

MOTIVES

Baudelaire, in his *Intimate Journals*, suggested that Saint-Marc Girardin uttered one phrase which will endure: "Let us be mediocre!" He then commented that this implied Girardin's immense hatred of the sublime, and proceeded to the argument *ad hominem*, saying that whoever saw Girardin walking in the street would be reminded of a fat goose, full of self-conceit, but bewildered and waddling along the highroad in front of the stagecoach.

The analogy that an editor would make is obvious:

Who is bemused of the mediocre?

TV, most bureaucracies, 94 per cent of the press, institutional trustees, i.e., most of us ten years from now if we are undergraduates and at the moment if we are irrevocably beyond "commencement."

Who hates the sublime?

Censors as a body, advertisers, those that finance house-building and design the timid ecclesiastical buildings we generally see, but mostly those of us that go to church but refuse to admit the Christ!

And who is a goose, waddling along in bewilderment?

Let's take a look at ourselves and our self-conceit: The most inescapable of all facts, as 1951 begins, is that we act as if things were normal. The normal is simply the habit of daily routine, the doing of the same and sane things, casting for a little profit as a token insurance against the future.

That we are in the path of catastrophe is no fantasy either. Nor that we are bewildered.

Can we longer praise the mediocre? scorn the sublime?

pretend that all is normal when on the very brink of hell?

Christians, above all else, can hardly afford normalcy now. They need a change of direction from foolish paths. They require some spur to reject the false domestication that makes them dare not jump over any fence. That is, they need the Gospel.

In Franz Kafka's little fable the mouse said, "Alas, the world is growing smaller every day. At the beginning it was so big that I was afraid, I kept running and running, and I was glad when at last I saw walls far way to the right and left, but these long walls have narrowed so quickly that I am in the last chamber already, and there in the corner stands the trap that I must run into." "You only need to change your direction," said the cat, and ate it up.¹

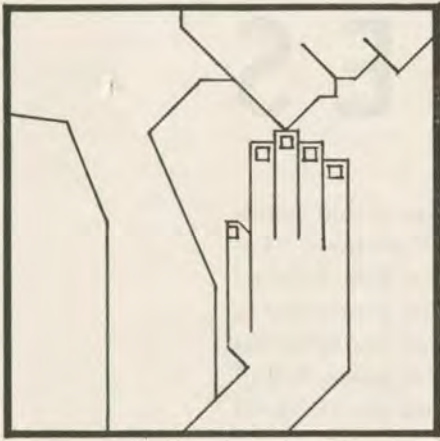
A goose in the road and a mouse in the corner, paralyzed by fear and bewilderment, are in like danger to persons who pretend things are normal.

There are, however, other alternatives.

"The Spirit and the Bride say 'come.' And let him who hears say, 'come.' And let him who is thirsty come, let him who desires take the water of life without price."²

¹ *The Great Wall of China*, p. 260, Schocken Books, Inc, N. Y.

² Revelation 22:17 (Revised Standard Version).



PEACE FOR A PRAYER

OUR LOVING FATHER,
WE ARE GLAD THAT THOU ART A GOD OF LOVE.
FORGIVE US FOR HAVING HARBORED PREJUDICE AND HATRED;
GIVE US THE WILL TO CLEANSE OUR SOULS OF THESE EVILS.
TEACH US TO FILL OUR HEARTS AND MINDS AND ACTIONS WITH THY LOVE.

GIVER OF JOY,
WE ARE GLAD THAT THOU ART A GOD OF HAPPINESS.
FORGIVE US FOR ALL OUR ACTS
THAT HAVE BROUGHT SORROW TO OUR BROTHERS;
REMOVE FROM US
OUR FEARS AND THOUGHTLESSNESS AND SELFISHNESS AND GREED.
GIVE US THE WILL TO SPREAD THY JOY.

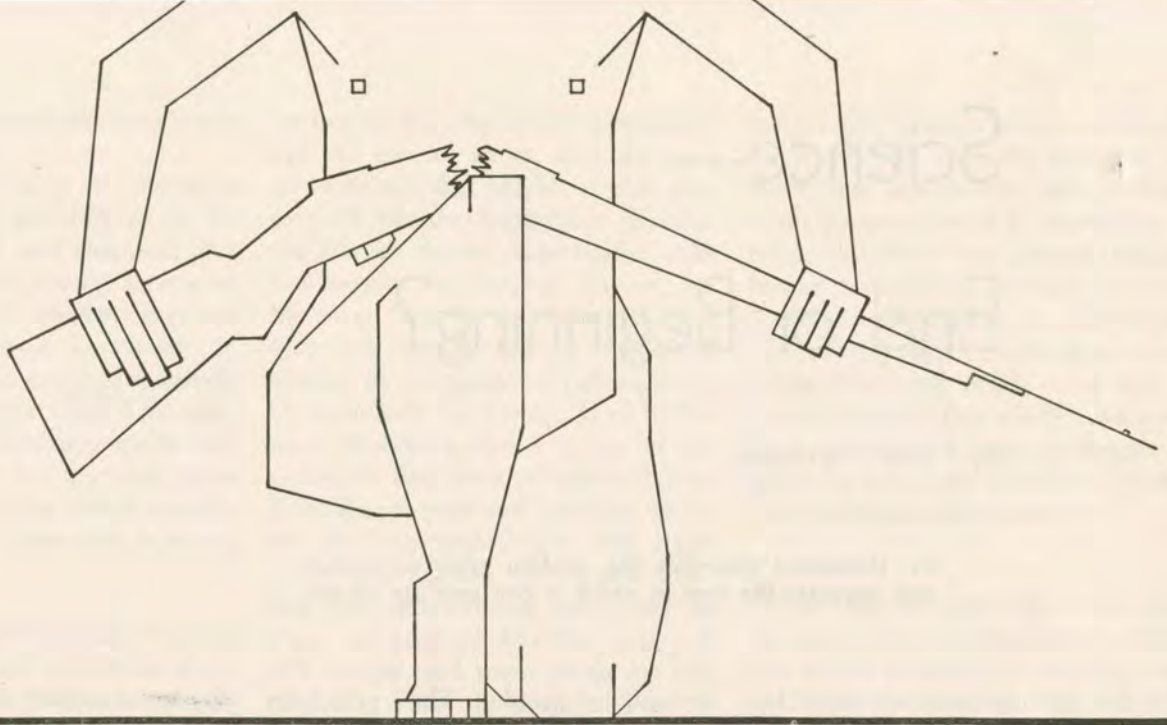
AUTHOR OF BEAUTY,
WE THANK THEE FOR HAVING CREATED A WORLD OF BEAUTY.
FORGIVE US FOR HAVING FAILED TO SEE
NOT ONLY THE RADIANT BEAUTY OF THY MATERIAL WORLD
BUT ALSO THE DIVINE POSSIBILITIES OF BEAUTY IN HUMAN LIVES.
GRANT US THE ABILITY TO BRING THY BEAUTY
EVEN TO HIDEOUS PLACES AND TO HIDEOUS SOULS.

