

# Insights of Today's Faith and Practice Incorporated Into Design

First Methodist Church, Plainfield, Iowa

**A** CENTRAL tenet of liberal Protestantism has been that God is concerned about the common life of man. He may be unchanging, but he is not outmoded. His son is our eternal contemporary.

This case has been well made with reference to the social applications of religion. The changing scene has been analyzed and judged. The preacher has refused to bow out of politics, and has often identified himself with the commonalty of man in his aspirations and problems.

He seems, however, not to have carried through this conviction in the most lofty of his arts—architecture. He has often ensconced himself in an aspiring Gothic structure, while attempting to proclaim the contemporaneity of Jesus. Somehow, and perhaps the congregation has intuitively sensed the incongruity, the setting and the message did not jibe. The Gothic cathedral was developed in a period when the things of the earth did not count, when man aspired only to escape; when as a person religiously inclined, he was but a pilgrim in an alien land.

Or, if he had much say in the planning of a new church building, the modern prophet may have urged his building committee to build in the Georgian style; perhaps he called it Colonial, a beautiful and harmonious design type. Georgian fitted the mind of rationalist eighteenth century superbly. No one could have expressed the mind set of two hundred years ago better than Christopher Wren and his imitators in England and America.

But that was two hundred years ago.

**S**INCE then, there have been many changes; a whole host of new materials such as steel and other metals, processed wood, plastics, reinforced concrete; revolutionary methods of ventilation and heat control. Not only the materials and the methods, but man, has changed. Man is always in flux, culturally. He no longer lives in the thirteenth, nor even the eighteenth century. It is 1950

Therefore something is phony in building the Gothic cathedral with a steel structure and then hanging the masonry upon it. The Georgian is a fine example to copy, but who wants to be a copycat?

There are a few traditional items that a church building must incorporate; those that enter must realize they have come to Christian worship. So the altar or communion table should be in the center. There must be a pulpit, a font for baptism, a place for singers, and adequate room for the congregation.

It is the problem of the twentieth century to use these minimal requirements of historic demand so that they are pertinent to our situation. There must be the insights of today's faith and practice incorporated into design. Mutations in architecture must take place.

**T**HE little country congregation at Plainfield, Iowa, has commissioned Architect Paul Schweikher to help in doing just that.

It is a congregation of farmers; their new church is to be close to the good earth and the enlightened use of glass identifies the structure with the countryside. The members are not wealthy as far as money goes, so what they build must have versatility. The architect has provided that in a way the traditional forms could hardly approach. Because the old structure burned down, the new one must be fireproof. The use of modern materials insures this protection. Labor costs are high, so the roof is prefabricated and all the

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## Leaders in the Field of Architecture Express Their Opinion

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It is not yet very generally known that modern architecture has been accepted in the building of churches all over the world. In Europe a great many magnificent modern churches were built in the '20's and '30's. You are undoubtedly familiar with some of these, such as the church in Basel, Switzerland, and the many fine churches by Rudolf Schwartz in Germany. However, there have been equally exciting modern church buildings in France, Italy, the Scandinavian countries and England. I mention these European examples especially because European architects have had much more ready access to and guidance from the church architecture of the Middle Ages and the Renaissance, and yet many of them have felt that our time, like these earlier times, required its own architectural expression. I have a feeling that just as the Cathedral at Chartres and the English abbeys have had their influence upon American church architecture many centuries later, the fine modern work done in Europe during the past decades will have its influence upon our church architecture today. It seems to me that your community can do no more to show its progressive and farsighted attitude than by anticipating this development right now.

You will also notice that some of the best and most revolutionary modern church buildings were designed in countries where there is a very old ecclesiastical tradition which might be thought normally to have led to a more conservative attitude toward church architecture; but in some of these countries the churches have realized that to maintain their influence and their leadership, they would have to set outstanding examples in architecture and the other arts just as they always have done in the past.

—Peter Blake, Curator,  
Department of Architecture  
and Design,  
Museum of Modern Art,  
New York

I think the main point with regard to "modern" architecture is that all good architecture has always been modern. A modern church is not one that is stylishly and self-consciously following cer-



tain fads of its particular time, but one built in any period of history that solves the problems of its own time with a plan, a choice of materials and construction methods and an esthetic and emotional content that are appropriate to *that time*. For example, the things we admire about Gothic architecture are the excellent way that the plans of those churches were devised to accommodate the ritual and the method of gathering and worshiping and the method of conducting the service in medieval times; the manner in which available materials (mainly local stone) and technical knowledge of construction (largely limited to spanning open areas *with stone*) resulted in the Gothic vaulting which was so appropriate and skillful, and therefore so satisfying and beautiful. The thing that is wrong with trying to imitate design of that period (or any other) in today's construction is that we not only have our own methods, we have lost the skill that went with the need to build in that other way. Nothing is more ugly—partly because it is dishonest, but mainly because it is inept—than a "Gothic" vault held together by concealed steel or concrete frames.

All of the details of ornament as well as of construction, through history, are a logical part of and an extension of that basic design solution—the structure that solves a contemporary problem by studying the need, finding the best plan, using the best available techniques, and translating all these things into a logical three-dimensional expression.

This doesn't mean that plan and materials *dictate* the design. There are, in the first place, well-designed and poorly designed churches in every historical period. In the second place, there are certain rules of design—proportion, harmony, rhythm, scale, texture, etc., which a competent designer knows how to utilize.

To sum up: it is wrong, historically,

exacting fitting of little pieces one to the other demanded of craftsmen. Traditional designs is eliminated. Churchliness, an imaginative use of modern and local materials, an identification with the good earth and the common life of country people, all are present in an integrated design.

It did not come about easily. Mrs. James Roach, a moving spirit in the whole new church project, writes:

"After the church burned, the building committee was chosen from those of the congregation who were interested enough to start right out looking at other churches for ideas. My husband, Jim, was appointed chairman, with four farmers to help him. Jim also asked that all of the wives be appointed, saying that men usually discussed things with their wives, and they might as well be included.

"During the *choosing-the-architect* stage, we had many noisy discussions among the committee. The only way we could get the committee even to consider allowing Schweikher to go ahead on sketches, was for one individual to foot the bill if unacceptable. The committee was usually divided: four pro and six opposed. Two of the latter were definitely against the idea, and the other four said that although they weren't sold on the idea, it would be all right with them if the congregation would accept.

"By this time, others in the church heard that the committee couldn't agree on anything. Maybe you think we weren't starting a young revolution. And, of course . . . in a small town like ours, gossip flies, and changes as it gains momentum. First it was low ceiling . . . low ceiling? flat roof . . . what a flat roof on a church? . . . no stained-glass windows . . . no stained-glass windows? . . . if we can't afford the real ones, what's wrong with imitation ones? . . . no plaster? . . . no paint? This went on until something had to be loose to ease the people's minds. So, one Sunday, in church, Jim explained what he thought the new church would resemble. We really didn't know ourselves, but modern architecture was such a shock to the community that something concrete to talk about had to be given. We've been holding services in the high school gym, are used to tile instead of plaster and paint, so the transition to stone or brick interiors would be easy to visualize. Jim explained the advantages of that—no upkeep, fireproof, etc. The windows in the gym are clear glass, it was spring, we could see the trees and the sky. He told them, that instead of seeing the same stained glass every Sunday, we could watch God's nature change with the seasons . . . and just then, with all eyes on the clear windows, a little bird flitted past.

"When Mr. Schweikher presented the sketches to the official church board it was like tossing a firecracker at a pile of dynamite. By this time, the com-

## motive

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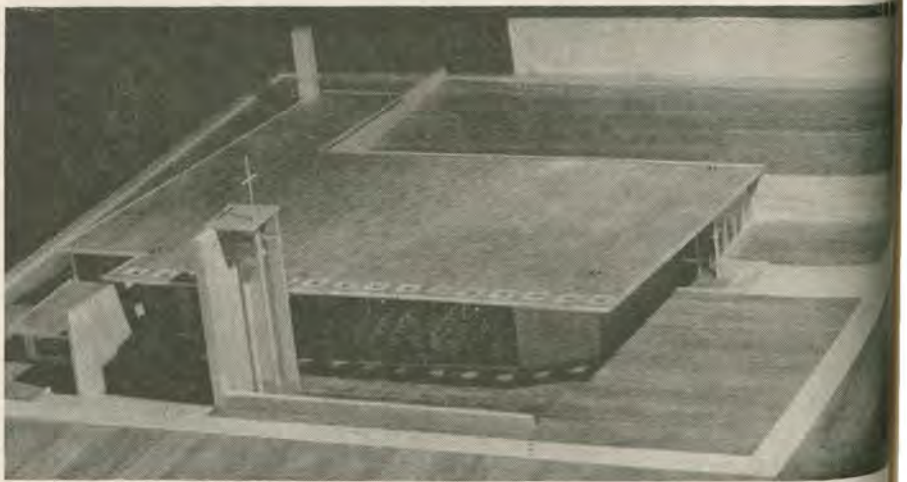
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Scale model of the new First Methodist Church, Plainfield, Iowa, showing the front view of main entrance.







Architect's sketch of the side view of the new church, showing the fireproof stone construction.

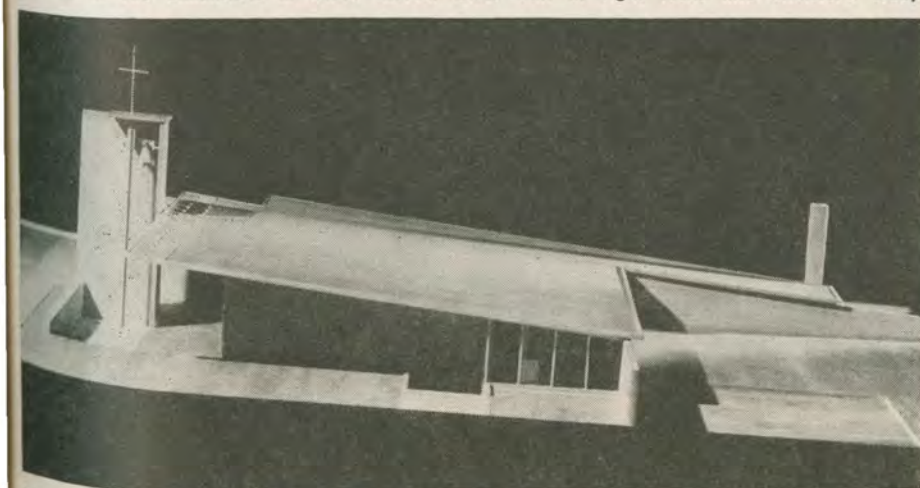
mittee had been exposed to contemporary architecture, and it was our job to sell the board. Some of the comments were: looks like an airplane hangar . . . how can you tell it from a chicken house? . . . it might be okay for a garage . . . how are you going to keep the kids off the roof? . . . who ever heard of a steeple with only two sides? . . . how will you keep the kids and dogs out of the pool? There were many more suggestions and questions. Everyone agreed, however, that the floor plans would meet our needs perfectly. The only thing that bothered them was: what is it going to look like? Will it look like a church?

"The model was the next stage, and the entire congregation had to vote on its acceptance, which was carried by a 77 per cent vote."

Not everything has been smooth sailing since. But Plainfield is committed to the kind of artistic and imaginative expression that speaks to the twentieth-century mind and passions. It has life.

Somewhat vulgarly, Frank Lloyd Wright once insisted that style is but spiritual constipation. He meant style in terms of copying forms from a dead past. Modern man need never depend upon that kind of slavish, stultifying imitation. A great new architecture awaits the interest of ecclesiastical leaders and all those who as laymen are interested in religion speaking effectively to our day.—ROGER ORTMAYER

Side view of scale model of the new church, showing in three dimensions what the architect tried to show in two dimensions in above sketch. Glass wall at right looks into minister's study.



socially and esthetically, to base a design for any building in any period on solutions that were developed as answers to the problems of people in other times and other places. It is obviously right that we in the United States in 1950 should find an architectural expression appropriate to our own needs, based on space arrangements and circulation that answer our way of conducting ourselves (in church or elsewhere), employing the materials that are available to us in the manner that our technical knowledge makes possible, and binding all these things together into a beautiful building by utilizing objective design principles rather than by copying forms and shapes that may or may not have been good ones *in their time*.

—Thomas H. Creighton, Editor  
*Progressive Architecture*

There are those who ask for a church prototype in order that they may, in comparing a new church with it, say whether or not the new is churchlike. Our prototype is in the structural forces in vaulting and buttressing of the medieval cathedral. The high tensile stresses in steel, the large glass areas, and the cantilevers of our church compare with the thin stone piers, the traceried stained glass, and thrust against counterthrust of the twelfth- and thirteenth-century churches.

—Paul Schweikher, Architect  
for the First Methodist  
Church, Plainfield, Iowa

I would recommend that you construct the church as designed by your architects, whom I consider one of the best architectural firms in this country. There is no way to modify your church design without destroying it. Your church design was developed by a long and careful process of analysis and creative effort and the finished design is *the* solution. Adding things which are irrelevant destroys the



organic quality of the church and attempts to deceive the viewer into believing that the church is pseudo-Gothic or Colonial. This is dishonest and a practice ill-fitted to a house of worship.

I have given lectures to church members in Milwaukee, Minneapolis and St. Paul, and I have found them all receptive to the idea of building in an orderly, sensible way with the materials and techniques at our command. There is always, however, resistance to change. One need only recall that the Renaissance planners were accused by the Gothicists of being pagan and each succeeding architectural development is likewise condemned.

I have pointed out to groups like your own that during the great periods of church building, church architecture was bold and experimental and often daring to a point of danger. The piers at Beauvais Cathedral in France were made so slender and the structure of the cathedral so daring that the first construction did collapse.

It seems to me that a parish like your own, which has the obvious vitality to search out a good architect and with him develop a logical and vital plan, is one operating in the great tradition of ecclesiastical architecture. Only in recent American architecture has the tendency to copy traditions become "traditional."

It is understandable that the Board of Home Missions is conservative—like any bureau they have probably been disappointed often with experimental designs, and resulting criticism forces them naturally to take refuge in the conservative and established vernacular. Only recently are the Design Boards realizing the danger of pursuing traditional ecclesiastical architecture further and beginning to venture cautiously into the modern architectural field. This cautious and compromising approach, however, will never develop a great architecture—only a safe architecture. Your approach is basically sound and will soon be regarded as a landmark in church design. You are about ten years, *only*, ahead of your fellow parishes.

—Robert Cerny, Associate Professor  
of Architecture,  
University of Minnesota

I believe that contemporary architecture is the only appropriate means of architectural worship today. Maybe you might ask your friends what it is they propose to dedicate. In a sense the church building itself is something that the community puts on the altar. Suppose that you chose a Gothic church. You would then be saying in effect that you hereby dedicate the hearts and brains of people of the thirteenth century. You are putting the gifts of the thirteenth century on the altar, not your own. Suppose that you build a Colonial church. By that gesture

you are thanking the Lord for your ancestors. They are worthy ancestors, but they still are not yourselves. In either instance you are in a certain way denying a major attribute of the Deity. You are denying that God has infinite powers of self-renewal. You are declaring by implication that his light burned brightly in the thirteenth century and in the eighteenth century, and after that it gave out.

Now, suppose that you were preparing to dedicate your own lives. You would then place on the altar the best materials which the present day can produce. You would be laying on the altar the products of modern industry—industry at its very best—its new metals, its new beautifully precise clear glass, its new capacity of making thin tenuous construction do what clumsy construction used to do, and so on. In other words, you would be declaring that the inspiration behind the finest products of modern industry is divine, instead of dividing your lives in two, and having medieval materials for Sunday, and then going back to your automobiles, dishwashers and nice big glass windows on Monday as if all these things came from the devil.

The next thing would be that you would dedicate the best gifts of living architecture. You would be saying to yourselves that the fresh insights which have resulted in a totally new sense of space, of light, of air, of texture, of color,

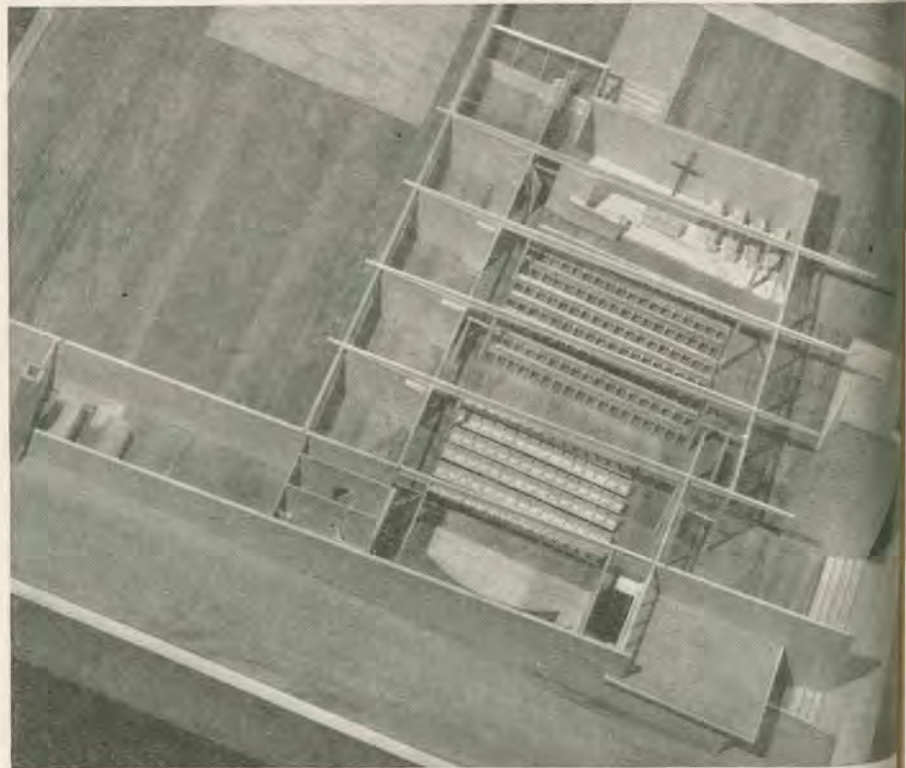
are all in context—have not only grown out of the new materials which divine inspiration has helped us to develop but the new insights which came along with this.

For my own part, far from wondering whether you could worship in a modern church, I don't see how you could worship in any other kind, and be yourselves. I once listened, as a journalist, to a group of fuddy-duddy architects discussing churches, and asked for the privilege of one observer's remark. I said to them "The one thing clear to me is that all you believe that God is dead."

Modern architecture is not a fad. You might interest you to know that Bishop Suger of France in the thirteenth century was approached by those who predicted fearful things if the church were to be constructed according to the wild ideas of some of the younger men then practicing. Bishop Suger replied that he preferred letting these youngsters have their way, "some good thing might come of it." What came of it was Gothic architecture. The only reason that we don't have church architecture more glorious than Gothic is that we lack the faith that religion might work directly through us.

Of course, it may be that all this is bunk. In that case, what you better have is a swimming pool or a meeting room or a movie theater.

—Douglas Haskell, Architectural Editor  
*The Architectural Forum*



Showing the scale model of the church with the roof off, this picture gives a good view of the cross and chancel arrangement. The church is in the process of construction now and the first service is to be held in it on Thanksgiving. Formal opening of the new building is expected after the first of the year.

The pastor of the church during the planning stage, Rev. Robert Davies, and the present pastor, Rev. Robert G. Moss, have given their generous support and cooperation to this project.





# STILL GRAZE THE LAMBS

AND in this land there lived a good shepherd and a bad shepherd, who were brothers. And one was gracious to his sheep and the other very insolent, and all their sheep were sheep. Now the good shepherd was happy and content to guard his flock from harm, and he frolicked with the lambs and sang them many songs. But his brother was displeased for he wanted more sheep so that he might have the largest flock in the land. And the evil shepherd plotted against his brother and neglected his sheep to build strong bridges and many weapons which he cached in remote caverns.

He said, "I will destroy my brother and take his sheep and add them to mine so that my flock will be the largest in all the land."

For long days and nights the envious brother sat alone and made malicious designs for the future, while the kind shepherd would dance amidst his happy sheep and lead them to rich grasses. But even while he tended his flock, wolves came to steal some of his young lambs. Then he was very sorrowful and took his staff and slew the wolves. And wolves came to the flock of the evil shepherd and stole many of his sheep, but he felt no sorrow, yet was very angry at the loss of his power.

Then this season passed into another, and the time for the bad shepherd's action was at hand. Then he antagonized his brother and gave him much cause for dispute, but the good shepherd remained calm and loved his only brother, for their father was good.

When all of his vicious preparations had been completed, the evil shepherd waited for nightfall. When

the sun had left the sky, he took his club and went to where his brother was watching. There, behind rocks, he waited.

At last the kindly shepherd fell into peaceful slumber, and his brother drew near unto him and stood over him, raising his club above the tranquil shepherd's head. Then the night grew very dark and a single moon ray fell on the figure of an old man approaching the two shepherds. And the evil shepherd hid the club in his cloak and fell to his knees, for it was his father approaching. The old man was very gentle to his son, and he raised him to his feet, and took the club from his cloak and threw it into a near-by stream. Then he drew his son to him.

"Look, my son," he said. And he showed him the strength of his hands and the light of his eyes, but the son saw nothing. Then with the heaviest sorrow, the old man took his son and laid him in the stream beside the club and covered him with many waters.

Suddenly the darkness of the night was dispelled, and the old man went to his sleeping son and embraced him, so that he awakened. Then the father went forth and destroyed the strong bridges and threw them into the waters beneath. And he went to the remote caverns and dissolved the weapons therein and made the light to enter.

Thus the good shepherd had two flocks to tend, and the sheep were many and they were joyous together. And they multiplied in peace.—LEE RICHARD HAYMAN

## A MODERN PARABLE



## *Is There Any Meaning to the Crisis?*

**M**OST people could stand this hour of crisis if they felt there was some meaning to it—something trying to come into being except chaos.

I believe there is meaning in this crisis. Something is struggling to be born, a new order, and I believe it is God's order, the Kingdom of God.

The half answers are breaking down, as they are bound to break down, for they do not have cosmic backing. Only God's answer will answer. "It is God's answer that will answer to the Pharaoh."

Thought and life move from thesis to antithesis to synthesis. The thesis in this present situation is individualism. It has created its opposite, the antithesis, collectivism. And now out of the struggle of opposites something beyond individualism and beyond collectivism is struggling to be born. That something is a society where you love your neighbor (the truth in collectivism) as yourself (the truth in individualism)—a Christian society, the Kingdom of God. The Kingdom of God is beyond individualism, but gathers up the truth in individualism and fulfills it, and is beyond collectivism but gathers up the truth in collectivism and fulfills it.

The meaning of this crisis is that God's order, the Kingdom, is coming to birth. The pangs we feel are not death pangs but birth pangs. The goal of history is the establishment of the Kingdom of God on earth. This crisis brings that goal nearer, maybe to realization.

Of course, it may be turned toward collectivism through man's perverse choice, but the purpose of God is there and man may, by sheer disillusionment with other ways, try God's ways.

