furnish him a cell, a body, a *koinonia* through which spiritual power, *elan vital*, may flow to others—he being the initiator, they the voluntarily offered servants.

Exclusive? Maybe. The disciples were, were they not? Not exclusive in the sense that *they* drew a line around themselves or their inner circle, shutting others out. But the others (those not daring such a taking-seriously of Jesus' message) drew their own circles excluding themselves.

USUALLY, if the group has been formed from sincere motivation and God-centeredness (and not a "Let-us-build-here-three-tabernacles" escapism), there has been no thought whatever of shutting anyone out. But sometimes persons not in such a group, who judge themselves not one whit less religious than those on the "in," feel left out. This is a problem that needs to be faced frankly on both sides of the imaginary line. Cell members need to be especially sensitive to possible hurts they may unwittingly inflict, and to be ever open-minded to receive additional "life" into the cell. Constantly through conversations with others, they can make it clear that there are no shut doors; that the password is simply the desire to make spiritual quest. A prayer-cell does not flourish with barnacles or parasites. Nor does it become a "cell" with life-principle when made up of curiosity-comers. There is a price. One price is

faithfulness in coming regularly to meetings. Another price is weathering through plateau or rough places.

THERE are other prices, other disciplines for today's disciples. Much needs to be thought through more clearly regarding prayer-cells, if this "cell" movement is to be more than a comet-sweep across our sky of secularism, leaving a blacker night than before. May I challenge you to help in this thinking-through? What are some means *you've* discovered through your groups, to achieve that quality of aliveness that can never be put into words but that flows with unmistakable reality through your fellowship?

What do you *do* when you gather together? Which of you use silence in the Quaker tradition, until you achieve something of that concerted movement of spirit, that "centering down" that enreadies you for reception of leading from above? Which of you start with a book as a stimulant to your discussion and thinking (Thomas Kelly's *Testament of Devotion*; Sheldon Cheney's *Men Who Walked With God*, for example).

And if you do read, is there a temptation to lean too heavily upon the author, to let him do your mental and spiritual ladder-climbing for you? (This temptation bites us, even when we are using our Bibles!) Which of you have a "season of prayer" in your cell-group meetings, participated in by group-members in the good old-fashioned way? (And if you do, how do you keep this away from the sentence-prayer "rut-tine"?)

There are other questions. A whole range of them deal with your follow-through. Does the temptation bite you to "take it all out in talk"—what *they* ought to do about international affairs at this critical juncture; how *they* ought to melt down race barriers; etc.? Glorified bull session, with the glory fizzing out.

What about your *purpose* in getting together in the first place? To save your own soul? Worthy enough, maybe. But is it not a higher purpose to seek to become the means of helping God save others? To let more of his

love flow into your heart as an individual and into that plus that is the group-heart in a living cell, and out into specific situations in community and world? That word "specific" is the rub for many of us. We're students. We must needs see problems in the large. Bandy beautiful generalities. Little time in our hectic days for attacking—say, the specific of slum-housing; the need for a Negro babies' nursery. Our campus Shangri-la is far removed from the real world. We rationalize detachment on the grounds of getting ready for full-time Christian service later.

Maybe we weren't too clear as to why we got together in the first place. But we can ask, whatever the stage of growth in our particular cell, are we meeting for our own sakes? For others' sake? And/or for Jesus' sake? It makes a difference how we answer.

WESLEY'S Oxford Club busied itself with visiting prisons, bringing alms (sincere gifts from impecunious students who in order to give had to make actual sacrifice); and meticulous disciplining of personal habits of living ("look at those 'method-ists'!") Similar groups have existed in other denominations. To go back to early sources, the first Christians were no mere singers of psalms and hymns and spiritual songs; they were givers, fixers, helpers, food-bearers, sympathizers, lifters-up, light-bringers. How do you in your groups maintain this healthy balance?

In the "green, growing periods" of Christian history, there have been little groups such as we have been talking about. But always and always, they have been outgoing groups, caring not so much about the rosy glow of their own fellowship as the privilege of *bringing fellowship* from the hearth fires of their cell to "un-fellowshippy" places about them in community and world; caring not so much about theoretical answers to spiritual problems hammered out neatly in talk, as for the privilege of helping bring peace-ways and of creating loving situations about them in the world.



CALL FOR ACTION IN ECONOMIC LIFE

by Bishop G. Bromley Oxnam

THE gospel is concerned with all the activities of man, individual and social. Therefore, the Christian faith is relevant to the economic order. The Church, as the custodian of "the sacred and imperishable message of eternal salvation," is charged with a fourfold duty as Christians in fellowship confront the economic life. It must be the teacher of the principles of conduct; a voice of judgment; a guardian of moral and spiritual values already won; and the herald of a better day.

Christians judge all economic systems by the imperatives of the Christian faith; Christians must not identify any economic order with the gospel. The Christian gospel is not to be found in Adam Smith's *Wealth of Nations* nor in Karl Marx's *Kapital*. It is to be found in Matthew, Mark, Luke and John, in the Acts of the Apostles, the Epistles of the New Testament, and the vision of St. John in the Revelation. It is found in the preaching of the Hebrew prophets, in the lives of saints and martyrs, in the service of faithful followers of Christ, and in the

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continuing revelation of God. That faith affirms the supreme worth of persons. Institutions must be tested finally by their contribution to the enrichment of personality.

It is imperative that Christians confronting economic issues first accept Jesus Christ as Lord. Evangelism is the primary task of the Church, and of first importance is the personal experience of the love of God and of its transforming power in human life. Salvation means not only forgiveness of past sins, but a new relationship with God which brings assurance of final victory over everything that comes between man and God.

The spirit in which Christians approach the complex and baffling problems of contemporary society is of primary importance. Christians who meet to consider the economic life will do well to kneel in devotion before they rise for discussion.

If to such conferences Christians come with the determination to force a particular view upon others present; if they stoop to maneuvers that sometimes win majority vote but never create Christian community; if they allow themselves to be impressed by oratory that appeals to prejudice rather than by the still small voice with its appeal to conscience; then the coming together of Christians is unlikely to be productive of good and it might be wiser if they did not meet. But if on the contrary, Christians meet in humility and in love, resolved to respect and to learn from each other; if they are determined to discover God's will for us and for our economic life and to submit all their thinking to the rule of Christ; if they meet not to debate but to deliberate; if they believe the Holy Spirit does guide and are willing to follow that guidance, then honest men and women who at present differ profoundly may discover in Christian fellowship both the spirit and practice essential for Christianizing our economic life.

Basically, the approach of the churches to the economic order is determined by the Christian conception of the worth of man. Christians believe that man is created by the

Eternal and in his image, that every individual is a child of God, a member of one family, a brother. Christians hold that man is a being of infinite worth, of such worth indeed that God out of love sent his son that man by faith in him might be saved. Man is a self-conscious personality, free to choose right and wrong, responsible, immortal.

The Sabbath was made for man and not man for the Sabbath. Likewise the economic order was made for man. Just as the state must be regarded as an instrument to be used by the people and for the people, so, too, the economic order with its technology and vast industrial machines, the riches of soil and of mineral wealth, must be regarded as God's gift whereby life shall be more abundant. Within that order power must be exercised under democratic control and justice established by the democratic process; freedom must be maintained so that the genius that lies in creative personalities may have full opportunity for expression, and men in the cooperation of the fullest employment may make the earth productive.

Christians hold that God's will has been revealed by his son. Economic practices therefore must be judged by ethical criteria. Whenever or wherever practices violate these principles, the church must voice judgment and call men to the Christian way. The Church must keep before men the vision of the just and brotherly society as revealed in the Christian concept of the Kingdom of God, which we believe to be God's will for society.

Thus the Christian does not approach the economic order bound by the dogmatism of communist, socialist, or capitalist. He comes loyal to Christ, resolved to discover his will, and pledged to move forward in his spirit to make his way regnant in the economic life. His question, therefore, is not: is it communist? is it socialist? is it capitalist? but, is it Christian?

But man is still exploited by his brother. Vast inequalities in wealth and therefore in status, fundamental differences in scales of value, and

wide disparities in the possession of power create and maintain class consciousness. Class is a concept too small to unite men for social emancipation. Man needs a larger unifying concept. It is found in the Christian ideal of brotherhood under the fatherhood of God and the Christian teaching of the solidarity of the human family.

Time is of the essence. Principles that mean both unity and justice must be applied soon enough to turn man from the battlefield of class conflict to the cooperative avenues of peaceful progress.

Differing economic philosophies are reflected in different economic orders. Christians now live in various economic orders: communist, socialist, capitalist, mixed economies and primitive society. No economic order known to man is worthy of the designation Christian. This is not to equate the different orders in terms of righteousness. The Christian society calls for both freedom and justice, and much more, for brotherhood, and is the final repudiation of totalitarianism that denies liberty to the individual and of the materialism that debases the human soul.

Christians must discover a way in which they can reconcile the necessities of technology and the necessities of brotherhood. Christian concern moves beyond the declaration of principle. It considers concrete measures. How can man remove the contradiction that lies in his ability to produce and his inability to distribute in a morally just or rationally adequate way? How can he work out some synthesis by which the creative initiative that flowed from individualism may be conserved and the benefits that lie in collective endeavor be appropriated? How can man remove the unjust disparities of income and thus of the necessities of life and thereby create one of the conditions of peace?

The hunger of any man anywhere becomes the concern of Christian men everywhere. It is a matter of Christian concern that the average per capita annual income in favored and efficient United States is from ten to fifteen times as great as that of per

sons in vast areas where children are hungry, health service almost nonexistent and shelter inadequate.

Within the United States itself there are areas in which income is so low that fundamental injustices result and the people are unable to secure the bare necessities. Can the Christian complacently see production here reduced or surplus withheld while possibilities exist of distributing overabundance to help hungry human brothers to help themselves?

If man is exploited by man, that becomes an issue of graver import to the theistic Christian than to the atheistic communist. Masses of mankind believe that communism is more opposed to the "exploitation of man by man" than is Christianity. They are wrong, and it is our high opportunity to prove them wrong. No true Christian is complacent in the face of periodic crises in which millions are denied work, consumers' needs are unmet, and unemployment becomes epidemic. Unemployed men, idle machines, and unused materials present at the same time and place do not make sense to men endowed with God-given reason. Christian principles must be translated into concrete measures expressive of the Christian ideal. This is a task for stewards whose economic insights, executive ability, and research skills are regarded as a sacred trust. Means must be discovered with which to realize moral ends. The Church, in teaching the principles of conduct, must bring to society agreement in the realm of ends, and sufficient agreement in the matter of means to insure cooperation in progressing toward these objectives.

The Christian must face up to the issues that are involved both in free enterprise and in adequate planning for the common good. There is a planning that does mean serfdom. There is a planning that does contribute to freedom. The freedom that enables private enterprise itself to plan must be preserved; but the freedom must be maintained that is essential to democratic decisions in which the people, for example, plan, through their government, for na-

tional defense, public education and health, conservation of natural resources, and fiscal and foreign policy.

The challenge to free enterprise that lies in monopoly must be considered. Selfishness seldom thinks beyond immediate interests, and cannot be relied upon to plan for the well-being of future generations or for the conservation of natural resources. Freedom must be interpreted to include freedom for all men, the strong and the weak, the talented and the handicapped; and such freedom involves clear distinction between the planning that enslaves and the planning that emancipates.

The Church itself as employer must see that its practices square with its preaching. How are its own employees treated when compared with the treatment present in enlightened industry? What are its relations with organized labor? Has the Church set its wage scales as a result of its adherence to Christian principles or because of the going wage won for the workers by the sacrifices and struggle of organized labor? A church that has not set its house in order is not in the proper place to summon the economic order to Christian standards.

The Church must proclaim anew the Christian concept of vocation. All work must be seen in terms of its spiritual significance as helping to make possible fullness of life for all men everywhere. The Reformation doctrine of the calling of the Chris-

tian man must be re-emphasized, and all work must be done "as unto God."

The Church has an unique opportunity and obligation to become a force for reconciliation, without becoming a chaplain to the status quo. Within its membership are men and women of every walk of life. Together they must meet the issues of social life and of economic order. The Church knows the individual not alone as the head of an industry or the leader of a labor organization, but as a soul in search of God.

The Church knows that each man must stand at last before his Maker and give account for his stewardship. Out of the fellowship of the Church should come such understanding that men, standing in the shadow of the cross, will resolve that, in the name of Christ and with the blessing of the Eternal, they will work together to the end that our economic life shall be more worthy of the name Christian.

Herbert Hackett, a contributing editor of *motive*, is working on a series of articles dealing with the Christian and economic problems. They will be carried as a continuing series throughout the year. "An Affirmation of Christian Concern" provides the fundamental principles which must always be kept in mind. It was prepared by Bishop G. Bromley Oxnam and a committee for the National Study Conference on the Church and Economic Life, and adopted in a more lengthy form than could be published here.



"You Had Equal Opportunity"

Thus Ended the War

by A. R. Caltofen

(End of World War I in Vienna, with facts symbolic of the present. Trivial events, but of great importance, because they manifest the sediment and egoism rising from the interior of the man to the surface after great war-catastrophes.)

We had no premonitions that peace could be something to be afraid of. Its vanguard was a crowd of people in dissolution who crushed everybody to the wall or knocked them down. Daily we had to climb over some sort of barbed wire and often on our way we had to wade through muck. None of the people around us dared to bend down although they were starving just as we were. Only a few soldiers ventured to do this: they were past being scared.

I was still young. How could I otherwise have entertained hopes that one man, at least, would come back different from the others, that he would be erect, proud and gay? And then he arrived—my beloved brother. But he looked like everyone else: he was in rags, he was pale and worn out. At home he was continually crouching as if he were still in the dugout. He looked at us as if we were dream images, and then his thoughts went roving into distances unknown to us.

Only once did he talk like one redeemed. It was with a Frenchman who had been staying as a prisoner of war with our relations and was just about to leave for home. He

had made toys for his children, and my brother was playing with them and smiling to himself all the time. Nobody talked of the war or of hate. At this moment I realized that we humans are all alike, and I gave him my last toy.

My brother died soon afterwards. He was run over, possibly because he could not readjust himself to normal life. At the cemetery I saw nothing but mourners in field-grey uniforms, an endless column that lost itself in the phantoms of the misty day. No hymn has ever moved me more than that gloomy "I had a friend . . . A better one you will never find. . . ." However it was not to be finished. Young boys and girls turned up, savage looking and with loaded automatics on them.

I was wearing a greatcoat made of military cloth for the occasion. And I went on wearing it. For in my mind this shade of grey was a thousand times drearier than black. It hurt me most when I passed one of those many new music halls with their gaudy tango painting and their shrieking music.

Still, I felt that others had to bear a much heavier burden. There were war invalids begging for alms in long rows. A blind man was sitting on the bare pavement playing a wonderful prelude by Bach. A few shady figures were offering him money on condition that he would play them an obscene hit. At that he lowered his violin and his dead eyes started to weep.



Prayer for the Dead Lu Duble

If I Could Be A FRESHMAN Again

by Gertrude Boyd Crane



"It would have been a horror beyond your imagining, For you would have been left with what you brought with you . . ." states Mr. Eliot in his current play. And could anything be more ghastly than for a college student to leave with no more than he brought as a freshman? It is the task of the teacher to see that he does not.

SO you are a freshman! Because I have been there before you, I know how expectant, confused and even slightly timorous you are, as you face the unique and interesting years. Does June, 1954, seem hopelessly far away? It will come very quickly, and what it brings will depend not a little on how you start this great, new adventure of college. Will you let me,

a teacher, who has watched many freshmen enter college with the same high hopes that you have, tell you some of the things I would do if I could be a freshman again?

I WOULD plan to stay four years,

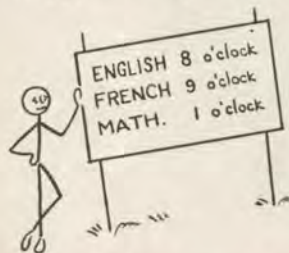
The pictures on this page are column capitals at Rice Institute, Houston, Texas. They represent the four college classes: Freshman (top), sophomore, junior, and senior, respectively (below).

unless I should go to a junior college. I find many students choose a small college, for one reason or another, and then plan to change to a big college at the end of a sophomore year. If I could be a freshman again, I would want to be a one-college person, and I would not care at all if it were a small school. I really think I should prefer it so, but in any



case I want just one college to call "Alma Mater."

There are many reasons, often ignored, why I want to go to one college. Above all, come the friendships made at college, which prove to be among the deepest and most meaningful in all our lives. Friends who have shared the experiences of college together have forged bonds which neither time nor distance can break. Happy is the person who has



such friends, but they cannot be made in one or even two years.

Moreover college is not just the piling up of credits; it is the whole four years of living, to which each year adds its unique contribution. Many graduates miss this thing I call "college"; and I think they are greatly to be pitied. Those who have found it know they have a priceless treasure; those who have missed it don't know what I am talking about. I only know that I would want it for mine. I would want to plan to come back to alumni reunions and belong to a class with all its shared memories.

Then, too, college should be a place where a student gives as well as receives. A college should be different and better because he has spent four years there; an organization made stronger because he worked in it; perhaps some change made in a college tradition because he cared enough to carry through. Such leadership is the reward one's college companions bestow on those who stand for something in their underclass years. I should not want to graduate and not leave my mark on the campus. The student who moves from school to school has little chance to do this.

I WOULD be myself and take my time in finding my place. As a freshman one feels new, alone, and painfully eager to make a good impression.

All freshmen share these feelings but sometimes they attempt to hide their insecurity under an air of smart sophistication which often leads to undreamed of and undesired ends. If I could be a freshman again, I would be friendly but a bit reserved, especially with other students new on the campus, and wait until I knew what it was all about. Some freshmen immediately rush into too intimate friendships only to find themselves part of a group with which they would really rather not be associated. They may even end wearing a label which they don't know how to discard. It is often difficult to live down the foolish mistakes of this first year.