FATHER OF MANKIND,
WE ARE GLAD THAT ALL MEN MAY LOOK TO THEE AS FATHER.
FORGIVE US FOR HAVING FORGOTTEN
THAT AS THY SONS WE ARE ALL BROTHERS.
FORGIVE US FOR HAVING FELT SUPERIOR TO OUR BROTHERS
BECAUSE OF DIFFERENCES OF RACE OR CREED OR RICHES.
GIVE US THE WILL TO CRUMBLE ALL THE BARRIERS
THAT SEPARATE THY CHILDREN ONE FROM ANOTHER.
GRANT US THE COURAGE TO DEMONSTRATE WITH OUR LIVES
OUR BELIEF IN THE SACRED ONENESS OF MANKIND.

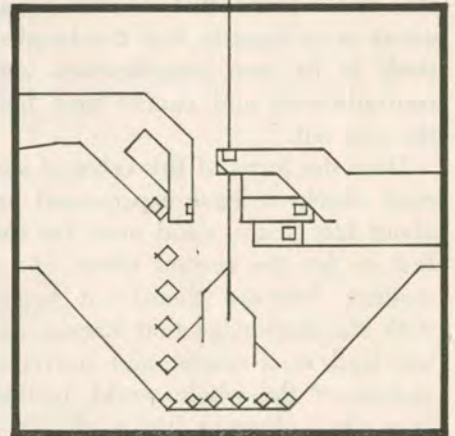
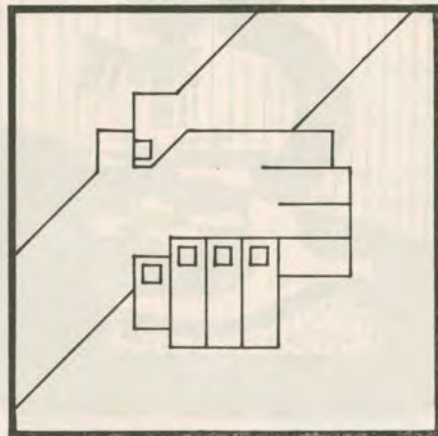
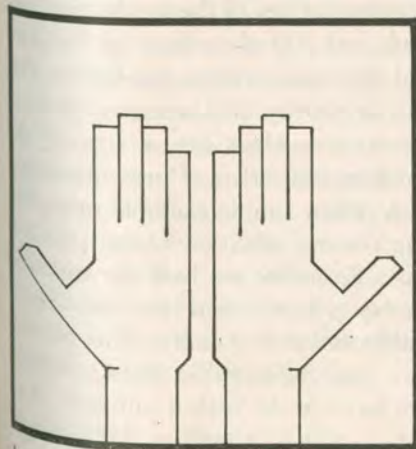
GOD OF THE UNIVERSE,
WE ARE THANKFUL THAT THOU ART THE GOD OF ALL MEN EVERYWHERE.
FORGIVE US FOR HAVING BELIEVED THE FALSE REPORTS
THAT HAVE LED US TO HATE OUR BROTHERS OF OTHER NATIONS.
FORGIVE US FOR HAVING OBEYED SELFISH MAN-MADE LAWS
INSTEAD OF THY UNIVERSAL LAW OF LOVE.
FORGIVE US FOR HAVING WARRED AGAINST MEN OF OTHER NATIONS
AND HAVING RAINED DOWN SUFFERING AND DESTRUCTION UPON THEM.
GIVE US THE ZEAL TO PROCLAIM THE HIGHER LOYALTY
OF LOVE AND TRUTH AND BROTHERHOOD
THAT KNOWS NO NATIONAL BOUNDARY.

CREATOR OF ALL LIFE,
WE THANK THEE FOR HAVING ENDOWED MANKIND WITH THY IMMORTAL LIFE.
FORGIVE US FOR HAVING REGARDED LIFE
AS IF IT WERE SOMETHING OF OUR OWN MAKING.
FORGIVE US FOR HAVING DESTROYED THE PRECIOUS LIFE
THAT ONLY THOU CANST GIVE.
FORGIVE US FOR HAVING MASSACRED OUR FELLOW MAN,
AND FOR HAVING SANCTIONED
THE NEW MORE TERRIBLE WEAPONS OF DEATH.
MAKE US KEENLY CONSCIOUS OF THE INTRINSIC WORTH OF HUMAN LIFE;
AWAKEN US TO OUR RESPONSIBILITY TO PRESERVE LIFE
AND TO MAKE IT MORE ABUNDANT.

GOD OF FORGIVENESS,
WE THANK THEE FOR HAVING TAUGHT US BY THY DIVINE EXAMPLE
TO HAVE FORGIVENESS.
FORGIVE US FOR HAVING REACTED TO THE MISDEEDS OF OTHER NATIONS
WITH ANGER AND HATRED AND VENGEANCE.
FORGIVE US
FOR HAVING FAILED TO OVERLOOK THE SELFISH ACTS OF OTHER NATIONS
AS WE HAVE OVERLOOKED OUR OWN SELFISH ACTS.
FORGIVE US FOR HAVING HARBORED WITHIN US
FEELINGS OF BITTERNESS AGAINST OUR BROTHERS IN OTHER LANDS.
GIVE US THE GENEROSITY AND THE HUMILITY
TO BE MERCIFUL AND FORGIVING.
GIVE US THE FORGIVENESS AND THE GREATNESS OF SPIRIT
TO OVERCOME EVIL WITH GOOD.



WELL-SPRING OF PEACE, WE THANK THEE THAT THOU ART THE GOD OF LOVE AND THE PRINCE OF PEACE.
 FORGIVE US FOR HAVING HARBORED PREJUDICE AND HATRED.
 FORGIVE US FOR ALL OUR ACTS THAT HAVE BROUGHT SORROW TO OUR BROTHERS.
 FORGIVE US FOR HAVING FAILED TO SEE NOT ONLY THE RADIANT BEAUTY OF THY MATERIAL WORLD
 BUT ALSO THE DIVINE POSSIBILITIES OF BEAUTY IN HUMAN LIVES.
 FORGIVE US FOR HAVING FORGOTTEN THAT AS THY SONS WE ARE ALL BROTHERS.
 FORGIVE US FOR HAVING FELT SUPERIOR TO OUR BROTHERS BECAUSE OF DIFFERENCES OF RACE OR CREED OR RICHES.
 FORGIVE US FOR HAVING BELIEVED THE FALSE REPORTS THAT HAVE LED US TO HATE OUR BROTHERS OF OTHER NATIONS.
 FORGIVE US FOR HAVING OBEYED SELFISH MAN-MADE LAWS INSTEAD OF THY UNIVERSAL LAW OF LOVE.
 FORGIVE US FOR HAVING WARRED AGAINST MEN OF OTHER NATIONS
 AND HAVING RAINED DOWN SUFFERING AND DESTRUCTION UPON THEM.
 FORGIVE US FOR HAVING REGARDED LIFE AS IF IT WERE SOMETHING OF OUR OWN MAKING.
 FORGIVE US FOR HAVING DESTROYED THE PRECIOUS LIFE THAT ONLY THOU CANST GIVE.
 FORGIVE US FOR HAVING MASSACRED OUR FELLOW MAN,
 AND FOR HAVING SANCTIONED THE NEW MORE TERRIBLE WEAPONS OF DEATH.
 FORGIVE US FOR HAVING REACTED TO THE MISDEEDS OF OTHER NATIONS WITH ANGER AND HATRED AND VENGEANCE.
 FORGIVE US FOR HAVING FAILED TO OVERLOOK THE SELFISH ACTS OF OTHER NATIONS
 AS WE HAVE OVERLOOKED OUR OWN SELFISH ACTS.
 FORGIVE US FOR HAVING HARBORED WITHIN US FEELINGS OF BITTERNESS AGAINST OUR BROTHERS IN OTHER LANDS.
 FORGIVE OUR MANY WARLIKE WAYS. FORGIVE US, O GOD. FORGIVE US.
 MAKE US INSTRUMENTS OF THY HOLY PEACE.
 GRANT US THE COURAGE TO BUILD A WORLD OF PEACE IN WHICH WE THY CHILDREN WILL BE FILLED WITH THY LOVE.
 THY KINGDOM COME — NOW.
 THY LOVE REIGN SUPREME, FOREVER AND FOREVER.
 AMEN.