*E. Stanley Jones,*

Missionary to India, World Christian Leader



# The Korean Situation and the World Police System



**WHEN** Japan occupied Manchuria in 1931, the League of Nations procrastinated for a year and a half before finally adopting the Commission of Inquiry's report censuring the Japanese action. When this report was accepted, Japan simply resigned from the League and continued her acts of aggression against China. The League, by not acting in this crucial instance, failed to fulfill its basic purpose of maintaining peace through a collective system, and from that time on was powerless.

When the North Koreans invaded South Korea, the United Nations organization was confronted with a situation that was in every way parallel to that which faced the League of Nations nineteen years ago. By acting almost instantly to block this unprovoked aggression, the United Nations took a major step toward the ultimate achievement of world peace and has strengthened, rather than diminished, its influence among the nations.

**IF** the United Nations had not recommended police action for the defense of South Korea, and if the United States and other democracies had not accepted the tremendous sacrifices necessary to help the South Koreans retain their independence, all smaller countries of both the East and West would stand in similar danger of losing their freedom. Through this action the world has discovered the true meaning of the world police force.

We Japanese especially welcome this initial step toward the formulation of a police system, for by having adopted a pacifist position which outlaws armament of any kind, we are completely dependent upon the United Nations for protection against outside aggression. The manner in which the United States moved promptly and unflinchingly to the defense of South Korea has increased our respect for this country and has removed all doubt of the sincerity and good intentions of its government and citizens. We, and all other peoples, must be grateful for the great effort and truly Christian sacrifices made by soldiers of the United States in Korea, and we must pray that through this conflict will arise the determination to put aside our selfish personal and group interests so that we may all live in peace and freedom.

The necessity of having a world police system has now been demonstrated, but to actually establish a real world police system we must have parliaments of the various geographical sections of the world which can then unite to form a true federal world government. The parliament of Europe, which even includes Western Germany, is now functioning well. A similar parliament is badly needed in the Far East. The federal world government, which might be called the "United States of the World," would have a world court and an effective police system which could

enforce the government's laws and the court's decisions.

**SOME** nations might not wish to join this world federation, and they would not be compelled to do so. We Japanese would be eager to enter such a union, for we realize the necessity of a world court and world police system to bring about lasting peace. We would have to make it clear to those citizens of countries that would refuse to join that the world police system had been developed as a result of the people's desire for peace and disarmament. We would have to make it understood that this police system would not be used as a tool of aggression, and that it was voluntarily supported by all world citizens who desired to secure and maintain peace for themselves and for all their neighbors throughout the world. It would only be when this intention had been made completely clear that there could be no criticisms by group-egoists who seek to control bureaucratic governmental machinery with an organization based on deceit and bloody violence.



THE  
BOMB  
THAT FELL ON  
AMERICA

For its tenth edition, HERMANN HAGEDORN has completely rewritten Part III of his poem, *The Bomb That Fell on America*, justly held in high regard. In Parts I and II he speaks for the conscience of America, bewildered but chauvinistic, confused but arrogant, and the problem posed by the need of personal change. Then Hagedorn begins Part III:

I WENT back to the world I had known and now  
didn't know,  
My hand still tingling with the grasp of the Lord's hand  
My heart glowing still with the Lord's promise of great  
things to be.  
The streets were the same, the buildings, the cars, the  
noise,  
But the people . . . "Who are they?" I said. "They go  
through the motions of life,  
But they're not alive. They're dead. You can see it in  
their eyes.  
They just go through the motions."  
I looked close, and they were just the ordinary Jacks and  
Janes on Main Street.  
I had been in the heart of life, and they *would* seem  
dead.

I pushed my way down American streets, elbowed my  
way through American crowds.  
Against my body, the push of shoulders and hips,  
Against my ears, the beat of grouches and growls;  
"Richest land in the world!  
Highest standard of living!  
Oh, yeah?  
What about take-home pay?  
What about taxes?  
What about rents and food?  
Watch the Big Boys!  
They get plenty of steak.  
Their wives don't have to work their fool heads off.  
Come a depression, they don't have to sell apples.  
Perhaps the Commies has got something . . .  
Nobody knows who's going where, in Washington.  
Santa Claus for everybody but us.  
Billions for Europe, taxes for you and me!  
Why don't the government spend our money at home?"

*Out of the dark, the confusion, voices, sick with fear:*

"A bomb bust in Russia, they say,  
Or a laboratory exploded, or a pilot-plant,  
Something anyway out of the atom's heart.  
It's only a question of time now. . . .  
Will she drop it on us next month? Next year?  
On Washington? New York? Detroit?  
Paralyze America, like a man that's had a stroke?"

The voices swirled round me:  
"I don't know where I'm going.  
Nothing makes sense.  
Back in the uniform?  
Back on the beachhead?  
Back in the mud and rain?  
Back on the stretcher?  
Life or death, life or death?  
The only words that have any meaning  
Are the words life and death."  
\* \* \*



"The Bomb's not going to fall," I said, remembering the Lord's words about the human soul being more powerful than the atom.

But I heard a voice that was mine and not mine only . . . America's . . .

"We could deal with the Bomb if the crimes of the past would stay in their marble tombs and leave us alone. The wrongs of the ages haunt our beds by night, and our doubtful steps by day.

If we could deal with the Bomb by itself, we might yet subdue the devil in the atom and liberate the ministering angel.

If we could . . . If we could . . ."

*On American streets, voices:*

"You should ha' woke up a century ago if you wanted to use the atom to save life, not destroy it.

You got a fat chance now.

There's gonna be another war, an' it'll finish everything. Perhaps, with this hydrogen thing, it'll finish all life on the planet.

The atom may be the smallest thing in the universe,

But it's too big for man to handle.

We ain't got what it takes!"

Then, for an instant, it was all America speaking,

Faintly and sadly, as though she were sick at heart:

"We could deal with the Bomb if only our lives had something to, stand on!"

• • •

The Lord He lifted me up, and the Lord He set me down.

In a withered city He set me down, a city of ghosts,

Pointing accusing fingers, accusing fingers at *me*.

"Face if you can," said the Lord, "the dead of Hiroshima."

I fled, shrieking.

"Cain, Cain, where is your brother?"

The words were the Lord's, out of the seas and the mountains:

"Cain, Cain, your brother?"

"Not Cain! No, no! Not I!"

"Who else?" said the Lord. "Between earth and heaven, who else?"

*Again He lifted me up, again He set me down.*

In a desert, He set me down, as once, when He laid my heart

Beside Another's and I saw it for what it was.

That desert was dark as the darkest of earth's waste places,

But this was black as men's dead hope, and wild as their despair;

And, at my feet a cross, a bare cross, lay; there, at my feet, a cross.

I choked, I shook, I wept. "Why, Lord, I? In this place?"

November 1950

"To show you the world that will be, unless you make it otherwise."

"The world that will be?"

"Shards and fragments, rubble and poisoned winds."

"Shards and fragments," I repeated and kept repeating, "Rubble and poisoned winds," over and over, hearing, Through my own words, those others: "Cain, where is your brother?"

"The cross?" I gasped. "For whom, the cross?" The Lord Seemed to envelop me and, without His saying,

I knew for whom the cross was, who was to carry it

And to be nailed upon it, suffer, and die, and live.

"Lord, who am I, that I . . ." The faint words faltered.

The Lord's voice was a father's, tender and strong:

"You are nobody, and you are a multitude. You are nobody, and you are all men who have laid their hands in Mine."

The ruins before me heaved like a human thing,

Heaved and tossed, and moaned like a man dying.

"Cain, Cain, your brother?" . . . "Fragments and poisoned winds."

*I bent, and put my shoulder under the cross.*

Daybreak came to the East, and day spread over the West.

I heard a Voice speaking my name, and there,

Beside me in the morning's deepening light,

Stood One whom I had seen upon a cross

In a dark desert; and I knew, henceforth,

He would be always at my side, and I,

Guided, accompanied, upheld, made strong,

Would somehow bring the nations to His feet.

Love seemed to pour upon the earth

Like rain. The thirsty earth drank; and from high

Beyond my seeing, all who live or have ever

Lived in time, or beyond time, sang together

The song of God's assurance, and man's hope:

"THERE IS POWER IN THE HUMAN SOUL  
WHEN YOU BREAK THROUGH AND SET IT FREE.  
LIKE THE POWER OF THE ATOM,  
MORE POWERFUL THAN THE ATOM,  
IT CAN CONTROL THE ATOM,  
THE ONLY THING IN THE WORLD THAT CAN.  
I TOLD YOU THAT THE ATOM IS THE GREATEST  
FORCE IN THE WORLD SAVE ONE.  
THAT ONE IS THE HUMAN SOUL!"

*The Bomb That Fell on America by Hermann Hagedorn, New Revised Edition, Association Press, \$1.*



# Progress

## TOWARD WORLD GOVERNMENT

FYKE FARMER, author of this article, is a Nashville lawyer who quit active practice in December, 1946, to begin organization of the People's World Constituent Assembly. He is a graduate of Vanderbilt University and the Yale College of Law. He writes here of the Assembly in Geneva and especially about the fact that Tennessee is the only state which has elected delegates to it.

"What will happen if no other nation elects delegates to the Geneva Convention and only three Tennesseans are there?" Governor Browning asked. "The three Tennesseans would be lonesome," State Senator W. A. Harwell and I replied. Governor Browning's next question was like the first, "What if no other state passes a law except Tennessee?" "Then Tennessee would be the only one that has done the right thing," Senator Harwell and I replied.

Governor Browning leaned back in his swivel chair and a broad smile wreathed his face, "I guess you are right," he said. "If the boys pass the bill, I'll sign it."

The above incident occurred while the Tennessee law was pending in the legislature, in March, 1949. Senator Harwell had introduced the bill reciting that a World Constituent Assembly would be held in Geneva, Switzerland, in the autumn of 1950, and that all nations were invited to send delegates, chosen by a universal adult suffrage, to draft a world constitution. The plan or system of representation which the bill adopted was one delegate per million population. Tennessee, with three million population, would have three delegates. The bill provided that the election would take place at the time of the regular or general state election, the first Thursday in August, 1950. The three delegates elected in Tennessee, along with the delegates similarly elected in any of the other states and the District of Columbia in the United States, would together compose a national delegation representing the people of the United States at the Assembly. The purpose of the Assembly was to draft a World Constitution to be submitted to the people of the nations of the world, for ratification in accordance with the constitutional or legal procedures of the respective nations.

There was powerful support for the bill. One hundred thirty Tennessee lawyers had signed petitions requesting the legislature to adopt such a bill. The newspapers in Nashville, the capital city, had written favorably about it. Besides the lawyers, several hundreds of other leading citizens had joined in asking that the bill be passed.

After the bill was introduced, it was referred to three committees in the Senate—the Judiciary Committee, the

Appropriations Committee, and the Foreign Relations Committee. Before this time, nobody had heard of a Foreign Relations Committee in the Tennessee Senate.

The Chairman of the Judiciary Committee opened hearings on the bill. He was surprised to receive letters from people all over the state urging him to report favorably on the bill. When the test came in the Senate, the bill was passed thirty to nothing. Then to become a law, it had to pass the House. It took a similar course in the House. When the vote was taken, it was seventy to one in favor of the bill.

*The Nashville Tennessean* in an editorial on the passage of the bill said: "Now Tennessee has kept in the front rank. It is the world pioneer."

On August 3, 1950, when the voters of Tennessee went to the polls, they voted for three classes of candidates: First, there were state offices, such as the judges of the Supreme Court and the Court of Appeals. Secondly, there were the usual county officers, the county chairman, sheriff, justice of the peace, etc. Then they saw on the ballot, World Constituent Assembly Delegate, with the names of four candidates and underneath the instructions to vote for three. Approximately one hundred fifty thousand Tennesseans voted to elect three of the four candidates.

On December 30, 1950, three Tennesseans at Geneva, Switzerland, will be on hand to help organize the World Constituent Assembly. These three are Senator Harwell, another State Senator, J. B. Avery, Jr., and the writer of this article. It is fairly certain now that we will not be alone. The world is taking note of Tennessee's pioneering.

In March of this year, a bill similar to the Tennessee bill, was introduced in the French Parliament to authorize the election of seventy-one delegates in France and the overseas territory. The bill took the usual course of reference before the Foreign Affairs Commission. A favorable report is being prepared by the Rapporteur of the Commission to be presented when Parliament convenes in October.

On June 29th, a bill was introduced in the Italian Parliament by thirty-eight members. This would insure Italian participation at Geneva in December. The bill



provides that the forty-six Italian delegates will be chosen this year chiefly from among the World Federalist groups in Parliament. These, however, are to be only temporary delegates until elections can be held later, and the people can be given a chance to elect delegates by direct vote. A campaign is now being launched in Belgium to bring about the adoption of a law to ensure that Belgians will join the Tennesseans at Geneva.

World Federalists and World Government workers in many countries around the world will take up the slogan, "Don't leave the Tennesseans alone at Geneva."

The first session of the World Constituent Assembly meeting in Geneva in December, 1950, may not be as large and as representative as is necessary for the accomplishment of the task of formulating the World Constitution. Those delegates who do assemble there, will either decide to remain in continuous session and issue a call to other nations to send delegates to join them; or they may adjourn to a fixed date in 1951 and issue such a call. At any rate, the beginning will have been made. The structure of world government will be erected on sound principles. The powers of the government will be drawn from the source and fount of all political authority, i.e., the sovereign people.

The creation of a truly adequate and representative World Constituent Assembly is a problem of social engineering as well as pioneering. When a builder puts up a house, he does not set a completed edifice on the ground. He first lays a cornerstone and then builds upon this, stone upon stone, until the house is completed. So the World Constituent Assembly will be built, day by day, week by week, and month by month.

People the world over are coming to see that this is the only practical alternative to a war of annihilation.

The Secretariat for the Assembly has been established at Geneva at Palais Wilson. Mr. Gerry Kraus of London, formerly editor of *Across Frontiers*, the organ of the People's Convention movement, is organizing a Consultative assembly to meet in Geneva at the same time as the meeting of the elected delegates.

As Carlyle has said, "There is no situation which is hopeless; it is only the men in them who are hopeless." The proven solution for the East-West conflict is to take the question of war or peace away from the politicians on both sides. It must be put up to the people. The plain peoples of the earth all want the same things. One of these things that they want is freedom from war. Mankind must now focus its attention and its energies on the momentous task of the abolition of war by law. This can be done. War can be made as obsolete as the practice of child sacrifice, suttee, dueling, piracy, witchcraft and chattel slavery.

Geneva, 1950, is the place and the time when the tide toward war will begin to turn. The real masters, the people, have not spoken, but they will speak through their elected delegates in World Constituent Assembly. Man was made to govern and not to exterminate himself.

## Troopship . . . BY RAY MONTGOMERY

They line the rail, their khaki uniforms  
A camouflage so inconspicuous  
They hardly seem to be real men at all  
But shadow soldiers on a fancied sea.  
They do not joke or jibe; their quiet tongues  
Are licking lips gone dry from questing thought  
Too often answered by their dreams of days  
Forgotten till this hour philosophic.

Their minds are making magic of the waves:  
A tinker-toy, a bed, a splendid morn  
When dawn was silver turned to burnished gold;  
A purple twilight when in the distant dark  
A whippoorwill was calling lonesomely;  
A face in firelight with its changing shades  
Kissing the inner eye; a smile that passed,  
A stranger, yet so filled with soothing charm  
It crossed the barriers of Known and Real  
Into a consciousness of deeper kind.

This face is weathered. Inward vision adds  
His chances in a row: Perhaps the war  
Will leave him as it found him, sound of limb  
And reasoning, able to plant and reap;  
Or yet, a cripple—with a handicap  
Determination can remake to gain;  
Perhaps the lonely grave will hold him, cold  
And friendless on a foreign hill; or death  
Will meet him piecemeal, disintegrated, gone;  
Or shock will tear the hinges from his mind.

Beside this man, a callow youngster stares:  
No vision shocks his consciousness of fact;  
He stands diluted in his feeling's charge  
As if a concentration would expose  
His lack of comprehension; flashing spark  
Is foreign to his thought—he moves a slow  
Molasses in the grooves his training made  
Inevitable. The war is thunder heard  
As echoes, nothing real and wrecking, lightning  
Bright as incandescence but no force  
To reckon with, no power to send his friend,  
Who stands the wind full-face, to death  
Tomorrow—or today, if in the water  
Danger lies unfathomed by the graph  
The Captain reads—this friend whose flaxen hair  
Recalls the Viking stories of our books  
And bitterly reminds the man near by,  
Whose face is heart-shaped and whose eyes are deep  
In caverns blued by shadows on the world,  
That races make the stories and the wars,  
That flaxen hair symbolically has brought  
Destruction to creation's truth and light.

Their numbers multiplied, yet so diverse  
No mold could compass even two of them,  
These lads consider water and the world,  
The threat of death, and death's resultant hope—  
A reconsideration of the worth  
Of living, of the scheme of life, of love,  
Of brotherhood, of God; and in their eyes  
Lies latent sight stronger than Death or Night.





In the automobile in which we were riding he had found a parcel, a black paper package, in which there were—yes, right before our eyes

—seven copies of the most banned magazine in Cochin-China, the communist periodical, *Democratie Populaire*.

The ship's agent was a nice young English chap, nice as all good Englishmen seem to be—well-mannered, genteel and given to charming ways. He had promised to take the captain of our ship to Saigon City proper from the port area. And the captain, being a true ship's captain, stern but gentle, kind to ladies and brusque to men in a good American masculine style, had promised to take Mrs. Skidmore and her daughter ashore with him. When the agent arrived in what seemed to me to be a better car than I had seen recently, I counted noses and decided there would be room for me. Brashly I suggested that I would like to come along.

"Do come," said the nice young Englishman, "there is room if you don't mind sitting three in the back seat. The captain and I will sit in front with the driver."

Mind? Not at all! The Skidmores were pleasant, attractive Americans, and I worried little about sitting in a threesome with them. The car had

been parked next to a dock warehouse, one of those low, rusty-looking buildings that often stand in dilapidated contrast to the newly painted, slick ships that tie up next to them. The ships seem vastly superior to them, arrogant and aloof, flirting with each other as they pull at their ropes and sway seductively, unconcerned that the next ship may be French, Soviet, or Japanese, as the ones in this Indo-Chinese harbor happened to be.

The car in which the agent had come did not belong to the company. It was a taxi, hastily picked up by the agent because no company car was available.

Now in Saigon no visiting American is legally allowed to take dollars into the country. Our dollars come in grand fashion, millions of them at a time, not in little dribbles that furnish the materials for thriving black market transactions carried on by small, medium, and older boys who

## Saigon Incident

by Harold Ehrensperger

(Illustrated by Bob Hodgell)



walk the streets accosting anyone who looks like a tourist or a newcomer. So at the gate of the port, where coolies' scantily clad bodies were being searched by police who acted as if they expected them to be hiding gold under the loose skin of their small, emaciated bodies—at this gate we, too, were ordered out of the automobile to face the inspector, a squat little Frenchman who loved the authority he managed to wield in this colonial way station.

The ingratiating ship's agent described all of us as decent, harmless Americans, the passengers of a cargo boat, the captain of which was this esteemed gentleman who accompanied us. The captain carried a portfolio or brief case, the sign positive of importance in the Orient and the badge of distinction which places one above ordinary man. We were the captain's passengers, the company's guests.

"Pass," said the inspector, and we passed without showing passports, health certificates, or our pathetically little money, all evidences which we had learned to produce at any moment in the uneasy world we had entered here. But just as we were about to get back into the taxi, a subordinate police officer came rushing into the gate office. His face showed the importance of his mission. In the automobile in which we were riding he had found a parcel, a black paper package in which there were—yes, right before our eyes—seven copies of the most banned magazine in all Cochin-China, the communist periodical, *Democratie Populaire*. Yes, Monsieur L'inspecteur, the parcel was under the front seat.

The kindly, proper Englishman came to our rescue. He assured the inspector that we had nothing to do with the magazines, that we were Americans, that this was the ship's captain, a ship that belonged (*mirabile dictu*) to a subsidiary of the United States Steel Company. What other pledge of capitalistic security could anyone want? We were actually the walking personification of capitalistic economy! Long before this in Moscow, I had been called

capitalist in derision. Now some years later, I had pinned four American dollars to my shorts, and I was being accused of being a communist.

The inspector was adamant. He was sorry, very sorry, but the head inspector would have to be called. And called he was, arriving with several subordinates who looked at us as if we were the greatest culprits ever captured in this capital of culprits. He, too, was sorry, very sorry, but there was nothing to be done but arrest us. Having the magazines in our possession was a great and serious offense. It had been banned in all Saigon, and to have it was an unpardonable sin. "If you want to get someone into trouble," he said, "just slip one of these papers under his door. Immediately the person is suspect, he must report the possession of the magazine and swear that he is innocently the victim of a dirty, communist plot."

We stood speechless with our hands outstretched in a rather messiah-like gesture of helplessness and yet of petition. The inspector was sorry, very sorry indeed, but we would have to go to the police station under armed guard. A soldier with a submachine gun made his appearance, four of us this time got into the back seat, and the guard instructed the driver to get us to the police station.

At the police station the captain and the agent were taken into the building while the ladies and I were left standing in the blazing, midday sun of the tropics. What a desolate street it was! To one side of us was the wall of the dock area, heavily incrustated on top with broken bottles. On the other side of the street was the police office, a dirty yellow building that looked as if it might have been a go-down for the military during the war. In the street proper were the usual swarm of pedicabs, coolies carrying all sorts of receptacles and bundles, wagons, and an occasional automobile. It was not a pleasant spot to wait under the eye of the guard, not a pleasant spot for a high-noon siesta with the Vietnam police.

Patience is a great and noble virtue

in the Orient. But patience in a boiling sun was another thing. There was much talk interlarded with one *alors* after another. The part of the conversation in French we could guess at, but the part in the language of Indo-China we wondered at. It was so much more explosive, so much more picturesque for the indictments and the accusations that seemingly were being made. We could do nothing but wait. And wait we did until the due process of law, or prejudice, or just plain common sense had its way.

What happened in the building we shall never know. After what seemed to us to be time enough to fry us "well done," the agent and the officer appeared to tell us that the captain and the agent would have to be retained with the driver. The car would be impounded. In front of us the driver identified the captain as the man who brought the magazines into the car.

Now Captain Bernhardt was a calm man. He simply smiled. His ship has plowed Oriental waters for twenty-five years. He knew his way around. The agent explained that the driver had to have some way out, someone on whom he might pin the crime. The captain seemed the most likely man. The ladies and I were told in no uncertain tones to get away, the quicker the better. So we took off in pedicabs, our coolies impressed with the importance of people who had been under guard and who were in the hands of the police.

Later that afternoon we were to see the captain back on ship again. The company had gone surety for us, he explained, and the driver was in jail. The case would come up in about a week and the agent would be our representative. Never, all of us agreed, could we have a more ingratiating representative. Britain representing us, standing for us in court to say that we were innocent Americans!