The casual drink with the gay crowd may seem smart at the time, but news travels quickly on a campus, and the group you really want to know may shun you from then on though you never repeat the foolishness. The girl with the fascinating clothes and the boy with the smooth line of talk, may not prove to be those whose friendship you ultimately desire. Contacts once made are hard to break. The new student who is gracious and friendly, but also quiet and reserved, is wise indeed, and, if he has real worth, will not long go unnoticed on any campus. College is surprisingly like our home towns, for character counts. If you run with a crowd which does not possess quali-



ties of worth, it is hard to make people believe you are otherwise than you seem.

I WOULD live in the college dormitory. Dormitory life is very intimate and sometimes it is not easy. People away from home for the first time are not used to thinking of others, and many times they are noisy, thoughtless and careless. Living in a dormitory would prove the best personality test my college could give me, and, if I found I could not pass it, I hope I would be wise enough to

face myself honestly: maybe I am just a spoiled child away from a doting mother for the first time, maybe I have just always thought of myself without considering the interests and needs of others. In either case dormitory life will show me whether or not I can live with a group happily and with consideration. This is a test I want to pass.

If I can plan for only one year in the dormitory I would want it to be my freshman year. This is the year when I make my contacts with my classmates and the dormitory is the heart of their life. I would want the bull sessions, the informal parties and the gay camaraderie so that always I would feel the dormitory was a place where I was welcome whether I could live there or not.

I WOULD choose carefully the groups with which I finally affiliate. Freshmen are almost rushed off their feet by the multitude of organizations which vie for their interests and membership. I now know these organizations could not survive without the freshmen though in my own day I felt I could not survive without them. Certainly on a busy campus no one can attend every meeting though some freshmen do try. I should want to look at all activities the campus offered, and judge them not so much by their rush parties as by the ideals for which they stand, the programs they put on, and what each might give to me and I to it. This will take time, but I would refuse to be rushed.

Sororities and fraternities will make the most obvious bids for freshman favor, but I would not be hurried. If I want to join these groups and am worth anything, I should be offered plenty of chances. Many of the more thoughtful students and campuses are beginning to question the worth of secret, selective and purely social groups. They seem too small in scope for those who take seriously Jesus' way of friendliness to all. If I could be a freshman again I would weigh all such groups with great care, and I would remember

that the independent can be just as influential on a campus as the Greek letter person.

Most certainly I would want to associate with some of the organizations. Perhaps two would be enough. I would want one of these to represent my particular interest, such as drama, forensic, journalism or music; but one must be bigger than the campus alone. No longer is the college student sequestered in ivy-covered walls; he is a world citizen and must take part in world issues. I know now that no groups will offer more to the student in this respect than the college religious groups. Here you find fellowship with students the world over, meet them in conferences, worship, play and study with them. Often summer vacation plans grow out of the challenging opportunities the Christian program offers students.

Before the year is over every freshman should be a working member of the groups of his choice and by sophomore year, assuming leadership. Young people who do not drift, but have something to accomplish in college, begin to count unexpectedly early. I hope I would be among that number.

I WOULD discipline myself to hard study. This is surprisingly difficult for most freshmen. High school had been a supervised program; college is a self-controlled one. Sixteen hours in the classrooms with no study hall, seem to leave so much free time. Teachers seem so casual about making assignments and checking up on them. So many other things cry to one, and the fatal midsemester exams almost leap on one to find him unprepared. After all, teachers do check up. The student who wants college really to open its treasures to him, must learn how to study.

Of course there are students who do nothing but study, and I would not want to be numbered among this group. However, I would not want to be known as one who just got by and was content with this. The college will offer many aids on how to study, usually on a voluntary basis.

So many students ignore these aids or feel too crowded to take the time to learn how to study. This is false economy. The wise student knows he will save time and effort if his study is to avail, and he will see that he learns how. Before the first semester is over I should want to have learned how to take care of my time, how to keep fairly regular study hours. My aim would be to find the joy of using the mind, and thus to enter into the heritage of human learning which college has in store for those who will pay the price.

By the time I am an upperclassman, I would want to have reached the point where I have become a dependable and independent searcher after truth. Then I shall have passed from the need of teachers to make assignments, or even to grade me, for I shall have entered into the high company of real students.

I WOULD learn to know my faculty. I realize that teachers often appear austere, remote and preoccupied. Dean So and So and Doctor This and That seem very imposing titles. It may surprise you to know that faculty members are very hesitant to thrust themselves upon students, but very eager to respond if the students give an indication of wishing to know them. If I could be a freshman again, I would ask the older students to brief me about the faculty, and then I



would take my courage in my hands, and go see some of them. I would tell them what I felt about college, what I hoped to gain from going, and about my life plans. I am sure they would listen. Then, in turn, I would listen when they made suggestions. Teachers have heard so many seniors say, "I wish I had done otherwise when I was a freshman. Why didn't you make me?" College is not a place

where teachers make students do things. It is a place of personal choice where students have to bear the results of their choice. Faculty people have learned many of the dangers, and when they advise strongly to do or not to do something, you should most surely listen and weigh that advice carefully. I do not mean that I would do everything one faculty member advised just because he was a faculty member, but I would never ignore it as just some old-fogeyish idea.

Then I would make it a habit to drop in every now and then to talk things over with the faculty people I had come to know. If I were in a jam or had a problem, I would not hesitate to tell these teachers. It is a good thing for a freshman to have a friend at court. Don't be afraid of being called an "apple polisher," a person who seeks to get something for nothing. That is something different from faculty-student friendship.

I WOULD not want to leave my religion at home in moth balls. Away from home for the first time, many freshmen make the mistake of thinking popularity will come if they pretend they have no religion at all. Others are afraid they will lose their religion if they subject it to the same honest criticism that they bring to other ideas they have gathered. Of course the cynical student and the atheistic professor are on most campuses, but none of these could deter me from the Christian fellowship which a college offers. If on a church-college campus, I would welcome the required courses in religion. If on the campus of a state university, I would seek to find such courses, for our institutions now know that religion is a subject worthy the study of us all. I hope college will stimulate my mind, broaden my outlook, strengthen all worth-while friendships, enrich my appreciations, and deepen the highest aspirations of my spirit. In all that college offers, nothing will do so much to help me reach these goals as the Christian fellowship and program on campus.

Paradise a la Aloadin

THERE is cause for argument as to who was the strongest, Samson or Paul Bunyan. The honesty award for all time would be a tossup between George Washington and Orphan Annie. But for downright craftiness this man Aloadin gets the nod. He combined the more subtle qualities of a recruiting sergeant, P. T. Barnum, Houdini, and that alcoholic mixture known as a "French 75." He was also the ancient counterpart of Billy Rose, and certainly was familiar with an opium den. Nice guy, no?

We are indebted to Marco Polo for our record of this infamous personality. Aloadin had the job of signing up men to serve in the infantry. According to Polo, our sergeant friend would tell likely prospects that if they served faithfully and well they would go to paradise. Then the prospect was drugged, and carried to some specially built gardens near by. Here milk, honey, and wine flowed from the drinking fountains. Living there, were—in the words of Marco Polo—"elegant and beautiful damsels, accomplished in the arts of singing, playing upon all sorts of musical instruments, dancing, and especially those of dalliance and amorous allure-ment."

At the fatal moment during the dalliance, or whatever you want to call it, the gals tipped the boys off to the fact that they were in paradise through the "pull" of one Aloadin. Promptly drugged again, they were hustled back to reality, and upon awaking sang in chorus *dulce et decorum est pro patria mori*. (It is sweet and seemly to die for one's country.) Aloadin had filled his quota!

How would you like to pledge a fraternity in an atmosphere of paradise a la Aloadin, and then wake up to the whack of a paddle? As a matter of fact, this is frequently the case.

The similarity of an ancient type of army recruiting to modern fraternity rushing is strikingly drawn by Fred R. Jensen, pastor of Crescent Park Methodist Church, Sioux City, Iowa.

Modern methods of presenting the pledge pin have not advanced much from the techniques of old. Our fraternities are progressive institutions!

I CLAIM allegiance to a fraternal order of lofty and wholesome character. (It says so in the pledge manual.) My term in the club as chief exponent and vice-president in charge of Frank Buckism—"bring 'em in alive"—was relatively successful. The budget was low that semester, too. I am interested in honest appraisal and worthy suggestions for the good of the order.

If schools are to be blessed or menaced with fraternities, depending on your viewpoint, then let's keep the standards of the frats on a level with the schools. Many a campus has organized social life divided into herds each with its own special brand. To say the least, these groups have long traditions and are deep rooted. Rigor mortis has not set in on the fraternal enterprise, but roughshod tactics have given many a college prexy cranial disturbances and cause to wonder.

Deception, wild parties, snobbishness, and the like, so often linked



"Just a minute, honey, while I finish reading this motive article."

fraternity life, indicate immaturity in individual students, not the sinful nature of an organization. Fraternities are made up of people, and consequently have little chance of being any better than their membership.

STUDENT foundations are set up on a campus to help gear religion on a level with an immature freshman's understanding. They try to show religion as a guide for living and the achieving of maturity. If successful, a student graduates with a sounder faith and a more reliable worship pattern. This pattern of religious life and the total scope of fraternity life need to be brought closer together.

The enemies of Jesus called him a "glutton and a drunkard." He was so labeled because he participated in a wholesome social life—walking and living with all manner of people. But, as one author expressed it, "he did it without compromising his standards in order to be a good fellow." As students learn the will of their Heavenly Father, the organizations to which they belong will reflect such a way of life.

There are many campuses full of contemporary Aloadins, serving in the capacity of rushing chairmen or contact men. To each let us bring an offering of carrot tops and cabbage leaves. They are deserving of an "E" for effort. But the applause-meter reading for their accomplishments must go down. The spearhead of a "far better way" must be launched simultaneously and immediately by our campus religious leaders everywhere. Infiltration of higher principles is the order of the day.

I Draw God

I draw the triangle of God—
Of God and me and man—
And some direction not my own
Guides the sketching hand.

The base is but a minute,
a short line on the page;
The sides are high
to the vertex, God,
and infinite in length;
But the apex can be plotted
with gauges that I hold:
The drawing can be finished
by a soul not heavy-shod.

—Phil Witmer

Thine Own Right Hand SHALL HEAL

Sally Gleason of Denison University, Granville, Ohio, writes about the girl who felt the stinging pain of disappointment before she discovered the "Sorority of the Wider Fellowship."

*"... Never morning wore
To evening, but some heart did
break."*

TENNYSON

HEARTBREAK!" The word had been used again and again in the poems I was reading for my English literature course; yet how silly it seemed on that particular Wednesday afternoon. You couldn't break a heart, my conceited freshman omniscience told me, for hadn't I learned just that morning in biology class that a human heart is made of tough, sinewy muscle to withstand decades of strain? "A heart never really breaks," thought I, "it only collapses of old age." And on that day, old age was too far away to think about!

Running down the path, I clutched my first academic triumph of the year, an unexpected "A" penciled in red at the top of a theme. I couldn't wait to show it to the boy who waited for me at the end of the path. As his hand closed around mine, his quick smile made my strong heart, that couldn't be broken, bang healthily against my ribs. Adding to my happiness was the memory of the party invitations from all seven sororities which were waiting to be answered back at the dormitory. My whole being was so filled with contentment and complacency that I was blinded—blinded to the fact that for some, the sunlit day did not exist.

As we neared the dorm, bright-sweated coeds brushed hurriedly past us on their way to classes. I noticed nothing in their faces beyond the cheerful smiles of greeting that matched my own. True, some of the smiles stemmed from hearts as happy

as my own, but some must have been automatic smiles, concealing hurt, self-doubt, or bewilderment. Yes, when you are happy, you are blind to the eyes that silently plead for help. "Heartbreak" is a silly word, a word for poets and Victorian ladies.

ON another Wednesday, just a few weeks later, I learned a bitter lesson. The events of that day have been seared on my heart by the red-hot poker of tortured memory. We huddled downstairs, my dorm-mates and I, and waited for the junior advisors to finish distributing the little white envelopes—the envelopes that would mean the beginning of a new life as a sorority girl to some, and bitter disillusionment to others. We sang, to take our minds off what was happening upstairs, but the quavering notes only reflected the nervousness we all felt. I raced pell-mell upstairs with the others, to see which sorority's bid would be on my desk. Of course, there would be a bid, I told myself, not even considering the possibility of being left out. Even so, my healthy, strong heart was banging against my ribs again.

As I reached the top step, I heard excited shrieks coming from our room—and then a sudden silence, more conspicuous than the clamorous voices had been a moment before. I flung myself into the room. There my room-mates stood, their precious bids in their hands, their faces slowly whitening as they stared first at me and then at my desk. With painful effort my eyes pulled away from their stricken looks to focus on my desk—on the half-empty ink bottle, the sturdy African violet, the fluorescent

lamp, and the bright yellow blotter, each of which had once been a symbol of a normal college girl's life, but now only accentuated the absence of an envelope—a little white envelope. Then my heart broke. I felt as devoid of love and happiness as my desk had been empty of a bid. Not for me was there to be a house filled with friendly sisters to turn to in time of need. Not for me, the delicious terror of pledging and initiation, the warm comfort of chapter dinners in the wintertime, the feeling of security that comes with singing special songs with a group of special girls. I was to stand alone.

Suddenly, I could no longer stand the bleak contrast of sunny room and stunned faces. Pushing through the crowd of hysterically happy "sorority" girls gathered around the stairway, I realized that they were blind with joy; as blind to my despair as I had been to the desolation which some of them had felt only a few days ago. I crept outside for shelter, not noticing the beautiful patchwork-quilt day flung over the campus.

FOR hours I must have plodded along as the rays of the slowly dying sun set the scarlet- and yellow-sprinkled walks aflame. How long it took to reach an understanding with myself, I do not know. Somewhere along the way the tormented whirlpool of my thoughts spilled over and outward, away from my self-loathing and self-pity—outward to the innumerable girls who had felt this same despair, to the girls in my dormitory who needed the companionship and security of sorority life perhaps more than I did. Overwhelmingly, the realization came to me that I had been given a gift denied to sorority girls—the gift of understanding.

Wiping my face with a convenient maple leaf, its riotous color obscured by the gathering dusk, I started back to the dormitory. Never again would the insanity of selfish joy blind me to the pain of others, for now I belonged to a sorority of far wider membership than any on any campus anywhere—

the sorority of those who, having shared their heartaches, are so much better able to share their happiness.

"Heartbreak!" In the space of hours, this word had been added to my vocabulary. I knew now that hearts could be broken, but I also had learned that, like any other fine machine, they could be made whole again by understanding and guidance. I would help others find that understanding!

Reaching the main entrance gate of the campus, I sat down for a moment on one of the cool stone benches. My mind felt as clear and peaceful as the starry night. In the soft light of the street lamp, I noticed words carved above my resting place—words that added an exclamation point to the story of my broken heart:

“. . . Nor whine out woes
Thine own right hand can heal.”

Send for This

A Christian Report on Israel is the account of the study tour made by the American Christian Palestine Committee last year. After competent discussions of the Israel of twenty-five years ago, the modern problems involving Arabs and Jews, the present religions and the future of that narrow strip of the once-famous fertile crescent, the report ends on a note like this, "What the new Israel is doing, to state it bluntly, is putting God into politics. The rest of the world, overconfident, eschewing any consideration of the great truths, finds its world tumbling about its ears. Once again a way is being evolved on the sacred soil of the Near East." Copies may still be available from the American Christian Palestine Committee, 41 East 42nd Street, New York 17, New York.

That stewardship began in the heart of God is attested in the first chapters of the Bible. Thus, "Christian stewardship is vital to the destiny of the Christian Church," E. Lamont Geisinger writes in the introduction of *Christian Stewardship in the Local Church*. You may obtain a copy from the General Board of Lay Activities, The Methodist Church, Chilton G. Bennett, 740 Rush Street, Chicago 11, Illinois.

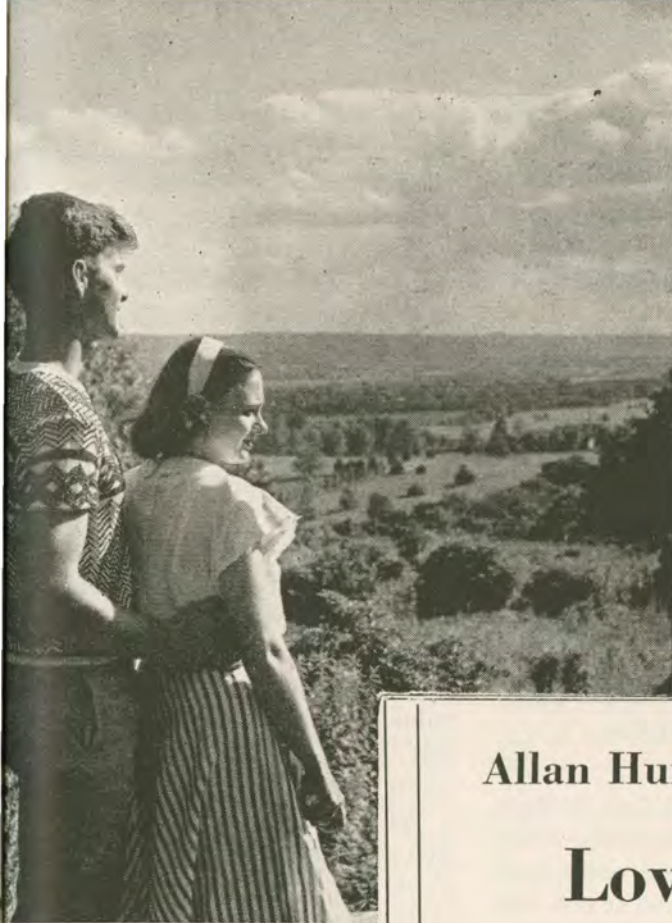
Dynamic Peacemaking is an attempt to explore the meaning of peace and peacemaking in our society to find why we are so poor at pioneering in the arts of peace but so competent in

making war. Written by Roy C. Kessler, it can be secured from the War Resisters League, 5 Beekman Street, New York, New York, at 20 cents copy.