Science---

End or Beginning?

by Hans Hartmann

Dr. Hartmann describes the modern crisis of science and suggests the way in which it can save its dignity.

IN this turning point of world history, science is passing through a crisis. More and more people are convinced that science has failed on principle. On the one hand, it has intricated itself into specialization, causing the universal glance at the totality of life to get lost. On the other hand, science has been placed in the service of the egocentric endeavors of single persons, nations and groups of peoples. So the true responsibility of men for their scientific accomplishments has been overlooked. As to German personalities, it is my judgment that science has dealt more with Krupp than with Kant.

Is there hope for an essential renewal of science? Like so many questions, we see before our eyes an arch with two extreme points of view: the one says that science has passed a long way from one progress to another, logically and irresistibly going straight ahead, and that it will continue this process. The other end of the arch means that science went astray in an impasse, that it entangled itself in its own complications and contradictions and cannot now find the way out.

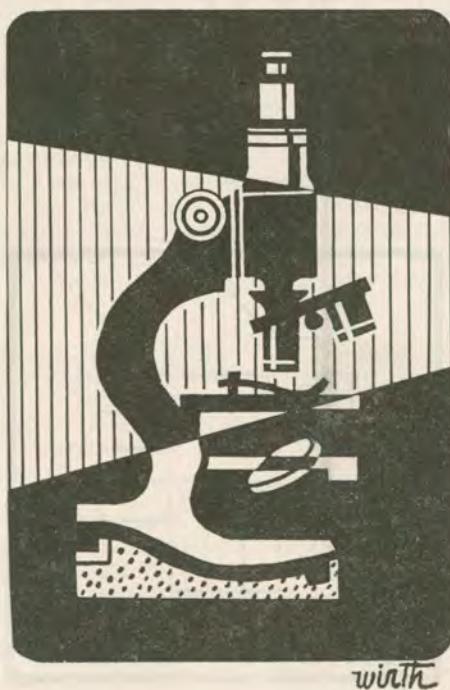
Does the focus of this crisis of science which we have experienced for about fifty years, stand more for the first or for the second thesis (or a medium between them)? It began with the knowledge that science did not lead to a closed and universal picture of the whole world, neither in a physical nor a biological nor a

sociological sense. The principles and the bases of the different branches of natural and mental sciences are dissolved more and more. The theories of relativity and of quants (Einstein and Max Planck—I wrote the biography of Max Planck) do not allow us now to give an evident and obvious idea of the world. Thus we feel the necessity to cling to mathematical formulas in order to explain the secrets of the world as a stop gap. It probably is impossible to gain the "unity" of the physical world. Audacious spirits like James Jeans, Edington and Heisenberg say that our conceptions are too narrow to catch the essence of the proceedings in

physics, chemistry and biology. So we stand, as it were, before the bankruptcy of science. On the other hand, most prominent men like Einstein or Planck said that the principles of the classical physics (nineteenth-century, electro-magnetic theory a.e.o.) are not false, but only special cases (perhaps *grenzfalle*, extreme boundary cases) of more common laws which we just are on the way to discovering.

FURTHER, there are philosophers of biology (like Hans Driesch or Smuts with his conception of "wholism") who find that fixation of physical and chemical proceedings and laws is not sufficient to explain the proceedings in living beings, and that it is necessary to subordinate the merely physical and chemical laws under the wider and more comprising biological laws—so that the physical and chemical laws are only special cases (*sonderfalle*) of the biological. Although the representatives of the mechanical outlook and attitude refuse for the present this new attitude, we believe that this is worthy of discussion. At least, these new ideas are a sign of the fundamental crisis of present science.

A rather simple example to explain the coming situation to the public is this: Formerly we had the antinomy theory (Kant) that the universe is either finite or infinite. This alternative was indissoluble. Now, perhaps, we have to do with a universe (Einstein) which is neither finite nor in-



finite, but is a boundless continuum in a curved space.

In biology the crisis of science is manifesting itself not only in its relation to physical and chemical proceedings, it is also keenly interested in the question of whether acquired qualities can become hereditary. In consequence of the eager propaganda of Russian explorers like Lyssenko, the struggle over this dilemma is very acute and current, but certainly there are misunderstandings which complicate the question more than is necessary.

SO the situation within the realm of natural science bears a dialectic character, which means that we see everywhere extreme contradictions in the conceptions and attitudes, and we cannot now say: this is the truth and this is not the truth. The pendulum swings between the extremes, and we can at best say (in a lot of cases) that both attitudes are worth discussing, an adequate conception of the real proceedings is not possible, we have to be resigned and content to follow the course of the different views and to ask which of them gains strength over the others. That means: which of them conforms more with the facts as these facts appear to us today under present circumstances and reservations. All conceptions and all views are steadily in movement. Nothing is definite.

That is valuable for the whole realm of natural science, but it is even more valuable for the spiritual sciences which, of course, are still more liable as to their principal conceptions. We find this particularly true in psychology. The character of simplicity got lost, at least to a great extent. The soul is no longer a simple being. On the contrary, it can only be understood as a complicated formation of layers and functions, the cooperation and mutual influence of which are scarcely dissoluble. The old, simple elements of the life of the soul, thought, will and emotion, form a tissue, the elements of which disappear under the hands of the explorer.

centage of the total life of personality, but we do not know, and we shall never know, the height of this percentage. So, the importance of what the Danish thinker Kierkegaard calls the moment is decisive. We set our life form anew in each moment. This idea was anticipated by the great thinker of the medieval period, Master Eckehart, by Fichte, Walt Whitman, Nietzsche, and it is put in the center of the ideas of existentialists. Even the essence and teaching of Jesus are now regarded in this light. Jesus was indeed an existentialist. But that takes nothing away from his glory and sanctity. It rather makes it still deeper and more acute for our total life. From the point of view of modern psychology, we have no longer the "point of Archimede," no longer safety and security. Indeed, to seek and to find that is the eternal task of our whole life. In the individual life, as in world history, there is *kairos*, the complex of the total situation in which we find ourselves, and which we have to create and pass with the highest responsibility.

Further we feel that we are enveloped by a reality of innumerable influences. Symbol for that is the fact that in every moment in every point of the surrounding space we can

make sound wireless waves—a miracle for the former scientific thinking. So the former science has really arrived at an impasse, and it is impossible to return to the old way. But all that the former science had worked out was not in vain. It is material, stuff for the new science which starts from other perspectives and which—and that is a main point of this whole consideration—preserves us from the danger of believing too much in science, knowledge and repeatable facts.

WHO has the eyes for it, can state the same process in the science of history and of language, in sociology and medicine—everywhere. The frame of the old conceptions and the former security are broken, and a new spirit has developed toward science. We feel far more free toward it, we handle it as our tool, but we do not sell ourselves to it like the period of the seemingly exact science, the period of Haeckel and his contemporaries.