What is the actual story behind this episode? We will never know. For two hours, surrounded by armed guards, four Americans accused of smuggling into Cochin-China subversive literature had anything but



kindly feelings toward the puppet government that controls this country. Fortunately I did have a chance to look at the magazines. Typical propaganda sheets they were, a clever job, it seemed to me, with pages filled with stories about the popular front, the sins of imperialistic governments, the size of the "People's Movement" all over the world, and graphic accounts of what the world would be like—come the Revolution.

What was the story of this attempt at smuggling? We wish we knew. Was it the petty police officer eager for advancement who had been told by his superiors to get somebody, who disliked Americans, and who had slipped the package under the front seat while we were in the inspector's office? Was it a broader plot to make an incident that would involve the

British agents of the ship and some Americans? Was it trumped up to get Americans into trouble because Americans are disliked? Was it an effort to get us into trouble so that we might have given money to be cleared?

Or did the driver meet a buddy at our boat that was docked next to a French boat which had just come from Bordeaux? And did someone bring the magazines from France, give them to the driver who was to deliver them to a "comrade" in the city? We shall never know.

But one thing we do know. Uneasy is the word for all foreign rule in this part of the world. Uneasy it may be now—unsafe it will be later when the overthrow comes. Asia for the Asiatics was started by the Japanese. Now destiny has played into the hands of the communists. For the non-Asiatics

are the imperialistic, capitalistic Europeans who sailed into these ports many years ago, invested money and lived, and who have taken out much more money and life, too. The end of this kind of thing has come. How tragic it is that the end of one kind of exploitation may be the beginning of another! Who shall save them from this bondage?

Perhaps what we Americans need is a magazine to tell them, a magazine that needs to say out loud what the average American is thinking and wishing sincerely for the world. There would be a magazine worth smuggling into Saigon, yes, with an Englishman for an agent and a ship's captain for a host! It might be a magazine worth risking one's life to get into almost any place in the world today—even into America.

## Youth 1950

O. Theodor Benfey  
Haverford College

Why should we, who are now young, still desire children? Is it only the lust of the flesh, that does not find true fulfillment even in the ecstasy of love if the coming of children is withheld? Into what world will this child be born? A world in tremors of fear, a world tortured by doubt, a world half longing for the catastrophe of annihilation so that the intolerable suspense may cease. No sense of security for the child of tomorrow, only the comic strips depicting uranium thefts and the cereal boxes promising H-bomb rings. The likelihood of sudden death, or, if alive, of warped minds and bodies, of deep-thrust hatred, fatherless, motherless maybe, ending in a displaced children's camp or a gang living by murder and theft among the ruins of our beloved communities. Is it not murder in our time to bring to birth, when birth means but one more to be killed?

We say no; for if aught of good survives our

time, it will be the values handed down from generation to generation, nurtured in loving homes, cells of peace, growing points of the new kingdom of love. For when we are dead, only new *life* can hold on to what we hold dear, even when books are destroyed or are no more read. Love and devotion to truth cannot be preserved in the written word, they are nothing if not lived by men transformed by their power.

Our children will be our co-workers, our supporters in the desperate age we are entering. We will die for them if thereby they may have new life, or they and we will die together, steadfast in the faith that the light of Christ will remain aflame through other dedicated lives, or by some miracle we will all live through this time and emerge into the new dawn, when the years now passing will seem like a hideous nightmare, in the face of the truths we will then see, the love we will then experience.



**W**E belong to the Church; the Church does not belong to us. We claim that the hope of the world lies in the Church because the only hope of man lies in the love of God and the Church is that area of human life where man responds to God's love. In spite of all its failure, cowardice, and even betrayal, the Church remains the place in human life where man admits that he does not belong to himself. The fear and pain of the world, in 1948 or in any other year, meet their answer only in that community which truly understands that we belong to Christ and Christ belongs to God, whose love is our hope.

—Introduction to The Amsterdam Assembly Series, *Man's Disorder and God's Design*.



# Our Last Bulwark



The Church is our last bulwark, our last stand, our last hope against the evils of our day. But speaking from a business point of view, the Church is no better than its workers. If its workers cannot or will not produce, its power and influence will temporarily wane. But it never completely dies. It is the one enduring thing that has stood the test of centuries. In fact, it is the only one.

Most people, and among them are many church people, are not willing to publicly proclaim their faith in a life everlasting. Further, they are not willing to stand up and be counted on the controversial ethical questions of our day. And yet somebody has to do it. Where would our great Protestant Reformation have been if Martin Luther had not had the courage to nail his ninety-five principles to the church door at Wittenberg as a public protest against the Pope's emissary? This was on October 31, 1517, and that day may thus be considered as the birthday of the Reformation. This action by Martin Luther was his way, and a very effective one, too, of publicly protesting the evils of his time in the very organization of which he was a part, the then corrupt Catholic Church. History also

records such great names of his time as John Knox, John Calvin and Huldreich Zwingli.

But where would this handful of men have gotten if the great mass of people of that time who were yearning for a better way of life had not been with them? In their own way and in their own limited field of influence they must have contributed immeasurably to the Reformation, and in fact must have made it possible.

There are three kinds of people today to whom I am addressing my remarks as an appeal for action—the skeptics, our everyday leaders and those who are anonymous. The latter group is by far the most important because there are so many of them and therein lies their strength. It takes many drops of water to make an ocean, but oh, how powerful it can be when it is aroused.

As to the skeptics, it has often been said that youngsters act without

thinking, but isn't it even worse to think without acting? If it is a choice between being an atheist or being a Christian, who has the most to lose if he is wrong? If the atheist is right, the Christian has lost nothing by believing, but if the Christian is right the atheist loses everything.

As to our prospective lay leaders, we have them in our churches but for some reason or other many of them seem afraid to assert their leadership in this field. It may very well be that they find it easier to drift with the tide. They probably feel that there is little, if any, point in taking a stand on an issue which does not involve their livelihood and which as far as they can presently see does not affect them personally. Let us all hope that the materialistic approach is not the true reason for their inertia. Let us believe that shyness or an inferiority complex in so far as this subject is concerned, or personal pride is the real reason for their inaction.

BY FORREST N. WILLIAMS

Vice-president of the First National Bank of Chicago. This article challenges the average church member to greater thought and activity.

The picture (above) is the Boston Avenue Methodist Church, Tulsa, Oklahoma. It is a good example of twentieth-century "skyscraper" architecture applied to a religious building.



However, if they will not or cannot arouse themselves, then our continuous examples, yours and mine and anonymous, or a resurgence of faith among our people—will inevitably force them to declare themselves.

A few years ago one of my associates stated that he felt sorry for my generation because it was born either twenty years too late or twenty years too soon. He had the vision to see then what is now becoming apparent to us all. He also had the wisdom to question the inertia which, if it did not destroy us, would at least destroy the heritage of our children.

It is no easy task to:

1. Ask you to take part in a moral crusade.
2. Ask you to stop the trends which menace our very way of life.
3. Ask you to take a more active interest in your church charities and colleges, and to financially tie them into the church.
4. Ask you to actively work for the use of mass communication for our common good.
5. And most important of all, ask you to publicly acclaim your faith in your church and your God.

And yet I believe there are many people who welcome these efforts and silently give their support. Further, I believe that there are many people who are doing good in this world and who want to do more. I believe that there is a growing number of people who are concerned over religious life and conditions today, and who wish they were in a position to do something—anything—about the matter. And yet in their individual and collective hands lies the answer to our distress. Further, there is no way that we can properly measure the effort of one person if in his own way and in his own immediate sphere of influence he works for the benefit of humanity and its salvation.

Throughout all history good people have felt that their contribution to humanity and the life everlasting was insignificant. We do not know to

whom we are indebted for some of the greatest boons to mankind, not only in the field of better living but also in the field of a better life. As examples of what I mean,

Who first made use of fire?

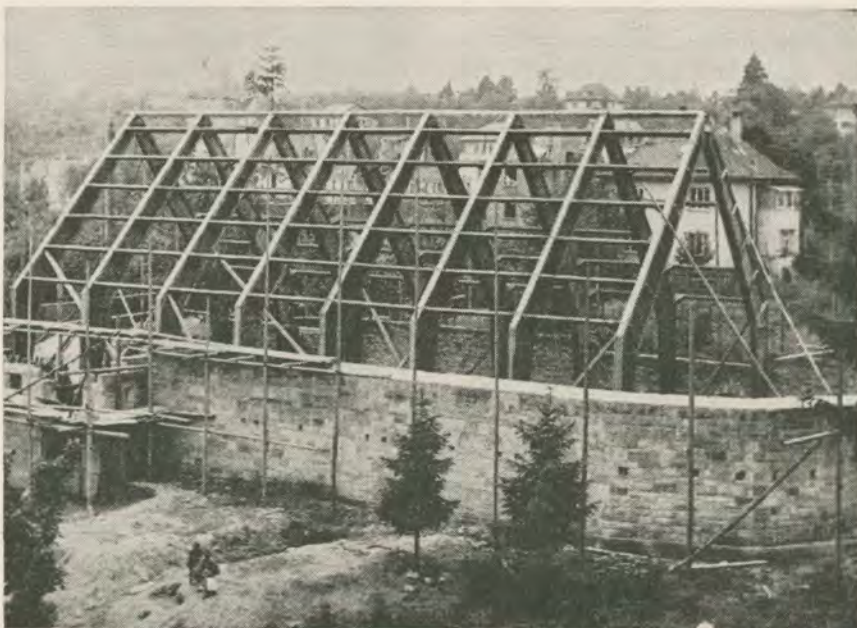
Who invented the wheel?

And now while we are letting our imagination run freely, have you ever thought how many of those who served greatly the cause of Christ were without name? Take but one incident from our New Testament. No one knows the name of the man

in whose house the Last Supper was held, and yet it was his contribution, insignificant as it may be, which made possible the holding of the Last Supper and all that it has meant to the world.

Yes, if our problems are ever going to be solved, and if our world is ever going to be saved, it will be done by unknowns. It will be done by those who will not leave their names on the great rolls of history but who are nevertheless a part of the forces making for public opinion.

That means you and me—and anonymous.



Rubble Church in Pforzheim

#### Notkirchen (Emergency Churches)

Since the end of the war, a new "style" in church architecture has manifested itself in Germany, a technique of design and construction described by its originator as "truth and simplicity."

Called "Notkirchen," or "emergency churches," forty-two rubble churches have now been completed, with a final six scheduled for completion during 1950. Designed by Professor Otto Bartning of Neckarsteinach/Heidelberg for Ev. Hilfswerk, the rubble churches consist of a framework of wooden girders to support the roof and walls. Such frameworks are identical for each of the forty-eight Notkirchen, individuality depending on materials available locally to build walls and other accessories. Window frames and doors are prefabricated.

Each Notkirche costs between 35,000 and 40,000 D-Marks (about \$7,000 to \$8,000) for prefabricated sections, which have been supplied by various churches outside Germany. Cost of additional materials for walls and other fixtures boosts the average price of a Notkirche to approximately \$10,000 to \$16,000. These latter costs are borne by the community building the church.

—World Council of Churches



# A Shed in a Cucumber Field

*"Maiden Zion is left all alone like a booth in a vineyard, a shed in a cucumber field," says Isaiah.*

**T**HE shed or booth was a frail structure on poles in which the Judean farmer sat, uncomfortable but alert, protecting his melons or cabbages or grapes from marauders.

In India similar little shelters are erected in the vegetable patches and among the mango trees. From these sheds out to the boundaries of the plots run strings on which are hung tin cans with rocks in them which rattle when jerked to frighten away the monkeys who dig up the peanuts and shake down the mangoes before they are ripe. Monkeys and peacocks are protected by law and are a great nuisance. Parrots and robins and crows are also very destructive. At night men stay in the booths but in the daytime women and children also keep watch and shake the strings, or beat on a tin can with a stick if the patch is small.

Down in the Kentucky mountains, my neighbor had a fine watermelon patch in the bend of the creek and on the well-traveled store road. When his melons began to get ripe, he took his tent and his gun and set up house-keeping in the center of the patch, and stayed there night and day as long as there were melons.

I like to think of the country church as a "shed in a cucumber field," a shelter and a protection to the community. In most rural communities it is the only surviving institution of any kind where men may gather in for a sharing of thought and a discussion of daily affairs of neighborhood interest. The country store, once the citadel, has now given way to the

trend toward specialization and big business. Its successor, the modern supermarket, does not foster discussion of the affairs that lie close to the heart of a people. Whether the cracker-barrel philosophy so revered in retrospect would stand the test of Dewey's logic or James' pragmatism is a moot question. Men did discuss their ideas and from their democratic discussions arrived at democratic decisions.

**T**HE rural school with its contribution toward neighborhood solidarity is rapidly succumbing to centralization with questionable results. Educational authorities are cautiously admitting that the mass-movement of school children may have been a little "hasty."

This trend from the small to the large, from the personal to the impersonal, this unnatural passion of the day for mass and number, focused more attention on the rural church. There began to be more opposition to the idea of closing little churches, and more interest in reopening those abandoned in the past. During a survey in the Pennsylvania mountains an elderly man approached us with the plea we are hearing hopefully these days: "Help us reopen our church. They took away our school and now haul our children out, our store went out of business, and with our church closed we haven't anything to bring us together." That church, like many others in the last few years, reopened and is once again a significant focal point for neighborhood life.

A shed for the protection of the field! It is true that many of the services formerly performed for a

community by the church are now assumed by outside agencies. Charitable and relief agencies operate in rural areas but usually have headquarters in larger centers. The church still serves as the most adequate local contact institution. Today it is the place for the traditional worship and study program, and in addition a meeting place for homemakers' clubs, 4-H clubs, and vegetable growers' associations under the leadership of county agricultural agents and extension specialists from the state experiment stations. It is the place where the common concern for a total life may begin as a vague conversation on a wide subject and before the evening is over develop into a well-planned community association with designs toward a recreational program, an agricultural survey, a marketing cooperative, or even industry possibilities to provide employment for the young people of the community. The rural church is increasingly concerning itself with the problems of conservation of natural resources. It sees in the economic care of soil and timber and water our most valuable example of stewardship.

**T**HE rural church is gradually coming back into its own. The trend of recent years to centralize is beginning to turn back to decentralization. Families are moving out to the country even at the inconvenience of commuting to work. Industries are breaking up into smaller units and moving to the country. And more and more young ministers are seeing the opportunities and basic values in rural parishes as over against the involve-

by John Baxter Howes



and artificial pursuits of the city church. Where ten years ago every ambitious minister pulled strings to get a city appointment, today church administrators are nonplussed by the number of able men who apply for rural appointments and reject more lucrative city assignments.

People are reading Thoreau again, and arriving at the conclusion that peace of mind and peace of soul just might be found somewhere beyond Times Square.

The rural church is at the source of supply of population and population support. It is lending its evangelistic fervor to community betterment. It takes pride in the fact that it is situated where the greatest increase in population is taking place, and understands its increasing responsibility in the development of Christian leadership for itself and the urban areas which draw from it.

THE rural church respects the family unit more highly than the urban church. Country congregations are usually small enough to dispense with the continuous breaking down into units so necessary for efficiency in the large organization, whether the army, the factory, or the church. Children are not part of a city congregation. They are considered a disturbing element until they are half grown, and are "cared for" in a nursery or junior church somewhere in the distance. A mother with baby is asked to leave the child downstairs or sit next to the door on the back seat so she can take it out if it whimpers. The baptism of infants, one of the most inspiring of all services of the church and one in which everyone would like to share, is sometimes held after the regular service has been dismissed, and people hesitate to remain unless invited by one of the participating families. Children are encouraged to attend church camps at considerable expense to their families, but on the registration blank or literature is the express desire that parents will bring the child and leave within the hour on such and such a day, and "Please do not visit your child on Sunday." In short,

too often the most that is asked of parents is "Turn your child over to the church and we'll let you know when you can have him back," which is not an original Methodist practice or procedure. But the larger the organization, the more complicated its machinery and the more need for breaking down into units. We maintain that the family type unit is more wholesome than those determined by age levels alone.

THE existence of so many small Methodist churches is often counted a serious problem to the denomination. Certainly we have the problem of leadership, or possibly only the problem of recognizing leadership, but the presence of these little churches dramatizes the genius of the peculiar work The Methodist Church has done. Without a concern for size, her preachers went forth to establish Methodist societies wherever a few people could conveniently gather for a common worship. Most of the small churches have always been small and, serving a small constituency, have never needed to be otherwise. Jesus said, "Where two or three are gathered together in my name"—not two or three hundred!

Country life and country religion are communicable. Urban life and religion are sophisticated. And the synonym for "sophisticated" is "artificial." One of the amazing problems of the church today is its inexhaustible effort to sophisticate a naturally communicable leadership to serve a naturally communicable parish. Nothing is everlasting unless it is communicable. The recent flurry of modern art which can be hung upside down as intelligently as right side up, and must surely be done by young moderns with tongues in cheeks, is having its day, but only a day. Currier and Ives and Grandma Moses will survive. The modern poetry to which present-day critics are so partial is too obscure to be classic. And the sophisticated trappings of an urban theology will have a following but will never put down any elaborate root system because they are for the

most part incommunicable and cannot produce.

THE rural church has roots, deep traditional roots. From time to time its members get the great urge to sally forth as individuals or a people, to shake the country dust from their shoes and stick a sophisticated feather in their urban hats. But after a season, or an age, of being amusingly modern in thinking and habits, they usually discover that the feather is sticking them in the eye and the country dust was, after all, softer than the pavement.

Wyndham Lewis, in "The Case Against Roots" in the *Saturday Review of Literature*, May 21, 1949, says he has never seen seriously challenged the notion that "to have roots (as if one were a vegetable or a plant) is a good thing for a man." He further declares, "To be rooted like a tree to one spot, or at best to be tethered like a goat to one small area, is not a destiny in itself at all desirable." I venture to suggest that the rooted tree and the tethered goat have nothing in common. The roots of the tree are its natural source of life. The tether is to the goat an artificial bondage applied from outside. It contributes absolutely nothing to the goat's natural welfare, is no part of him and never was. It is, shall we say, an evidence of social pressure.

Man, like the tree, is nurtured by his roots, and as the root systems of various trees differ so do the root systems of various people differ. And as no uprooted tree can survive unless immediately transplanted, so man uprooted from his religion, his homeland, and his tradition rightly fears extinction. Mr. Lewis says, "The sight of the root depresses me; and I know that . . . everyone has left his roots over in Poland or Ireland, in Italy or in Russia, so we are all floating around in a rootless Elysium (the United States). . . . It is the kind of disembodied feeling I like." Again I venture to suggest that no people ever came to this country whose spiritual luggage did not contain above all things the roots of religion and tradition which they hoped to save by



transplantation, roots which outside forces were attempting to cut off in many instances.

There is no such thing as a surface struggle among the peoples of the world. It is an eternal struggle of the roots for survival. The "sea of Poles, Lithuanians, Irish, Italians, Negroes, Portuguese, French, and Indians" which Mr. Lewis "drifts around in" is a sea in the sense that gulf streams make a sea. They are of the sea and yet not of it. People gravitate directly to their own kind and put down the old roots where they will be protected and nourished by like roots. Every city has its "sections," French, Italian, Polish, Portuguese. The wide west country is largely colonies of Swedes, Germans and Norwegians by extraction. Jewish people tend to locate together where their roots of religion and tradition will not be trampled. We transplant the Indians on reservations, and use compulsion to segregate the Negro



"Pedro Con Pollo" by the artist, Leonard Zamiska. Used here through the courtesy of the Cleveland Museum of Art.

race because we recognize the power of roots.

THE most recent example of a people's refusal to give up its roots is that of the D.P.'s brought to this country because they had nothing visible where they were and presumably needed roots again. They were "adopted" by citizens throughout this country who became responsible for them as employees. Most of them came classified as farmers but were in reality musicians, teachers, or artisans in skills far removed from the land. They did not seek or want new roots, but new earth in which to perpetuate the old ones. They have, for the most part, remained where they were located less than a year, only long enough to find where others of their nationality were grouping and long enough to get together money to travel to them, to Chicago, New York, or Baltimore. Chinatowns may be cramped and dark to people of other roots but they stay China.

Here in Carroll County, Maryland, with its heritage of English, Dutch and Welsh roots the schools assemble for the annual *Eisteddfod*, a traditional Welsh song fest handed down through the centuries from the Old Country, and again for the annual folk dance festival with grade-school children in Old World costumes of the past. We have each year the Dutch picnic which draws thousands of people and is so blessed by the gods of the weather that it has rained on that day only three times in seventy-four years.

America is America not because its people float around rootless and disembodied but because the rooted, each of its kind, have learned to appreciate the strange and colorful rootedness of neighbors. That "floating disembodied feeling" Mr. Lewis "likes" reminds me of nothing so much as the tumbleweed which blows with the wind from place to place without benefit of roots. But even the tumbleweed had roots until the autumn and so experiences only a lively sort of death at the last.

Of all roots, the religious roots are

strongest. There is no people however remotely removed from the world at large but has a faith, in most cases organized. Tolstoi may have honestly believed a Russian peasant would without question relinquish his government and his faith for a good cabbage crop elsewhere. His government perhaps, but his faith? One man may have difficulty carrying a government with him, but he must perforce take his beliefs to his new cabbage patch. Most of the confusion and fear of today would appear to be based on a suspicion that the Russian may even carry his governmental roots with him.

LIKE Thoreau, "I believe in the forest, and in the meadow, and in the night in which the corn grows. . . ." I believe that there is a subtle magnetism in nature which, if we unconsciously yield to it, will direct us aright. And I believe in the rural church, traditionally rooted in natural unsophisticated truth; earthy, plain, almost always poor in the records, but a protection nevertheless for the richest of the Lord's vineyards and fields!

#### LINE STORM

Christine Turner Curtis

In the core of rain  
no rumor is;  
in the pit of the blast  
all voices cease;

though great trees writhe  
in the gale's claws;  
and the leaves let sluice  
a million tears.

The whirlwind's marrow  
lodges a seed  
silken and smooth  
as a lupin pod.

If there be safety  
abroad or at home;  
it sleeps in the eye  
of the line storm.

(The Line Storm is an equinoctial storm occurring especially in late September when the sun crosses the equator.)





St. Martin's-in-the-Wall

by Paul Bock

## ENDURANCE CAPACITY of a CHURCH

"At present (in Czechoslovakia) the schools, papers, bookshelves, are so flooded with Marxist teachings that the church remains the only place where a different view of life may be learned." This article is by Paul Bock, who for two years did publicity for the Reconstruction Department of the World Council of Churches in Geneva. He studied theology in Prague, and married a Czechoslovakian girl. Last fall, they returned to the States. Paul studied at Yale University, and is now directing the Christian Student Movement at Oregon State.

**I**F the walls of the 763-year-old Prague church could speak, they could tell stories that would keep their listeners spellbound for hours. The church has stood through centuries of conquest, religious reform, civil conflict and revolution.

It was in this ancient church that I had the opportunity of preaching during the winter of 1948-49 while I was studying theology at the John Hus Theological Seminary. Throughout the winter I conducted English services on Sundays for the American and British and other English-speaking people. Our service followed the Czech service. For me it was a great privilege to preach in such a significant and historic church.