Your Dollars and Sense, an address by Herman W. Steindraus, president of the Chamber of Commerce of the United States, speaks of the world situation in terms not unfamiliar to us and which usually appeal to chambers of commerce. "We would be in a fine pickle if Russia had a hydrogen bomb and we didn't!" Copies may be obtained from the Greenwich Chamber of Commerce, Greenwich, Connecticut.

The Facts about the Hydrogen Bomb is the printed edition of the University of Chicago Round Table which was on N.B.C. last winter. Amazing facts and predictions are made by the four very competent scientists making up the panel. This round-table edition No. 623 which you may get from the University of Chicago, Chicago 37, Illinois, for 10 cents; or you may subscribe for a year for \$3.

"The army engineers corps is the most powerful lobbying and pressure group in Washington," writes John M. Swomley in *Bosses of Billions*, a reprint from *Fellowship*. Get one copy for 5 cents, fifty for \$1, from the National Council Against Conscriptio, 1013 18th Street, N.W., Washington 6, D.C.



The February issue of *motive* carried a provocative article, "Marriage Is Mutation," by Allan Hunter, famed Southern California author and pastor. A student at the College of Puget Sound inquired as a result: "How far should petting go before marriage?" Hunter replies in "Love That Can Wait."

Allan Hunter on

Love That Can Wait

THANK you for the challenge to try for a moment to think through the implications of a conviction of mine; the conviction that marriage is going to be enhanced if one can overcome the pressure which is strong enough, goodness knows, to have direct intersex relations right away and in place of such direct experience substitute a radically different kind of experimentation, i.e., experimentation with techniques of getting spiritually acquainted with one another and with God. That's a highfalutin' sentence. Sorry. But let's break down the idea.

It's wrong to be engaged and not feel a terrific drive toward wanting sex union. If both in the engagement don't have the sense of this urgency, then presumably (maybe this is an exaggeration) there is some psychological block and something definite had better be done to remove the block. If there isn't a psychiatrist or pastor available, there should be some tested couple that can help the person think through this seeming lack of urgency, and thus free him from this freezing inhibition.

This is the glory of being a human being. A human being revels in asserting his humanness by rising above this and that tension as an eagle rises against the wind. The will power that involves the whole personality has the right to be developed athletically by occasional disciplines where one does hard things and rejoices in the fact that they are hard. Engagement is a good time to develop such will power. I know will power is an awkward word and some psychologists will disapprove. I mean by will power the deep desire to overcome obstacles the way you do if you're an end running for a touchdown. We wouldn't have college athletics were there not this deep desire which runs high with red blood. In the days of the knights, a young man went out boldly to win his spurs. His method was silly,

his motive was good. It was to prove his metal, to make clear to himself that he could take it.

During engagement when it is terribly difficult to deal with the sex urgency that is properly there but for the time is to be managed and not directly expressed, you can remember that here is a great chance to prove to yourself that you are a human being with the wonderful capacity of doing the hard thing. "I could not love thee, dear, so much loved I not honor more."

The honor in this case would be the determination to reverence the person loved so much that you would suffer gladly, and endure a great deal of inner pressure rather than maneuver that person into doing anything less than the best. It is something emphatically less than the best if a man manipulates the emotions of a girl past redemption so that she just can't help being swept over the falls. You know about Redemption Point. It's a place down Niagara River which if you drift past it you cannot stop. No matter how hard you try, you can't row to the shore. You'll be carried willy-nilly by the momentum of the increasing current to catastrophe. A girl has the power to manage her emotions up to a certain point. Then, unless something drastic is done, she is out of control. Everybody intuitively knows that. To break down the inhibitions, men sometimes give a girl liquor, sometimes marijuana, or some other drug. Manipulation, not alone of body but of emotions, is another technique. But girls also have their methods of breaking down a man's resistance. In neither case is reverence for the other's personality being shown. Only self-disgust can be the end result in both cases.

BUT suppose the fellow has such real love for the girl that he goes out of his way to protect her from such extra and unnecessary pressure? Suppose that instead of letting his own sex urge overpower him, he turns it into an increased desire to show authentic love for the girl he is engaged to, at cost to himself? (Cer-

tainly it does cost effort to turn the drive for body-union into the determination to protect the girl from this drive until marriage. Let's not pretend this is easy.) Then there would be more self-respect, more mutual understanding.

But how? For one thing, a man can tell the person he is engaged to how difficult it is to protect her from the drive that is clamoring so loudly within him. What he wants more than "self-expression" or direct sex expression is to be reassured, to know that the other really cares for him and values him and understands his problem and is cooperating in a common effort to make a creative instead of a reflex response to the situation. I think that's what a girl wants, too.

RELIGION largely means the hunger for endorsement, for being recognized, valued, forgiven, understood. It means a longing to be at one with the spirit that knows you and counts on you. At least that is part of the meaning. Marriage for many people is the first authentic experience of religion. There is a sort of mysticism in marriage which you have the honor and the fun of exploring. Mysticism is direct experience of the meaning of meanings. It doesn't require the intervention of a whole lot of opinions or second-hand theories. It requires only acts of the free will, of reaching out adventurously, wholeheartedly in the direction that one knows in his bones is right. That's what you're trying in a way to do in marriage. You may get short-circuited as a lot of people do. But you don't have to. You can keep growing in your mutuality so that it will become more and more a means toward direct experience of the love of God which marriage seeks to reflect.

So, my answer to your question as to "how far should petting go before marriage?" is packed up in the implications of what has just been said and you can unpack it for yourself. A man has the right to prove to himself that he can conquer something very hard to overcome for the sake, not alone of the girl he loves, but for

the sake of something he cannot do fine. A girl has the right to do the same thing in her own way in terms of her integrity. They can each keep themselves into thinking they are doing this when they are only frigid. In that case they are reacting on level one, imagining they are responding on level three. Or they can throw away restraints and just weakly give in to the first impulse that comes along, and it will come along fast and violently. This is the reflex on level two where what started out to be love that can wait is maneuvered by blind drives to become lust in a hurry. At this adolescent level you "see the price of everything and the value of nothing." No, you don't. You just think you do (the phrase is Oscar Wilde's).

You don't see level three at all. You think it's just a fairy tale of the Victorians who had to invent some such nonsense as a defense mechanism behind which they could hide their frigidity, their repressed instincts. But level three exists. Be a pioneer and go out together to find it. You don't need rules. What will guide you is the vision of unexplored possibilities of companionship with one another and through that one-anotherness with nothing less than God himself. Of course you will hug each other. But there is all the difference in the world between such hugging and the maneuvering, manipulating or working up of emotion so that somebody else's resistance will be broken down, and blind drive can have its way rather than the reverence that pours through the will for the other's welfare we see in Christ.

OF course when you're married, this reverence often will express itself in complete union of body as well as mind and spirit. The preliminary discipline, however, instead of detracting from that fulfillment should enhance it. Engagement is a wonderful chance to be athletic in a way that leads to the kind of inner assurance and practice of integrity and reverence that we are made to desire and which we repress at our spirit's peril.

Your College Catalogue

CAN BE READABLE



BY a method of calculating which would horrify the professional statistician or poll-taker, but which is intriguing in its simplicity (I will explain the system to anyone sending a stamped and self-addressed envelope), I arrive at the startling fact that approximately 10,200,000 college catalogues come into American homes every year. This figure compares favorably with the records established by the sum total of mail-order house catalogues and by the pulp novels with their lurid covers. (How I envy the schoolboy of today when I compare the exciting cover picture on the pulp edition of *The Scarlet Letter* with the bilious-looking edition of my sophomore days.) Approximately 1,700 different college catalogues are included in this figure, and there is a horrid sameness about them. From the viewpoint of critical evaluation they all may be lumped together.

IN the interest of an ever-deepening American culture and with a program of a college education for everyone, I propose, therefore, to initiate a movement for the popularization of college catalogues. Since it is doubtful that even the progressive-education colleges will go so far as to adorn their catalogue covers with beautiful ladies in various stages of undress or with bullet-riddled bodies and blood-stained rugs, it would appear that the only recourse is to make the contents more readable. It should be adapted to approximately the mentality of the listeners to a radio mystery drama or to an audience-participation program.

I feel particularly well-adapted to the task of evaluating catalogues

from the viewpoint of the listener to an audience-participation program, having had the privilege with my wife of appearing on *Welcome, Travelers!* As a reward for answering a question relative to the location of Miami University, we received a set of sterling silver, lunch at the Pump Room, dinner at the Chez Paree, a gold pencil that wrote (the past tense is used advisedly) in three colors, and an interview with Roy Topper, Chicago journalist. (Cf. Footnotes 1, 1 sub 1, and 2.)

On turning the cover of the catalogue we find on the reverse side the official seal with a motto, usually in Latin or Greek. The use of Latin and Greek in mottoes antedates the stadium era of American higher education when intercollegiate and intramural rivalry were on the low level of debating. The common practice of naming debating societies after Roman and Greek statesmen and orators was another symptom of this amusing interest in the dead languages. Today a snappy slogan or, better yet, the offer of a scholarship for a slogan would be splendid motivation for reading on to discover what the college was attempting to achieve. This provides an easy transition to the following statement on *Aims and Objectives*.

From this point on, the services of a professional catalogue-interpreter



A satire on present-day college catalogues, written by a professor of languages at Mount Union College, Alliance, Ohio, Arthur F. Englebert. After you read this, show it to your professor. He'll enjoy it, too.



are required, usually a dean, a registrar, or a director of guidance. Sometimes it is even possible to get along with a professor. The inherent difficulty may best be demonstrated by a quotation from the catalogue of a fine liberal arts college in the Middle West on *Aims and Objectives*:

"To achieve this end, it is the aim of the college to train students in methods of thinking and manner of expression that will enable them to apply their growing awareness of the spiritual, scientific, philosophical, and aesthetic achievements of the past to the problems of the present."

Now that is beautifully stated and to a justice of the Supreme Court or to a Doctor of Pedagogy it would have some meaning. But there are in such statements some inherent weaknesses. If a mail-order house would describe its merchandise in such terms, every farmer from Ohio to Colorado would be driven into the arms of a cooperative. Secondly, such statements stamp colleges with about as much individuality as greenness does a blade of grass.

THE section on *Aims and Objectives* offers some knotty problems. The professional schools have a great advantage here. They may frankly and clearly state that their graduates may hope to earn a comfortable living in this highly competitive world. They may even state that their graduates may expect to earn as much as a bricklayer or a bread truck salesman.

Footnote 1: To the Editor: You do not need to be afraid to print this because it was an actual experience, and is documented by a record sent by an interested listener.

Footnote 1 sub 1: I must not forget to send him a catalogue.

Footnote 2: To the Internal Revenue Department: The prizes mentioned above were listed as income on Form 1040 for 1948 under my name.

But not so the liberal arts college. There the mere mention of *vocation* is taboo and the suggestion of a need to learn how to make a living is followed by such a clicking of raised eyebrows that the offender slinks shamefacedly into the darkest and most remote corner of the faculty room. Assuming, therefore, that all students in liberal arts colleges are the children of rich parents or that they will receive sufficient government compensation in some form or other to enable them to live like ladies and gentlemen of leisure, the statement on *Aims and Objectives* might be popularized to read as follows:

After four years of attendance at College, the students will have absorbed sufficient knowledge and experience to meet the thorny problems of life easily:

1. when attending night clubs they will have moral stamina enough to refuse to buy a corsage and will nonchalantly tell the camera girl to scram;
2. when riding in a roomette for the first time they will not sit up all night because they do not know how to lower the bed; they will call a porter;
3. confronted with a choice of reading matter in the doctor's office: comic books, *Esquire*, *Life*, *The Saturday Evening Post*, and *Harper's*, they will not reach for the comic books;
4. they will not consider the opinion of taxi drivers the last word in local and international affairs;
5. they will not fall dead when called upon to say a word at Quota Club, Kiwanis, Rotary, etc.

These represent but a few of the possibilities for eye appeal in the section on *Aims and Objectives*.

BUT it is necessary to hurry on, for college catalogues are of necessity voluminous. Even a small college of about 100 students would not dare publish a catalogue with fewer pages

than students. Next comes the listing of personnel in the following order: the board of trustees, the officers of the Alumni Association, the officers of administration, secretarial staff, switchboard operator, superintendent of buildings and grounds, health service staff, faculty and students. These are listed in the order of their importance. The only criticism of the order of arrangement is that it might be better to put the students before the faculty; even graduates of vocational and professional schools would recognize that without students the faculty would be unnecessary. The fact of the matter is that some of the more recent theories of progressive education would seem to indicate that faculties are on their way out.

THE section on *Requirements for Admission* could be handled very easily. While requirements for admission vary in direct proportion to the size of the waiting list and the amount of endowment, few colleges recognize this fact in their catalogues. There is about these statements a sameness which belies the claims for uniqueness advanced by most schools. Here again a snappy slogan would be more effective than a long listing of required secondary school units.

Why not, for example, paraphrase the great military genius, whose name has slipped my mind, by saying: We accept those who get here "fustest with the mostest and ask for the leastest." No accrediting agency could quarrel with such a slogan because it could always be pointed out that "mostest" refers to intellectual qualities rather than to two thirds of the cost of room and tuition. The space thus saved could be used to better advantage for some dignified "cheesecake" in the form of pictures of the May Queen, the Homecoming Queen, Senior Queen, Junior Queen, Sophomore Queen, Freshman Queen, Sadie Hawkins Dance Queen, Prom Queen and others of the college royalty.

In the section devoted to *Course Description* one finds such names as Histology, Inorganic Preparations, Petrology, Differential and Integral

Calculus, Kinesiology, Concepts of Reality and Values, and Campanology. It is difficult to know how to popularize such terminology, which requires the service of at least a semi-professional interpreter. Even a professor has his bad moments here.

I RECALL distinctly the occasion when I, a teacher of modern languages, was called on to advise pre-medical students during registration. To my deep embarrassment I was asked by a student about the nature of the course in histology. Never having heard of histology, not knowing even in which department it was taught, but having a sneaking suspicion that it must have something to do with history, I reached for the catalogue with shaking fingers. A guiding providence had the book fall face down at the department of biology, and sure enough, there it was. But one cannot count on such a stroke of fortune often. Therefore, instead of a long section on course descriptions, why not the following simple statement, in line with the best thinking of the progressive educationists:

Classrooms and laboratories are available to those students who in the course of their college education develop an interest in some phase of academic learning. Professors will be available should that be necessary.

Finally one comes to the Historical Statement. This section offers almost unlimited opportunity for the imaginative publicity man.

Imagine the stimulation a future student would receive on reading how the boys pushed and butted a cow up three flights of stairs into the bell tower; or how the students raided the museum and distributed the stuffed animals and the skeletons in appropriate places on the campus; or how in the roaring twenties, in the days of the Ku Klux Klan, the boys burned a cross on the lawn of the president's home. These represent just a few suggestions for the enlivening of this section.

Hoping that these suggestions will be adopted, I will propose a new slogan for American education: "Better Catalogues for Better Colleges."

PAUL RAMSEY



"In This Is Love . . ."

I John 4:10

Paul Ramsey, professor of religion at Princeton, is the author of this penetrating article on the requirements of Christian love. It is tough digging, but if you keep at it, you'll find some diamonds here.

JESUS Christ must be kept at the heart of all Christian thinking about justice—and precisely that sort of justice which should prevail in the "world of systems," in this world and not some other. On this there can be no variation, as long as he discloses the "righteousness of God" to men. Christians have varied, of course, in ways of formulating their ideas about Christ as God's righteousness. Yet for all their own different theologies, New Testament authors were driven with remarkable unanimity to affirm the lordship of Christ. This means that no limitation can be put upon the scope of his rule.

Differences in New Testament theology should not be emphasized, since in getting to know the origin, and more decisively the meaning, of Christian love the important point to see is the unanimity with which men of the Bible applied a supernatural measure to all obedient love. How to care for the resident alien is known from God's care of the sojourners in

Egypt; the meaning of human justice from the redemptive righteousness of God; how to be perfect from God's care for the just and unjust, the good and evil alike; the meaning of Christian love by decisive reference to the controlling love of Christ (II Cor. 5:14).

Using the measure of divine love inverts self-love and discovers the neighbor. Not that we should do to others as we would be done by, or merely love our neighbors as ourselves (in case this standard drawn from man himself has uncertain meaning or seems to lack steadfastness or single-mindedness), but that we should love our brothers as Christ who laid down his life for his friends and for those predestined to be his disciples or love our neighbors as Christ who, while men were yet sinners and his enemies, for their sakes emptied himself of all self-concern and himself did not grasp at being equal to God (Paul)—this is the principle *par excellence* of Christian ethics. Christian

love is: to be a Christ to our neighbors (Luther).

First for their understanding God, then for their understanding of the nature of obedient love, Christians look to

That Always-Opposite which is the whole subject

Of our not-knowing, yet from no necessity
Condescended to exist and to suffer death
And, scorned on a scaffold, ensconced in His
life

The human household.*

Christian ethics stands, therefore, in decisive relation to Jesus Christ for the strenuous measure taken of human obligation. As a consequence, Christocentric ethics contrasts both with humanism's cutting the pattern to fit man and also with any religious or mystical ethics which may indeed be theocentric and pious enough but in a general or cosmic sense not historically related to this particular man, Christ Jesus. Christian ethics necessarily means a religious ethics "about" Jesus irreducible to the so-called "simple" religious ethics "of" Jesus.