"To be ready is all." This word of Shakespeare is the true motto for our time. Courage, boldness and responsibility are required, but it is the only way to give a new meaning to science and to save its dignity amidst the totality of our life.

Mood for a New Year

by Christine Turner Curtis

On this drab meadow
in the dawn of the New Year
the trees take counsel:

gray as badgers
they fold their arms together
without sound or signal.

And that somber network
is more reassuring
than a roll of drums;

re-establishing accord
with an inner twilight;
a water-level landscape

unsplashed by color;
devoid as yet of chagrin,
humiliation or defeat.

Failing for the Glory of God

by John N. Park

(Illustrated by Gregor Thompson)

Cynical Prologue

ONCE upon a time there lived a big red fox who went to college. The foxes of his country bore no resemblance to Reynard the Fox or to Aesop's fox, for in this case someone had gotten up a movement called the earth-shakers. Every eighth day the faithful would go to an especially fine den to howl according to an old recipe. The foxes believed that if they only howled loud enough and according to ritual, the world would shake. The best howler of each den they made chief, and he presided over the meetings. Every eighth day he gave examples of the finest howling.

In time something went wrong with the movement, and many of the members fell away. But not our fox! He was faithful, and very proud of it. Yet he was not so naive as to believe that earth-shaking consisted merely in faithful attendance at the howling meetings. No, having attained for some years a momentous insight, he had made the nice distinction. Every time he heard the chief howler or a howler scribe, he became aware of the warmth of the sun on his fur and rejoiced to crawl to the cave door, where he could bask in the heat. (Good reader, find in these remarks no intent to imply that he was lacking in wisdom, no more than you or I. And he was



Not only did he howl in a loud voice; in his howling there was a note of real beauty.

motive

"What difference does it make if the world is destroyed, as long as at the instant we are burned to ashes, I am caught stretching out my hand to my neighbor?"



"Earth-shaking means daring to be great!" he cried, and thousands believed him.

right in his insight: Earth-shaking does not consist merely in faithful attendance at howling meetings.)

So, when he entered college, he became a worker in the Excelsior Club. By faithful industry he climbed from one job to another, captured the support of his fellow howler students and was elected to an office. From one office he climbed to another, even unto the highest. Many times he planned religious programs and participated in them. Not only did he howl in a loud voice; in his howling there was a note of real beauty. He read in religious literature and memorized a number of beautiful passages which sounded most impressive when recited as impromptu sentence prayers. In a firm voice he argued religion with his atheistic school fellows, and he participated actively in school charity and brotherhood drives, and his picture appeared several times in the student paper.

With each job and each office his confidence and his faith grew, his faith in what he called the Divine Howler, and his faith in what he called his self. "This," he said, "is what living in the path of the Divine Howler does for a man"—though it was to himself and to his friends that he said it. He never thought of sharing the idea with the Divine.

He did not pray? Of course he prayed. I merely wish to point out that the poor animal would have lost his tail brush if he had received an answer. Then I mean to imply that he did not receive answers? No, I do not mean to imply that.

MAYBE it will be a little clearer what I mean if I tell you how he decided on his profession. For weeks and weeks he had been thinking about his life, and always when he had thought about it, he had wondered what the Divine Howler would have him do with it. He prayed, and when he dared look into his heart, he realized that he had never received an answer. Around and around in circles he paced outside of Dormitory Cave,

and the hairs at the end of his tail began to turn white. Then he had an inspiration. He would study to be a chief howler, for he had met with much success in his Excelsior Club. Yet he was not quite satisfied with his decision, and it occurred to him once more to pray.

Down on his belly he crouched, pointed his nose at the moon and howled long and loud, "A-wuh-uh-uh!" He listened and listened, but all that he heard was his own echo. Again he howled, long and loud, and he listened and listened. Nothing came back but his echo. The third time he howled he heard his echo again. "Aha!" he exclaimed, "now I recognize the answer," and he proclaimed to himself, "The Divine Howler has called me. I shall go to seminary." And so whenever he prayed, the Divine Howler always told him to do just what he wanted to do.

About this time he had begun to define earth-shaking as daring to be great.

HE packed his suitcases and took the bus to seminary. Occasionally he sensed a warning from the subjects of his studies, but like any good fox he ignored it. He hurried through and not long after his ordination he became famous, for he had learned all the proper varia-



Down on his belly he crouched, pointed his nose at the moon and howled long and loud, "A-wuh-uh-uh!"

tions of tone and pitch, and he had memorized many howls. As a sophist he was excellent too, and soon he was appointed bishop of howlers. Mightily did he throw himself into the struggle to save the earth-shaker movement from the forces of materialism. Clever books he wrote and clever sermons. Leader was he of charity movements—Help Packages for the Wolves Across the River, and Brotherhood Week (Unite Red and Grey Foxes!). So filled was his life with work that he never cast a glance at his self. "Earth-shaking means daring to be great!" he cried, and thousands believed him.

Old age approached. As time shed its minutes into the everlasting, so shed the fox his hairs, one by one, until he was quite bald. As time dropped its hours into the past, so dropped the bishop his teeth. And soon, as all foxes must, he died.

At the gates of howler's haven the angels barred the way, and bitterly he complained, "Haven't I always sought to bring the Divine Howler's word to my foxes?" He was required to produce some of his preaching, none of which, claimed the angels, the Eternal could recognize. Words were there, but not the Word. "Enough of this! Let us examine your soul," they cried. "That is what interests us."

"My soul?" The fox began to search.

"Yes, haven't you brought it with you?"

"Why I guess so. Describe just what you want."

"We describe it? We haven't seen it yet."

"But," pleaded the poor fox, "I am just what I am. I have brought everything with me. I think you're most uncooperative. Here I am. Am I not my soul? My record stands for itself. One side. I assure you that the Divine Howler will be most displeased with your conduct."

"You brought it with you?" asked one of the angels. "On earth it never occurred to you to give it a check-over, so we suppose it must have shriveled up and fallen out somewhere. You have lost it in the scuffle."

Back to earth they sent him, there to search it out. And now at night when the clouds drift between the moon and the forest, a pale, glowing form can be seen running through the brush, and at times a long, low howl fills the air with complaining. An echo low and mournful replies.

So that is what happened long ago and far away to a poor fox in a strange land where fables always take place and all kinds of funny things happen.

It was only just a fox after all, Junior.

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One of Christianity's great philosophers, Soren Kierkegaard, opens his work, *The Sickness Unto Death*, with these words: "Man is a spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation which relates itself to its own self. . . . Man is a synthesis of the infinite and the finite, of the temporal and the eternal. . . . A synthesis is a relation between two factors. So regarded, man is not yet a self."¹ Man, in order not

¹ Translation by Walter Lowrie, *The Sickness Unto Death*, Princeton University Press, 1941.

to lose his soul in the scuffle, must be courageous enough to examine this soul, to relate his self to his self, to let his consciousness turn its beam upon his eternal part. One of the most essential occupations of the Christian is this examination of the soul, yet many Christians are most of the time unconscious that they even have an eternal self. Or if they are conscious of this self, they prefer to shut it up in the closet, as it were, where it sits behind a carefully locked door and watches itself employed in filling up time not willing to be itself.