Though the walls of the church couldn't speak, its devoted caretaker could. So I learned something of the story from him. Soon I began to see that the history of this one church reflects practically all of the religious and political conflicts of the Czech nation's past, and that it helps one better to understand the Church's situation at present.

Back in 1187 an earl built for his wife a simple church which later was named "Martin's Church." In 1235 when King Wenceslas built a wall around the town, the wall of the church was made a part of the town's wall and the tower was used as a watchtower. Since those times

the church has been called "St. Martin's-in-the-Wall," though the wall was removed centuries ago. Today the church stands in about the center of the city. In the middle of the fifteenth century it was enlarged and rebuilt in a Gothic style.

Its history gathers interest with the beginning of the Czech Reformation. Near St. Martin's Church a new large Gothic church, known as Bethlehem Chapel, was built in 1391. There John Hus preached boldly for moral reform and biblical renewal within the Roman Catholic Church. In 1415 he was burned at Constance, Germany, as a heretic.

Several months before his death at





The cup and Bible in the front wall of this church is typical of Protestant churches in Czechoslovakia. Typical Protestant tombstone is shown below. Catholic tombstones have a cross on them.

Constance, Hus gave permission to a disciple of his to serve Holy Communion in a new way, that is, to serve the people with both the bread and the wine—in contrast with the Roman Catholic custom of having the priest drink the wine for the people. It was in St. Martin's-in-the-Wall that Jacob of Stribro served Communion this way in November, 1414. Ever since the chalice or communion cup along with the Bible have been the symbols of Czech Protestantism. Now on the wall at the front of St. Martin's sanctuary and of all Protestant churches are these symbols of the cup and the Bible.

**N**UMEROUS followers of Hus were persecuted or killed, but after some time 90 per cent of the whole nation professed Hus's teaching in spite of all threat and danger. And when the Roman Catholic Church decided to bring the Czech nation to obedience by force, the Czechs were ready to fight. For almost twenty years the small, poorly equipped army came near defeating the overwhelming numbers of the enemy. In 1434 both sides, tired of war, made a peace agreement in which the Catholic Church accepted the Hussites, allowing them to serve the cup at the Communion and fulfilling some of their other demands. The promise of fulfillment of the four main demands, the so-called "Basel Pact," was written on the wall, right next to the pulpit, of St. Martin's Church.

For 200 years Hussite ministers preached at St. Martin's Church. The



Bible was translated into Czech. Protestantism flourished.

Then came the dark days of the Counter-Reformation. The Roman Catholic forces, aligned with the Hapsburgs, conquered Bohemia in 1620 at the Battle of the White Mountain. After that Protestants were forced to flee the country or turn Roman Catholic. For more than a century and a half, whatever Protestantism there was remaining in the country was "underground." Among those who fled the country were the Moravians who came to the United States.

In St. Martin's and every other Protestant church, Roman Catholic services now replaced the Protestant services. Not until 1781 did Protestantism have any legal right to exist, and then only a limited right was given. Their rights slowly increased, but not until 1918 were they on a level of equality with Catholics.

The same ruler who allowed more Protestant freedom in 1781 decided that excess churches should be destroyed or used for other purposes. Bethlehem Chapel was destroyed. St. Martin's Church became a tavern and a center of commerce. For 120 years this church building had that kind of life.

In 1909 the city of Prague bought it, restored it as a church, and loaned it to the Anglicans for English services there. Then came the war, the British had to leave and the church was used as a storehouse—for potatoes. After the war the city loaned it to the Evangelical Church of the Czech Brethren for Czech services, and to the Methodist Church for English services. Thus, after 300 years it was back in Protestant hands.

**A**FTER the defeat of the Hapsburgs in World War I, Protestants were given full freedom. Over a million people left the Roman Catholic Church. Some joined the Protestant churches, the principal one in the western part of the country being the Evangelical Church of the Czech Brethren which has Reformed, Lutheran and Hussite creeds and confessions. Even more joined a new church, neither Protestant nor Catholic, known as the Czechoslovak Church. The church "score" at present is roughly this—Roman Catholic, 80 per cent; Protestants of various kinds, 10 per cent; churches which are neither Catholic nor Protestant such as the Orthodox Church and the Czechoslovak Church, 10 per cent.

After the past year, the city of Prague, desiring to have the responsibility for St. Martin's Church in the hands of one church, leased it to the Evangelical Church of the Czech Brethren, the principal Protestant church and the one with a real historic right to be in charge of this Hussite sanctuary. Various groups use the church, and there have been services in several languages.

Foreigners such as I, who have absorbed something of the atmosphere of historic St. Martin's Church, have come to see that the Protestants of the Hussite background have a herit-



age of faith which was passed down at the price of great struggle and suffering. We have a right to believe that they will continue to be faithful to it. In St. Martin's Church and elsewhere Christians continue to preach the Gospel in these turbulent times. In the next generation the caretaker will have a story to tell about what St. Martin's Church witnessed in the revolutionary times at the turn of the half century.

It will be the story of the Christian witness in the midst of rapid changes, and in a time when a militant secular philosophy or faith has become dominant.

At present the schools, papers, bookshelves are so flooded with Marxist teachings that the church remains the only place where a different view of life may be learned.

And the pressure of the situation impells Protestants to formulate their faith more clearly and positively than they sometimes have in easier times.

A fellow theological student, while translating the newspaper headlines for me one day, hit upon an editorial entitled "Faith Removes Mountains." I asked him to read it. He translated the editorial, the essence being that faith in communism will remove the mountains of injustice, war, and poverty. When I expressed surprise at this use of religious language, he explained that it was a common event. He said that once he had taken an editorial from a communist newspaper, substituted a few words—"Jesus" for "Stalin," "Kingdom of God"

for "Classless Society," and "struggle against sin" for "class struggle," and he came out with a perfectly orthodox sermon.

**WHILE** I was in Prague there was a radio address by the minister of education in which he stated that true religion lies in the state efforts toward a new society and not in the outworn forms of the churches.

With this development of a new secular faith goes a perversion of history including church history.

In the seminary where I studied, the young men were required to take two hours of political indoctrination each week (as in all schools). The man who came there regularly to teach these classes told them one day that John Hus was a social reformer and not a religious reformer (actually he was both). The teacher described Hus as a forerunner of communism. When the students asked him about Hus's biblical preaching, the Marxist explained that Hus had to use religious terms because such was the language the people understood. School children are indoctrinated with this same interpretation.

At present the chapel where Hus once preached—Bethlehem Chapel—is being rebuilt by the government. Students have been helping there, too, as it is one of the many places where "brigades" (large-scale work camps) are held on week ends or during several week periods in the summer.

This past summer the Hus holiday, July 6, that is, the day commemorating Hus's burning, was used by the government for a great political peace manifestation at the castle where Hus was once hiding.

**I**N the midst of this situation the Protestant churches are continuing to preach eternal truth. As one minister said publicly, "Even if a classless society is developed, there will still be greed, envy, pride. Only the gospel offers a solution for the basic wrongs."

Constant pressure is brought upon the church to make it preach another

gospel, but in general the Protestant churches have remained true to their basic mission.

They have refrained from siding with reactionary forces as Roman Catholics sometimes have done in eastern Europe. Nor have they identified their church mission with the work of the present political power, as some churches (neither Protestant nor Catholic) have done in an opportunist way—to get ahead. They have sought to arouse repentance for past sins which caused current injustices, to recognize the evil and good in all orders and to make it clear that the church is a group of pilgrims who are not completely "at home" in any order, but who are set upon their primary mission of bringing the healing and reconciling power of Jesus Christ into the lives of men and nations.

This task is being carried on despite certain limitations. In youth work, for example, all social activities, camps, publications, etc., are reserved to the communist youth movement. The church is allowed to do only Bible study and worship. Yet the youth have found that Bible studies can be vital and interesting. And under the pressure of events, where they meet daily those of the secular faith who know their beliefs thoroughly, they have found it essential to know their Christian faith better than ever before.

No longer does there exist the easy tolerance of the Western World which says that you can believe anything you want, but tends often to believe nothing very passionately. It is possible that the conditions in this new situation are more fertile for the growth of a vital Christianity than are those in the Western World. Only time will tell.

Obviously, Christianity in Czechoslovakia is again being tested. St. Martin's-in-the-Wall, which has lived through so much, is living through another crucial period in the life of the church and the nation.

The first president of Czechoslovakia, Thomas Masaryk, once said, "The Czech problem is a religious problem." This is still very true.

### IRONY of HISTORY

In 1929 Benito Mussolini wrote a book about *John Hus*. In the preface are these words:

"As I prepare this little volume for printing, I cherish the hope that it may arouse in the minds of its readers a hatred of every form of spiritual and secular tyranny, whether it be theocratic or Jacobine."

B.M.



# Churches That Rate "Tops" With

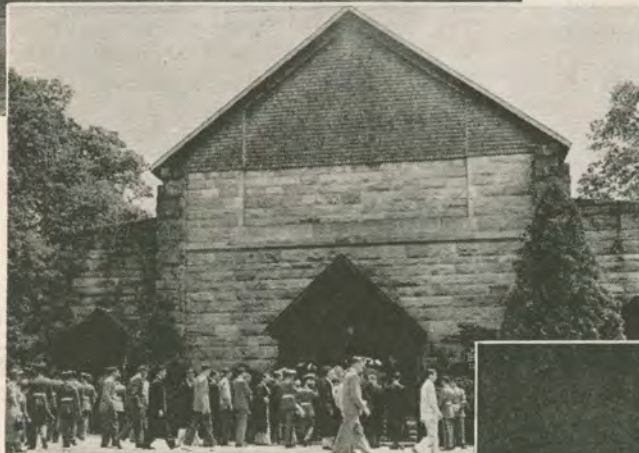
University Presbyterian Church,  
Purdue University, Lafayette,  
Indiana



The Chapel, University of  
Missouri, Columbia  
(Congregational-Christian)



Hamline Methodist Church,  
St. Paul, Minnesota



All Saints' Chapel, University  
of the South, Sewanee,  
Tennessee  
(Episcopal)



University Presbyterian Church,  
Madison, Wisconsin



Sharp Memorial Methodist  
Church, Young Harris, Georgia



# Students

## University Presbyterian Church Lafayette, Indiana

There is much evidence that University Presbyterian Church, Lafayette, Indiana, has a unique appeal to and a wide influence over Purdue students. Every Sunday there are block-long lines waiting to attend one of the three morning worship services. Those of us who teach courses in religion in the university have come to expect quotes from Dr. H. Richard (Dick) Rasmusson's sermons in a high percentage of term papers. Many who attend other churches make it a habit to listen to the rebroadcast of the service every Wednesday.

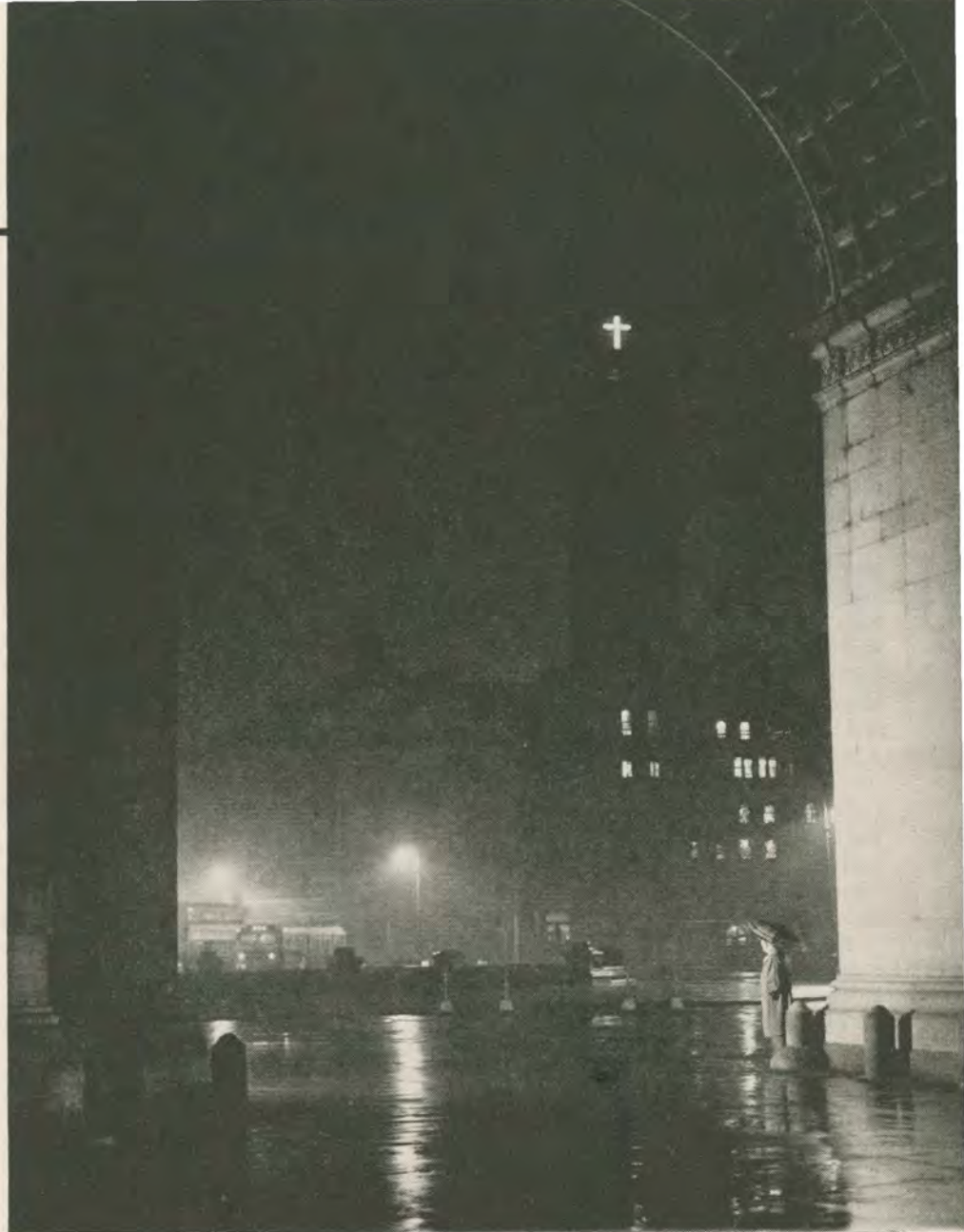
The effectiveness of this church can be traced to its basic strategy—a church program designed for and by students. Only students and their wives may belong; and official boards are all-student in make-up. Dr. Rasmusson, the pastor, is an able preacher, combining unusual social insight with evangelical theology. He seldom preaches over fifteen minutes, but what he says is worth while (copies of his sermons are available at the door each Sunday). The worship service is dignified and satisfying. Total attendance on a Sunday morning averages about 900—considerably more than the combined student attendance at all other Protestant churches serving the campus.

Though it is Presbyterian, the church is interdenominational in character. It is referred to on the campus as "University Church"; and we of other denominations are well aware that many of "our" students attend it on Sunday. There are no social barriers in this church, and practically all nonwhite students who go to church go there.

Dr. Rasmusson is more than a preacher. He is one of the most sought-after personal counselors on the campus, and his annual lectures on marriage and the family are very popular.

Associated with Dr. Rasmusson is Dr. Leigh O. Wright, whose work in the field of publicity, both on the campus and in the state, has made this all-student church known to many people. Through campus publicity of a high quality, students are made familiar with activities such as graduate and undergraduate fellowships which meet on alternate Wednesdays, Anselm Forum, Supper Club, retreats, etc. This fall a new craft and putter-shop program is being initiated under Dr. Wright's leadership.

Although University Presbyterian Church is only ten years old, it has out-



Judson Memorial Church, as seen through Washington Arch, Greenwich Village, New York City

Louis Pencler

grown its present facilities, and plans call for the erection of a large Georgian-style sanctuary on the corner adjacent to its present building, which is campus-centered.

—Charles Merrill Smith

## The Chapel University of Missouri

The appeal of The Chapel, sponsored by the Evangelical and Reformed Church and Congregational Christian Churches at the University of Missouri (Columbia), is closely tied to the fact that it is a predominantly student church (85 to 90 per cent) with the result that the students feel it to be their own. The atmosphere is informal, and its size is small enough to foster the sense of belonging. Program-wise, The Chapel places first stress on worship, second on its Sunday evening suppers, student-led vespers, and its discussions with a strict eight-thirty curfew

to make way for informal activities. The third spot goes to Wednesday night as a fellowship evening which is combined with choir rehearsal, and often with committee and other small group meetings. Looking beyond this outline, the basic appeal of The Chapel is the *diversity of opportunity for personal participation*, the basic clue to its ministry is "availability."

—C. Frederick Stoerker

## All Saints' Chapel Sewanee, Tennessee

All Saints' Chapel at the University of the South in Sewanee, Tennessee, is the spiritual heart of this institution owned by twenty-two dioceses of the Episcopal Church in the southeastern United States. Each year the student body elects its own vestry, who with the chaplain plan the many religious activities which develop around All Saints'. The university



choir of forty members sings at the noon-day and Sunday midmorning services, and this year it will travel to churches in other sections of the Southeast. Members of the Acolyte Guild, which numbers fifty students, serve at all of the chapel services. These consist of noonday morning prayer four times a week, the Holy Communion on Wednesdays and Holy Days at seven in the morning, and the litany Saturdays at noon, in addition to the Sunday services. Ushering is taken care of by the Order of Gownsmen. The student governing body and the social fraternities make regular corporate communions before the chapel altar.

The faculty attend chapel in their gowns, and on great university occasions such as Founders' Day, Baccalaureate Sunday and Commencement Day a long and colorful academic procession, headed by the crucifer and with the bishops at the end, files its way across the campus and into All Saints'. The Sewanee Military Academy attends service on Sunday mornings at eleven, worshiping with the college undergraduates, seminary students, faculty families, parents, friends and Sewanee residents, who together form one of the most varied congregations to be found in any university chapel.

The chaplaincy at Sewanee furnishes a unique set of opportunities for the student pastor to know his parishioners. *Ex officio*, the chaplain is professor of the English Bible, and thus has teaching contact with many students, both in the elementary Bible course and in the advanced classes of the college department of religion and the Theological School. Some he meets at intramural games; others he sees in the Student Union, or in the hospital. His house is the scene of a number of receptions, after-lunch coffee hours with small groups of new students, and Sunday evening "at homes." Visiting preachers are asked at regular intervals to stay over Sunday nights and lead discussion hours on the work of the Christian ministry. During the past several years one Sewanee graduate out of every eight in the college has entered a theological seminary to prepare for the ministry. This year the students plan to launch a new Christian service organization in the college, and the Sunday evening program will be expanded by a series of meetings in the Chaplain's House during which various members of the faculty will lead discussions on the connection between religion and their particular field of study.

All Saints' Chapel is never closed. On the High Altar a light burns steadily behind the cross, outlining it for all passers-by to see night and day, that they may be reminded of the light of the Redeemer which can never be quenched.

—Richard H. Wilmer, Jr.

### Collegiate Methodist Church Ames, Iowa

Luckiest Wesley Foundation in the country! That's the foundation at Iowa State College (Ames). Why? In the first place, there are few state university campuses where the Church is considered an important part of a student's higher education. The second reason is related to the first, for it is the presence of one of the great ministers-to-students, the Rev. G. S. Nichols. "Reverend Nick" has been one of the strong forces in the community responsible for the position of the church at Iowa State.

The intimate relation of the Collegiate Methodist Church and the Wesley Foundation is almost unique. Here churchmanship is central and the foundation builds church loyalty, not student-group loyalty. The student-conducted, every-member canvass in this church has been called the greatest student finance campaign in Methodism. The stewardship of *all* of life is the motivating idea behind the Ames canvass. Money never fails to come (about \$10,000 a year) when first things are placed first with students. The dedication of the 100 student canvassers and office assistants each year is a thrill to behold!

Dealing with large numbers has not resulted in loss of interest in the individual student. The student personnel, which is made up of more than 100 students, strives to find the needs of each student and to meet these needs through the total church-foundation program. Students know they build their program and in it is a place for every one.

The tremendous challenge to Christian living the students receive from the "Reverend Nick's" pulpit inspires them, and the organization of the church and foundation gives them outlet for that inspiration. It is no accident that this student church has turned into church-related professions many of the best students the campus can offer, as the agricultural mission fields of the world bear witness.

With their stress on stewardship, churchmanship and the Christian individual, Collegiate Methodist Church and the Wesley Foundation at Iowa State College press on in their great ministry to students!

—Betty Jean Walker

### The Wayland Club Madison, Wisconsin

The Wayland Club, the Baptist Student Fellowship at the University of Wisconsin (Madison), is concerned with having a program of personal evangelism, community service and social action. Young people are called upon and interviewed in an effort to win them to Christ, and Bible classes and cell groups are

planned to deepen their spiritual resources. Gospel teams and extension Bible classes are off-campus activities that challenge the abilities of students and often (we hope) inspire those ministered unto.

Community service in the student community includes a men's cooperative dormitory, a men's and women's cooperative eating club, a church credit union in which the students are invited to participate, and which they help to administer, a program of recreation, and the sponsoring of two D.P. students.

A social action committee meets weekly to lead in study and action about such matters as universal military training, compulsory R.O.T.C., racial segregation on campus and community and economic strife.

In the whole program of worship, Bible study, service, recreation and cooperative living, there is, of course, no racial discrimination, and sometimes the leaders are Negro, Nisei or Asiatic depending upon the students available.

—George L. Collins

### Judson Memorial Church New York City

On the south side of Washington Square, in New York's Greenwich Village, stands Judson Memorial Church, established half a century ago by Edward Judson as a tribute to the memory of his father, Adoniram, first American missionary to Burma.

Judson, located in what is, perhaps, the world's largest student quarter, is today pioneering in an evangelistic method suited to the intellectual atmosphere in which it finds itself. Judson provides a cooperative dormitory consonant with the highest Christian values by maintaining an informal atmosphere where the searching questions of today's college student can be faced frankly, and Christian answers affirmed without apology. Judson encourages its students (who are of all races and religions) to share in the total church fellowship, on every level of planning, community service and worship, as far as they are able, or want to participate. Judson's minister to students, the Rev. Dean Wright, feels that this is basic evangelism, which seeks to draw and share, rather than push or threaten.

He goes on to say, "We do not feel that Judson's primary purpose is fulfilled if we are to become a haven for religious dilettantes or a safe-deposit box for those solidly within the faith. We try to reach those, caught up in the stir of life, who would not otherwise have an opportunity to be reached by Christian faith."

Most students at Judson must work part time to support themselves, and all devote an additional four hours each week to some form of community service, such as working with underprivileged

motive



children, or teaching English to displaced persons.

Working, managing its own dormitory, and carrying heavy programs, seem only to have drawn together this twenty-person group, whose real homes are China, Greece, Italy, Norway and many parts of the United States.