That Jesus Christ is the standard for measuring the reign of God among men is essentially a correct, however astounding, claim. Christian ethics constitutes a standing judgment upon all human conduct and upon every human culture, requiring of them absolute obedience to God and single-minded love for neighbor. Christianity is not, like Judaism and other forms of religious ethics, a "religious civilization." It is rather a criticism of any civilization, religious or otherwise, and of any customary code of conduct, on behalf of the welfare of the neighbor, which all civilizations and codes of conduct are absolutely bound to serve in obedient love. Christian ethics may claim to be relevant in criticism of every situation precisely because its standard derives from no particular situation and is not accommodated to man's continuing life in normal, historical relationships; and this in turn is true in point of origin precisely because of Jesus' apocalyptic view of the Kingdom of God.

In the last analysis, the two sources of Christian love—God's love and the Kingdom of God—are one source; the righteousness of God is one righteousness.

* W. H. Auden, *The Age of Anxiety*, Random House, 1947, p. 137.

"Everything is lawful, everything is permitted which Christian love permits" also means "everything is demanded which Christian love requires." The former is Christian liberty, the latter is slavery to Christ. The former, Christian leniency; the latter, Christian self-severity. Aristotelian "moderation" in all things strives to hit the "means" between too much and too little; it is inflexible and immoderate about the principle of moderation. The religious ethic of St. Paul led him, in contrast, to become "all things to all men" (I Cor. 9:22), a principle of accommodation which lays down its own regulation as to when much or little should be done without primary reference to any principle, even the principle of moderation, standing between a Christian man and doing everything for all men. By being immoderate about this one thing, namely, Christian care for the neighbor's needs, Christian ethics is *on principle* alternately more lenient (more free from regulation) and more severe with itself (more subject to command) than any other ethic. Thus Paul sometimes became "as one under the law," at other times "as one outside the law" (I Cor. 9:20, 21).

WHILE love frees from the law it binds a man even closer to the needs of others, even as Jesus Christ was bound; and precisely that which alone frees also binds. The possession of law—any law, as defined above—"puffs up" the man prepossessed with it. Conventional respectability puffs up the "gentleman" with self-importance. Acting according to "the principle of the thing" puffs up. Knowledge and wisdom puff up. Appreciation of high spiritual values puffs up. St. Paul realized long before Nietzsche that at least every one considers himself an authority on good and evil, and no less than every one desires to know that he is good. But love which is not puffed up does not leave men without a direction in life such as these other views supply. As Paul says, "Love builds up" (I Cor. 8:1). Love builds up others, and so doing it also builds up its own unlegislated self-discipline in personal living. Variable as the neighbor's needs, love is constantly engaged in tearing down where need be, and again building

For Better or Worse

IN the marriage ceremony "before God and this congregation" a person assumes a *vow*, he promises permanence "for better or worse, for richer, for poorer, in sickness or in health, till death us do part." His will to permanence constitutes his own inward acknowledgment of what society institutionalizes in the marriage laws, namely, that sin in himself should be anticipated, restrained and remedied. This vow does not gain validity simply from its conformity to some external biblical law or social custom. It works the other way round: these, with the vow, are valid if, for one thing, they take into account the fact of sin and provide appropriate control for it.

In taking the vow a person acknowledges that he has not become an entirely trustworthy person, one on whom his prospective mate can truly rely, simply on account of the momentary purity of his passion or his present single-minded sentiment. He becomes trustworthy and reliable only to the degree he is able to promise. Since "I love you" may simply mean in all sorts of subtle ways, "I love *me*, and *want* you," and since such love need not at all change its ulterior purpose in loving in order to want another in the same supposed interest of self-fulfillment, a person had better subject his love to this severe testing: see if he can

promise permanence in love for another person precisely under those conditions, referred to in the expressions "for worse," "for poorer," and "in sickness," under which he will have to give rather than derive benefit from the marriage relationship. Then only will it be clear whether he loves the other person for his or her own sake, or whether in all his powerful and passionate love he actually remains only a lover of himself.

There is nothing which defames human nature in this requirement, at least nothing beyond the truth. To promise permanence means, in part, to acknowledge that at his best, man remains sinful and that sin may invade his very best emotions, so that a man better not trust himself to remain trustworthy, much less ask another person to rely on him, without assuming for himself commitments realistically designed to remedy the element of sin in all human love. Romantics, of course, always consider the marriage vow a quite external and superfluous arrangement, a peril to the finer feelings, and of course not made for *them*. In the marriage ceremony, Christians endeavor to acknowledge a good deal more than that wherever marriages are made there heaven is, with at least a couple of angels.

up, directives as to how better the neighbor may be served.

EVERYTHING is quite lawful, *absolutely everything* is permitted which love permits, everything without a single exception. "Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath. . . . Why do you submit to regulations, Do not handle, Do not taste, Do not touch (referring to things which all perish as they are used), according to human precepts and doctrines?" (Col. 2:16, 21.) Turned around, however, this ethic becomes very grim, very grim indeed. *Absolutely everything* is commanded which love requires, absolutely everything without the slightest exception

or softening. *Freedom from* the law belongs only to the individual who is *free for* reason of the most terrifying obligation. So Luther could turn to the other side of the matter and say that the Christian man is in bondage to all and subject to every one, "a perfectly dutiful servant of all, subject to all." In a Christian outlook there is always inflexibility against difficult opposition or repeated rebuff which gives steadfastness in action on behalf of any need love discerns. With whatever is relevant to actual need, love changes its tactic; against what is irrelevant love stands firm. When all fellow feeling and natural affection wither, when there are no grounds for love in the neighbor's apparent worth, when his response is not appreciative but the contrary, when "nature itself teaches" us to be repelled, when, in

short, love that has only begun to be Christian would be destroyed by the enemy, a Christian in love believes against hope, even as was said of Abraham, the father of faith, "in hope he believed against hope" (Rom. 4: 18). When otherwise there is no foundation or justification for love, a Christian loves on in faith; love never ends because it endures all things (I Cor. 13:7, 8). A Christian says "nevertheless" and "in spite of this" to every circumstance, persistently finding the works of love obligatory. The commands of love are as stringent as the needs of the world are urgent: sensing this, let any man *then* do as he pleases.

CHRISTIAN love must seek to find out whatever may be known concerning the just ordering of human life. It cannot be too often said or too strongly emphasized that biblical "justice," when it begins to establish some order, can make use of any of the ideas or norms for determining "worldly justice" which happen to be convincing. At the same time, it must be said with equal emphasis that a Christian, impelled by love whose nature is to incarnate itself wherever there is need, cannot remain aloof but must enter fully into the problem of determining right action under the particular, concrete circumstances which surround him and his neighbor. Christian love lives always in quest of a social ethic adequate to any given situation. If philosophy fails to uncover permanently valid norms, the Christian continues the search and determines or posits his action in terms of the best knowledge available to him through the social or psychological sciences.

But love which is unselfish need not *therefore* be unreasoning or unenlightened or accept no distinctions in its vocational obligations. It is true that love which does not inquire into its rights need not wait on determining the just rights of another *against one's self*. But such love, itself whole and undivided and limitless, will need to know all that can be known about "the others," since in actual life not all of them *can* be served effectively. Love which seeks not its own may very well seek *the neighbor's own*. It must establish some order, and to do so may employ all available ways of determining what may be the

neighbor's own in comparison with another's. Once this is allowed, then nothing in the nature of biblical "justice" prevents it from becoming "worldly justice." Such justice may be defined as what Christian love does when confronted by two or more neighbors.

NO matter how strongly we have insisted that Christian love cannot get along without searching for a social policy, the final word must place the accent on freedom, freedom even from the social policies Christian love may have found in times past. The Christian criticism of life means also the Christian criticism of every known, or yet to be discovered, social policy. Christian love works as a ferment underneath every social institution and conventional code of conduct in Christendom. Whether conforming to the old or helping to create a new mode of conduct, a Christian man subjects everything to this imperial test: let every man *now* consult his neighbor's need. This may call for respecting the tried and tested ways of doing things. When, however, we

observe how these have failed in so many ways to keep pace with the world in which we and our neighbors live, who can doubt that Christian love today requires of us willingness to take some new departure? Even the humblest Christian man must rapidly become willing to have the structures and customs of his world otherwise than they now are. These will not stand long in any case. Why not bend them more to love's desiring? Even the most unlearned (or the most schooled) must be willing to sit loose within truth as he now sees it and willingly accept the best from the words of the latest prophet or the newest discoveries of science. Nay, he must go in search of new truth, loving his previous "findings" with the moderation of an employer and not with the ardor of a lover, since only the neighbor should be loved with infinite compassion. The Christian pilgrim, therefore, should pass from one age to another with the ease and serenity of freedom, assisting the new which is always struggling to be born, because in every age he loves not the times or some abstract truth but the neighbor.

This article and the two excerpts which accompany it are from Basic Christian Ethics, just published by Charles Scribner's Sons at \$3.75. It is a Religious Book Club selection.

In Praise of Christian Love

Paul's Hymn in praise of Christian love, I Corinthians 13, ought never to be read as if here a few additional statements are made about "love" with which we are already somewhat familiar, or as a composite definition in terms of certain other more basic notions drawn from other familiar experiences. This classic statement of the meaning of Christian love defines by *indication*, pointing not to anything generally experienced by all men everywhere, like blueness or fatherhood, but to Jesus Christ. Transcribing in unforgettable phrases the nature of divine love seen in him, St. Paul elaborates the meaning of perfect love for the Christian. A person reading this chapter should bring to it a sense of reading for the first time the definition of some new, unheard-of conception, love seen "in the flesh" only in Jesus Christ and for the first time

formulated in language by St. Paul. In order to be certain of putting entirely aside any other meanings which, before you read this chapter or look toward Christ, may be associated in your mind with the word "love," try substituting a blank space, or "x," the algebraic symbol for the unknown, or the Greek word Paul uses, "agape" (which for most modern readers has the advantage of meaning nothing at all), for the English words "love" or "charity" in our translations:

Agape is patient and kind; *Agape* is not jealous or boastful; it is not arrogant or rude. *Agape* does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. *Agape* bears all things, believes all things, hopes all things, endures all things. *Agape* never ends . . . (verses 4-8).

The Christ of the Airlift Victims

RECENTLY a work of Dr. Knudsen's has been a part of a heated Berlin controversy.

The Berlin Magistrat launched a contest for designs for a memorial dedicated to the victims of the Air Lift. A huge number of drafts and designs were submitted, many of them by the most competent and famous of German artists. Some were such scrambled forms as that pictured, lower left, which laymen confused with a wardrobe and the experts felt was interesting but not clear. Other examples were called representative of Backwoodstown with some wondering why Backwoodstown should be insulted.

The fuss came over the first and second choices. First prize was awarded by the jury to the reclining figure by the sculptor Erich F. Reuter, below. It was felt that it most aptly expressed the idea of sacrifice. Second prize was awarded to Knudsen's figure. However, the overwhelming opinion of critics was that the order of the prizes should have been reversed.



Claimed one displeased critic: "If any of the . . . models deserves consideration, it is certainly the descending cross. This symbol of Christian neighborly love is most apt for expressing the idea of a memorial for the Air Lift victims. Why is our Creator suppressed? I cannot understand at all the decision of the jury."

Another insisted that Knudsen's was the most impressive and sublime "as to the idea represented and as to the form, tall and straight, which would well fit into the crescent of the building complex (at Templehof airfield). This figure reminds me of Christ, and of how He at this time walks, drives, or flies over the country, by nobody recognized, abstract, without face, immaterial, in this century of technics.

"The modernistic, descending Christ figure impresses me as grand in its form and concept, as a symbol of superior and liberating power. It implies balance and reconciliation."

The popularity of the Knudsen figure has caused postponement of a final decision concerning the memorial. But however it is finally decided, all are aware of Knudsen's Christian faith expressed in bronze.

He has brilliantly used the figure of the cross and the Master, and united it with the sense of Christian compassion, the desire and readiness to help. The form is contemporary and realized.



The other figure pictured shows his versatility. It would in no way be suitable for the huge memorial figure, but from its realistic fashion, using the same basic forms, we understand that man's essential humanity lies in the expression of love, of helpfulness to the neighbor.

The Christian does not mask his compassion. He spreads his arms, following the example of the Christ, to aid his brother.

(Thanks to Dr. Franklin H. Littell, community activities adviser in the Office of the U. S. High Commissioner for Germany, for assembling the data and pictures of Knud Christian Knudsen, and to Yale University Press for permission to take a quotation from Eric H. Boehm's, *We Survived*, Yale University Press, 1949, which gives an entire chapter to the wartime experiences of Dr. Knudsen.)

Knud Christian Knudsen

"We Have Been Waiting For You"

NAZI storm troopers and gestapo officials nabbed Knud Christian Knudsen at a Berlin apartment door. The war was violently closing. Young Knudsen was helping to hurry the close by printing and distributing resistance leaflets.

Bravado, forged papers, and an opportune air raid by allied planes made an escape possible. It was fortunate for the world of Christian art. In those days of the battle of Berlin, it was the common procedure of the S.S. police to conduct an on-the-spot trial and execution of deserters and resisters.

Knud Knudsen was all of that, and much more.

He had been born in the midst of the tragedy of World War I. That made him seventeen years old when Hitler came to power.

In the land of the Nazis, one had to put on a mask in order to live, i.e., if one believed in the free play of the spirit. The mask had to be kept on, or if dropped, done so in a cryptic or symbolic way.

Knud Christian Knudsen went masked and succeeded in surviving. He had done some traveling, studying art in France in 1932 on an exchange scholarship just before the Nazi coup. He was already inclined toward the aesthetic interpretation of life by his professor-father who was well known and active in the theatrical field.

Painting, the graphic arts, and sculpture were particular interests of Knudsen as he grew in ability. As the war spread, he was given a semicivilian status as a painter, assigned to various fronts. The experience only succeeded in intensifying his dislike of war. He was not much use for morale purposes in his drawings of soldiers

and officers, refusing to act as a propagandist for what he termed "corrupt and megalomaniac leaders."

Knudsen recalls, "At the beginning of the war I had determined to maintain my pacifist attitude and to kill no man, friend or enemy. I wished my life to have value for the progress of humanity rather than for its destruction. As early as the fall of 1940 I had foreseen that the war would be lost. In my quasi-civilian position I wanted to free as many young men as possible from the insane illusion that they were serving their Fatherland when they were merely preserving the lives of a few criminals."

On the way back from an assignment in the Caucasus, on which Knudsen had produced meager results, he expressed himself freely to a young Nazi-indoctrinated corporal. He tried to show the young soldier the real Germany of Beethoven and Bach,

Nazi Victim



Goethe and Heine. Knudsen was also decent to the men in his charge, and thereupon, promptly upon his return, found himself arrested for seditious activity. Hans, the corporal, refused to betray him. Knudsen had made another convert.

But he found himself in a most dangerous position. After a few days in jail he was placed in a work unit soon to be transferred to a cannon fodder company at the front. He took a dim view of the prospect of dying for that which he was fighting against, and therewith began an almost fantastic struggle to stay alive after deserting the army. Abetted by some highly placed doctors, he long kept himself in hospitals and wards, simulated jaundice and other diseases, raised his temperature and lowered it, and most important, kept alive and found fellowship with others who were similarly resisting the gestapo and S.S.

Then he decided that he was not doing enough, his resistance was too passive. He obtained a job on a soldier's newspaper, holding from a friendly physician a certificate of chronic and incurable gall bladder disease, just in case his desertion was discovered. On the newspaper he soon found other anti-Nazis. Knudsen readily established a resistance unit, right in the editorial offices of the army newspaper. He forged the signature of the Nazi director of the paper, helping many victims of Nazi persecution to continue among the living. He helped obtain food for refugees, located other resisters such as the little salesgirl in a department store, and generally made himself a surreptitious nuisance to the Nazi authorities.

Living precariously, even falling into the hands of the S.S. and gestapo while delivering resistance leaflets, as noted, Knudsen finally lived until the day when he could tie a white handkerchief to a broomstick as he greeted the Russian tank officer on the day of liberation.

The mask could come down.

Knud Christian Knudsen has become one of the active leaders of the young Christians in today's Germany. His art through painting and sculpture has received considerable recognition and he also writes well. A volume of his stories has been published.



"Hilde Korber," left, the young girl, and "The Searcher," below, represent two distinct facets of Knudsen's work.



HEADS

Without

MASKS

IN 1948 a Berlin publisher produced a portfolio containing twelve works by Knud Christian Knudsen.

The general title given the selection was "Head Without Masks."

Some critics feel that the productive form which shows the finest in artistic achievement, the epitome of achievement by the artist, is the designed face, the modeled head. There a remarkable appearance shows itself: the masks of the uncertain, the young, the fearful, are dropped by the artist as he addresses himself to the public.

The painting, "Victim of the Nazis," was done in 1939. Certainly Knudsen must have kept it hidden in his studio, for then the Nazis were at their most powerful moment. But even there, no mask hides the message of the artist.

The portrait of Ernst Barlach (1937) tells us as we look at it of a great man, fallen and bitter over his unfinished life work. He is rejected, he suffers deeply. This is no mask Barlach shows the world. This is the man . . . himself.

Directing his primitive, intuitive factor into sculpture, Knudsen can drop the masks. He can speak clearly. How

glad he is to speak plainly with "The Bureaucrat" and "Prussian Junker."

There is "The Vain One"—polished, disdainful. She is cold, a wall of ego about her, smooth and hard. But how differently we feel about "The Wise Man." He has seen deeply. He is not pretty, but, how handsome in his knowing!

Knudsen has come to maturity. We know it in "The Searcher." There is no mask-likeness at all. This is the real, the final thing.