* * * * *

If one is conscious of one's soul, one realizes that it is eternally hypocritical, just as it is mortal, and in that degree. The first thing a man must learn from the examination of his soul is its insufficiency. He must ask with Paul, "Who shall change our vile body?"

* * * * *

Our church is democratic in the sense that nobody submits his will to any higher will. If God were to say, "You find your place in the Kingdom by being a garage mechanic," most "inspired" Christians would reply, "Go tune your harp, God. I've got ideals."

* * * * *

Cries W. E. Henley, "I thank whatever gods that be for my unconquerable soul!" Likewise, many Christians are determined to keep their heads "bloody but unbowed" and go their way to glory, piously singing "A mighty fortress is our God," but meaning, if they dared look into themselves to find out, "A mighty lighthouse will be my life." In the course of life man must expect most of his mortal purposes to fail. The important thing is not that he succeed, but that he fail in a Christian manner.

There is something bizarrely humorous about these mighty doers of deeds. In the Book of Jude there are lines to the effect that without life of the spirit people are "twice dead." And dead people are not in much of a position to be lighthouses. Pathetically incongruous also is the position of the many men who are so concerned over saving religion that they do not realize that religion is not what you save but what saves you. Harry Emerson Fosdick points out that today no one is concerned over saving science, for science, in a materialistic way, is saving us.* Yet look at all the books on religion! Everyone is out with props shoring up the creaking structure.

Few Christians are willing to fail for the glory of God. Why? Because we have never taken the first step in becoming Christians. We have never surrendered our wills.

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If we are ever to strive after becoming real Christians, we shall have to realize that we are not there already. We should like to avoid the smugness of the lady from Boston, who, when asked why she never traveled, re-

* For a different slant on this see the article, "Science—End or Beginning?" page 4.

plied, "Why should I? I'm here already." "Narrow is the gate and straight the way and few there be that find it."

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Sometimes it is hard to draw the line between slothfulness and humility, but that doesn't give us the right to do away with humility. Admittedly there is an enigma in all this. If one is called upon to do something that would bring one praise and glory, humility seems to involve doing one's duty unwillingly in a willing and cheerful manner. Perhaps the best lesson in how to walk the tightrope is given us by the manner in which Lincoln ordered the great advance after Gettysburg, the advance that brought the Civil War to a close. His instructions to General Meade were as follows: "The note I enclose is not of record. If you succeed, you need not reveal it. If you fail, publish it. Then, if you succeed, you will have all the credit of the movement. If not, I'll take all the responsibility."²

Fortunately, not many of us will be called to such heights. Not that our work is less important. Nothing could be further from the truth. But it is a fact that for most Christians real service is found on another plane than that of worldly greatness. The Christian's motto should be: Seek not to do big things, but rather to do little things well, for all big things are made up of a multitude of little things.

* * * * *

Recently the youth group to which I belong held a dance. What happened at that dance should be familiar to every "Christian," for he is the cause of an infinity of

² Quotation as reported in *Coronet*, Vol. 28, No. 1 (May, 1950) p. 137.

CONVERSATION (ABSOLUTE)

by Bob D. Bollinger

"I have spoken."

Who said that, God?

No, a friend of mine.

In a moment of wry humor?

No, he was quite serious.

You're kidding.

No, I am not.

Ha.

Ha?

Yes, ha. Your friend must be nuts.

(Silence.)

Were you there?

Yes. We'd been talking a while.

Didn't you say something?

After "I have spoken"?

Ummmmmm . . .

. . . I wonder what God will say.

He wasn't even listening.

I doubt it.

I know it.

You KNOW?

I have spoken.

similar occurrences, each masked, of course, in its familiar disguise. I counted four girls who had no more than one or two dances each the whole evening. Only a few noticed their predicament; I did not myself—it had to be called to my attention. If it had not been for those few, the girls would have been entirely ignored. In such cases, it is useless to try to rationalize out of our responsibility. We have only to look at the expressions on the faces of those girls.

* * * * *

You see, Christianity does not mean that one is so occupied with the nature of his own soul as to be blind to his chances of working for common values in the objective world. It means quite the opposite. (To restore some of the concepts of the late J. B. Pratt to the realm from which one suspects he got them.³) It means that one has adopted such an Olympian indifference to one's own character and its advancement that the "stinks and smells of the smaller self" (the self before the surrender of its will to God) become objects of indifference. The truly good man is the one who regards nothing human as alien to himself.

* * * * *

Salvation begins now, as Christ promised. It is finding eternity in sweeping out the kitchen. Heaven is knowing for one instant that your simple act is part of God's plan. Listen to Paul. "God hath chosen that which is foolish in the world to shame the wise; he has chosen what is mean and despised in the world—things which are not—to put down things that are."

For greatness, heaven and salvation consist of this: a lack of personal fear for one's own future, the realization that all that is of importance is the interplay between God's will and man's will, the personal experience, the continued, unqualified surrender of the self to God. Salvation in the truest sense is not the success of a program, but rather the love of an individual for God. I do not mean that we should not take social action, for knowing God involves adopting God's purposes as best we can. But if God commands us to be faithful doers of things no more important than the singing of a song or the baking of a pie, then it is in the singing of the song or the baking of the pie that we will find salvation. Nothing matters as long as we are acting in a manner worthy of our eternal parts—the selves we have dared to view.

* * * * *

For moderns, a shocking way to put it is this: What difference does it make if the world is destroyed, as long as at the instant we are burned to ashes, I am caught stretching out my hand to my neighbor?

³ Some of these ideas of largeness and the Olympian attitude come from *Reason in the Art of Living*, in which Pratt denies the essential power of God and attempts to use humanist arguments to give us what is basically a Christian ethics, but a barren ethics, for in it is no place for spiritual rebirth or the inflooding of peace and power from anything more dynamic than human reason.

Both

by Milton Mayer

Your

Houses

I DON'T know why, exactly, but I would rather be Alger Hiss than Whittaker Chambers. I would rather be Harry Bridges than Louis Budenz. I would rather be Owen Lattimore than Joseph McCarthy. And I would rather, far, be stranded on a desert island with Judy Coplon than with Elizabeth Bentley. I don't, as I say, know why, exactly.

I guess I had my belly full of the Red Menace, which always was a fraud, still is, and always will be. If any nation could be saved by hunting down communists, Nicholas II would have saved Russia. As I recall, he did not. The people who are hunting down communists in America are not, in my opinion, trying to save America. America is in no greater danger from the communists than it is from Chambers, Budenz, McCarthy and Bentley, and it is in mortal danger from both. At the moment the hunters are a shade more un-American than the hunted.

If my refusal to howl with the pack makes me a traitor, call me Benedict Arnold. I have been called worse names by better people than you. If my refusal to run with the hounds makes me a communist, close your doors and pull your blinds when you see me coming. I have been thrown out of better places than yours. And I will remain, all unruffled, at your service, providing you do not require my assistance in converting my own, my native land, into a limepit like Russia.

I have had my fill of the Red Menace.

You can't tell me anything about communism. Communism is a rotten, red-handed institution out of which no good has ever come or ever will.

The Soviet Union is an implacable tyranny and a perversion of communism, which is itself a perversion of human nature and of human society. So much for communism and the communists.

But I will not engage in the national pastime of lynching communists, probable communists and possible communists.