—Robert Newman

### University Park Methodist Church Denver, Colorado

The Methodist Student Foundation at University Park Methodist Church, Denver, Colorado, is now seven years old. Housed in the church building, across the street from the University of Denver, its program ministers to Methodist-preference students. The Sunday evening program includes supper, worship, study, discussion and recreation. The weekday program includes service projects in the church and city, outings in the near-by Colorado Rockies and presentations by Wesley Players, whose religious dramas are taken to churches throughout the state. Bob Robinson, student at the Iliff School of Theology, is the director of the foundation.

—Alexander C. Bryans

### Sharp Memorial Methodist Church Young Harris, Georgia

It is easy to see what Sharp Memorial Methodist Church means to the Young Harris College campus (Georgia), because all through the life of the campus, there had been no church until about eighteen months ago, when this building was opened. During the years of the history of the school, the college chapel was the only Methodist church building in the entire community. The college chapel was used for movies, plays, debates, parties, college assembly and many other purposes. The present building is, in a true sense, a "sanctuary."

While recognizing the fact that religion should not be removed from everyday life, it is also true that there is something valuable in having a place of worship where the atmosphere is sacred because it is not used for everyday tasks of the campus life. An additional advantage of this new church building arises from the fact that, for the first time, the college students are having an intimate relationship with the people of the community. Prior to the building of this church, the people of the community had no place to worship. Now, each Sunday college students and community people come together for worship, and several hours during the week for fellowship of various types.

A third advantage arises because the pastor, who is also director of religious life on the campus, now has an office where the students may find him easily for counseling.

A fourth channel of influence on the student life comes from the church tower. At sunset every evening, chimes play, and the atmosphere of sacred music permeates the life of the campus. When darkness falls, this tower is floodlighted, giving a rather high point of inspiration as the students move about the campus.

In this church, students find the same kind of intimate, warmhearted fellowship they were accustomed to at home; and yet everything from the church school program to the music, and all the work of the church is done on a standard possibly higher than was within the reach of a rural church back home. Young ministerial students find training and inspiration in the services of this church.

—Dow Kirkpatrick

### University Presbyterian Church Madison, Wisconsin

The University Presbyterian Church at the University of Wisconsin (Madison) is based upon two convictions: That worship is central to the Christian life and nurture of students; and that students can best master the elements of the Christian faith and the details of the Christian Church by a responsible participation in a parish of their own.

Students man the board of elders, deacons and trustees and perform the duties assigned to these offices out of the Presbyterian tradition, directing the ministry of the church to the needs and interests of the ever-changing parish that runs from 8 to 10 per cent of the total student body. The congregation is made up each Sunday of more than 50 per cent of the preference students on the campus, and in the course of a month brings more than 80 per cent of the preference students into this phase of the program.

Students, working alongside employed staff, are maintaining programs in the areas of social service, Christian recrea-



University Park Methodist Church, Denver, Colorado

tion, studies in the Christian faith, sacred music and churchmanship, whereby the incentives and visions aroused through worship are given expression throughout the community, towards the campus and in student affairs.

This church was chartered in 1922, was housed in the present plant in 1933. Students contribute more than \$9,000 per year toward the operation of the foundation. Seventy-six program units are maintained for student participation and activity.

—Cecil W. Lower

### Hamline Methodist Church St. Paul, Minnesota

The Hamline Methodist Church, St. Paul, Minnesota, towers on the edge of the Hamline University campus. Since the date of their organization, the relationship between the two institutions has been most cordial. The church building is used for the weekly chapel services of



Collegiate Methodist Church, Ames, Iowa



the university, and the religious activities of the students center there. The congregation is youth-minded, and is very partisan in its support of the university and its activities. Many of the students are second- and third-generation Hamlinites. They participate actively in every phase of the church work. The students like to attend Hamline Church because of its lofty beauty, its rich worship services, its warm friendliness, its excellent music provided by a fine organ and four choirs and its practical sermons. Fortunately, the congregation has been able to secure ministers through the years who have been well liked by the students, and who have ministered in terms that they could understand.

### Trinity Methodist Church Urbana, Illinois

Trinity Methodist Church at Urbana, Illinois, was organized in 1900 by the Rev. Willard N. Tobie. It was in 1913 that the Rev. James C. Baker (now bishop), recognizing the need for an organization that would work solely with students, founded the Wesley Foundation, the first of its kind on any campus, at the University of Illinois. Trinity Church became the home of the Wesley Foundation and the center of its program. The director and associate directors are the ministers of the church.

The aim of the church and foundation is to help youth prepare for life through training for Christian citizenship, church leadership and community responsibility, by challenging them to give themselves in service for others, to interest themselves in the problems of people, and to set an example of understanding and tolerance.

Since 1934 the services of Trinity Church have been held in Great Hall of the Wesley Foundation, which also has to be used for Sunday evening suppers where students and faculty people get to know each other, dramatics, parties, etc. The church and foundation serve approximately 3,500 Methodist students on the campus. Three fourths of the congregation is composed of students (undergraduates, graduates, wives, visiting parents and friends). Plans are being made for a separate sanctuary, a "real church," with a seating capacity of 950 to 1,000.

In fifty years, Trinity Church has had only three ministers (besides associates). Rev. Willard N. Tobie served from 1900 to 1907, Rev. James C. Baker from 1907 to 1928, and the present minister-director has served since that date, having done most of the preaching for the past twenty-two years. However, each year a number of distinguished ministers are invited to fill the pulpit.

—Paul Burt



The Wesley Foundation at the University of Illinois, Urbana

### Annie Merner Chapel MacMurray College Jacksonville, Illinois

There are great universities, and lesser ones; there are those institutions with flashy marching bands and highly publicized football teams. There are also women's colleges.

In the last category MacMurray College for Women belongs.

For well over 100 years (for a large portion of them the institution was known as Illinois Female College) MacMurray has helped to meet the needs of young women from the Lincoln Country—that of central Illinois—who were after a college education. In the last quarter century, under the leadership of President Clarence P. McClelland, MacMurray has become one of the most respected women's colleges in the United States.

As 1949 closed out its calendar year,

a dream of a chapel at the center of the college life was realized. In accepting the chapel at its dedication, the President said, in part: "We have recognized the importance of information and knowledge, but we have considered wisdom, which has reverence for God as its beginning, to be more important and life most important of all. And here will stand this chapel to represent our aspiration for truth and beauty; reflecting, too, our belief that truth is beauty and beauty, truth."

The Demotte Meditation Chapel, a part of the larger structure, is fundamental to the religious life of the students at MacMurray. It illustrates a trend now common among churches that minister to students, the provision of a suitably appointed place for informal, private meditation and worship at whatever hours meet personal desires.

—Rachel L. Ortmyer



The Demotte Meditation Chapel, a part of the Annie Merner Pfeiffer Memorial at MacMurray College, Jacksonville, Illinois, meets a definite need of the students in their spiritual development. This intimate chapel, seating twenty-four persons, is open at all times and is in constant use by those seeking quiet and meditation.



## Training Students in Churchmanship

# On the Campus

**O**VER thirty years ago James C. Baker insisted:

"Whatever else as Christian workers we provide in our university communities, our motto should be, 'The Church the Center.' It should be the 'center' of all denominational activities. Guild halls, dormitories, social centers, pastors' homes, religious education (voluntary and curricular) all should help to develop a strong church life." *He now writes:*

HAVE always believed that our student work should be carried on in close relationship to the Church.

(1) Our fullest ministry to students cannot be realized apart from the Church—her historic life, her worship, her sacraments, her communion of the saints (that is to say her rich heritage of persons), her collective witness, her fellowship of homes and home life, her ecumenical outreach.

The full meanings of religion can-

not be understood, or experienced, apart from such significant contributions of the corporate life of the Church as I have briefly outlined. Indeed, even the times of hush and group meditation which "feed and fertilize the subsoil of the soul," opening our lives to what Rufus Jones called "the depth life" below all our life—the mighty currents from the ocean of reality—are often found in the fellowship of the congregation.

(2) The Church—in her widest organic meanings—provides a challenge to, and an avenue for, participation with others in achieving cooperative worship, as distinguished from collective (to use Wieman's contrast); she furnishes an outlet for constructive leadership (churchmanship) even during college and university days—leadership in what is probably the most fruitful and creative environment the student may ever have.

I always sought to enlist the mind,

heart and will of the student so that he became the active planner and doer of the tasks churchmanship called for in the college environment—working out even beyond the local to the tie in with the Church throughout the world. I wanted the programs and their carry through to be as much as possible "of the student and by the student." Surely among students the "leader" should seek to be only the "foremost companion"—to appropriate Bishop Brent's fine definition of a "leader." (Once some of my students, in describing the Wesley Foundation work to a Chicago church congregation, said: "The students do it all—the students do it all." This made me very happy even though the pastor of that church jokingly asked me what I was doing.)

**T**HE student should know before he leaves college, having learned in the midst of his college life, what churchmanship means. At a university center we should not only recruit for the ministry and other specialized work in the Church; just as important is the development of lay leaders in larger numbers, who will give creative, sympathetic and kindling service in the ongoing life of the Church. (I am as humbly grateful for faithful laymen throughout the world from my Urbana days as for pastors and missionaries, etc.)

Of course the things the student plans and does in this field of churchmanship while at school must be real—as a layman he organizes with other laymen recruiting programs, finances, etc., all having to do with his relationship to the Church.



This portrait of Bishop James C. Baker was presented to the University of Illinois Wesley Foundation recently in honor of his founding the first Methodist student center there thirty-seven years ago. There are now 160 Foundations in the United States. Present at the unveiling were, left to right, Bishop Baker, Bishop J. Ralph Magee, president of the Wesley Foundation Corporation, H. D. Bollinger, secretary of the Department of College and University Life of The Methodist Church, and Paul Burt, pastor of Trinity Church and director of this Foundation.

by Bishop James C. Baker



# An Adventure in the Human Spirit

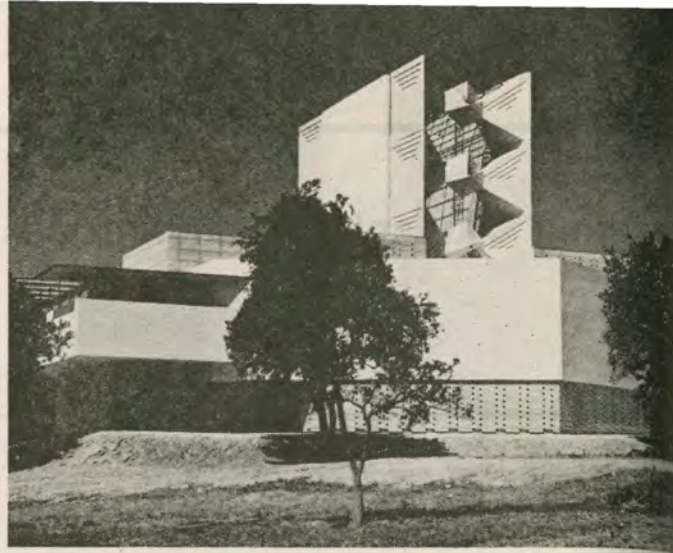
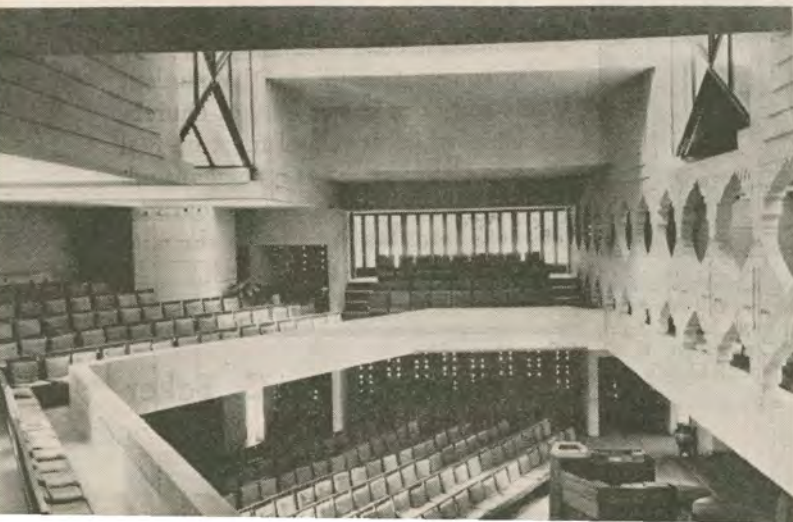
by Frank Lloyd Wright

**WE** should honor architecture, and I think it time we make some gesture, at least, in that direction. We're beginning to learn that the word of God is not something in a book—we are beginning to learn that the highest and finest kind of morality is beauty, that there is no culture for a democracy, and there can be none for America, until it has one of its own!

We can't live our entire lives on borrowed ideas and borrowed knowledge—borrowed culture. We must evolve something within ourselves. This should include a sincere effort to realize this thing we call the word of God—and of course building is one of the natural ways to do it.

I don't see how we can consider ourselves as civilized, cultured people if we live in ignorance of the nature of our environment; if we do not understand what we

Interior of the chapel. Although it seats approximately 1,000 persons, none of them is very far away from the speaker. The organ and choir are back of the concrete lattice at right. Many of the blocks which went into this building were made by students.



Designed by the eminent architect, Frank Lloyd Wright, a decade ago, this building expresses what he is talking about in the accompanying article. It is the Annie Merner Pfeiffer Chapel at Florida Southern College, Lakeland.

do to make it. If the buildings that we live in are false, if they do not represent truth and beauty, if they are merely stupid or simply a copy of something that is not understood, then we have no true culture.

Believe me, when you understand a thing, you will not copy it. A copycat is a copycat because he does not understand. Understanding is love. If you don't understand, you don't love.

Love grows out of an understanding of the beauties of Nature, using the word Nature with a capital N in its true sense; not just out-of-doors, but the nature of a book, of a hand, of anything at all. Study Nature in that sense and we'll find that the greatest and highest form of ethics is esthetics.

Of course, morality in its present form has very little to do with ethics. Morality is seldom ethical; beauty is always ethical, a high and fine kind of ethics. So is good architecture.

Buildings should not be extraneous to the thought of God, to the thought of good, to this thing we in this chapel call religion.

We need a new religion in this nation—no, not a new one—we *need* religion, and we're going to get it by practicing what we call the love of beauty. We won't find it (can't find it) outside ourselves. We've got to find it coming out from within ourselves to an outside that we've learned to understand as harmonious: true to the nature of materials, true to the methods of our day, true to the life of our time and true to the best of our sense of ourselves.

**NOW**, as you must know, most of us have never even met *ourselves*. We can meet almost everybody else on their own terms or perhaps on our terms, but mighty few of us have ever taken a good look at ourselves.

The type of architecture that we see around us can't mean much to us until we have had a good look at ourselves; until we have tried to determine within ourselves what these buildings quite naturally represent; the laws of harmony, of good construction, of inner rhythm, of all that is poetic and true and best in human nature and all that adds up to a great repose.



Well—that's the new architecture! That's what we're learning to call organic architecture today. It's quite proper that we should confess that the world has seen very little of it as yet—even at a time when architecture was greatest and highest and most important in human life—very little of it. It's like a little green shoot in a concrete pavement trying to take root, trying to be, and depending upon people who are also trying to be, for its existence.

I don't believe we can build beautiful buildings, that an edifice can rise, except that it come from a worthy source, and that source is inevitably the human soul—the human heart.

**I**N all America today, especially in our educational institutions, we won't find that architecture is coming from the soul of man. We won't find an architecture with a soul, no, nor with a heart. In other words, we won't find a genuine expression of that thing we talk about so glibly and love to think that we have—democracy.

Democracy needs a new gentleman; a new definition of what makes a gentleman. It needs a new alignment of ethics, and it can best get it by way of architecture because organic architecture has within it the principles—is the very center line of this thing which we would love to feel, had we a democracy.

Democracy ceases to talk or feel much concerning the life of the common man. As a matter of fact, is there a common man? Have you ever met one? And as for a common woman—no. There is you, there is me, and there is the other fellow, but I believe there is no common man, nor do I believe there is what we call a "public" either.

I think we've wasted a great deal of effort on this "common man," and a great deal on what we call "the public." We've not been sufficiently meticulous concerning this fellow that is ourselves. We haven't been willing to take a good look at ourselves, so how can we have an architecture that grows from within the individual for the individual as a genuine creative act?

You see, the cosmic ray hasn't yet reached us. The creative ray we don't yet know in our country, and until we do get in touch with it, and learn to understand its significance as we see it around us—by way of nature study, by way of getting inside, first ourselves, and then what is around us—we aren't going to have a culture, we're not going to have an architecture, and without an architecture there is no culture.

How can we have a true culture living in squalid, untrue because unbeautiful living conditions? We can't. We must plant a little green shoot in the realm of the spirit: something that is true to itself; something that is true to mankind; something that insists upon integrity throughout. It's not sufficient that a building should stand up; anybody can put two sticks together and make a pile of building material that will stand up.

But, that which will stand in accord with the nature of the circumstances which put it there, and with all a



Entrance to E. T. Roux Library, designed by Dr. Wright

grace of rhythm, a truth such as we see in trees, fruits and flowers. This is organic architecture.

**A**ND that is what this campus is going to proclaim more and more to those who want to understand it. I think it will be regarded in years to come as a missionary, as an example along the line of a culture which we narrowly missed. We have missed it to date. It is not found in our great universities, nor is it found in our great churches. It is something that was lost long ago—at least five hundred years ago.

Organic architecture again is being brought to the front—for a free people, in a free nation. Are we a free people? Is this a free country? Can it be said to be so, when it can't build anything for itself of its own? I don't think so. If we are free and we haven't built—well then, there's something very serious in the way of an indictment that can be brought against us—a free people—isn't there?

Is it perhaps that we are all asleep—that we have never waked up to these things that we declare, and that these things we profess and boast to possess—we never really had.

We had a president not so long ago who boasted of the four freedoms. Well, the very boast is in itself a confession that we are not free. When we begin to count freedoms on the fingers of the hand, one, two, three, four, we are confessing that we are not free. That went around the world and no one challenged it. So it is—we are not free, and we have no free architecture, and so we have no true culture of our own.

We can go into the homes of this land from coast to coast, from border to border, and find so little manifestation of the truth of our own being—outside of the shops, outside of buying and selling, outside of eating and sleeping—that it is all—well—just pitiful.

Look upon these buildings, upon this college and look upon its president as engaging in an adventure. The greatest, most important of all adventures: an adventure in the realm of the human spirit, searching for a greater harmony, for greater truth of being, and with it comes, God knows, a more blessed, richer life.

*(This article was an address given by Dr. Wright at Founder's Week at Florida Southern College, Lakeland. Dr. Ludd M. Spivey is president.)*



# "Grease Under Its Fingernails"

by WALTER REUTHER, U.A.W.-C.I.O., to the Conference on the Church and Economic Life, of the Federal Council of Churches, Detroit, Michigan.

**W**E are facing a great dilemma because we have achieved at last the implement of self-destruction. Our dilemma grows out of the fact that there has been developing an ever-more-serious cultural and moral lag between man's progress in the physical sciences and his lack of comparable progress in the human and social sciences. We have achieved the know-how to destroy the world physically, but we have not achieved the social mechanism nor the sense of moral responsibility necessary to translate physical achievement into tangible moral and social achievement.

We know how to split the atom but we don't know how to feed hungry people when there is too much to eat in the world. We have the technique of working with materials but we have not learned to work with men. That's the thing we face today as we think about Christianity and its practical application to the problems of the world.

The H-bomb and the problem it creates in the world and in the hearts of men, cannot be solved by a super H-bomb; we thought that the problem of the atom bomb would be solved by the superatom bomb—then we got the H-bomb. The result is a world-wide problem of the inability of mankind to find the moral equivalent of the tremendous power that we create in the field of physical science, and the only answer to the H-bomb is for the free people of the world to find the way to create the kind of social, economic and political mechanisms through which they, together, on a world-wide scale can achieve the moral equivalent of the power of the H-bomb.

**W**E of America have a double responsibility because we are endowed more richly with the good things of life than any other people in the world. We have more of the things necessary to start to build this moral force in the

world. But the world will judge America, and we must judge ourselves, not by technology, even though it's the best in the world; we must judge ourselves as other people will judge us, by our ability to translate technical progress into human progress, into human happiness, into human dignity because that is the real touchstone of Christian values.

The cold war is essentially a struggle for men's minds, their hearts and their loyalties. The tragedy of the world is that there is a growing crystallization of extremes in the struggle for men's minds and their hearts and their loyalties, and more and more, men are being asked to choose between the extreme on the left and the extreme on the right, neither of which offers the moral answer. Communism, fascism and all the forms of totalitarianism, offer mankind the promise of economic security at the price of spiritual and political enslavement.

The selfish, socially irresponsible exponents of laissez-faire capitalism would have us believe that human insecurity is the inevitable price men must pay for freedom, but we take the position that, in the application of Christian virtues and Christian morality to economic problems in life, the choice is not between economic security at the price of spiritual enslavement, or freedom at the price of insecurity—that it is possible to find the way to *both* economic security and a full measure of freedom.

**S**ALVATION in terms of these basic problems will not be found in the dogmas of Karl Marx or in the dogmas of Adam Smith. That isn't a conclusion I arrived at. That is the conclusion of the Amsterdam World Church Conference. It says that neither communism nor laissez-faire capitalism is the answer, because they are both economically unsound and morally wrong. The answer lies down the middle, the broad democratic middle

where the various values that make up a free society are brought into balance resulting in that measure of economic security that is possible while maintaining the maximum air of individual freedom and initiative. And that's what we are trying to do.

Now, we in America have a double responsibility because the American economy is freedom's greatest asset. I came away from a trade-union conference in London believing more than ever that America had to use its wealth to relieve poverty and suffering throughout the world by giving all the material aid we can afford to give; but, in addition to material aid we have to give something else—we have to give hope, we have to give spiritual aid by proving that American democracy has the moral strength and the practical down-to-earth economic and political know-how to solve the basic problems of the great mass of people.

Our problem in America is that we know how to create the economic wealth necessary to build that good life we talk about so eloquently. We have the tools of abundance, but we do not know how to divide abundance because we have been dividing scarcities so long that we are afraid to seek a way to divide abundance. That is our basic problem.

In 1929 there were Christian values destroyed, there were basic human values destroyed—not because we had overproduced; 1929 and the black years which followed were the result not of overproduction, but of underconsumption. We had not learned how to divide an ever-increasingly larger economic pie.

**W**E take the position in organized labor that as long as the great mass of people is denied a fair measure of the fruits of its labor, there will be an area of economic conflict because workers will struggle to get a just, single economic standard. I cite two examples of what we call the double economic standard.

For years we have talked about pensions for workers who are "too old to work and too young to die." We have said that the worker who gives the best years of his life to industry ought to be able to look forward to a life at old age of security and dignity, but when we sat down across the bargaining table with representatives of these great industries we found time after time that their leaders were unwilling to accept the social



and moral responsibilities that go with the ownership of these great industries.