He has not placed masks on human forms and called them "pride" and "wisdom" and "search." He knows, as the true artist will always know, the essential forms of expression. No masks.

Below, left to right, "The Vain One," "The Bureaucrat," and the "Prussian Junker." At right is "Ernst Barlach." Top, right, "The Wise Man." "He is not pretty, but, how handsome is his knowing!"



German Baptist church on West 45th Street, Manhattan, at a salary of \$600 a year.

Eleven years among the laboring people, living in the very shadows of the world's greatest wealth yet "out of work, out of clothes, out of shoes, and out of hope," found the young pastor's deeply spiritual but highly individualistic ethics inadequate to the needs of the endless procession of needy men and women who "wore down our threshold and wore away our hearts." In his desire to serve his flock, young Rauschenbusch arose too soon from a sickbed and incurred a relapse that cost him his hearing. This intensified his concern to find a way to lift the load of those with whom he lived all week and preached to on Sundays.

These strenuous years were the formative experience of Rauschenbusch's life. Numerous influences converged upon his sensitive conscience. A friend has described some of them:

Henry George and Bellamy and Mazzini and Karl Marx and Tolstoi influenced him some, but above all the crying need of the comfortless multitude and the senseless inadequacy of competitive strife, the apparent possibility of co-operative service and the jubilant remedy of the message of the Kingdom took hold of his susceptible soul.

Another influence in shaping Rauschenbusch's mind was a cell group that he and a few other young ministers started in order "to realize the ethical and spiritual principles of Jesus, in both their individual and social aspects." One of them suggested that the organization be devoted to "the study and realization" of the idea of the Kingdom of God, so the name "Brotherhood of the Kingdom" was adopted. For more than twenty years it met every summer for a week's discussion of what came to be called the social gospel. The members pledged themselves to "exemplify obedience to the ethics of Jesus" in their personal lives and to "propagate the thoughts of Jesus" to the limits of their ability. They were to "lay stress on the social aims of Christianity" while endeavoring to make "Christ's teaching concerning wealth operative in the Church." Expected to "take pains to keep in touch with the common people," the brothers pledged themselves to try to "infuse the religious spirit into the efforts for social amelioration." These practical aims resulted in considerable influence not only upon members of the group, who had few illusions about the odds they were facing, but also affected the social gospel movement noticeably. The frank give-and-take of the brotherhood served as an anvil upon which Rauschenbusch's thought was hammered out. "Only where mind touches mind, does the mind do its best work," he once wrote in the guest book at the conference home.

RAUSCHENBUSCH was neither discouraged nor embittered because reform was slow. In fact, one of the reasons why he ultimately made such a mark on his time was that he was not baffled by the twentieth century as were some of his contemporaries such as Mark Twain or Henry Adams. Because of a faith which they lacked,

he could see the slow-moving purpose of God at work in human society.

For Rauschenbusch as for many of his colleagues, these stimulating new ideas were structured in the concept of the Kingdom of God, which we have seen burst upon him like the dawn. The Kingdom brought both the newer ways of thinking and the unanswered social and ethical questions into focus. In his mind, the Kingdom was a universal ideal that included the entire social existence of humanity: it is the whole of the social gospel, he once exclaimed. To the explanation and application of this ideal he gave much of his best thought. It was the sum of his philosophy of life and of his religion.

IN 1897 Rauschenbusch was called to his home city to teach in the German department of the Rochester Theological Seminary. As a teacher—first of New Testament, natural science, and civil government—he now read even more widely than had been his habit in the pastorate. (The little church had, by the way, grown and moved to a more strategic location; on the tenth anniversary of Rauschenbusch's ministry many letters had been received from distinguished people, but the butcher who spoke for the congregation remarked simply that they had found in their pastor "more that is Christ-like than in any human being we have ever met.") Five years after taking over this sizable teaching assignment, Rauschenbusch was asked to fill the chair of Church History in the English division of the seminary. This he held through the rest of his life. In Rochester he at once allied himself with progressive elements and so entered into civic life that at his death it was said that the city had lost its "first citizen." As he studied, taught, preached, and meditated upon the history of Christianity, the message that had been conceived during the stormy years of his "hell's kitchen" pastorate began to come to birth.

Although Rauschenbusch had been fairly prolific as a writer of magazine articles and was well known in Baptist circles, his first book, *Christianity and the Social Crisis*, established him at once as the leader of the social gospel movement upon its publication in 1907. In 1910 there



came from his pen, but more deeply from his heart, one of the most unique books any American religious writer has produced—a small volume of prayers entitled *For God and the People*. Reprinted as *Prayers of the Social Awakening*, it remains forty years afterwards virtually the only literature of its kind.

Rauschenbusch's criticism of capitalism was essentially that of Fabian socialism, as seen by a religious-minded student deeply concerned with human values. A social order that "tempts, defeats, drains, and degrades, and leaves men stunted, cowed, and shamed in their manhood" can make no claim to being Christian, he insisted. Competition—"the law of tooth and nail"—the monopolistic and dictatorial nature of corporations, business dishonesty, the profit motive—these came under his strictures. In contrast and in opposition to these features of the American scene, Rauschenbusch pointed to several areas which he believed had been to some extent "Christianized"—the family, the Church, agencies of education, and political life as far as it had been genuinely democratized. As he saw them, the requisites of a "Christian" order were social justice—most important and underlying all others—collective property rights, industrial democracy, reasonable equality, and cooperation. Social change was for the "unsaved" institutions, chiefly economic life, to be brought under the law of Christ, which meant into conformity with these principles. If this seems overly simple, let us recall that Rauschenbusch's life was spent in the years before World War I; that he was a prophet rather than a politician or social planner; that his gospel was "the old message of salvation, but enlarged and intensified."

MORE than one audience that heard Rauschenbusch felt itself "listening in a way to a prophet," as a newspaper commented. To ask what he would counsel today about the divorce rate, the H-bomb or bacterial warfare, the indifference of the Church, alcoholism and the traffic menace, heart disease, communism, or the abuse of power by labor—which he trusted to bring about social improvement—is to ask what an Old Testament



Robert Saunders

prophet combined of Amos and Hosea would advise. "My sole desire," he declared, "has been to summon the Christian passion for justice and the Christian powers of love and mercy to do their share in redeeming our social order from its inherent wrongs."

Rauschenbusch's realization that social problems stem from the "inherent wrongs" of the social order gives his writing permanent relevance. Many of his colleagues assumed that the ills of society could be cured by legislating piecemeal reforms. Rauschenbusch thought this was useful, but he saw that a realistic program for social change must deal with the root causes of social maladjustment and that it must be politically effectual. He understood that pleas for charity, stewardship, or even for justice would go unheeded in a world of pressure groups and power politics unless they were supported by the votes and pressures of those concerned. Hence his gospel went beyond the sermon to the ballot box. In reading him we may gain some insight as to this necessity but more significantly share his vision of the redemptive power of the Kingdom of God—an irresistible ideal set against and above the stubborn actualities of politics, poverty, or pressures.

This article is taken from the introduction of *A Gospel for the Social Awakening: Selections from the writings of Walter Rauschenbusch*: Compiled by Benjamin E. Mays with an historical introduction by C. Howard Hopkins: A Haddam House book to be published in October by Association Press, \$2.

Gian-Carlo Menotti on Hell

Hell begins on the day when God grants us a clear vision of all that we might have achieved, of all the gifts which we have wasted, of all that we might have done which we did not do.

The poet shall forever scream the poems which he never wrote; the painter will be forever obsessed by visions of the pictures which he did not paint; the musician will strive in vain to remember the sounds which he failed to set down on paper.

There are few artists whom I can imagine resting in heavenly peace: Leonardo, Michelangelo, Goethe, and a few minor artists who have merited that peace. But, for the weak, the lazy, the damned—their torture shall be the more horrible in proportion to the greatness of the genius they have wasted.

For me the conception of hell lies in two words: TOO LATE.

—Saturday Review of Literature

4 Choices for the Student

by William C. Morris
Director of Public Relations
Wofford College, Spartanburg, S. C.

A Veteran of World War II Looks at World War III

WHEN the men in my battalion began their basic training during World War II, they were sure they knew why they were fighting. It was a war against Nazi evils—a defensive struggle against a “mad dog” let loose in Europe. A year later, when these men were overseas and had met the enemy in combat, they were not so sure.

In fact, unit officers met with the enlisted men to discuss “Why We Fight” and found them apathetic. Only twelve months after enlisting or being drafted, most of the fighting men explained the war weakly: “Well, they started it.”

That reason and moral justification dwindle in ratio to the nearness of actual combat in any war. Those who can explain “why we fight” with the loudest bravado are those most distant from the front.

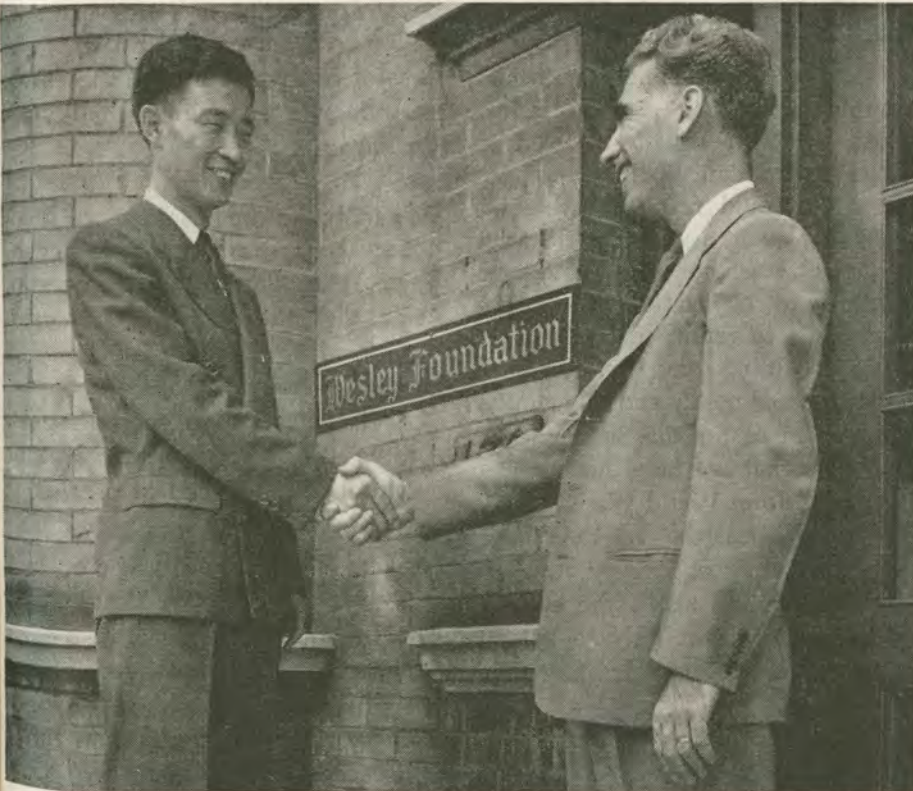
As a field artilleryman and a chaplain's assistant in World War II, I experienced eleven months of combat throughout Europe, including the historic Battle of the Bulge. No other experience grips into a man's life with such fierceness as does actual combat. The experience holds its grip throughout his life and releases it reluctantly at death.

Prospects for a third world war

It seems to me that there are three characteristics of these times concerning a third great war, even though the ache and weariness of World War II is still felt:

1. *The position of the church has swayed.* Christian leaders, before the second world war, were more outspoken in their crusade against the evils of war itself. Yes, we knew that the Nazis were wrong and our churchmen preached that. Then, we took a definite stand for peace. Now, in 1950, it is not so easy to distinguish between the views of church and state. They have merged to a degree that both positions seem to be that armed battle against communism and Russia is a reluctant necessity in case of aggression.

2. *The masses of people in this country have a broader vision, and are thinking more in international terms.* The argument is heard rarely in these times that an affair overseas is “none of our business.” We are caught in a web of international affairs. Our first impulse is to return to simple pleasures like Sunday backyard picnics, and, then, we realize that we must be on our way to the



Here is what one Wesley Foundation has done about the Korean situation. At Nashville, Tenn., this group voted to raise \$1,000 to keep Myong Won Suhr, student from Korea, in Peabody College for another year. His funds from home were cut off when the communists invaded Seoul. Joe Brown Love, director of the Foundation, is telling the student the good news. The only Korean in America getting his Master's degree in psychology, Myong taught at Ewha College, Methodist institution for women at Seoul, before coming to the United States.

drudgery of work in the world-wide factory.

3. *Even though our thinking has changed, we are still trying as a nation to make decisions from a moral viewpoint.* This is one of the few encouraging signs in an era when seemingly the individual is considered a traitor for criticizing his government and when the red-smear is hurled at him for suggesting reforms.

With events shaping and sifting on the global scene as they are, it seems a proper time for a student to thrash out the doubts in his mind about war, the United Nations, the Church and communism. We yearn for peace, and we believe we are on the road toward that ideal, even though we sometimes stray into detours and different routes.

Four choices for the student

The student will ask himself the question: "What will I do in the event of a third world war?" There are perhaps four doors open if he is thinking in terms of right and wrong: first, be a conscientious objector and not participate in armed battle; second, enter the armed forces as a full participant and work to advance in the ranks; third, seek deferment and remain in school as long as possible or become a theology student; and fourth, enter the armed forces for

the antithesis

by raymond georg lalifur

i've never seen
a church forty stories up;
isn't it strange that
the people who do business
with God
work the farthest
from Him?

but maybe the world is
running in reverse; if not,
why do we fight in the air,
and bow

and kneel
to
the
ground
to pray?

noncombat duty either as a chaplain, a medic, or in some other capacity.

In the midst of the national appeals and pressures, it is wise for the student to make a personal and intelligent decision as to the role he will play in the struggle. It must be a decision that will carry him through to the finish.

What war really is

Let us not lose sight of what war really is. War is a green giant of hate, cutting down mere human beings, making the bad appear good, sucking out the decency in women, and leaving men with only a shell wherein once thrived a soul.

And the pain of the thing! Can you catch a vision of the American soldier that I saw digging a fox-hole at the battle front? A Nazi bomb burst near by, hurling the dirt over him and burying him alive up to his shoulders. You could see his neck and face like young corn thrusting itself out of the ground. He yelled, with a hollow and despairing voice, "Jesus, get me out of here."

He died before his buddies could dig him free.

After our field artillery unit had been in combat for a period of a few weeks, we were usually allowed to return some distance behind the lines where we could rest. We were allowed, for about a week, to clean up equipment, wash our clothes and taste a crumb of civilization. Then, the order came to return to the anguish of direct fighting. And we went back to the front, doggedly and reluctantly.

In our more pessimistic moments, it appears that we have had only a rest period from World War II. Back safe in America, the veterans have cleaned up their equipment, washed their clothes, and tasted the crumbs of civilization again, only to get an order to return to direct fighting once more.

As for me

For myself, if the pride of nations should force the Korean conflict into a world-wide war, I will continue my college duties as long as possible.

Workers will be needed to sustain educational institutions through the fires and trials of bloody, mass destruction—not for the sake of the institution, but for the sake of those weary veterans who will return again seeking knowledge of the meaningful things in life.

If I am eventually asked to report for armed service, I will apply for non-combat duty as a medic or a chaplain's assistant, simply because the last world war proved that I could do a better job in service to humanity.

Let us not make the mistake of assuming that God is on our nation's side, whatever comes. Our faith has been "this nation under God." Our faith may soon have to be "this world under God." Let us be sure that we follow our consciences through the maze of national pressures, diplomatic bargains and conflicting voices.

FOR GANDHI

Elizabeth S. O'Neill

Beyond our smiles of little worth,
Our arrogance at being men,
A saint has walked upon the earth,
And, like all saints, shall walk
again.

He perishes, as he has done
So many times since time began,
By cross or sword or flame or gun,
Yet dies not in the heart of man.

Divinity is human, too,
And, being human, mortal seems
And yet, God's many deaths are but
Mutations in a land of dreams.

For God is all and everywhere;
He seems to pass as He remains
And brushes on our mortal air
His mortal self in many stains.

And for a moment caught in time
It seemed this man and God
were one.
The man is gone. But God walks
still
On earth, as He has always done



(Letters from young people around the world to Dorothy Nyland, Student Secretary of the Woman's Society of Christian Service.)

3,000 Miles in India

What's happening in America today? Which ideas are safe? Are we coming to a point in our history when conservative elements in the church and state will decide on a new standard of behavior? What kind of society will the present attack upon independence of thought, nonconformity and radicalism produce? What will be the influence of all this upon the scientific spirit in scholarship and the dynamic spirit in politics? Will our morals settle down to the relative existence of what I want to do, and what I don't want to do? Hasn't all this produced a general apathy on the part of liberal churchmen? What are the practical implications of the hydrogen bomb for our moral standards? I am a bit worried about your country, and want to know if I should come back or stay out here where it is safe.

My record shows that I have traveled about 3,000 miles in the interest of youth work in India. During these travels, I have met many youth, and have come to know much of the indigenous leadership in the field. The executive leadership is composed of people I met in Europe during the Oslo conference. I have been greatly inspired by the work they are doing and the materials they are turning out. A new *Manual for Youth Workers* is being published soon by the Youth Department of the National Christian Council. Its thirteen chapters are written by various outstanding people in the field, missionary and national (we must never say "native"). Frankly, it is one of the best things I have seen in the youth field, and I am eager for our youth leaders to get it.