I do not want to live in terror, any more than I want to live as a terrorist. I do not have time to spend my life ducking, dodging, alibiing, apologizing, and asking my fellow men for a loyalty oath before I shake hands with them. I am going to spend my life talking to anyone who will listen to me, going to any doggone meeting I want to go to, joining any doggone committee I want to join, attending any doggone conference I feel like attending, and casting my sacred, secret ballot any doggone way I please.

Communist totalitarianism won't let me do any of those things, so I don't like communist totalitarianism. Neither will anticommunist totali-

One of the stormiest writers today, Milton Mayer cries out against the idea of being forced into the "either-or" decision. He wants to make up his mind on the basis of principles, not pressures.

tarianism, so I don't like that kind, either. I've heard about the communist kind, but the kind I've seen close up is the anticommunist kind. I have got

to try to stop them both, beginning with the one that menaces democracy right here and right now.

SOME of my pacifist friends show disconcerting signs of succumbing to the anticommunist terror on which, historically, anticommunist totalitarianism rides in. The communists are in favor of American disarmament. The pacifists are in favor of American disarmament, too. Every time a pacifist tells Americans to disarm these days, a communist cheers. The pacifist is in favor of Russian disarmament, too, of course, but by that time the communists are cheering him so loudly that nobody hears him say it. Thus the pacifists are embarrassed. But what's a little embarrassment in a world like this? What are the pacifists afraid of?

If American disarmament is right, it is right no matter who is for or against it. Are we to oppose what is right because the communists, who are for it for the wrong reasons, are for it? Half of all the things the communists say they are for, any decent man has got to be for. The other half of the things the communists are for, any decent man has got to be against. Decent men have got to be for decent things, no matter what indecent men do.

What really bothers some of my pacifist friends—and some of my liberal friends who find themselves

fighting racism and child labor in company with the communists—is the terror of being caught in the company of the communists.

“We have to keep clear of the communists or lose our effectiveness.”

“We have to keep clear of them or lose our influence.”

“We have to keep clear of them or lose our integrity.”

Boloney.

CHRIST'S work, which was, I should suppose, as important as ours, took him among the lepers and the infidels, and among the harlots and the publicans. The McCarthys who crucified him had him dead to right on guilt association, and he never said a mumbling word. Christ was too busy to spend *his* time being effective and influential. He was too busy to spend his time protecting his integrity. He was turning the world upside down: he had work to do.

What are *we* doing—turning the world upside down or competing for the Young-Man-of-the-Year Award from the Junior Chamber of Commerce? What are *we* doing—saving democracy or trying to get into the country club? What are *we* doing—keeping our noses clean, or our skirts?

We seem to be worried unduly, and, in any case, ineffectively, about keeping our skirts clean. We have let the communists and the McCarthys, between them, run us to cover. We don't dare move, or talk, or enter a meeting where, according to what somebody told somebody else on reliable authority, the communists are.

What are we afraid of?

The communists are laughing their heads off at us. They have so succeeded in focusing all our attention and energies on steering clear of them that we have no attention or energy for anything else. That suits the communists right down to the ground. They have us on the ropes, begging McCarthy for mercy.

A case in point was the Mid-Century Peace Conference in Chicago a few months ago. The pacifists all signed up, and then the word went around—doubtless true—that the

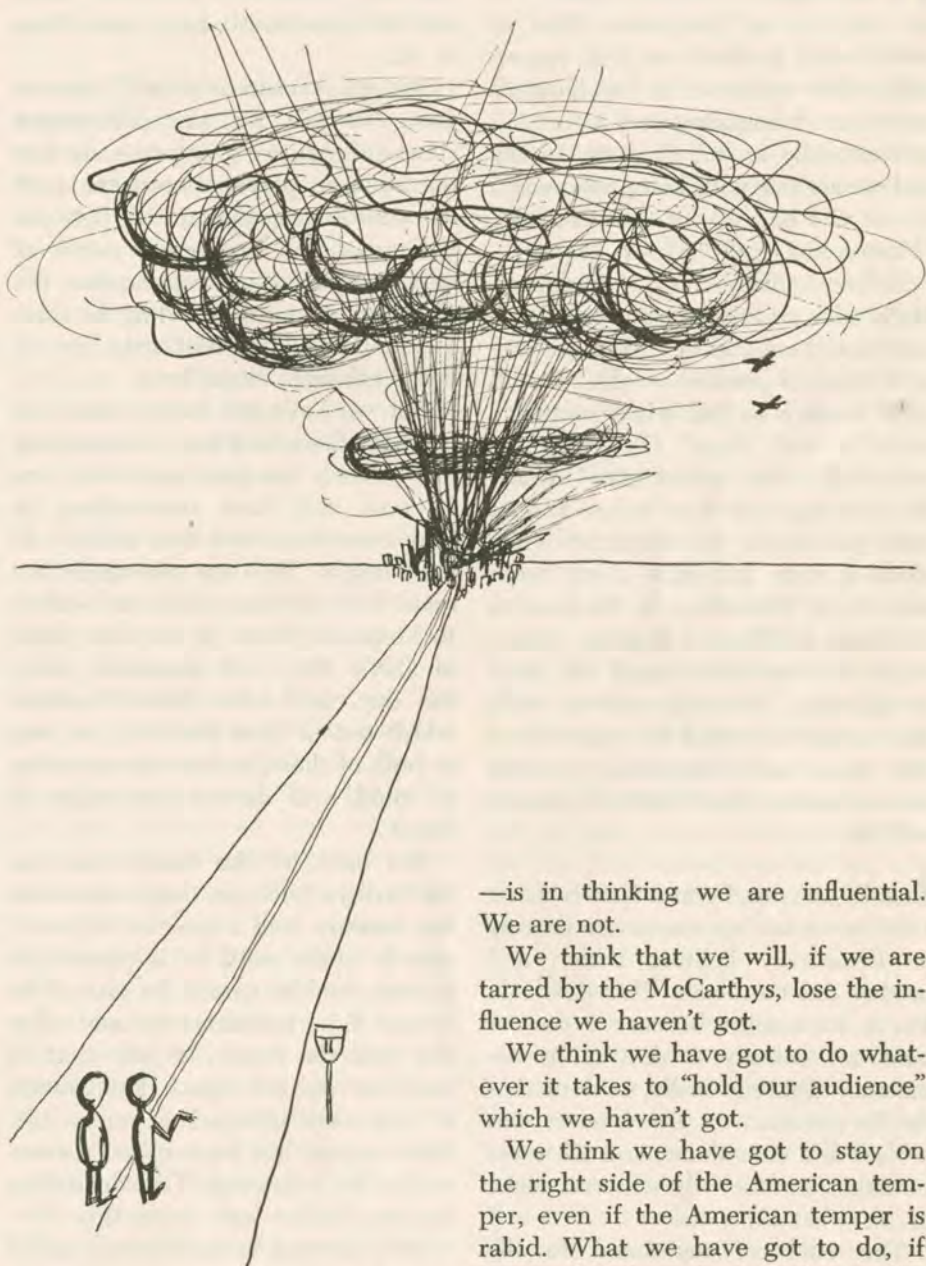
communists were muscling in. So the pacifists, instead of going and fighting on the floor and trying to convert the communists, and, if necessary, walking out, *a la* Vishinsky, scurried for their holes.

What happened? The communists took over and drew up a lot of resolutions condemning America and failing to mention the role of the People's Paradise in the current disorder. Sure. And what happened to the pacifist “effectiveness” and “influence”? Well, sir, the press described the affair as a *pacifist* conference and indicated the pacifists were no different from

the communists on the subject of Mother Russia.