One example is very clear and sharp. One corporation executive makes \$516,000 in one year or, translated into a forty-hour week and fifty-week year, he makes \$258 per hour. And yet he has told us that the workers who are making \$1.50 per hour are not entitled to an old age security pension program, although this executive was having put aside for him a \$25,000 yearly pension because the board of directors did not feel he could save out of \$258 per hour. That's what we call the double economic standard, which is not only economically stupid but morally wrong.

**TAKE** the question of the guaranteed annual wage. When the good Lord made us he made us all alike—and we thank him for that. He made the children of the people who live on one side of the railroad track just as he made the children who live on the other side. He made them so that they might grow up in his image, strong and useful, rich in spiritual values, strong physically. But, the people who live on one side of the track get paid by the year, they eat by the year. That's a very convenient arrangement and we like it that way. The people on the other side of the track get paid by the hour but have to live by the year—and that creates a problem.

We say that the guaranteed annual wage is not only a matter of economic justice—it is a matter of economic necessity because, how can you maintain a full employment, full production, full distribution economy unless the people whose labor creates the wealth also participate fully on the basis of a guaranteed annual wage?

We take the position that Labor and Management have a responsibility that transcends the responsibility they have to their own special economic roots. They have a responsibility to the whole community.

Economic decisions must be based upon economic facts and not on economic power. If we are going to make this thing that we call a free economy—that we call economic democracy—if we are going to find a way to make it work, Labor and Management must demonstrate the capacity of leadership to elevate collective bargaining above the status of a never-ending struggle between competing economic groups. Collective bargaining must become an extension of the democratic processes into the economic spheres whereby Labor and Management jointly probe the basic economic facts and find the answer from these facts, not out of the use of naked economic power. Unless we do that, the whole

community is constantly penalized by the recurring periods of economic warfare. If we are to find the answers to these basic problems then we have got to destroy a few of the private iron curtains in America so that the people can see some of these basic facts.

For example, I could tell you that a big automobile company in 1949 made \$1,100,000,000 in profits, and they did. But you would have a right to ask, "What does that mean in terms of wages? Of purchasing power? Of workers?" "What does that mean in terms of the price of automobiles, because the consumer also has an economic interest which ought to be protected?" If you get a wage increase in one pocket and a price increase results from the wage increase, you've made no progress; you've merely accelerated the economic merry-go-round. In this company that made \$1,000,000,000 in profits in the first nine months of 1949, for every dollar they paid in wages to their workers they made \$1.13 in profits—\$1.13 profit for every dollar paid in wages.

Now, when we talk about making economic decisions based upon facts and not on power, we are talking about making collective bargaining the kind of rational economic joint effort by which Labor and Management set down the basic economic facts and ask: "If we are going to maintain a dynamic, expanding economic system, how much of the wealth created can the worker get? How much can the consumer get by lower prices? How much does the investor need to supply the necessary capital to build new factories, etc.?"

**ONE** of the great services that can be performed is for Labor and Management and Agriculture, and the other economic functional groups, voluntarily to agree to a kind of national conference where they meet—not under the compulsion of government but on a voluntary basis—and ask, "What are we going to do about the problem of unemployment? What are we going to do about the problem of food surpluses? What are we going to do about F.E.P.C. and civil rights? What are we going to do about our other basic problems?"

But, they can't get together on the basis on which the last Labor-Management Conference was called, where it was all window dressing, where the agreement was, we will come only if you agree not to talk about anything of importance. To those people in industry in America who are worried about the welfare state, we have this to say: In a free society there is no substitute that will take the place of the voluntary acceptance of social responsibility on the part of all groups. That freedom will be made secure

to the extent that those in positions of leadership in the major economic groups begin to demonstrate a loyalty to the total community.

The Taft-Hartley Act is an example of what we call the negative approach to the problems that require positive solution. In a policed state industrial stability can be achieved without economic or social justice, but in a society of free men industrial stability is possible as a by-product of economic and social justice. Stability does not come on the basis of injustice; it is attained only when people are beginning to get things to which they are entitled.

And so, instead of talking about the welfare state, raising phony issues that cloud up the horizon, we ought to be trying to come to grips with the basic problems that bother men—find democratic, Christian solutions to those problems. Too often we work on the negative aspects of those problems. Let me cite two examples.

**CHINA!** China is a classic example of a negative approach. The communists did not succeed in China—we failed. We made the tragic mistake of believing that democracy's fight in China could be won on a battlefield, when we should have known that fight had to be won in the rice field. When millions are hungry, when they are struggling to keep body and soul together, we cannot fill empty bellies with pious slogans about the virtues of democracy. We've got to give them food.

Let's take a problem closer to home. I made a Social Workers' conference recently where they talked about juvenile delinquency—everybody is concerned about juvenile delinquency—and I said: "We always work on the negative end of the problem. Our children get into trouble because they don't have decent homes to live in. They grow up in slums without wholesome recreational facilities to give outward expression to the power inside a growing child. And when they get into trouble we always appropriate money to build new jails. And, I say, why don't we start fighting on the positive end of the problem—instead of building more and more houses of correction, why don't we build fewer and fewer houses of correction and more and more correct houses for children to live in in America?"

The real challenge to Christians all over the world is the fine workaday philosophy by which we can apply Christianity, bring it down to earth, make it into a dynamic, fighting faith. Christianity cannot win its fight in the ivory tower; it's got to come down where people live; it's got to get grease under  
(Continued on page 44)



# The Church and the Social Order

by Carl Soule

**T**HE social aspects of the Christian faith are so deeply rooted in the Bible and have been so frequently expressed by church leaders that it is hard to understand how the heresy ever got abroad that Christianity was or could be entirely a matter of worship, prayer and personal salvation.

Amos spoke concerning international relations and economic practices. Isaiah dealt extensively with the Assyrian invasion of Palestine and Jeremiah almost perished because of his interpretation of the Babylonian seizure of Jerusalem. In certain sections of Exodus, Leviticus and Deuteronomy one finds codified the prophetic deposit concerning the family, control of disease, treatment of criminals and slaves, use of the land, payment of interest and cancellation of debts. The love of which the New Testament speaks repeatedly is love for both God and man. One cannot love his neighbor sincerely without wrestling seriously and continuously with such questions as, How may population be stabilized? How shall we evaluate communism? How can more people have the advantages of good housing, education and medical facilities? How may we show justice and love toward all persons of color?

In the fourth century Ambrose refused to admit the Roman Emperor Theodosius to Holy Communion until he had confessed his guilt in the massacre of some Thessalonians. For many centuries the Church condemned the taking of interest when the sum loaned was safe. In Reformation times both Luther and Calvin interpreted the gospel in terms of the economic order and "dabbled in politics."

**"Although there has been a social creed in The Methodist Church for forty years, many laymen have never heard of it." Carl Soule is a staff member of the Commission on World Peace of The Methodist Church.**

Early Methodism as well as contemporary Methodism cared for orphans, educated the ignorant and ministered to the ill. Wesley issued a statement on the American Revolution. In the eighteenth century a revitalized missionary movement combined Bible study, worship, schools, medical help and technical assistance. In the Church during the first twenty years of this century concern about alcoholism came to a climax and the 18th amendment was added to the Constitution. In 1891 and 1931 two Popes issued encyclicals "On the Condition of Workers" and "On Reconstructing the Social Order" dealing with such matters as the organization of workers and unemployment. At the present time in American Protestantism interest in the application of the Old Testament principle of justice and the New Testament principle of love to the social order is so widespread that words fail us to describe the situations.

Of course, during the centuries there have been those who have tried to flee from the social implication of Christianity and have retired to monasteries for prayer and worship. But even the monks and nuns have had a type of communism and in contemporary Catholicism the majority of the nuns are teachers in parochial

schools. The Saint Antonies and the Simeon Stylites have given way to the teaching and preaching orders.

**ALTHOUGH** we are able to list many illustrations of the social concern of the Christian Church, we do not mean to imply that most Christians in the past or in the present have fully accepted or practiced all of the social implications of their faith. Far from it! In this field, as in others, there are certain temptations to which men are prone.

First, there are many who have applied the love of Christ to a small area of the social order and have been indifferent to or resisted its extension to other areas. There is the churchman who is very anxious to have everyone abstain from liquor and gambling but has no will to abolish war, "man's greatest social sin." Conversely, I once knew a sincere conscientious objector to military service, who defended his background as a bartender. Or, there are persons who both practice and teach the highest and best in family relations, but insist vigorously upon keeping colored people "in their place." Not so frequently mentioned but equally deficient is the labor leader who wants adequate wages for his mates but favors tariff legislation which creates unemployment abroad.

It is a source of great sadness that we allow the Holy Spirit to occupy only certain corners of our lives. Most of us stand in great need of an over-all understanding of the social implications of the Christian faith. In Methodism the Board of Education, the Board of Temperance, the Woman's Division of Christian Service and the Commission on World Peace attempt to expand the scope of social interest. Unofficially the Methodist Federation for Social Action carries on a parallel program. Many denominations have councils of social education and action for this purpose.

**AGAIN**, there is frequently a temptation on the part of those socially concerned to subscribe to principles or resolutions but not to press forward to specific issues or programs. There are many of us who will pray and preach for a Kingdom in which "justice will reign" and "peace prevail." With unctious "racial brotherhood" will be extolled and "freedom from want" uplifted. But what will

"Sunset from the Train," by the artist Viktor Schrekengost—courtesy of the Cleveland Museum of Art.





we do to implement these ideals? Do we examine the records of candidates to see how closely they conform to Methodist pronouncements? Do we encourage crop rotation and contour farming that land stewardship may be a reality? Do we support the local cooperative? Do we sponsor each October a United Nations week in our communities?

Most of us are in no danger of being too specific and concrete in our application of the social teachings of the Church. The danger is constantly in the other direction. However, as increasing numbers of churchmen become socially active, there does arise the problem of how specific should the Church (that is, a General Conference, or an Annual Conference, or a minister, or a social action committee) be in its recommendations and program? For example, in 1930 should the German Lutheran or German Methodist Churches have referred generally to the heresies of Jewish persecution and militarism, or should they have specifically warned their people not to support national socialism? Does the Roman Catholic Church act properly when it asserts that the rhythm plan is the only Christian method for planned parenthood? Should the Pope have condemned Mussolini's invasion of Ethiopia? Did the General Conference of 1948 and the Council of Bishops do right when they specified U.M.T. as a measure to which they were opposed?

In his *Christianity and the Social Order* the late Archbishop William Temple expresses the thought that the Church acting corporately should not commit itself to any particular policy or program of detailed action. "At the end of this book," he says, "I shall offer, in my capacity as a Christian citizen, certain proposals for definite action which would, in my private judgment, conduce to a more Christian ordering of society; but if any member of the Convocation of York should be so ill-advised as to table a resolution that these proposals be adopted as a political program for the Church, I should in my capacity as Archbishop resist that proposal with all my force, and should probably, as president of the convocation, rule it out of order. The Church is committed to the everlasting Gospel and to the creeds which formulate it; it must never commit itself to an ephemeral program of detailed action."

During the last 150 years many British Methodists have wished to register their convictions concerning the social order. A common practice of these persons has not been to preach a social message every Sunday but to help organize labor unions and to run for public office on a party ticket. "Above all," says Keith Hutchison in *The Decline and Fall of British Capitalism*, "The Methodist Church served as a training school for working class

leaders. Literally hundreds of trade-union officials and labor politicians started public life as Methodist lay preachers." Britain's present prime minister asserts that the church members more than any other group established the strength of the Labor Party now in power.

It should be noted that the Church has leavened the political loaf in Britain in a different manner than the Catholic Church has influenced political life in many countries. Not long ago the Pope announced that any Italian Catholic supporting or voting for the Communist Party would be excommunicated. In some European countries there have been Catholic parties which were strongly partial to the interests of the Catholic Church. In Protestant Britain the stream of social action has risen like a spring from the soil and rocks and flowing into the political plain has caused good social legislation to flourish. In Protestant social action the key words are education, recommendation and freedom.

**W**HAT should the Church do about the social order? First of all, the Church has both the right and the obligation to set forth affirmatively the Christian principles which apply to social relationships. Secondly, the Church should describe those situations or conditions in the world which do not measure up to the Christian standard, to call men to repentance for them, and call upon them to find solutions. Thirdly, groups and individuals in the Church have both the right and obligation to say what specific projects, legislative bills, or political programs in their judgment will advance the principles already expressed.

At the present time the greatest weakness in the Church's program of social education and action lies at the door of the local church. During the past 100 years steady advance has been made in presenting a balanced Christian message on the seminary, General Conference and Annual Conference levels, but in thousands upon thousands of local churches there is no organization or enthusiasm for redeeming the community and the individual simultaneously. Indeed, in some local churches a proposal to organize for social action (such as the establishment of a Committee on World Peace or a Committee on Social Education and Action) would be met with resentment and suspicion. One might even be called a communist! Although there has been a Social Creed in Methodism for forty years many laymen have never heard of it.

Although the Methodist Federation for Social Action has been organized for an equally long period many Methodists heard about it for the first time in 1950 in an article in *The Reader's Digest*. Who

knows of a men's club which has studied and discussed the findings of the World Council of Churches on the social order and international relations? One of the brightest spots in the local church picture is the organized and enlightened way in which during the past eleven years millions of Methodist women have been made sensitive to social issues by the secretaries of Christian Social Relations in the Woman's Societies. All Methodist women students should look forward with expectation to creative Christian experiences in the W.S.C.S. Future laymen and ministers of the Church will find no greater opportunity for testing their courage, their sanity, their understanding of human nature, their grasp of the whole gospel, than in a program of social education and action on the local level.

**I**T is my judgment that in the immediate future the most critical area for the registering of Christian belief is in political life, especially on the national and international levels. There was a time in this country when it did not make too much difference whether the President and Congress made good or bad decisions—people lived on the frontier, paid few taxes and even in wartime there was no conscription. But that time has passed—passed in almost every corner of the world. The great increase in the population of this country and of the world, the urbanization and industrialization of so many nations, the increase in rapidity and facility of transportation and communication, and the discovery of atomic power make government of tremendous importance—either a great blessing or a terrible curse. It is interesting that the Baruch plan for control of atomic energy envisioned the extension of government to a scale never before attempted—the ownership and management of mines and plants in all parts of the earth by an arm of the United Nations.

Only a fool and idiot speaks of politics as dirty and something to be avoided. In a democracy if politics are "dirty" some of the dirt is on the skin of each voter! It is inconceivable that the Church should be indifferent to political issues, parties and candidates.

**B**Y nature Christianity is the most social and most materialistic of religions. If the Church does not strongly reflect this truth, its influence will fade and it will be eclipsed by competitive institutions which seem to deal more adequately with the totality of man's needs. Worship of God is first in the faith but close after it is social conduct—love for one's neighbor. The Church has always recognized this to some degree. Let it recognize it with greater reality and strength in coming years.



# Does the Church Have a Message?

motive's student editorial board members reply

## Message of Love

The Church speaks a message of love to the world—a message which, if put into practice, would change men's attitudes and actions toward each other. This force of love is stronger than the force of armaments and can result in peace and unity rather than in war and diversity.

Besides reflecting Christ's teachings by the way they live, those who hear the Church's message can and should spread it verbally among those who do not know it. Visitation evangelism—church members going to people who do not come to the Church—really works. It worked for Jim Chubb and his "Fishermen's Club" in Nebraska, and it worked for college students who tried it. It seems to be more meaningful when laymen, especially young people, express their interest in the Church than when the pastor calls. This is the thing that makes the Church "walk the streets" and become truly a Church of the people, rather than only of certain classes.

—Virginia Winter

## Fellowship of Followers

I believe in the Church. I believe in the Church as the fellowship of followers of Christ—as the individual believer magnified in strength and assurance in his way of life by mutual spirit. We draw upon the analogy of Paul when he pictured the body and its corporate members each employing his abilities more effectively in the total work of Christian living.

And the Church proves itself. With jolts and halting steps it moves steadily forward to reach into the experience of men through the ages and lets them know and exhibit the fullness of a life guided by the principles of Christ.

—Kenneth Bruce Welliver

## Youth Need the Church

Even the most primitive man knew that the best way to get along with his neighbors was not by being dishonest and deceitful, but by being kind and thoughtful, with love and forgiveness in his heart. Man's aim in life is to be a good friend of everyone he sees, whether

it be in business, in his social life, or to total strangers.

The only way to achieve this end is to be considerate and understanding, thinking not of oneself but of the other person. Is this not what the Church emphasizes?

The young man and woman of today need the Church and what it has to offer if he or she is to successfully live in the world of tomorrow. By far the best time to realize this and act upon it is before he sets out completely on his own. Church-minded youth of today could bring a more Christian tomorrow!

—Jim Wilcox

## A Great Amount of Nothingness

Just recently I was listening to a professor of the sociology school of Ohio State University deliver a lecture on the changes occurring in our culture. He mentioned that the upper upperclass (his classification) are the ones in our society that are secure. They do not take anything off of anyone unless they so desire. He informed us that not even the ministers dare to speak out of turn. (Evidently they are fearful of losing their paying customers.) He said that he attended a couple of services in one of the aristocratic churches; the preacher said the greatest amount of nothingness that he had heard in a long time. I started to laugh but checked myself when I realized the dead seriousness of the truth in this story. *Is this Christianity?*

—Hank Maiden

## Work for the Church

The trouble with the Church today, it seems to me, is that it, like so many other things, has become a spectator-event. Many churches fail in presenting a challenge to their members to work for the church. The laymen must realize that a real Christian is not passive, but is active, very active, and is willing to work for Christ to the best of his ability. They should understand that a minister is not a man paid to do the work of Christ so that the rest of the people can sit back and watch.

Youth need the help of the Church

tremendously. The Church must not let them down. It must not ignore their problems. It must not get so engrossed in intellectual thinking that it fails to help the youth out. It must meet them in the immediately practical phases of their lives—boy-girl relationships, a life's vocation, making friends, all the problems, big or small, that face the youth of today. The Church must understand the youth before the youth can understand the Church. I always get a little ruffled when I hear (and I heard this in a sermon the other day) that the fighting in Korea is necessary to save Christianity there. This seems to me to be a rationalization by people who want to justify the fighting and killing for Christianity. This is one place (one attitude) where the Church is following, not leading.

—Edward Mark

## When the Church Fails

When the Church fails to live its message, it ceases to function as a Church and becomes another programed institution. But don't condemn the Church. The responsibility falls on all those individuals, students included, that compose the Church. It is entirely the individual and personal responsibility of each member. In the weakness of the undedicated member lies the weakness of the Church.

—Ed Harvey

## The Church Forms a Circle

The Church of today very definitely has a message. It is, to me, the promoting of a better life through faith in Christian ideals, as set up by Jesus.

Churches vary with congregations and pastors, but, generally, I don't believe they follow the businessmen and politicians. A minister who has definite ideas will stand up for them and lead his people according to the Gospel.

I would like to see in my Church a definite stress upon youth and young adult training. Something must be developed to bring the disinterested youth back into the Church. Religion must be brought more up to date so it can more readily count on the support of the youth.



today. If this group is completely lost, the Church will lose the majority of those who can help it and those that it can help. It would be risking its very future and the future of mankind. The Church really forms a circle—the more help a Church gets, the more it can help, for in helping the Church, the people are really helping themselves.

—Beverly Nuckolls

### Three Kinds of Church Members

All through the ages the Church has had a message for all who would receive it. Today the Church still has a message. Too often we do not hear the message because we have not trained our hearts to be receptive. It has been said that there are three kinds of church members:

1. Indifferent—those who have their names on the Church roll in case of a wedding or funeral.

2. Mildly interested—those who are never enthusiastic about the work of the Church, but praise themselves if they do anything.

3. Those who would lay down their lives for the Church. This third group would never ask if the Church has a message. They have found the answer and the secret of service. Only in giving of oneself do you truly receive the blessings and the comfort that the Church offers.

The Church is where strength is gathered from others through prayer, praise and fellowship one with another.

Let us ask ourselves if we are failing our Church. In order to sell a product to someone else we have to believe in the product. Do you believe in your Church? Are you willing to sell it to others? Only through the help of each person who believes in the teachings of Christ can we make the church a vital force to all people.

—Betty Kate Jones

### The Message on the Local Level

Any message the Church has depends greatly on the message delivered on the local level. Respect for the pastor determines in many cases the respect for the message. And such seemingly minor things as delivery and "sidewalk" relations can determine that respect. Credit must be given to those whose messages are understandable yet do not sacrifice inspiration, those who are practical in their subject choices yet do not let the "what is" of practice overrule or predominate the "what ought to be" of theory, theology and Christian ethics, and vice versa.

Unless they are especially curious, too few know why they are Protestant, if they are, why they are Methodist, Baptist,

Presbyterian, and what Christian concepts of economics and politics are. Understanding and practice of the latter by most church members would be a most effective weapon in the current world conflict—Christianity, capitalism and democracy vs. communism.

—Nick Hennessee, III

### Release From This Dull Existence

My roommate writes me that life for him now is no more than a "dull existence." Does the Church have something to offer to him that might give him a release from this dull existence?

There is a young girl here at the hospital in her late teens. She joined the church when she was in her early teens. From its teachings she obtained a high ethical and moral code of conduct. When her family fell into desperate financial straits, the girl had to go to work in a cafe waiting on tables. She fell ill and after recovering sought out the Church again for help. She would go to the steps of the church and pray. The local church had no vital young people's program, no recreational program. She began to run around with a questionable crowd, and would not return to her home at night. She could not withstand the emotional conflict that ensued. She broke down and began hearing voices and destroying property.

The young girl had several brothers and sisters who were promiscuous. She tried to counsel with them—but they wanted to live their own lives and did. Result: one went to the penitentiary, another to a correctional institution, and she is here at the mental institution.

The Church's business is then to show that the good life is worth living and to give to its youth tools with which to live this good life. Also to point to these tools of prayer, daily devotion, wholesome recreation, kindness, friendliness, love and understanding, patience, forgiveness—in short a release from the bonds of temptation in order to know what the good life is like. As one young patient expressed it, "I didn't know what I was missing until I got into the chapel services and found someone I could love."

—Paul Lanier

### Emphasis on Laymen

The most encouraging part of the Church program today is the emphasis being placed on the laymen in the congregation. There is a definite need for Christian politicians, businessmen, journalists, athletes, labor leaders, etc., just as there is a need for Christian pastors, teachers, and missionaries. The Church should be commended for stressing this part of its over-all program.

Give us more of that stress on lay activities, more opportunities to participate rather than look on, less dogma with more free discussion, and there is a very good chance that the Christian Church will mean a great deal more to a greater number of people.

—Dewey Helmick

### Speak in Many Ways

To me the message of the Church is one of respect for one's fellow man and of reverence for life. The Church must speak in many ways and on several planes of understanding to reach different types of people. It seems to me that *motive* and similar efforts are today exploring the resources of individuals who previously would have paid no heed to the message. The Church must continue and expand such efforts to maintain its growth.

Often it would appear that we follow rather than lead. In my very limited experience, many clergymen fear direct political action and tag along only reluctantly with programs of social action, mental hygiene, world citizenship, etc.

Likely there are as many "understandings" of Christ as there are Christians. However, until we begin to lead rather than to follow, to speak out when the choice is clear, and to act on what we supposedly believe, it is difficult to say the Church is true to Christ.