—Julius Scott, I-3, now working on youth program in Hyderabad Area of The Methodist Church

Methodists in Germany

Even in this short time I've had a full return on the price of traveling. Never have I met so many stimulating people as I have since I've been here. In Germany I stayed first in Hamburg at the home of a German student (Methodist, formerly a Lutheran). The father had been an officer in both wars, and is still rather bitter that Germany lost. We had a long debate on whether or not Germany needed another Bismarck. In Bremen I contacted Dr. Walter Zeuner (District Superintendent of the Bremen District) with whom I had corresponded several times. With him, I attended the dedication of a new church built largely by American Crusade gifts. These people are more than grateful. It was thrilling to see what a transformation a small amount of money can accomplish in an almost totally bombed-out city. The congregation is so enthusiastic. Methodism will prosper greatly—it has a message and offers some hope for the people. I wish the *Christian Advocate* would print the story of what the Crusade funds are doing for the lives of German Methodists—it is wonderful.

I traveled to Frankfurt to see our seminary, new hospital and church. While there, I talked with four theological students from the Eastern Zone—another *real* story about the church in that section of Germany. One of the students left yesterday for the States on the invitation of Bishop Raines. Meet him, if you can; he is a very fine person.

—Richard Cain, delegate to the World Student Christian Federation, meeting in France the summer of 1950, student at Boston University School of Theology

Liberia—Soccer Is Called Football

On Friday afternoons we have supervised play. As soon as we can find some heavy tools to get stumps up and a few more trees moved, we will have a ball field. Soccer is the game here. They call it football. We have taught them baseball, and they like it also. We want basketball and other outdoor games. They really do not get to play often. It is "toting water and wood," beating rice or dumb boy or palm nut for "chop" (meal), or going to the river to wash clothes. You see, we don't have running water, washing machines, a compact kitchen with gas stove, etc. It takes work to get a meal and to keep a mud house clean.

We need a girls' dormitory—ten families have been begging us to take their girls because they live seven, ten and twenty miles from Gbarnga, and there is no school where they live. They want their girls in school. We couldn't take them as there is no place to sleep them. There is so much to be done in Liberia and so few to do it.

—Mrs. Ulysses Gray, missionary in Gbarnga, Liberia

Paraguay—Pressures of Society

The verse, "Let our hands ne'er falter while the dream is in our hearts," from "We Would Be Building," is very challenging in my life. It is a tragedy to see youthful dreams giving way to the pressures of society, the acceptance of the usual standards. Yet how few there are who escape from it! The "good Christian" life is generally interpreted as meaning "proper" subservience to an un-Christian society! A true Christian youth can never be satisfied with anything less than complete brotherhood, an open sharing of all he has and is.

—Lee Stern, Bruderhof Community, Primavera, Paraguay

Think on

By Harold

THE development of a true capacity to meditate and the cultivation of a "listening life" so that truth can become reality in terms of living processes are two of the marks of religious growth. Too often the suggestions given for daily meditation are distracting either because they contain too many separate and unrelated thoughts or because they are chewed up by well-meaning commentators so that the genuine flavor is destroyed, and we cannot regain the original value of the morsel that some great soul has given to us. The original segment of an orange is good; when it is chewed it is pulp. Many of our aids to devotion are pulp.

Furthermore, in the midst of the hectic and busy lives that we lead, we need to cultivate the habit of making the "sixty seconds worth of distance run" in each moment worth while. If we were to use only a part of the wasted moments of each day meditating on some high and noble thought, some thought which we could carry with us throughout the day, thinking about it, making it our own, or, at least, giving it relevance to our daily living, we would find the damaging gap between the ideal and the real becoming less, and we would be sweetened and purified by our minds. What a man sets his mind upon, that becomes for him basic in his living. As a man "thinketh in his heart, so is he." Our minds, obviously, are filled with petty thoughts, damaging gossip and slander only because we have not filled them with better stuff.

Think on These Things, therefore, is not an attempt to guide individual meditation. It is merely an accumulation of arresting and compelling thoughts collected from reading. These fundamental truths will remain unrelated and aloof unless they are meditated upon until they have meaning for each one of us. We have all

All knowledge is lost which ends in the knowing. Every truth is a candle to work by.¹ (We do not know how dark it is until we light a candle. If you don't want to know how dark it is, don't light a candle.)

Tagore prayed to be lighted from within, not simply to hold a light in his hand.

Every thought I have imprisoned in expression I must free by deeds.²

The *Theologica Germanica* contains a truth about enlightenment. Before one can be enlightened, he must first be cleansed or purified and stripped. You cannot put new wine in old bottles, nor can real light shine through us without a cleansing or purifying process—a process of stripping ourselves to the soul. This is accomplished through confession, through penitence. We must study these methods of preparation.

WHERE IS THE LIFE WE HAVE LOST IN LIVING;
WHERE IS THE WISDOM WE HAVE LOST IN KNOWLEDGE?³

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

*What you are shouts so loud that I cannot hear what you say.*⁴

George Santayana says that it is wisdom "to believe the heart."

found great ideas from time to time. We have all copied them down. Scarcely ever have we returned to them to make them our own. The process of meditation grows out of thinking about them until they become relevant to us, until they are no longer the thoughts of someone else, but are, indeed, a part of us and flow out from us in our thinking and living.

THE importance of a thought is not in its creator. All great thoughts have gone through a metamorphosis, and have been expressed in various ways.

Truth, no matter how it is dressed is still truth. It will have meaning for us only when we, too, have expressed it.

This does not mean, of course, that expression is unimportant. To enjoy a truth, as Shakespeare has expressed it, is to experience an esthetic pleasure. What it does to our imagination is important. Don't appreciate the thought simply because some great man has expressed it; enjoy it, familiarize yourself with it because it is a great thought. Enjoy the expression, be quick to recognize how many other artists have expressed the same thought, and test your artistic appreciation

These Things

Ehrensperger

*Yet in my mind my own, yet in my heart a cry toward something dim in distance, which is higher than I am and makes me emperor of the endless dark.*⁵

CONFUCIUS POINTED OUT THAT A FLAW IN A WHITE JADE CAN BE GRIND AWAY, BUT A FLAW IN SPEECH IS NOT SO EASILY REMEDIED. NO ONE CAN HOLD MY TONGUE FOR ME.

The task of modern education is not to cut down jungles but to irrigate deserts.⁶

"The evil that men do is the evil of their immaturity." This insight may yet save the world.

*The characteristics of the mature person are that he affirms life. To affirm life he must be involved, heart and soul, in the process of living . . . to mature, the individual must know what his powers are and must make them competent for life.*⁷

A little knowledge leads to dogmatism, a little more to questioning, and a little more takes us to prayer.

1. Ruskin
2. Gibran

3. T. S. Eliot
4. Emerson
7. H. A. Overstreet

5. Maxwell Anderson
6. C. S. Lewis

ciation through the variety of styles and words that the thought passes.

In this way meditation becomes an artistic pleasure as well as a religious exercise. It can be a growth process in appreciation and understanding. If this column succeeds in its purpose, it will lead others to catch the passing thought in their reading of books, magazines, newspapers or in listening to lectures inside and outside the classroom. Note taking will consist not of an accumulation of facts put down to repeat back to an instructor, but of an accumulation of ideas that will be copied for truth, to be mulled over until they become a part of us and are shared on an examination.

CELL groups need not want for stimulation in materials. The discipline of the cell can include the exercise of expecting from each member as many accumulated truths as he is able to garner in the time between meetings. Each member will anticipate the pleasure of sharing the great thoughts in the exchange. A further development will result in each person selecting one thought to understand and making it have meaning for himself.

The enormous waste of time in bull sessions can be obviated if some accumulated great thoughts are offered for discussion. Friendships can become more meaningful if the sharing

of the gathered thoughts is a regular exercise at each stated meeting. Even lovers can make the mad passion of the moment more than protracted dissipation if they will seek the expression of their passion in words of the great creative artists of all time.

Religious growth should be a constant process. However, it is too often segregated from other forms of growth as if it were an appendage. Only when it is integrated, when it becomes one with intellectual growth, artistic appreciation, and sensitized living does it have importance and worth.

Think on These Things is intended to furnish the stimulation for religious growth through meditation that will, at the same time, further intellectual and artistic growth. The trite and obvious will be avoided. But the success of this department can be tested only in the extent to which the truth it seeks to share is made a part of the life of the person who reads it.

TAKE these thoughts, think on them—in the odd moments, in the idle times, in the in-between times that make up so much of life, the times of waiting, of sitting through unimportant business, listening to uninspired talk. Memorize each idea, either in the original words or in your own words, repeat it over and over again. Then apply its truth to your experience, citing individual examples. If the thought confuses or seems difficult, keep at it. Don't turn to others until you have battled with the meaning and have succeeded in making it yours. Next share it, for in the speaking of it to others, you will be compelled to clarify it in your own thinking. Last of all, be quiet with it, let it penetrate into your very being. This brings it into your religious growth and helps to make you a better person because of it.

Do College Women Prefer

QUESTION NUMBER 1—*At present what are your plans after graduation? Do you want to make a career your ultimate goal? To work for a few years after college, then replace outside work with marriage and homemaking? To combine your career with marriage and homemaking? To make a career of marriage?*

STUDENT ANSWERS—Out of a recent sample of more than 300 sorority women 60 per cent definitely declared that marriage is their goal. Only 9 per cent preferred a career. The others were uncertain and did not answer. As many as 100 persons—about 33 1/3 per cent—indicated that they would not be interested in “just being a housewife.” They wanted a fling at the job they had studied for four years to obtain. Nearly three fourths of the women were hoping to combine the career with marriage; 55 per cent voted to work for a few years after college before the bells rang. Many did not know and did not answer. Their uncertainty was explained by the research students as due to their not wanting to admit even anonymously that they had not yet had enough success in dating to know whether they could find someone who was both interesting and willing.

MY OPINION—Judging from these answers and from the many careful questions which have been asked of some of us who do considerable speaking on the subject, happy marriage is still very much the objective of most of our contemporary coeds. While they have been seriously preparing for positions in education, commerce, radio, journalism, medicine, and the like they have been concerned with finding “someone”



Family

A Career Without Marriage?

A Career With Marriage?

A Career of Marriage?

also. In the midst of their study in majors and minors they are raising such questions as led Ernest Groves twenty-five years ago to claim that what college girls need most in their undergraduate training for adult life is family life education. Courses with that in mind have become since then the most popularly received offerings in the curriculum of our schools of higher education. The larger universities number hundreds in sections of this kind. Some schools sense the problem of mate selection so keenly that they have included a course in dating.

Some of the liberal arts colleges are taking for granted that college is a place for the development of the art of homemaking, and are stressing the theme throughout their program. It is undoubtedly true that sixteen years of education will make women aware of the possibilities of the various professional careers. The need to balance this with some equally objective training in family life and preparation for parenthood is being appreciated more and more by both students and administrations.

Judging from the questions college girls are asking these days of the various “sexperts,” there is not much difference between the half-century concern for effective courtship patterns and that of the era following World War I. Happy marriage is so much the objective of most of our contemporary coeds that they do not want to be too sophisticated any more than naive. They want to know and they are trying to find out what they should do to prepare, to make sure, and to find the right man. A college girl recently asked “How should a girl go about winning a bashful boy?” Another one wanted to know, “Does it take people with like personalities to make a successful marriage?”

In my own college days of a few school generations back, the girls asked the religious leaders who came at “emphasis time” what was wrong with petting, with intimate sex relations, and with “courting” in general; the steadies were both willing. Even majors in “bus-ads” are still worried if there is a correlation between such hurrying of the premarital intimacy and later post-marital frustration.

There are new slants to old conjectures like “is there very much homosexuality among women students in American schools of higher education?” and “what should you do if you discover that the man you love

(Continued on page 42)

by
James
Gladden,
Professor
of Sociology,
University
of
Kentucky

Washington Scene:

Record of the 81st Congress

THE era of the 81st Congress has been marked with uncertainty, confusion and fear, and with the announcement of the hydrogen bomb, with "McCarthyism," and with the Korean crisis. It has seen both legislative achievements and setbacks. Signs of progress toward a fuller and more abundant life are evident in a higher minimum wage, enlarged medical research and hospital and survey construction programs, low-rent housing program, expanded social security, increased rural electrification and telephone service, vast power, irrigation, and flood control projects, liberalized displaced persons' program, strengthened reciprocal trade agreements program, economic aid to Western Europe and to underdeveloped countries.

Most education and health proposals failed to secure full approval in both houses, and the program of special encouragement to cooperative and nonprofit housing organizations in the building of moderate-priced houses, was rejected. The new Senate rule requiring 64 votes to limit debate proved a formidable obstacle to consideration of any civil rights bills. And Congress did not complete action on U.N. measures, such as the Genocide Convention, participation in the International Trade Organization, or the raising of U.S. contributions to the U.N. Those bills which fail to receive the full approval of the Senate, the House, and the President, will die at the end of the session.

THE outlook for similar bills which may be introduced in the 82nd Congress, depends to a great extent on the men and women elected to office this fall. On November 7, all Representatives and one third of the Senate will be up for re-election. What is the voting record of those running for re-election? (You can send for a copy

of *Voting Record of the 81st Congress*, a summary of Representatives and Senators' votes on key measures, available from Literature Headquarters, 420 Plum St., Cincinnati, Ohio, 10 cents.) You can compare these with their promises and with the platforms of their opponents. You and other interested representatives of your church and various community organizations might visit your Representative and Senators while they are at home this fall. Information pointing up candidates' stand on various issues might be made more widely known through the use of the radio, newspapers, the distribution of materials, forums, etc. The Republicans are likely to accuse the Administration of what they consider lack of military preparedness, and the failure of the Administration's policy to prevent war and stop the spread of communism. And the Democrats will probably attack the records of the Republicans who had opposed proposals to give economic and military aid to anti-democratic nations.

This page of *motive* summarizes only action on *International bills*. Next month's issue will deal with domestic issues.

The Korean crisis has deeply changed the mood and outlook of Congress, bringing about virtually unanimous, though by no means enthusiastic, approval of President Truman's requests for defense and economic control measures. In fact, there has been overwhelming insistence by the Republican and Democratic parties that his proposals go further than he suggested.

As attention centers on military needs, some already inadequate appropriations for nonmilitary international and national programs have received further crippling cuts. Meas-

ures which would support and strengthen the U.N. have been shunted aside at this time when wholehearted and concrete support of the U.N. is so essential.

What are the developments on the international front?

Armaments and Defense: Congress is about to appropriate \$4,000,000,000 in addition to the \$1,222,500,000 already approved for the second year of military aid to countries opposing communism. Also about to be voted is approximately \$12,000,000,000 in addition to the \$14,500,000,000 already appropriated for our regular defense budget—bringing the total military budget for the year to over \$30,000,000,000 (about 600 times the U.S. contribution of \$53,753,067 to the U.N. and the specialized agencies).

Controls and Taxes: Congress has approved a program of controls to curb price rises and to give priority to war production, going further than the President recommended in giving him authority to establish price, wage, and rationing controls if and when they seem desirable.

Because of the need to raise an additional \$5,000,000,000 to meet military costs, Congress has had to set aside a tax measure which would have reduced excise taxes on certain articles, and instead, has increased individual and corporation income taxes.

DRAFT: The registration and classification provisions of the Selective Service Act have been extended for one year. Inductions require another act of Congress or a declaration of "national necessity" by the President; the President may also call the National Guard and organized Reserves for twenty-one months of active duty. Both of these provisions have already been used.

Foreign Economic Aid: The Senate has approved about \$2,530,000,000 for the third year of economic aid to Europe, Korea, "occupied areas," and Formosa. A loan to Franco Spain of \$62,500,000 was also approved, which the President accepted as an authorization, but not a command.

(Continued on page 42)

by Eleanor Neff Curry

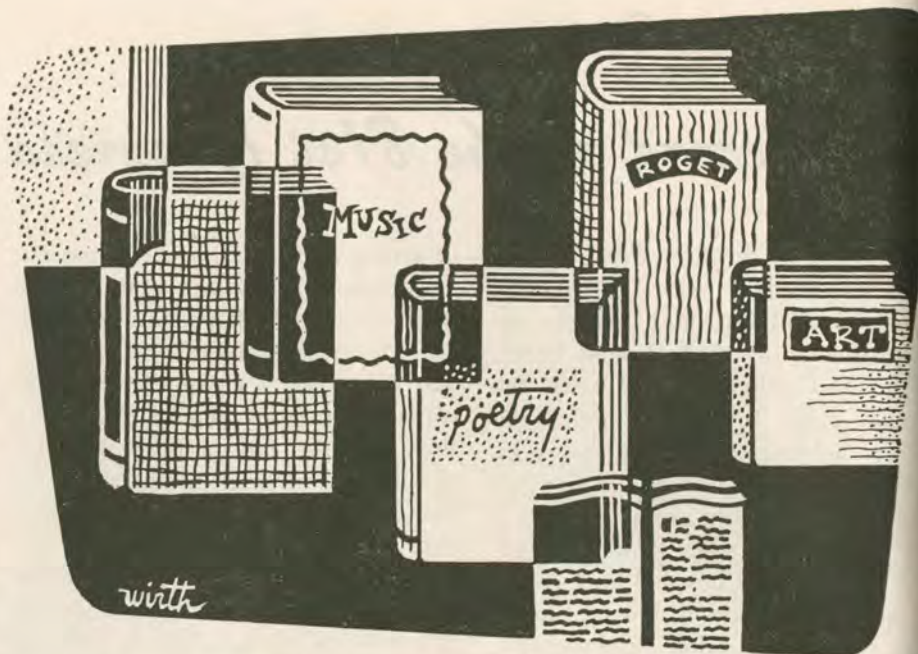
A Usable Devotional Classic

St. Francis de Sales is known to the journalism profession as its patron saint. To large numbers of Protestants, he is known as the author of the most "usable devotional classic to come out of the Catholic Renaissance." Now his *Introduction to the Devout Life* has been translated and edited by John K. Ryan and published by Harper and Brothers (New York, 1950, \$3) in a volume that will make it immediately useful to everyone. The entire book is an "introduction," an introduction to a life that is not impossible even for the modern saint. What it will introduce to the average student is the way to a kind of perfected living that in its appealing charm will be desirable and attractive. It becomes, therefore, an incentive, a truly inspirational piece of literature that will be valuable to the individual as well as to the group that wishes to study and to learn the way to religious living. Students will find the instructions clear and understandable and the meditations most meaningful. This is a book to be included in the great devotional classics, and it is one, fortunately, that need not be locked up in the perfectionist's inattainables. The devout life of Francis is an ideal that gleams from afar, but it is a life that can be partially attained in a process of living. It is a book that helps one on the way.