What in the world can happen to a good man at a bad conference? Can anything happen that can make him or his cause less good? He can vote against bad motions, refuse to sign bad resolutions, and fight against bad ideas. The worst that can happen to a good man in bad company is that he may *seem* bad to fools. Integrity? Is it our integrity we are trying to preserve, or our appearances?

OUR deadly error—we few pacifists and liberals and radicals who are left



“It's marvelous what man can do”—drawing by Crane.

—is in thinking we are influential. We are not.

We think that we will, if we are tarred by the McCarthys, lose the influence we haven't got.

We think we have got to do whatever it takes to “hold our audience” which we haven't got.

We think we have got to stay on the right side of the American temper, even if the American temper is rabid. What we have got to do, if our work is important, is stay on the right side of right, with or without an

audience or in spite of an audience. The last Man who had important work to do had an audience of twelve, and in the end one of them betrayed him and another ran out on him.

This business of saving appearances is pernicious business. First we avoid the communists, or anyone who is called a communist or convicted (justly or unjustly) of being one. Then we find we have to avoid the socialists, who, we are told, are as bad as the communists. Then the Negroes and the Jews. Then we find, regretfully, that we have to avoid our friends who have been caught (guiltily or innocently, it doesn't matter) in the net. In our desperate effort to avoid being lynched, we find, regretfully, that we have to be lynchers ourselves, denouncing and informing as frantically as any Budenz. In the end we are one with Peter, who when Christ was had up for sedition, said, "I know him not."

These Chamberses, Budenzes, Mathewses, Gitlows, Bentleys—you can have them and save your country with them, if you can. And what will your country be like when you have saved it with them? Do you know what the words "police state" mean? Do you suppose they mean a state with policemen in uniform? They mean a state in which every tenth man is a Chambers, a Budenz, a Mathews, a Gitlow, a Bentley, a state where no man dares speak his mind to any other, where the mutual faith, the mutual hope, and the mutual love that alone make democracy possible are as dead as the Christian religion will be.

LAST time out, I was a Nazi because I did not want my country to destroy its democracy fighting Hitler, and neither did the Nazis. This time out, I'm a communist because I do not want my country to destroy its democracy fighting Stalin, and neither do the communists. But I never was a Nazi or a communist, and I'll never be either, and nobody will ever make of me what I'm not.

The back of my hand to the either/or Inquisition. A pox on the polarizers. I know where I'm going,

no matter who's going with me. I am going to heaven, with an awful lot of God's help, and nothing can stop me but my own corruption, and nobody can corrupt me but myself.

I put it to you, my friends: The great anticommunist crusade in this country, and in every country, is, as it always has been, a crusade against democracy in the name of anticommunism. At its head are the Hearsts, and the exploiters of the veterans, and the Kluxers, and the Gerald L. K. Smiths. Is there any evidence that this crew has ever been devoted to democracy? No more than there is that the communists have ever been, and the communists have never been at all.

Are we Americans yokels? Are we going to fall for the polarization come-on? Are we going to walk into the squeeze play between the anti-democratic anticommunists? Between the upper and the nether stones of anticommunism and communism, the rights of man are grinding to dust. Joe Stalin and Joe McCarthy are allies. Let's fight them both.

But we have got to be where we can fight them, and that is where they are, in their meetings and their conferences and their conventions, in their committees and their homes and their hearts. They are potentially human, both of these Joes; our work is to humanize them. If *we* steer clear of them, they will assuredly carry the day. And what does it matter which one of them carries it, as long as both of them, in their present state of mind, will destroy the rights of man?

We have let the Stalins and the McCarthys, between them, maneuver our country into a position where a man is guilty until he is proved innocent—and he cannot be proved innocent if he maintains, on any other day than the Fourth of July, that all men are created equal. Exoneration of any man charged is impossible. Once a man has been called a communist, he is through. The McCarthys and the Stalins both know this.

Do you want to avoid being called a communist? Then you have got to join the All-American Conference

against Communism, which no liberty-loving American would touch with a fork. Do you want to avoid being called a fascist? Then you have got to join the Communist Party, which no liberty-loving American would touch with a pitchfork. Between them, they have you coming and going, as long as you are fatheaded enough to come or go either way.

LOOK at the melancholy situation of the Federal Council of the Churches of Christ in America. The Federal Council has endorsed an American Legion proposal to establish a "clearing house for information" on subversive individuals and organizations. Boy, oh, boy, a new *Red Network*—and in Lizzie Dilling's original "clearing house," that is, blacklist, the names of the leaders of the Federal Council led all the rest.

The Federal Council of Churches has been blackmailed, as Christ was not, into joining the anticommunist lynching bee. The Council itself is called "communitistic" by the American Council of Churches, a small pawn of the anticommunist cabal, and by John T. Flynn, the same great brain who has discovered that Norman, and not J. Parnell, Thomas is the enemy of the American Republic. The Federal Council is blackmailed, or moved, by its own necessity (as it defines necessity) to prove that it is safe and sound, which it will fail to do, and, be it said, by its pious hope that it can moderate the lynching bee, which it will also fail to do. It has let itself be polarized; it is sunk.

Let's forget all about being called something. In Christ's name, Federal Councilors, let's *be* something! If we yield to the terror and the antidemocratic communists don't get us, the antidemocratic anticommunists must. Let's go it alone, like Christians, like Americans, like democrats, like men, and carry the fight to both of them. But let's carry it effectively.

We want to stop communism. Half the world is communist. If we try to stop it by war, the whole world will be communist, whoever wins. Communism is the consequence of pro-

(Continued on page 29)

Dean of the College of the Pacific, Dr. Bertholf lists three reasons why church colleges—which comprise 40 per cent of American colleges—fail at the point of evangelizing their students.

Why So Little Evangelism on the Campus?

by Lloyd M. Bertholf

ALTHOUGH I have been associated with denominational colleges nearly all my life, and expect to continue that relationship, the label of "Christian college" has never been to me a comfortable one. The wearing of such a label by a college tends to arouse in thoughtful persons several embarrassing questions: How do you know you are a Christian college? What are you doing to make yourself a Christian college? Are you having any success in inducing your students to become better Christians, or in inducing more of them to become Christians?

This is also the sort of question that everyone who has any responsibility for the conduct of a "Christian" college keeps asking himself. The questions are embarrassing, I say, because one is constantly conscious that no matter how adequately he may answer them in words, he is too often unable to back up his words with real evidence.

But embarrassing or not, such questions are needed every once in a while to cause us to do some thinking and planning in our church-related colleges as to our evangelistic function. For it is my contention that no institution (or person) can rightfully claim the name Christian unless it (or he) evangelizes, witnesses, tells the "good news." Christian life, like biological life, must reproduce.

About 40 per cent of the colleges of this country have a direct relation

to some Christian church. If the large number of potential leaders in each college generation represented by these students were really Christianized by their attendance at church-related colleges, the effect on every phase of American life ought to be tremendous. But the fact is that only a small proportion of those who attend are greatly influenced by the Christian gospel. Why? Why cannot the influence be significant? Why are we not evangelizing our students?