In spite of this, it is impossible for me not to believe in an institution with such tremendous potential for good. The Church has the opportunity to teach mankind the most gratifying way of life. May she ever increase her effectiveness in doing so.

—Watson Alberts

### Spirit—The Cure for a Church Disease

The author of *The Revelation of John* chided the church at Laodicea for its indifference in 95 A.D., and ministers have been quoting his words to bored congregations ever since. Nevertheless, there surely is a cure for that terrible church disease, the "lukewarm attitude."

Suppose a group of intelligent young people (for instance, all the readers of *motive*) should become vitally concerned about the improvement of themselves and the happiness of others and should work either vocationally or avocationally as leaders in the Church. Non-Christians in foreign missions have been affected by the enthusiasm and inner power of such leaders, and I believe that people thus inspired would cause a positive reaction among the indifferent Christians of the world as well.

—Shirley Burns



# Current Books

## LUTHER MADE READABLE

There are many lives of Martin Luther; but here is a readable one.

The pundits will no doubt deprecate its lack of minute detail. Those that genuflect at the name of Luther will probably be hurt at this book's matter-of-factness. And those that consider Luther to be not just a religious but a social disaster, will surely condemn the volume.

Which all adds up to something significant about this book for the ordinary reader:

1. Authoritative but not pedantic,
2. Honest in its generalizations,
3. Informative, and a lot of fun to read.

In fact, one of the most attractive aspects of the volume lies in an important visual aspect other than words, viz., a fascinating gallery of pictures, prints, and cartoons drawn by Luther's contemporaries. From them almost as much can be learned as from the text. They do an excellent job of interpreting the feel of the Reformation period.

A college student or faculty member, interested in our Church (not denominationally speaking but in terms of the wider aspects of Protestantism) should probe into the meaning of the Reformation. This prize-winning biography of Luther is a fascinating way to begin.

*Here I Stand* by Roland Bainton, Abingdon-Cokesbury Press, \$4.75.

## A NOVEL OF LUTHER'S TIME

If you want to find out something about the Reformation days in painless though oversimplified fashion, try-reading this novel by the Finnish author of the fabulously successful *The Egyptian*.

*The Adventurer* is a picaresque novel that strings the violent and exciting events of the Reformation together as hero Michael blunders into them. He meets most of the stalwart men that helped to change history, e.g. Luther, Erasmus, Paracelus, Müntzer, the Pope and the Emperor. About everybody that was anybody and a lot that weren't anything at all—not even as characters in a novel!

This is all a great deal of fun, but sometimes such an improbable succession of adventures, recounted by the writer like beads on a rosary, surfeits the reader. That the Reformation days were bawdy, tempestuous, violent, and colorful is not to be denied. They were also much else. This novel will impress the violence upon one in a way that Bainton mentions but does not make real. Also through Michael a modern person can feel some of the emotional tensions experienced by one who had been indoctrinated in the faith of Mother Church, had been offended by

the misdeeds of its ministry, was exposed to the shaking affirmations of Dr. Luther, but never had the will to remain either a good Catholic or converted Protestant.

Just a doubter.

*The Adventurer* by Mika Waltari, C. P. Putnam's Sons, \$3.50.

## NEW DEVOTIONAL ANTHOLOGY

It is a special pleasure to review a book by a *motive* contributor such as Kirby Page. That delight is added to when the author lives up to expectations, as Kirby Page invariably does.

*Living Joyously* is another of his anthologies of devotional readings, a page a day for a year. It is a virile, thoughtful and discriminating guide.

What I like about Kirby Page's devotional leads is that they escape both the syrup of the immature and the smart-alecky pose of the sophisticated that spoil so many of the genre. I have turned to *Living Prayerful* and *Living Abundantly* so many times that the books are worn with usage. And now I think I shall spoil another.

My only criticism is that each reading, given but a page, is too brief. I like the makeup of the above volumes better at this point. But such a detail costs money. And did you note the price of *Living Joyously*? \$1.50!

*Living Joyously* by Kirby Page, Rinehart & Co., Inc., \$1.50.



TRUE AND FALSE PENITENCE. The Reformation made the first extensive use of the cartoon as a weapon. This is one of many by Hans Holbein who sympathized strongly with Luther's initial attack upon the indulgence traffic. On the left is portrayed the true penitence of David, Manassés and an acknowledged sinner. At the right the pope dispenses indulgences to a kneeling Dominican. The pope is probably Leo X because the arms of the Medici family appear upon the walls.



## EARLY METHODIST HISTORY

These questions and many others are answered in the new book, *Early American Methodism*, by Wade Crawford Barclay. You can make a game of it and test your own knowledge or the knowledge of a group.

### Do You Know?

—what the main purpose of Wesley's preaching was; how it differed from Whitefield's preaching? Preface

34  
—what the primary organic unit of Methodism was and is? p-35

—what two types of activity Wesley used to promote Methodism? p-38

—who were Wesley's first two missionaries sent from England to America? p-24

—who were the first three lay preachers to engage in laying the foundation of early American Methodism? p-17

—how many missionaries came from the Church of England to America? p-23

—when Francis Asbury was appointed to America and from what city? pp-27-34-35

—what was the determining factor in the separation of American Churches from the Church of England? p-94

—who Dr. Thomas Coke was, and what he did? p-95

—when the Methodist Church in America actually was organized? p-97

—who was the first Methodist foreign missionary? pp-107 and 166

—who was the first native-born American preacher to be elected Bishop? p-150

—when the first Missionary Society in American Methodism was organized? pp-166 and 205

—who was the first officially appointed Methodist missionary to the Indians? p-203

—who was the first Methodist overseas missionary? p-325

### Would You Like to Know More About

—the important missionary service rendered American Methodism by Thomas Coke? p-104

—where the present pattern of The

Methodist Church came from and how it grew? p-50

—where our first bilingual work began in this country? p-208

—the origin and development of our missions among the Germans? p-273

—what caused the formation of the Methodist Protestant Church? p-250

*Early American Methodism*—Vol. I, by Wade Crawford Barclay, Board of Missions of The Methodist Church, 150 Fifth Avenue, New York 11, N. Y., \$3.50.

## THE SECRET OF LIFE

When I picked up *The Secret of Life* by Roy A. Burkhardt I was prejudiced against it. How presumptuous for any book to claim that it told "the" secret! So many other books might claim also to tell "the" secret.

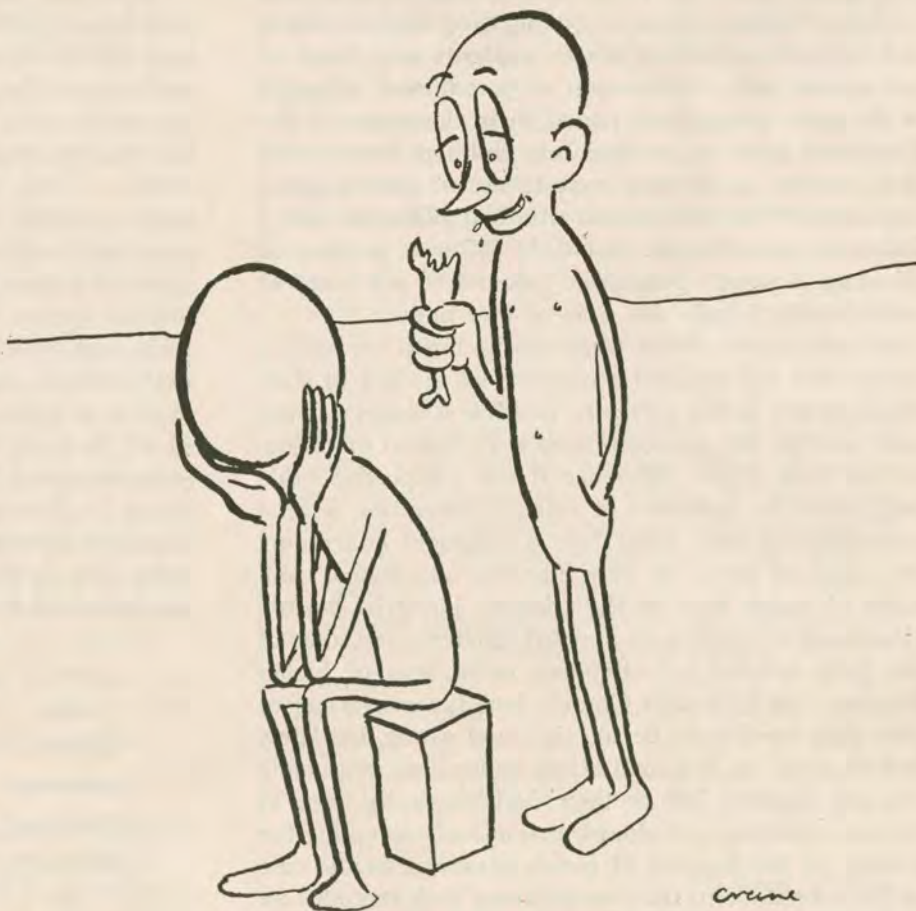
But when I laid it down, I felt that this book really did tell of "the secret of life." Dr. Burkhardt, pastor of the well-known Community Church in Columbus, Ohio, writes out of a wealth of experience, particularly with young people in developing programs

of Christian education, counseling, and preaching to students.

"The secret" is simply the discovery of who we are, whence we came and whither we are going. Dr. Burkhardt stresses the importance of individual and group meditation as a means to making this discovery. His discussions on prayer, the meaning of death, and the freedom to love and believe are especially helpful.

It is published by Harper and Brothers, New York, for \$1.25.

The Board of Missions issues *Korea at the Crossroads* for our convenience to view at a glance Korea's past political history, Methodism's history in the country, the present conditions of the people and their needs. Written before the communist invasion of Southern Korea. Available from the Editorial Department, Division of Education and Cultivation, Board of Missions and Church Extension, General Section, The Methodist Church, 150 Fifth Avenue, New York 11, N. Y.



"Why must the world have meaning?"



# Catholic-Protestant Attitudes on Marriage Problems

(A Survey of Student Opinion)

THE age-old question of the effect of family background upon the attitudes of young people was asked again in a recent examination of the differences to be noticed in the opinions of Catholic and Protestant students toward some of the personal problems confronting young people who plan to be married. Class consciousness was also analyzed by observing the attitudes of those who belonged to social fraternities and those who did not. Does it make much difference in the outlook of the young person toward such questions as planned parenthood, family background of mate, and marriage with a divorced person if the student queried is Catholic or Protestant, frat member or nonjoiner? Students in three Methodist colleges in Ohio, two state schools in Kentucky, and several high schools in the latter state were asked about their premarital idealism. From this rather extensive sample the following conclusions are drawn.

**QUESTION—Do you believe in planned parenthood?**

**ANSWER OF STUDENTS—**Those with Protestant background were nine to one in favor of spacing their future children and controlling births. Catholic students were three to one against such a philosophy of parenthood, although in the same survey they joined their classmates of the Protestant faith in desiring less children than would likely be the case if they were to use no contraceptive measures. Of the 661 persons who had affiliation with a fraternity (sororities are included) 587 were in favor of planning. A similar percentage (around 80 per cent) of nonfraternity people also were of that mind.

**OUR CONCLUSION—**With what may be much too small a sample and too regional a universe we are led to state that evidently in this particular problem it makes a difference whether the man or woman is Protestant or Catholic but little if any difference if the prospective bride and groom are members of college fraternities. Several considerations must enter into a judgment concerning this apparent fact. The very intensive educational campaign of recent years by the Catholic hierarchy has obviously had its effect upon devoted adherents and some of the most devoted are attending institutions of higher learning. The Protestant Church, long the encourager of individual freedom to decide right and wrong, has lately slowed down on its moralizations concerning large families and students left to their decision in the face of present conditions are almost unanimously accepting the validity of the program of family planning. In the case of Catholic students then we might say their attitudes are the result of effective indoctrination. The Protestant

young people probably lacking teaching in either direction are allowing the exigencies of the present to govern them. Since there were more Protestant students in the sample the matter of fraternity and nonfrat opinions is explained by the foregoing. The percentage of Catholics in fraternities was not appreciably different from that of the whole group.

**QUESTION—Would you marry a person regardless of his family background?**

**ANSWER OF STUDENTS—**The students were much less unanimous on this question and one out of three Protestants declared that the family background of their "intended" was not important. The same division prevailed between members and nonmembers of fraternities, slightly more than twice as many of both groups indicating that they thought it was important to know and to insist on the right family background. The Catholics were about fifty-fifty on this issue.

**OUR CONCLUSION—**Here again we are looking at the effect of some very specific teaching of the Roman Catholics. Children of Catholic homes are taught to think of marriage with Catholics. That so many of the college sample had come to the opinion that family background was not important is an indication of the dynamic assimilation that is going on in our society and particularly in student bodies of both high schools and colleges. The question carries more than the religious note in it and is addressed to a class consciousness as well. However, 254 fraternity men and women insisted that the "rightness" of the mate did not depend upon who his parents are or what they think and believe. Postwar student bodies are a much better sample of the nation as a whole. One can find a fairly good cross section of the population there. Children of all three of the major groups attend classes, enjoy recreation, and inevitably make love and marry. I am trying to discover how many more inter-religious and inter-class marriages are resulting from college romances today than thirty or forty years ago. It is my hunch that amalgamation is taking place at a much faster pace.

by  
James  
Gladden,  
Department  
of Sociology,  
University  
of  
Kentucky





QUESTION—Would you consider marriage to a divorced person?

ANSWER OF STUDENTS—Three Protestants to two admitted that they would not let a previous marital relationship prevent them from marrying that certain someone, other things being favorable. Only one out of ten Catholics claimed to be so "broad-minded." The fraternity group had the Protestant complexion but the nonsocialite group voted about evenly on the subject indicating more of those who do not join fraternities would insist on perfect monogamy.

OUR CONCLUSION—The Roman Catholics have maintained as severe an ideal in this feature of marriage as in the first one mentioned, utterly prohibiting legal severance of the marital relationship. They have so taught their membership. In the face of a growing percentage of their affiliates securing civil divorce, the leaders of that church officially anathematize anyone who so infringes upon the sacrament of marriage. The college students who are yet to be married and, therefore have yet to undergo possible mismating, are impressed with this doctrine and are orthodox in their acceptance. Protestants, individualists that they are, have come to cherish more and more the validity of the right of getting out of a marriage that is not satisfying. Their offspring, not as strictly taught the sacredness of the vows of one man to one woman, not only desire to marry more than once if necessary to find the right mate but will not hold it against a potential partner if he has tried and tired of an unsuccessful union. The Protestant churches have quite generally sanctioned divorce on certain grounds and remarriage of so-called innocent parties. Some of the churches are more strict than others and some of the smaller sects follow the Catholic ideal. Hence some of the students cannot conceive of marriage with a divorcee.

Evidently the young members of the Catholic Church have been indoctrinated successfully and join with their elders in more rigid principles of marriage idealism. What we can say of the Protestant collegians is complicated by the fact that we do not know what the individual families have tried to teach their children. It may well be that Protestants are as well indoctrinated as the Catholics since Protestants in general are more liberal and may have instilled that liberal tendency of individual decision in their offspring. Further research is necessary to show how children of Protestant homes agree with their parents and the stand of their churches. From what we have discovered certainly we can conclude that it does make quite a difference whether the young person is Catholic or Protestant in ascertaining how collegians feel about certain problems in marriage. We can see only a slight difference between fraternity and nonfraternity students.

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.

## DRAMA

### Two Emerging Interests

Although few new scripts were tried out this year in the summer theaters spread broadcast across the nation, there are two emerging interests which may influence the coming season of 1950. One is the toying in the East with the technique of the "arena" theater already familiar in the West and Midwest. This intimate style of production has been tried in New York hotels with success and since there is less than a plethora of playhouses in the city, the "arena" theater as a hotel feature might make play going possible for a larger public. Also, it might do much to reduce unemployment among the actors, a pressing problem of the time.

The other emerging interest is in music drama. It will bring Langston Hughes' success of 1935, "The Mulatto," on the boards as a musical titled "The Barrier" with a score by Jan Meyerowitz.

A musical play, "The Wind Blows Free," based on the story of Job, will be presented at the Ramapo Lyric Festival at the Antrim Playhouse, Suffern, New York. The play was written by the well-known Arnold Sundgaard, music by Alec Wilder, choreography by Herbert Gross.

Paul Green has created a new symphony drama, "Faith of Our Fathers," which is intended to open the new Sesquicentennial Amphitheater at Rock Creek Park, Washington, D. C. The theme is George Washington as the founder of the national capital. The cast will include one hundred forty-nine members.

The Zionist Organization of America has awarded three prizes to contest-winning scripts portraying Jewish life. "Action in Jezreel" by Elihu Winer won the first prize, the second was claimed by Rabbi Louis I. Newman for "Son of His Generation," and the third, "Twilight Sleep," was awarded to Dr. Harry T. Zankel. The three plays will be published by the Zionist Organization, and be offered for amateur production without cost.

William Saroyan, whose "The Time of Your Life" you well remember, has completed a new play, "The Muscat Vineyard." Mr. Saroyan talked to the students of the University of Wyoming this summer on contemporary trends in the theater and also directed a student production of his play, "The Western Awakening."

Veteran playwright Rachel Crothers has given up her intention of finishing and producing her latest play which was to be titled "My South Window." The New York *Herald Tribune* quotes Miss Crothers as saying that the new play was to be a "comedy with good-natured satire about world conditions which would have been funny just before the Korean war broke out but is impossible at this time."

by Marion Wefer



# Think on These Things

by Harold Ehrensperger

Culled from reading, here are truths filtered and refined by the best minds of men. To make them yours, meditate upon them, take them with you throughout the day. Grow big in personality and character by making them part of your thinking and living. *Think on these things:*

*Yesterday is but a dream, tomorrow is only a vision, but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day.*<sup>1</sup>

Give us thy day, that once more we may be the endless miracle that embodies thee.<sup>2</sup>

*Give us this day—this is one of the great petitioning phrases of all prayer. For what? The day is given to us. The important aspect of this prayer is the conclusion of the petition—the things for which we want another day.*

Today I can be a center from which radiate peace, kindness and good will.<sup>3</sup>

Live in expectancy. Many mystics use the term expectancy as an attitude toward revelation. Live a life of expectancy. "Expect great things." The danger is that man's effort will stop with the expecting. Great mystics have always lived with a positive confidence. Then there is no danger of disappointment, no little sulking because reality does not come up to the expected. For the truly religious man both are the same—the process and the end.

"The choice is always ours." It has been so for mankind since, in the pictorial language of Milton, our first father and mother left the garden to find a place to live. "The world was all before them, where to choose. . . ."

Education trains for choices, religion makes them paramount, and love is founded on them. The measure of a man is his ability to make the right choices. Look, therefore, to the choices of this moment, this day. They are part of the immediacy that never returns but leaves its mark forever.

*All things God can do, but this thing he will not:  
Unbind the chain of cause and consequence,  
Or speed time's arrow backward.*<sup>4</sup>

Direction:

Counter-clockwise go the revellers who feast on hate,  
Clockwise travel daring souls  
Moving towards tomorrow's goals.<sup>5</sup>

Some men are recognized not by what they do, but by what they refrain from doing. How often do we judge a man good because he refrains from doing something. "Give me the man who is known by what he does, and give me grace to forgive him for much of it."

*The German poet Rainer Maria Rilke's advice to a young poet was to try to be patient with the puzzling questions of life, to live the questions "like locked rooms and like books that written in a foreign tongue. . . ." We must live the questions now, and someday we live into the answers.*

That wherein the superior man cannot be equaled is simply this—his work which other men cannot see.<sup>6</sup>

A rock pile ceases to be a rock pile the moment a single man contemplates it bearing within him the image of a cathedral.<sup>7</sup>

*The business of the Christian is to give direction to change.*

Character is the power to keep the selected motive dominant in life.<sup>8</sup>

I believe you would be wiser, if it doesn't incommode you too much, to stop short of greatness . . . to be very able is safer. One place where immortals are never seen is at the table.<sup>9</sup>

*To regret one's own experiences is to arrest one's own development. To deny one's own experience is to put a lie into the lips of one's own life. It is no less than a denial of the soul.*<sup>10</sup>

Seize this very minute  
What you can do, dreaming on, can begin it.  
Only engage, and the mind grows heated.  
Begin and the work will be completed.<sup>11</sup>

1. From the Sanskrit
2. Conrad Aiken
3. Robert Louis Stevenson
4. Dorothy L. Sayers
5. Elias Lieberman
6. Confucius
7. Saint-Exupery
8. Hugo Munsterberg
9. Sir James Barrie
10. Oscar Wilde
11. Goethe

## WHY READ NOVELIST FAULKNER?

To a contemporary audience that is close to abandoning the reading of serious fiction in favor of books on how to be happy forever or to achieve heaven painlessly, it seems doubtful that William Faulkner can have much to say. No one reading him will achieve peace of mind or peace of soul.

Still, for the serious reader, for the reader not yet lost from the world of literature, Faulkner can be a deep and continuous source of wisdom. For this kind of reader Faulkner reveals the laws of existence and the conditions of survival—and how people behave under them.

—Harry Sylvester in *The New York Times' Book Review*



# "Threes" Head for Latin America and Japan

## LA-3's

Acker, Rev. J. Miles, Jr. (Pennsylvania)	Casilla 7029 Santiago, Chile
Bates, Dora Ellen (Ohio)	Crandon Institute Casilla de Correo 445 Montevideo, Uruguay
Baumbach, Gertrude (Pennsylvania)	Apartado 157 Puebla, Pue., Mexico
Burton, Marion (North Carolina)	Crandon Institute Casilla de Correo 445 Montevideo, Uruguay
Black, Nancy C. (Florida)	Colegio Buenavista Apartado No. 5 Marianao, Havana, Cuba
Carey, James E. (Arizona)	Casilla 175 Cochabamba, Bolivia
Carter, William E. (Ohio)	Coates Rnos Casilla de Correo 870 Montevideo, Uruguay
Casner, Ann (Texas)	Colegio Americano Rua Dr. Lauro de Oliveira 71 Porto Alegre, Brazil
Coffman, Mary Ruth (Illinois)	Colegio Americano Rua Dr. Lauro de Oliveira 71 Porto Alegre, Brazil
Conger, Robert D. (Nebraska)	Cajon 9 La Paz, Bolivia
Conrad, Melvin L. (Kansas)	Caixa Postal 23 Volta Redonda, E.F.C.B. Brazil
Corliss, Anita M. (Vermont)	Instituto Metodista Rua Junquiera 344 Santo Amaro, Sao Paulo, Brazil
Curtiss, Joyce M. (Wisconsin)	Apartado 50 Chihuahua, Chih., Mexico
Curtiss, Mary L. (New York)	Colegio Centenario Santa Maria, Rio Grande do Sul, Brazil
Eckroth, Laura L. (Pennsylvania)	Colegio Americano Av. Pellegrini 1352 Rosario, Argentina
Fitzpatrick, Mary L. (Tennessee)	Apartado 446 Monterrey, N.L., Mexico
Framm, Marilyn (Iowa)	Colegio Buenavista Apartado No. 5 Marianao, Havana, Cuba
Fry, Stanley A. (Nebraska)	Sao Paulo, Brazil Caixa Postal 2009
Heath, Betty Jane (California)	Colegio Piracicabano Piracicaba, Sao Paulo, Brazil
Hoff, Leonard (California)	Suiza 599 Ramos Mejia, F.C.N.G.M. Buenos Aires, Argentina
Horton, Genevieve Modena (California)	Colegio Isabella Hendrix Belo Horizonte, Minas Gerais, Brazil
Howell, Oliver B. (North Carolina)	Apartado 240 Callao, Peru
James, John Cary (West Virginia)	Apartado 240 Callao, Peru
Johnson, Mary Ann (Ohio)	Colegio Isabella Hendrix Belo Horizonte, Minas Gerais, Brazil
Johnson, Robert J. (New Jersey)	Iquique English College Iquique, Chile
Jordan, Mary L. (Oklahoma)	Crandon Institute Casilla de Correo 445 Montevideo, Uruguay
Justice, Margaret F. (Idaho)	People's Central Institute Rua Rivadavia Correo 188 Rio de Janeiro, Brazil
Kernahan, Rev. Galal J. (Arizona)	Suiza 599 Ramos Mejia, F.C.N.G.M. Buenos Aires, Argentina
Miller, Ralph M. (Michigan)	Casilla 2-D Angol, Chile
Nausley, Norma	Colegio Irene Toland

**E**IGHTY-nine young men and women who completed the language and culture orientation program at Hartford Seminary Foundation this past summer have gone to Latin America and the Far East for three years of Christian service.