—HAROLD EHRENSPERGER

How to Have a Good Discussion

Discussions, round tables and forums are in the ascendancy. Too often, however, their methods are miserable failures because of untrained leadership. When a lecture fails, it is almost always the fault of the lecturer. When a discussion fails, it may be the result of failure on the part of the leader as well as the group. Both must understand the process to have a successful outcome. Thomas Fansler has now written a book, *Creative Power Through Discussion* (Harper and Brothers, New York, 1950, \$3), that gives techniques and methods to help remedy the problems that arise. Much of the book is given over to suggestions for the group members, for the



cooperative process that the discussion must inevitably be. Here are given ways to behave in a group, how to think through cooperatively to problem solutions as well as suggestions for a successful leader. The book is soundly practical and will be invaluable to student groups who should study the book and then proceed to put its practical, well-illustrated methods into effect. This is a book for church libraries as well as for student groups. It could well be the text for interest groups as well as for leadership training groups. It will be a "standard" for a long time to come.

—HAROLD EHRENSPERGER

This Book Begins With You

Books on personality are likely to be too oversimplified and too full of clichés that sicken an intelligent reader who knows that personality and character are closely related, and that neither is put on like a cloak to dress up a worth-while person on important occasions. Furthermore, most of the books are full of tricks, easy advice that leads the reader into ambitious attempts and soon leaves him disillusioned because the results are not achieved. Esther E. Brooke has produced a book that escapes these criticisms. Her *You and Your Personality* (Harper and Brothers, New York, 1950, \$3) begins with "you," the person who wants to live effectively. It

throws the desire to be worth while as well as the whole growth process on to the person, the "you." It gives no short-cut ways, but it does give the most practical advice possible. "You" are a whole, and everything relating to you makes a difference. Here is an Emily Post of personality that goes deeper than etiquette and that will take the initiate further, *provided he has the stuff to begin with.*

—HAROLD EHRENSPERGER

Jesus: Then and Now

Kirby Page's new book, *The Creative Revolution of Jesus: Then and Now* (published by the author, L. Habra, California, 50 cents in paperback binding), goes right down the line in the analysis of the significance of Jesus in his time, his experience with God, his message about God, his estimate of human nature, his program of action and the reasons why he was crucified.

Against this clear analysis, the author throws a picture of the present with its revolutionary problems in world affairs, race relations, economic life, democracy, the church and the individual. Never has Kirby Page written more incisively, more pointedly and with more bewildering power of facts. When one finishes the book he feels limp, weak because he realizes the staggering truth of the indictment and the responsibility

places upon anyone who calls himself a Christian. What is this indictment? It is, above everything else, an accusation that makes us realize that to be a real Christian today means to be a revolutionary—to be opposed to the gross sins of our society and of ourselves, and to act constructively to remedy them. There is no compromise. Either we are Christian or we are not! Most of us find ourselves staggering somewhere in between, halfhearted, rationalizing, excusing and condoning our sinning.

This is a book to be avoided for these reasons. It is unsettling, disturbing and disquieting. Yet its message is completely clear. Unless we look courageously at Jesus and his teachings, and then build ourselves and our groups to face up to the implications of the meanings, we can have no hope that in our day the followers of Jesus will in any way advance his cause and stand against the onslaught of the materialistic, atheistic, war-permeated society of which we are a part. Let's not condemn Kirby Page, as some people are likely to do, calling him radical and dangerous. Let's condemn ourselves that we are weaklings, hypocrites and sinners, and then thank God that men like Kirby Page are created to carry consistently, for thirty years *without compromise*, through two wars, the clear light of truth and to hold it up to us in this darkening world.

—HAROLD EHRENSPERGER

Orientation in Religious Education

The most attractive aspect of books is that one cannot oversimplify in discussing them. Some are fit to read, many are not. Some will last, and others are as the ephemera, suddenly on the scene and making a great fuss, and then gone completely. Some are to read, and others are best used for their decoupage.

And some are source books. Source books belong in none of the above categories. They are seldom pretty, if readable. While they cannot claim to be classics, they go out of date rather slowly. In the days of their pertinency, they are handy to have around.

This 618-page volume is a source book—more readable than most, although no one would think of just sitting down and reading *Orientation in Religious Education* straight through. But a person can spend profitable evenings reading some of the chapters on the cultural and religious setting of religious education, or the story of such organizations as the United Christian Youth Movement or the World Council of Christian Education.

If he is a student of religious education, or is planning a career in any of its branches (teaching, youth work, Y.M.C.A., etc.), he could do a lot worse than ask his date to go dutch the next couple weeks and use the savings to buy this volume. He will find it most useful for the next twenty years. And if the book itself does not have some help on his particular questions in religious education, the most excellent bibliography prepared by Leonard A. Stidley will show him the way. It is edited by Philip Henry Loty, and published by Abingdon-Cokesbury Press, \$6.50.

Pamphlets

Militarism in Education, report by Louis Bromfield, Pearl Buck, Albert Einstein and others. 25 cents from the National Council Against Conscription, 1013 18th St., N.W., Washington 6, D.C.

The invasion of education by the military in this land is one of startling proportions. If the capture of our civilian educational system should come about, certain of the churches would be about the last bulwark against the power-mad tide of our times. This report, prepared by John Swomley (a *motive* contributor), is a most important study of the military subsidy and training program, and its aim at replacing a democratic educa-

Credo, by Thomas Kepler, Abingdon-Cokesbury Press, 75 cents. Because of the great demand for this book Abingdon-Cokesbury decided to reprint it. Made up chiefly of materials written by Dr. Kepler for earlier volumes of *motive*, *Credo* was one of the three study books used in preparation for the second Urbana Conference.

tion philosophy by that of military discipline through well-directed military propaganda aimed at teachers' associations, student groups and college administrations.

Search, by Ruth Domino, *The Power of Truth*, by Herrymon Maurer, *Prophetic Ministry*, by Howard H. Brinton, 35 cents each from The Publications Secretary, Pendle Hill, Wallingford, Pa.

It can be said categorically, there is no finer series of religious pamphlets published anywhere in America than those that come from Pendle Hill. They are largely Quaker in aim and preparation, skillfully edited, and most excellent in appearance.

These three pamphlets are the final ones in the 1949-50 Pendle Hill Series. Ruth Domino's *Search* is her own personal story from the Germany of World War I, mixed-up student days, fleeing from Hitler, to teaching at Pendle Hill. It is a warmly haunting spiritual recollection.

The Power of Truth insists upon a total allegiance to the injunction of love, and insists that this inward force can attack evil at its roots, whether in America or the U.S.S.R. It goes to the roots of *the lie* and *the plan*.

Quakers are no different from any other branch of Christendom in that there is a constant tension between the desire for conformity and the struggle to speak and act prophetically. Howard Brinton, in *Prophetic Ministry*, examines this everlasting struggle and suggests some of the requirements of the prophetic vocation, pertinent not just to Quakers.

Lynn Rohrbough, in collecting and printing the remarkable series of songbooks that has come from the Co-operative Recreation Service press at Delaware, Ohio, has done more to lift the level of youth group singing in the United States than any other one person. Nor is his influence limited to this land. In many countries, people are asking for *Work and Sing, an International Songbook*. (25 cents.) Write Mr. Rohrbough for ways you can help.

The Importance of "CALL" in a Christian Vocation

by Harold W. Ewing

One area of confusion in the consideration of Christian vocations is in the understanding of the meaning of "call." Youth have heard adults relate the details of their call which were filled with remarkable events and dramatic detail. Fresh in their memory is God's calling to Samuel (I Samuel 3:1-4) while still a small boy, and of Isaiah's hearing God's voice in a spectacular experience in the temple (Isaiah 6:1-13). They recall the details of the blinding light and the mysterious voice which transformed the persecutor, Saul, into the pioneering apostle, Paul (Acts 9:1-12). Youth are mystified and puzzled and say: "Should I have an experience like that?" or in a mood of disappointment remark, "This hasn't happened to me!"

HOW GOD CALLS

Bishop William Frazer McDowell explained God's call as "The recognition of a need, together with our ability to meet the need, and a desire to do something about it." (Similar statements are attributed to John R. Mott and Robert E. Speer.)

These factors help in the understanding of the nature of God's call:

1. *God calls through awareness to need.* Sensitivity to the needs of the world is a portion of God's process in calling youth for his service.
2. *God calls through the ability to meet need.* God calls persons to serve with the talents which they possess. There are many young people who are not accurately aware of what their talents are, nor of the possibilities of developing their skills and abilities for vocational service. The counselor is in a position to guide them into an awareness of their abilities.
3. *God calls through the response to need.* The "urge" within one to do something about the needs of the world is God's voice calling for service. A common element in the experiences of the call of Samuel, Isaiah and Paul is highlighted by Isaiah's response, "Here am I, send me."
4. *God calls through response to the highest and best.* There are moments of great inspiration in life when the human spirit becomes aware of God. Youth should be guided to understand that these occasions are moments when God's will can become real in their experience.

Bishop Richard C. Raines suggests these questions, "Where is the world's need the greatest? Where are the

laborers the fewest? Where is the struggle the hottest? Where is the battle the fiercest?" And concludes, "Where the need of the world and your talents meet, that is where you are called of God to go."

THE NATURE OF "CALL"

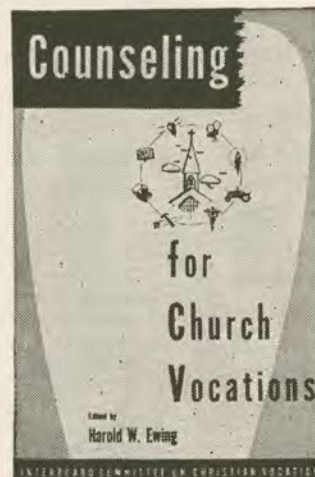
1. **God's call is personal—no two are alike.** There is a wide variety in the experience of call as there are many persons called—for it grows out of past experiences, temperament and training. Because the experience of call is deeply personal it must bear the stamp of the individual.
2. **God speaks to all—"call" is our personal response to his will.** The awareness of self in relation to God's will is the essence of and the fulfillment of God's call. To some it becomes stirring, dramatic, and at times highly emotional. For many it is a quiet recognition of the primacy of God's will. For all, the call of God is compelling and results in a complete dedication of all of life to God's will.
3. **God calls through natural and normal experiences.** God works through the daily, routine, and normal experiences of youth to guide them to a realization of his will for their life. There is drama and power in the experience of "call," but, for many, the drama and power come through the normal and usual events of life. Many of the youth, growing in Christian life through the effective Christian education program of the church, will find that God's call comes in quiet and compelling power through Christian activities.

MANUAL ON COUNSELING FOR CHURCH VOCATIONS

Counseling for Church Vocations is a manual of practical information and suggestions for improving the counseling service of the Church. It was published by The Interboard Committee on Christian Vocations on July 1.

The manual, edited by Harold W. Ewing, includes a foreword by Bishop Charles W. Brashares, chairman of the committee, and chapters by M. O. Williams, Hoon Rupert, Helen Johnson, Harold W. Ewing and John T. Bair. The manual provides helpful information on techniques of the interview, steps in counseling, philosophy of Christian vocation, understanding a sense of "call," the vocational needs of the Church, the use of tests in vocational guidance and the recruitments for church vocational service.

25¢, order from The Methodist Publishing House serving your territory.



4. God's call is dynamic—a growing experience. A youth is called to be a Christian student, helpful son or daughter, loving brother or sister. In later life the type, extent, and content of the sense of call is enlarged by the enlarging experiences of life. Man's response to God's will is dynamic and not static. As life grows and circumstances change our response to God's will grows and changes. The young lady who enters church vocational service, and, later, falls in love and is married, finds that her response to God's "call" is merely redirected into home and another vocational service. A youth is first called to the general area of church vocational service, and with the passing of time finds to what specific functional service he will dedicate his life, within the larger area of God's call.

New Secretary for the Vocations Committee

Bishop Brashares, chairman of the Interboard Committee on Christian Vocations, has announced the election of Richard G. Belcher as secretary of the committee to succeed Harold W. Ewing. Mr. Ewing was appointed director of the Youth Department of the Board of Education, effective August 15. The Interboard Committee was formally established by action of the General Conference of 1948, and Mr. Ewing was called from a pastorate at Canton, Ohio, to be its first secretary. Under his leadership Commissions on Christian Vocations have been organized in ninety-three annual conferences, and approximately seventy conferences on church vocations have been held on the campuses and in the conferences of Methodism.

Mr. Belcher is well qualified, by experience and training, for this new post. He received his B.S. degree from the Boston University School of Religion and Social Work, and his S.T.B. degree from Boston University School of Theology. After serving several churches in New England, he became the executive secretary of the New England Southern Conference Board of Education where he served for three years. In 1947 Mr. Belcher was appointed staff member of the Department of Leadership Education, Division of the Local Church, The Board of Education.

Beginning with the next issue of *motive*, Mr. Belcher will have charge of the vocations department, but Mr. Ewing will continue to work closely with the magazine as a member of its Editorial Council.

VOCATIONAL QUOTES:

"Christianity says to the little men, in a world of insecurity you can have an abiding sense of security in God. And, further, it says, Though you appear to be a man without power, you are by no means helpless. You can do something, and you are responsible for what you do with the abilities and opportunities which are yours."

—William B. Lampe
"Christianity and the Little Man"
Christian Vocation

"Crossroads" First Major Production of Methodist Film Commission

"Crossroads," the true-to-life story of a young man who decides to serve through the ministry of the Church, has been released for general use following its previewing at the National Conference of Methodist Youth at Denver, Colorado, August 31.

Produced at a cost of \$65,000, "Crossroads" was in planning and production for more than three years. With a cast of experienced actors the actual "shooting" was done at the Hal Roach Studios early this summer. The story is told with simplicity and sincerity and carries the audience along in the experiences which a typical American family faces. Jim Barclay, played by Ross Ford, is challenged by the service of the ministry. The events which lead him to this decision form the story of "Crossroads."

Bishop Donald H. Tippett, chairman of the Radio and Film Commission, Nathaniel F. Forsyth, author of the original story, Howard E. Tower, Miss Polly Mudge and Harry C. Spencer, staff members of the commission, worked with the Apex Film Corporation, throughout the production. The film is available to youth and student groups through the Methodist Publishing House. (Rental \$10.)

Campus Career Clinics Sponsored This Year

H. D. Bollinger and Myron Wicke, members of the staff of the Division of Educational Institutions of The Methodist Church, have announced that one of the important activities on campuses this year is the planning and holding of Campus Clinics on Christian Careers.

The church-wide emphasis of The Advance for Christ and His Church during these months is on "Our Ministry." The Clinic on Christian Careers, sponsored by the administration and students of the local campus, in cooperation with the Conference Commission on Christian Vocations, gives the student body the opportunity of hearing the presentation of vocational addresses in the important fields of vocational service, personal conferences, group seminars and similar activities which will help students face the implications of Christian living for their vocational plans.

For additional information write to:

H. D. Bollinger or Myron Wicke
Division of Educational Institutions
Board of Education
810 Broadway
Nashville, Tennessee

or
Richard G. Belcher
Interboard Committee on Christian Vocations
P. O. Box 871
Nashville, Tennessee

Do College Women Prefer Marriage to a Career?

(Continued from page 36)

has had extensive sexual relationships with other women?" These questions represent postwar enlightenment but the motivation behind both is not subtle.

QUESTION NUMBER TWO—How many dates do you average per week? How often do you date a month? With how many men do you have dates in these periods?

STUDENT ANSWERS—In a survey to discover how "busy dating" the students were who are disturbed by the question of career or marriage, two active sororities were studied. In one group of forty-three members two extremes were found. Nine said they dated five times a week; only one said she had had no dates. The average was three dates every seven days. The mode for the group was established by thirteen who said they were out three times with the opposite sex. In another sorority fifteen girls dated five times from Sunday to Sunday. They admitted to the same activity per month and revealed that they were enjoying the company of from one to three men. Half of the women seemed to be going with "steadies." There was little difference between freshmen and seniors. About half of each group said they did not prefer to date men who played the field, indicating that today's college woman wants a man who very quickly realizes her unique charm. In one sorority two said they would rather date with those who date many; eighteen said they would not; fifteen were indifferent.

OUR OPINION—Here again is evidence that preparation for marriage is actively carried on by the young people. There are reasons to insist that the dating complex,

which is so much a part of our American society in the mid-century, does not properly ready either person for marital success or homemaking. These and other such contentions we shall examine in later discussions. It is plain at this vantage point that those who do not meet their dreams walking on the campus are nevertheless dreaming. Mathematics majors who take off an hour to attend joint "Y" meetings generally speak in terms that suggest they are seeking formulas for finding life partners.

They are more interested in this than they seem to be in the propositions which they demonstrate daily to some of the reticent chaps whom they want to woo them. It may be in the decade ahead that the normal one fourth to one third of the feminine college graduates will not marry and will be participating in the public affairs of the nation. It may get worse. But it is likely to be for the same reason that some of their older sisters did not walk down the aisle—they did not find the man they wanted. It will not be because of vector analysis or too heavy a preparation in business administration. Perhaps if those interested in general education can enlarge the program of education for life to include this important area the percentage will drop.

Professor Gladden will welcome letters from *motive* readers. Any questions? Send them, with stamped, self-addressed envelope, to Dr. James W. Gladden, Department of Sociology, University of Kentucky, Lexington, Kentucky.