The group includes fifty-one L.A.-3 "firsts" and thirty-seven J-3 replacements. This is the largest class of "threes" since the group-training program began in 1948 with sixty candidates for Japan. One A-3 (Africa for three years) also completed the course, although the regular A-3 program will be held next summer. Several commissioned missionaries also took the course.

The "threes" took part in a dedication service August 6. Dr. Floyd Shacklock, director of the summer program and dean of the J-3's, spoke on "Pilgrims, Singing in the Night." The Rev. Murray Dickson, missionary to Bolivia who was dean of the L.A.-3 group, assisted in the service.

Seventy-six "threes" will be representatives of the Methodist Board of Missions and thirteen J-3's, from four other mission boards, will work with the United Church of Christ in Japan, as Methodists do in that country. The five non-Methodist denominations sending candidates to Hartford were the Northern Baptist Convention, Reformed Church of America, Evangelical and United Brethren Church, Evangelical and Reformed Church, and the United Church of Canada.

From Canada and twenty-nine states of the United States, the "threes" brought a variety of skills and interests. Some have had experience in business, and some were fresh out of college. Their fields of specialized study range from theology to music to engineering. Nearly all of them will teach English and help direct recreation. They will take part in the regular missionary program of evangelism and medical and social work.

## Non-Methodist J-3's

Maxine Colbert, St. Louis, Missouri, Northern Baptist Convention; Helen Vander Meer, Grand Rapids, Michigan, Louis Kraay, Danforth, Illinois, Burrell Pennings, Rotterdam Junction, New York, and Suzanne Brink, Sheldon, Iowa, all of the Reformed Church of America; Mr. and Mrs. R. W. Brownlee, Portland Oregon, and Pasadena, California, Evangelical and United Brethren; Mr. and Mrs. Philip Williams, Weatherly, Pennsylvania, and Haddonfield, New Jersey, Evangelical and Reformed; Rhoda Palfrey, Barrington Passage, Nova Scotia, Vodia Mackay, Prince Edward Island, Canada, Dooreen Webster, Ontario, Canada, and Irene Webster, Manitoba, Canada, all of the United Church of Canada.



- (Illinois)  
Nesman, Edgar G.  
(Michigan)  
Paltridge, Arthur E.  
(Michigan)
- Pate, Bart Carter  
(Texas)
- Ross, Curtis Evans  
(Indiana)  
Redmon, Ramona Jane  
(Ohio)  
Reebs, Vera Caroline  
(Washington)  
Sauder, Raymond A.  
(Kansas)  
Snedeker, Jr., James H.  
(West Virginia)  
Stanley, Estelle  
(South Carolina)
- Tavener, Herbert G.  
(Illinois)  
Tims, James E.  
(Texas)
- Thomson, Mattie A.  
(Massachusetts)  
Wheatley, Reginald H.  
(Maryland)  
Yates, Herbert S.  
(North Carolina)  
(Sailing January, 1950)  
Yeater, Alice  
(Indiana)  
Yoder, Ingram C.  
(Nebraska)  
Zimmerman, William J.  
(Illinois)  
Strunk, Leon E.  
(Washington)
- Matanzas, Cuba  
Escuela Agricola E. Industrial  
Preston, Oriente, Cuba  
Passo Fundo Institute  
Passo Fundo  
Rio Grande do Sul, Brazil  
Suiza 599  
Ramos Mejia, F.C.N.G.M.  
Buenos Aires, Argentina  
Pan-American Institute  
Panama City, Panama  
Apartado 157  
Puebla, Pue., Mexico  
Apartado 50  
Chihuahua, Chih., Mexico  
Caixa Postal 118, Lins,  
Estado de Sao Paulo, Brazil  
Pan-American Institute  
Panama City, Panama  
Instituto Metodista  
Rua Junquiera 344  
Santo Amaro, Sao Paulo, Brazil  
Cajon 3  
Concepcion, Chile  
Instituto Rural Evangelico  
Itopino, Espirito  
Santos, Brazil  
Apartado 205  
Matanzas, Cuba  
Casilla 175  
Cochabamba, Bolivia  
Colegio Uniao  
Uruguayana  
Rio Grande do Sul, Brazil  
Camacua 262  
Buenos Aires, Argentina  
Iaique English College  
Iaique, Chile  
Cajon 9  
La Paz, Bolivia  
Instituto Rural Evangelico  
Itopino, Espirito  
Santos, Brazil
- Linde, Richard  
(New Jersey)  
Miller, Margaret  
(Ohio)  
Pray, Martin B.  
(New York)
- Reid, James David  
(Indiana)  
Sawada, Ben  
(Alabama)  
Seest, Dorothy E.  
(Indiana)  
Sowa, Lily  
(Illinois)  
Summers, Mary Jo  
(Virginia)  
Swift, E. Lawrence  
(Wisconsin)
- Kwansei Gakuin  
Nishinomiya, Japan  
c/o Mrs. Nichi Ichige  
Sakuragicho Ejiri  
Shizuoka Prefecture, Japan  
Assigned to: Wakayama, Japan  
Temporary Address: c/o Rev. Darley Downs  
Kyobunkwan Bldg.  
2, 4—Chome Ginza  
Tokyo, Japan  
c/o Chinzei Gakuin  
Ishaya, Shi  
Nagasaki Prefecture, Japan  
Nagoya Middle School  
43 Chokuyuji-Machi  
Nogoya, Japan  
Methodist Missionary Home  
936 Waseda Ku  
Ushita Machi  
Hiroshima, Japan  
10 of 22 Ichibancho  
Chiyo Ku  
Tokyo, Japan  
Seiwa Joshi Gakuin  
Okadayama Nishinomiya Shi  
Hyogo Prefecture, Japan  
c/o E. W. Thompson  
543 Ubagoya  
Kamakura, Japan
- K-3's GOING TO THE PHILIPPINES
- HomeI, Earlene  
(Illinois)  
Hanna, Eleanor  
(South Carolina)  
Rogers, Betty Jane  
(Mississippi)  
Scott, Lillie Edith  
(Tennessee)
- Harris Memorial Training School  
Box 1174  
Manila, Philippines  
Lingayen, Pangasinan  
Philippines  
Methodist Mission  
Bayombong, Nueva Viscaya  
Philippines  
431 P. Paredes  
Box 756  
Manila, Philippines
- J-3's
- Archer, Marlene  
(Ohio)  
Asbury, William F.  
(California)  
Bascom, Gilbert E.  
(New York)  
Basinger, Robert R.  
(Minnesota)  
Des Autels, William  
(Michigan)  
Dornon, Ivan F.  
(Ohio)  
Driver, Georgeanna  
(Virginia)  
Gilliland, Joe D.  
(Texas)  
Givens, Anna  
(Louisiana)  
Hendrixson, Gay Ann  
(New York)  
Housman, Jr., H. Burton  
(California)
- 1090 Funabashi  
Setagaya-Ku  
Tokyo, Japan  
30 Shinano Machi  
Shinjuku-ku  
Tokyo, Japan  
c/o Miss Dora Wagner  
Iai-Ao-Gakuin  
64 Suginami-Cho  
Hakodate, Japan  
Assigned to: Sapporo, Japan  
Temporary Address: c/o Miss Dora Wagner  
Iai-Ao-Gakuin  
64 Suginami-Cho  
Hakodate, Japan  
Aoyama Gakuin  
Shibuya  
Tokyo, Japan  
Assigned to: Sapporo, Japan  
Temporary Address: c/o Miss Dora Wagner  
Iai-Ao-Gakuin  
64 Suginami-Cho  
Hakodate, Japan  
Keimei Girls' School  
35 Nakayamate Dori, 4 Chome  
Kobe, Japan  
Assigned to: Wakayama, Japan  
Temporary Address: c/o Rev. Darley Downs  
Kyobunkwan Bldg.  
2, 4—Chome Ginza  
Tokyo, Japan  
c/o Ai Ken Yochien  
143 Kajiya Cho  
Kagoshima, Japan  
Kwassui Woman's College  
Nagasaki, Japan  
Assigned to: Hikone, Japan  
Temporary Address: c/o Dr. J. B. Cobb  
Palmore Institute  
8 Kitanagasa-Dori  
4 Chome, Ikuta-Ku  
Kobe, Japan
- "Grease Under Its Fingernails"  
(Continued from page 33)
- its fingernails. If we carry this fight on the affirmative, dynamic basis, then we can mobilize the power of the Christian people of the world and we can build the same power, the same determination to fight and sacrifice for the positive ends of peace as we did in war.
- If we can get nations marching and fighting and sacrificing for hatred, for the negative ends of war, then why can't we get men marching and fighting for the good things of life and peace? For the values of love and brotherhood and the dignity of man? It can be done and we in America have the responsibility of pointing the way, of showing that we can achieve economic security without spiritual enslavement; that human dignity can be elevated to a point where we can say, "Here is a tangible monument to our applied Christianity."
- That's the kind of fighting faith Christianity is and can be made to be. With it we can build that moral equivalent to the Hydrogen Bomb, and together the free people of the world can build a better society in which men can be free and secure and live at peace with one another.
- This is the second in a series of articles from Herbert Hackett, a contributing editor of *Motive*, dealing with the Christian and economic problems. The next issue will carry an article by Charles E. Wilson, president of *General Motors*.



# What Does the Church Have to Offer?

by Richard Belcher

**M**OST students are faced with either one of two questions: what will I do to earn a living? or, where will I work to earn a living? Fortunate indeed is the student who has already found the answer. There is another question, however, that may be added to these two: how and where can I earn a living and at the same time render some service or make some contribution to the well-being of my fellow men? It is true that an affirmative answer to this question can be found in many occupations in industry, politics, medicine, education and community services. It is true that both the service motive and the bread-and-butter motive can be satisfied together in occupations related to the church.

When one speaks of a church-related vocation the preaching and pastoral ministry is generally the first and sometimes the only possibility brought to mind. This unfortunate reaction is the result of a combination of ignorance of the facts about the varied programs and services of the Church and the central place of the preacher in the corporate worship experience of church people. Behind the preacher is a vast and varied field of occupational choice ranging all the way from agriculture to institutional management to occupational therapy, and distributed geographically the world over.

The popular concept of the term "the ministry" is so limited as to be a serious obstacle both to the program of the Church and to the selection of a church-related vocation by the student with an urge to serve. Here let it be said that the Church ministers to the needs of people in many ways, and every church-related occupation assumed from a Christian motivation and fulfilled with integrity and Christian purpose is a ministry in the best sense of the word.

What does the Church have to offer? It doesn't offer wealth. That's for sure. It does offer a great variety of occupational choices. It does offer the person with a strong service motive an opportunity to use his talents and skills in an enterprise that is not concerned with material rewards alone. It goes without saying that the unique element of Christian purpose found in both employer and employee makes a difference in any job. It creates an atmosphere for work that is superior to the dog-eat-dog climate of many a competitive business enterprise. Neither will it permit the same-old-routine attitude which characterizes many an appointive job in municipal, state and federal government services. It insures that the

employee is important as a person, not simply an employee; and the people served are important because they are persons and not simply customers. The Church offers the student upon graduation an opportunity to serve his fellow men in any one of several vocations in a working situation that will yield, in addition to a livelihood, intangible, permanent rewards both to himself and to those served. On this page some of the skills needed in the Church are listed. For information about all types of church-related vocations write to:

Interboard Committee on Christian Vocations  
Richard G. Belcher, Secretary  
Box 871  
Nashville, Tennessee

### FOR ALL OF LIFE

The sixty missionaries and deaconesses commissioned by The Methodist Church in June, 1950, are serving in seventeen skilled vocational fields.

This group is representative of the work of the Church around the world as it seeks to minister to people everywhere. Here are the figures:

<b>Deaconess Service</b> .....	<b>11</b>
Social-religious work in urban centers .....	7
Child welfare (Alaska) .....	1
Education .....	1
Local church, religious education .....	2
<b>Overseas Service—Woman's Division of Christian Service</b> .....	<b>11</b>
Education (high school) .....	5
Religious education .....	2
Social work .....	2
Nursing .....	2
<b>Overseas Service—Division of Foreign Missions</b> .....	<b>36</b>
<b>Men</b>	
Ministry .....	3
Ministry in high school education .....	4
College teaching .....	4
(physics 2, biology 1, English 1)	
Agriculture .....	2
Medicine—surgery .....	1
Business management .....	1
Hospital administration .....	1
Religious education—radio .....	1
Construction engineering .....	1
<b>Wives</b>	
Religious education .....	5
Education .....	5
Home economics .....	3
Crafts .....	1
General .....	4

We rejoice in this group and pray God's blessings upon them. The Church needs many men and women like them—in these and other specialized fields. Any student or young adult with special professional skills should face seriously the possibility that his abilities may be used of God in the work of the Church at some spot of strategic world need.



# World



# Report

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

## URGENCY IN SOUTH AFRICA

This letter is not to tell you about ourselves, but about two vital concerns which we have that you can help.

You have heard from us about the serious racial tension in South Africa, and many of you have asked about what you can do. The project which we feel needs your aid most is the development of the Christian Conference Center, which we helped to get started before we left South Africa. It is the one place where Christians of different denominations and races can meet together to demonstrate Christian fellowship and learn of each other's problems. There is no hope for a solution except through people who learn to know and understand each other. Through the many week-end retreats, summer conferences, work camps, Sunday school conferences, etc., that have been held at this center, much has already been accomplished this last year.

But the biggest problem of those interested in the Christian Conference Center is \$9,000 needed to purchase the land. The (interdenominational) Christian Council of South Africa, serving as trustee, is attempting to raise the amount needed by personal and group subscriptions from friends of \$3 a year for a three-year period. Muriel Lester in England and we Randalls in America are attempting to help by interesting friends in our parts of the world. There is an urgency about it, for unless the committee has enough money, the land will be placed for public sale. We feel that this is the most needed mission project in all of Africa. It might be simplest if you would send subscriptions to us, and then you will receive

your receipt and news bulletins about the center from South Africa. Whatever you want to contribute will be an investment in building a basis for better understanding in this most serious racial tension area of the world.

But this isn't all.

We have told you about Eduardo Mondlane, an African student who is not permitted to continue his social studies at the University in Johannesburg, South Africa. He is a personal friend of ours, and has worked with us for two years. He was an outstanding student. (He can express himself fluently in Portuguese, French, Afrikaans [Dutch] and English in addition to several African languages.) He was one of our mission students, and was later sponsored by the interdenominational Mozambique Christian Council for advanced education in South Africa. At the Witwatersrand University, in Johannesburg, his fellow "white" students elected him as the representative of the social studies department at the National Student Conference. It was because of this event that the government suddenly requested Eduardo Mondlane to leave the country. As you know, in South Africa, the "Christian nationalist" government believes that there "should be no equality of African and white people in either Church or State." So, of course, they could not approve of an African student competing with white students, and certainly not representing them in any capacity.

Eduardo Mondlane has been sent back to his own colony, Portuguese East Africa, with no opportunity to complete his degree in social studies there. There are a number of South African friends who are concerned

about this injustice. They have volunteered to help raise funds to pay for Eduardo Mondlane's transportation overseas so that he might complete his study. We are hoping that you will help us to support him in completing his university training. Dr. Frank Laubach, of the World Literacy Program (for whom Eduardo Mondlane has served as translator), and other prominent people are recommending help for him, including: Dr. Channing Tobias of the Phelps-Stokes Fund; Dr. Emory Ross of the Foreign Missions Conference and others.

Some funds have already been received, and we are sure that others of you will help us to see that this unusual young African receives the education he deserves. Consequently, we are proceeding on faith, and have arranged for him to leave Africa this month, to take a short term of study in Portugal (his colonial country) before coming to continue his university education, probably somewhere in the United States.

Many of you have asked how you can help this young man. One young veteran student, as well as a student conference, promised to make a liberal contribution. You could help by making whatever contribution you can individually, and then bring this to the attention of student, church or other groups with which you are associated. Contributions can be sent directly to us, and you will receive acknowledgment from Mr. Frederick Rose, c/o the Phelps-Stokes Fund, for the Mondlane Committee.

We cannot predict what Eduardo Mondlane may become in the future. But we do know God has given him more intellectual ability than any other young African we have known.

If you have any questions about either of these two projects please let us know. *We make no apology in asking your help* for these two strategic needs: (1) to enroll as a friend of the South African Christian Conference Center with a contribution of \$3 or more, and (2) to make whatever contribution you can to help us continue the education of Eduardo Mondlane.—Darrell and Mildred Randall, 1661 East 82nd Street, Cleveland 3, Ohio



## THE CURRENT SCENE

WASHINGTON: REPORT ON LEGISLATION AFFECTING HOUSING, INCOME TAX, DEFENSE BUDGET

by Eleanor Neff Curry

As indicated in the October issue of motive, which dealt primarily with international issues, the 81st Congress' energies have been largely devoted to foreign policy and national defense. The record of broad agreement between the President and Congress on these matters tends to obscure the continued conflict on domestic legislation.

It was, of course, the world situation that diverted Congress from efforts to reduce excise taxes; instead there was almost unanimous support of the new \$4,700,000,000 bill increasing individual and corporation taxes, and a pledge to enact still more taxes when Congress comes back November 27. The vehement demands to cut the proposed \$42,-500,000,000 national budget were drowned by events as Congress appropriated about \$60,-000,000,000 for the fiscal year of 1951, including over \$30,000,000,000 for defense purposes, with more to come before next June.

Congress defeated or ignored, however, key items in the administration's domestic program. There was no warming up to the Brannan farm plan, not even on a trial basis; the Taft-Hartley Act remains unaltered. Neither house acted on health insurance. None of the major civil rights measures advocated by the President were enacted; instead, both houses overwhelmingly overrode the President's veto of the McCarran antisubversive bill. These civil rights bills will be discussed in the December issue of motive.

Achievements on the national front, and the status of other domestic bills are discussed here.

It is possible that there will be some further action on a limited number of measures when the legislators return November 27, after the congressional election. The newly elected members will not take seats until the 82nd Congress meets in January.

**HOUSING:** The National Housing Act of 1949 provides for a program of 810,000 urban and rural public housing units, slum clearance, farm housing, and housing research. However, all has not been smooth sailing. Opponents have continued to wage a bitter and sometimes successful campaign, persuading local communities to reject a public housing program.

The National Housing Act of 1950 increases mortgage and loan guarantees for housing for middle-income families. The provision was rejected which most supporters considered the heart of the bill: a program of federal guarantees of long-term, low interest loans for cooperatives and other nonprofit housing organizations. Both the public housing and middle-income housing programs, however, have had to be curtailed because of the war.

**HEALTH:** The hospital survey and construction program has been extended. The House failed to act on three Senate-approved measures - one which would have provided federal aid to states for local public health services, one which would have provided aid for students attending medical, dental and nursing schools, and one which would have provided grants to states for health and medical services for children in public and non-public schools.

**LIQUOR ADS:** The Senate Interstate Commerce Committee refused twice during the past few months to report out the bill which would ban all forms of interstate advertising of



alcoholic beverages.

EDUCATION: The House rejected the Senate-approved federal aid to education bill, S.246, and failed to act on any other federal aid to education bill because of the controversy over the use of federal funds for "auxiliary" services, such as bus transportation and textbooks, for pupils in sectarian schools. The Senate bill permits the states to use funds as they use state and local funds. Bills were passed providing federal aid for construction and to operate and maintain schools in areas where public enrollment had been swollen by government activities.

SOCIAL SECURITY: A bill has been approved which expands the present social security program. Benefits are increased from 77 per cent to 100 per cent in the federal old-age and survivors insurance program, and coverage is extended to about ten million persons in addition to the thirty-five million now covered; contributions will be paid on the first \$3,600 of income. Newly covered groups include certain self-employed persons, and domestic and farm workers employed by the same employer for twenty-four days and sixty days respectively in a three-month period and earning at least \$50 in cash wages. If employers and two thirds of the employees of nonprofit organizations wish to participate, such workers will be covered; and state, and local employees not covered by another retirement system may be covered. Also there will be federal aid to states for relief payments to the permanently and totally disabled, and increased aid to states requiring help in order to pay more adequate benefits to the needy, aged and blind, to dependent children, and for rural child welfare.

Puerto Rico and the Virgin Islands are included in the social security program, though not as fully as are the states, Hawaii and Alaska.

WAGES: The minimum legal wage in interstate commerce was raised from 40 cents to 75 cents an hour, but many types of employment were excluded.

AGRICULTURE: International wheat agreement to stabilize world prices and supplies was ratified; bill was passed continuing 90 per cent support of farm prices through 1950, with sliding scale thereafter; storage facilities of Commodity Credit Corporation were expanded; crop insurance program was broadened; loans for rural telephone installations were approved.

The Senate has not completed action on the House-approved bill, H.R. 9313, which would permit the Secretary of Agriculture to pay for the repackaging into smaller units, and the transportation of government-owned perishable dairy and egg surplus foods for additional domestic school lunch and relief programs, and to pay for the transportation of foods for overseas.

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#### INDIA: MEMORIAL FOR GANDHI

While suggestions are still coming in for the precise form India's memorial to Mahatma Gandhi should take, an area of about ninety acres has been set aside for it at Rajghat. The area around the spot where the remains of Gandhi were cremated has already been laid out as a garden in three terraces covering twelve acres. Grass has been planted, and flowers are growing amid blossoming trees. As for the eventual monument, artists in particular, but all friends of the Mahatma, have been asked to submit ideas to the Indian High Commission.

- Worldover Press