Washington Scene

(Continued from page 37)

Point Four: Gratification that the program of technical assistance to underdeveloped countries is now underway is mixed with a sense of the inadequacy of the sum appropriated by Congress. The realization is growing that hunger and poverty can easily lead to political unrest and civil strife similar to that in Korea. About \$26,900,000 has been appropriated for the program, in addition to several million for the continuation of programs already underway, especially in Latin America.

The U.S. has pledged about \$12,000,000 of this sum to the technical

assistance program of the U.N. Fifty-four countries have pledged a total budget of over \$20,000,000 for the first eighteen months of this program. The specialized agencies, the Food and Agriculture Organization, the World Health Organization, UNESCO, the International Labor Organization and the International Civil Aviation Organization, will coordinate their efforts, each contributing in its specialized field of agriculture, education, health, labor or aviation. The U.N. itself would continue to advise in such fields as trans-

portation, housing, public finance, industrial organization, etc.

THE House approved a bill, H.R. 8083, which would establish *government guarantees of American investments* abroad against certain risks, such as confiscation, expropriation, and inconvertibility of profits into dollars. The bill includes a sharply restrictive provision that such guarantees be limited to enterprises abroad that would not compete with American goods.

A Backward Glance and a Forward Glimpse

(Eddie Lee McCall has been with motive for the entire ten years of its existence. She sat down at her typewriter the other day—and brought us all up to date on the changes in motive's staff.)

The only sounds that broke the stillness in motive's outer office on an early fall afternoon were the click-clack of Joanne Love's typewriter, and the scratching of my pen as I recorded subscriptions to be placed on the mailing list. Suddenly a once-familiar voice said:

Hi, folks. I just couldn't come through Nashville without stopping off to get the "low-down" on motive's staff, and to meet the new editors. Do bring me up to date. Tell me about Harold Ehrensperger—what's he doing now?

ELM: Well, let's see. You know he went back to India last April—this time for a three-year period. He talked constantly about returning, and the whole thing came to a climax in the summer of 1949 when it was decided that he would teach at Leonard Theological School at Jubbulpore, C. P., India, under the auspices of the Board of Missions.

VOICE: Do you hear from him often, and just what is he teaching?

ELM: Yes, he is doing right well by us. We have been getting mail on an average of every two weeks. In one letter he reported that during the first semester he was there, he gave a course on drama, one on spoken English, and one on sermon preparation, to say nothing of setting up a graduate consultation on young people's work, coaching the school play and supervising a magazine. He teaches two semesters and does field work the other two.

VOICE: And what about Bob Steele?



Editor

JL: Oh, haven't you heard about Bob's latest adventures? He trained with the I-3 group in 1949, went to India and stayed until August of this year, traveling around the country collecting human interest stories for the Board of Missions. Then came a cablegram from Ohio State University offering him a fellowship to do research work in movies. We know he will have an exciting time in Columbus.

VOICE: Interesting!

JL: You didn't know Jim Sanders and George Paris, did you? Jim was editorial assistant last year and has been awarded a Fulbright Fellowship and is studying in Europe now, so he didn't get to be best man at George's wedding the middle of September. George, who used to be art editor, and Velma (King) have come back to Nashville where George is taking some advanced work in art education at Peabody College, and Velma is attending Scarritt. They decided that two could live as cheaply as one, especially if the two had an apartment at the Wesley Foundation building.

VOICE: When did your new editors come?

ELM: They came the first of July. We'll give you the dope on them, and then we'll introduce you. How's that?

VOICE: Fine! Let's start with the new editor, Roger Ortmyer. Someone said he is from the West.

ELM: Yes, originally from Montana. He came to motive by way of Mount Union College in Ohio, where he was the visiting professor of Religion and Philosophy. He is a graduate of Dakota Wesleyan, and also has degrees from Garrett Biblical Institute and Northwestern University. He has completed resident work on a Ph.D. at Western Reserve in Cleveland, Ohio.

VOICE: Married? Any children?

JL: A wife, Rachel, and four children ranging from one month to six years. They're a pack of young Indians!

ELM: Although Mr. Ortmyer writes and teaches a lot, he is known to many people because of the special emphasis he has given to rural church work.

VOICE: What about the managing editor, Henry Koestline? His name sounds familiar. Hasn't he been a member of motive's staff before?

ELM: Yes, he has just returned to his first "journalistic" love. He is a Floridian by birth. After majoring in journalism at Emory University, he came to the Vanderbilt School of Religion to get some background training in theology. It was during this period that he helped on motive. Then to Garrett for his B.D. and work on *The Christian Advocate*, three years in the pastorate in North Carolina, and back to Chicago to attend the graduate school of Northwestern University where he studied magazine management, production and circulation. He did editorial work on *Shepherds* before coming to motive.

VOICE: Does he have any family?

JL: You bet he does! A wife, Frances (Glaze), and one small daughter Noel—Twinkle to her friends.

ELM: Now come along and meet them—may I interrupt you a moment? I want you to know Gregor Thompson who was staff artist on motive back in 1947-48. She left us to continue her art work at the Yale School of Fine Arts, and to get some background in religion at the Yale Divinity School. Gregor has done several covers for motive, as well as other art work in the body of the magazine. She is a good friend, and I imagine could be persuaded to do another cover, even though she will be quite busy again this year at Yale.



Managing Editor

CHRISTIAN LEADERS SPEAK OUT ON KOREA--As a new service to its readers, motive is saving these last few pages in each issue on a very short deadline to bring you an interpretation of the current scene. For this first issue of the new school year, we bring you statements by leading churchmen on the most explosive situation since the end of World War II.

MARTIN NIEMÖLLER

"I feel now not so sure of the U.N. policy. I said in Toronto (World Council of Churches) that if the intervention of U.N. forces was a police action then it was justified. I do not now see the action as simply that of policing the situation. It is too distinctly a struggle between East and West, Russia and the United States. This thing I have learned since the war broke out in Korea. The elections in South Korea, held recently, went against the present government there. However, the ruling is that the current regime would continue even six or so months after the general elections. This means that the government calling for U.N. action is not the government of the choice of the people at this time. That appears to me as a distinctly significant thing.

"The whole thing is very difficult to see. Also, the use of violence by the U.N. forces is unjustifiable. The use of power is often justifiably expedient, I feel; for power is from God. But the use of violence, such as scorched earth and bombing of populated cities, is out of the Christian perspective."

- as told to Editorial Assistant Jim Sanders

G. BROMLEY OXNAM

"Before this comment reaches the campus we may be at war with Russia, or, let us hope, the Korean conflict may have ended. If the morally justifiable exercise of police power under the United Nations is successful in driving the invaders beyond the 38th Parallel, the world will not be at peace. Russia is an expanding imperialism and an infiltrating ideology. In the circumstances, this generation, at least, will be forced to live in a world in which there is a continuous threat to freedom. Americans are accustomed to the frontier with its dangers and its challenges. Freedom must be preserved and extended, and within the conditions of freedom justice must be established. The Christian cannot separate himself from struggle and seek spiritual life apart from his brother. He must witness for Christ in the cooperative service that brings peace, justice, freedom, fraternity. He must participate in the actions of the United Nations, democratically determined and dynamically dedicated to these ends. He must be a vital factor in maintaining within America the democratic spirit and the civil liberties of our past, and at the same time labor to the end that our society may be made so just as to be impregnable to infiltrating attacks from communism. He must reveal in his person the love essential to the eventual social unity upon which enduring peace depends. He must not hate. He must keep humble. But he must courageously resolve that mankind shall not be engulfed in materialism nor shackled by tyranny. He is called upon to live dangerously in the spirit of Jesus and in loyalty to the principles symbolized by the cross."

ALLAN A. HUNTER

"Each of us in this Korean crisis faces three levels from which to act. We can lie down to the evil confronting us, with the untested optimism and irresponsibility of level one. We can slug it out with our opponents, kneeling down in obeisance to their methods, with the sophisticated fanaticism of level two. Or, we can make this commitment: to stand up to what would crush personality, with the trained responsiveness to

the Light, of level three.

"We have no blueprint for world peace. But we do have a dependable direction. It involves hard work for limited world government, unlimited world-wide sharing, and disarmament.

"That means personally saying no to the war method so we can say yes to the thrust, the reconciling thrust of Jesus' life. One will send in only that part of his income tax which does not aim at killing wholesale. Another will school himself to resist possible invaders by nonviolent, noncooperative skills. Whatever action prayer may lead us to, the center of reference is not the depravity in ourselves and others but the goodness that sees through fear or hate and overcomes it at last with a superior power, in but not of this world.

"What, then, is the most practical and patriotic contribution we can make? Is it not to let God pour through us the same binding force he poured through Christ?

"Our weakness is not the issue. The decisive thing is the energy of the spirit behind the words 'Love your enemies....' More than we may guess, it may be the ultimate energy of the universe."

GERALD KENNEDY

"If you believe that nothing is as bad as war, then your problem of facing this confusing time is simplified. But if you believe there are some things worse than war, such as tyranny and slavery, there will be no easy answer. It seems to me, however, that we must always stand under the searching light of three principles: (1) The present confusion is the result of man's spiritual failure. This means that the only healing for the future must be a religious healing. Our chief responsibility is to become spiritually mature persons. (2) Mere superiority or armament will not make us safe nor protect us from catastrophe. No generation has ever had it brought home so clearly that 'all they that take the sword shall perish with the sword.' This means that mere military preparedness is no real preparedness at all. (3) A military victory over our enemies will not stop communism. As a matter of fact, you can make a good case for the idea that it would benefit communism. Unless the Christian, democratic idea is practiced in such a way that it speaks to man's longing, and promises fulfillment of his dream for brotherhood and freedom, it cannot win the world. The Korean situation simply sharpens these truths which are as old as the Bible and as fresh as tomorrow morning's headlines."

JOHN O. GROSS

"The crisis in Asia has brought to the front the paucity of ethical standards in the world. Now increasingly it becomes clear that a political economy divested of moral principles is a menace to international stability. Nothing but chaos can be anticipated where right only is that which helps a nation to gain advantage and wrong is what hinders its conquests. Let us not be deceived about the content of communist ethics! Any appraisal of the present situation must note this lack of basic moral principles.

"It is naive to presume that the only answer to communism is military force. This does not imply that the United States or the United Nations needs to apologize for the use of its armed forces, any more than a well-governed city would for its police and fire departments. Armed forces for the nations like the police and fire departments in a city are for emergencies. Integrity and character in the citizenry and fire-proof buildings reduce their need.

"The present uprising has revealed the damage made by the tides of secularism upon our Christian idealism. The desire for material comfort and luxurious living has made us indifferent to the good will of the peoples of the world. The moral leadership needed for reconstruction since World War I has been pathetically lacking.

"The principles of Christian morality furnish the one and only hope for a fire-proof world. Acceptance of the responsibility for their propagation will restore to our people a sense of mission and give us the ability to deal constructively with the issues, both national and international, making for social stability."

JOHN R. MOTT

"For sixty years my life has been spent in helping to draw together all nations, all races and all Christian communions. With this as background, I would express my conviction that the present world situation is the most alarming and most urgent which I have known in all these years of world-wide travel. This attaches the greatest importance to enlisting the interest, the concern, and the action of the students, and other classes, who constitute the future leaders of the nations."

H.D. BOLLINGER

"The nations of the world are systematically preparing for and expecting war. It is thought to be the only solution. It is supposed to be the only means by which we can get freedom, democracy and security. Is there any other way? Is any other course possible? No other course does seem possible when the fatal die has been cast as in Korea. It comes as the natural end product of a series of mistakes and disasters in policy and relationships among nations.

"Foolish and perhaps naive as it may be, to make any other suggestions at this late hour in the historical scene, we offer the following:

1. Aggressively practice democratic ideals, in race relations, in the economic system and in the political structure throughout our nation and in our relations with other nations. Democracy practiced here and not there and only in spots will never work.
2. Meet communism everywhere in the world with an all-out aggression of spiritual values, moral confidence and zeal for truth. The world is ready for less of propaganda and more understanding and mutuality. Even yet the community concept of one world is possible. Men could live in peace on this planet with opposing ideologies and we must become mature enough to believe that.
3. We have got to make a greater investment in democracy - even financial. If we would only spend one tenth for peace that we spend for war we would have a better chance for survival.
4. We must keep alive the thought that the common people in all nations do not want war. They only want shelter, food, security and a chance to live.
5. In the last analysis the problem is theological. Men do not believe in God. War is a natural product of an age that is morally neutral, coldly scientific and thoroughly secularistic. War, death and annihilation of every known value, including life itself, will continue until men discover God."

A.J. MUSTE

"1. Essential Facts.

"What goes on each day in the rice paddies and on the hills of Korea is war.

"It is not, except in terms of labels, a United Nations war. Trygve Lie did not suddenly begin giving orders to Truman last June after having experienced great difficulty for months in getting into the White House, even for a courtesy visit. The capital of the American power-state is still located in Washington and not Lake Success—but definitely.

"North Korea is, in the immediate sense, the aggressor. In other words, the Kremlin is. That is, of course, an extreme oversimplification. But probably the chief trouble is that the endless talk about aggression obscures the fact that we are still faced with the old questions whether war and the threat of war can stop Russia and communism, put an end to tyranny and aggression, in fact; and whether they constitute permissible means in terms of morality and the Christian faith. Any answer to both questions is No.

"2. Painful Conclusions.

"It is important to be clear about the relation between realities and labels or symbols. The fact that a communist flag flies over the Kremlin does not prove that a classless and warless society has been established there. Now that the U.N. flag has been unfurled on one side of the battle line in Korea, the East-West war is still the East-West war. So long as the world is divided into two warring camps, the only proper place for a U.N. flag is between them. How beautiful upon the mountains of Korea would now be the feet of unarmed U.N. messengers bearing that flag.

"It is time for Christian youth everywhere to come out unequivocally on the side of the social revolution, but to realize that the only revolution which does not end in Stalinism must be a Gandhian, nonviolent one. To follow Jesus involves, as always, the inexorable decision. The most useless are precisely the lukewarm, who want it both ways. It involves a terribly costly public No-saying to war, under whatever guise or label, and thereby also to ease, to possessions, to ecclesiastical preferment and to political 'effectiveness.' It involves Yes-saying to the cross and its way, and to being a fool for its sake."

KIRBY PAGE

"The wisdom of man is not adequate for this crisis. Nothing less than 'the foolishness' of God can save us. Even God cannot deliver us until we turn to him in confession, in commitment, in obedience and in faith. Through the power of intercession, God may be able to reach the leaders of the nations and win them to the ways of peace. Confessing our own sins as citizens, and confessing the sins of our government, let us give ourselves resolutely to the way of intercession for our leaders and for those of Soviet Russia.

"Let us pray especially that speedily the nations may assemble in world conference, through the United Nations, for the purpose of negotiating a universal treaty of disarmament and economic cooperation, and the exploration of other avenues to peace. At the moment this appears to be only an unreal hope, but that which is impossible for men, may be possible for God. Therefore, pray without ceasing!"

HENRY HITT CRANE

"Whatever judgment or interpretation of the Korean crisis one may proffer will largely depend upon the basic presuppositions one brings to the problem.

"If one assumes that organized physical violence is the final arbiter of our destiny, or even that war, hideous evil that it is, may still be a necessary means to a

good end, then the obvious act of aggression of the North Koreans presents only two alternatives: appeasement or war.

"Since appeasement is at best postponement of war, and at worst implies complete moral emasculation and tyranny, it is utterly intolerable. But modern war has such an incredible devastation-suicide potential that in comparison with any global outburst of war now, all other calamities become definitely lesser evils. Thus the worst thing that could come to pass would be World War III.

"If, however, one really believes that this is actually a law-abiding universe-- that the conditions which are fulfilled always determine the results that accrue, then one knows that preparing for war must inevitably bring war.

"If one believes that Jesus Christ really did reveal the Way, the Truth, and the Life for nations as well as for individuals, then one knows there is a third alternative in this matter of meeting aggressive evil. This third alternative is overcoming evil with good, resisting wrong with right methods, being willing to sacrifice for one's cause even to the point of death, but not to sin for it: in short, the way of the cross.

"Just what does that mean in terms of practical procedures? The closest present-day approximation I know of has been spelled out by Walter P. Reuther in the proposals he makes entitled 'A Total Peace Offensive'."

GLENN R. PHILLIPS

"Is Korea the door to World War III? I do not think so. I find no enthusiasm for war anywhere that I go. Memories of the last conflict are too recent and too real. Thoughtful persons are saying, 'We cannot afford another victory.'

"There is confusion as to what the fighting is all about. Is it due to the double-eyed devilry of Moscow alone? The conviction grows that the bungling of politicians and the blindness of little men in big places, as well as the lack of a strong well-defined foreign policy, have contributed to the crisis.

"Some talk irresponsibly about waging a 'preventive war' and waging it now. They say we must settle the issue with Russia once and for all. (Apparently they are confident that the 'godly' have mastered the art of killing because they have bigger and better bombs than the 'godless'.) What blasphemy!

"What can we do in this crisis hour? We can: (1) Insist that our leaders explore every suggestion that looks toward peace. (2) Reject the popular opinion that peace by negotiation, rather than by 'knockout,' is cowardly appeasement. (3) Encourage all efforts to enhance the power and prestige of the United Nations. (4) Maintain the Christian witness against war. (5) Refuse to yield to the hysteria of hate in our own land. (6) Oppose the enactment of thought-control legislation and the move to establish internment camps for communists. (7) Pray for our fellow Christians in Korea. (8) Seek to know the mind of Christ and to do his will, whatever the cost."

TOYOHICO KAGAWA

(A statement from Toyohiko Kagawa, famous Japanese Christian, did not arrive in time for this issue. motive looks forward to presenting it in the November number.)