THERE are probably numerous reasons, but I should like to point out three. One of these is simply that we in the colleges are not *trying* to evangelize them. All of us are trying to teach economics, or biology, or German, or some other *subject*, but few of us are trying to teach John Doe or Jane Doaks or some other *object*. We are much concerned that John and Jane should have their preconceived ideas knocked out, but seem to assume that after we have cleaned out the mind all we have to do is to expose it to all the arguments, and it will choose the truth.

But John and Jane are not only minds, they are persons. As such they need also the personal interest of someone in their own welfare—someone who will believe in them. "The total counseling program of a church college," says Howard Lowry,¹ "is like

¹ *The Mind's Adventure*, Westminster Press, p. 117.

the college itself, a religious program. This does not mean, of course, that the counselor will be forever talking about religion. He may not refer directly to it at all. But it will be the informing background of everything he does and says. . . . There will be a suggestion of some secret other than himself, a hint—and often more than a hint—of that 'selfless self' which is Christianity's richest and most fruitful paradox."

Too often the counseling session is a purely mechanical thing, wherein a student is asked what his vocational objective is and then his counselor maps out a course which will enable him to reach that objective—and that is all. We have professionalized Counseling, with a capital "C," until it is a strictly educational routine. Students need this, to be sure, but they also need some man-to-man talks in which both teacher and student forget the professional barriers and talk as fellow seekers for truth. Under such circumstances evangelism is possible.

THIS brings up a second reason why we are not doing a good job of evangelization nowadays—the atmosphere on our campuses is too secular. After all, atmosphere is important: How much easier it is to fall in love in the moonlight. By the same token it is difficult to fall in love with Jesus Christ in an atmosphere where gambling, drinking, Sabbath breaking, etc., are allowed to become dominant.

It is not my idea that we should try to correct or prevent such a bad atmosphere by selecting only pious students. (There are not enough pious students to fill up many student bodies, for one thing.) To do so might lead to a prideful holier-than-thou atmosphere which would also be inimical to real Christianity.

To secure the right kind of atmosphere, we have to depend mostly on the type of faculty we select and the kind of constituency we appeal to. There are still well-trained faculty members to be found who have a real love for teaching and for the students they teach, and who are active church workers in the denomination of their choice. These are the people who belong in church-related colleges. They are probably biased, from the secular point of view, but everybody is biased in some way, the philosophers tell us. If that is true, let's have the bias turn in the direction of the Hebrew-Christian interpretation of history, sociology, economics, literature, art, even science—an interpretation which regards the physical world, the biological world and human civilization as having evolved under the design of God and not alone through blind, impersonal, fortuitous forces. Such a faculty will do much to set the atmosphere, and will appeal to the fine sons and daughters of religious fami-

lies, who in turn will help still more to influence the general spirit of a campus.

BUT there is a third reason, I think, why we do not evangelize our student bodies more successfully—we do not live consistently enough. As church colleges we do not practice what we preach. Consider how far most of us fall short of the ideal of brotherhood, for example. "If education be Christian," writes President Kenneth Irving Brown of Denison,² "the total impact of the college on the student must have its effect directly or indirectly for the greater allegiance of the student to the God of his understanding and his will, and a more brotherly relation between the student and his fellow man."

There is often a certain amount of racial discrimination at entrance, and certainly after entrance there is among students a subtle discrimination against minority groups (with a few notable exceptions!). Even at best, in a college which must charge a fairly high tuition there is discrimination in favor of the well to do. All of us could evangelize more effectively if our hands were clean!

Or consider our ideal of democracy.

² In *School and Society*, 71:164, March 18, 1950.

Many people have remarked how strange it is that in monarchical countries as a whole the universities are notably free of outside influence and are thoroughly democratic in internal government, whereas just the opposite prevails in this land of political democracy. If there is democracy in the typical church-related college, it is there because of the personal inclination of its administrators and not because of rights and privileges for students and faculty written into the constitution of the college. It is time for boards of trustees to rethink the relation of the administrative organization of their colleges to the ideals of human dignity. After the college itself is organized democratically it can with better grace encourage its student body to do likewise in student affairs.

Our failure to evangelize our students is not due to a scarcity of beautiful chapels, or a lack of courses in religion or of Religious Emphasis Weeks. If these were all we need, the job would have been placed on a successful plane long ago. The trouble is more fundamental. It lies in our indifference to the need of students for personal religion, in our curricular secularism, and in the lack of consistency between Christian ideals and the actuality of many college practices.

PITY THOSE

By Don West

Pity not the poor
The hungry mass
Who fight for bread midst human tears,
But pity those
The **liberal** class
Once brave with words now covered by fears.

We poor are strong.
We have to be
To bear what's always been our lot.
We've fought the wars
Across the sea
Where sons in thousands lie and rot.

We've laid the tracks
And cleared the fields
We've dug the mines and built the schools
And from our toil
Rich are the yields—
For those who own production's tools!

We poor are here
We've always been
And always will the preachers say
But sin can't kill
The dream of when
Our toils shall bring a different day.

So pity not
The humble poor
Who struggle daily for their bread
For they shall live
Forevermore—
To take the world for which they've bled!

Oh pity those
The **liberal** men
Whose words were brave when times were fair
But now their lips
Are tight and thin—
We cannot hear them anywhere!

LITURGY AND ARCHITECTURE

in the Service of

VITAL RELIGION

by Edward N. West, Canon Sacrist
of the Cathedral of St. John the Divine, New York

LITURGY and architecture in terms of their use to religion may be compared to the relevance of table setting and service to the enjoyment of a good meal. Neither is of the slightest use if there is no food; both, however, are necessary to civilized people if they plan to eat together at one table. In technical terms, liturgy may be defined as the art of preparing a group of people, in body, in heart and in mind, for the corporate apprehension of God; ecclesiastical architecture is the science of designing and constructing housing appropriate to the public performance of such a liturgy.

These definitions are as acceptable to the Quakers as to the Eastern Orthodox. The former use silence and simplicity of setting as the liturgical background and scene preparatory to their worship; the latter use every created thing as a means of finding the creator—the common denominator in direct communion with the spirit of God. Few of us are Quakers, by conviction, yet in all of us there is an abiding suspicion that our religion lacks something terribly important if it makes no allowance for simplicity or silence—if it seems to have no memory of an upper room. Indeed, all competent liturgiologists agree that the great historic liturgies must include periods of silence or the very essence of worship suffers. An illustration of this is the statement that the greatest piece of music ever written is the pause between the *Crucifixus* and the *Et resurrexit* of Bach's *Mass in B Minor*. Our problem is finding the method whereby we may use these secondary things in such a manner that vital religion is available to all the ordinary men and women who come seeking it. How shall we make this silence heard? How shall we use living stone so that it will not be accepted as a substitute for Living Bread?

We have fought so much as to *how* the bread was to be served, that we have forgotten, occasionally, that our only excuse for existence was our original willingness to serve it. The "here it is; come and get it" attitude has accomplished little in the feeding of a hungry world. Plenty of food behind the lines is not much help to men at the front.

Liturgy and architecture must be dominated by vital

religion, or they become the most enticing of all the Devil's snares—ends in themselves, little different from graven images.

There is something to be said for an age which looks backward; more to be said for an age which looks forward; but there is nothing to be said for an age which looks sideways. We are at this very time emerging from just such an age as this last one. Consider the scarcity of distinguished musical composition during the last twenty years, the futility of much recent art, and the bitter pessimism of so many of our contemporary authors. It is an age reminiscent of the fifteenth century.

Looking forward as an attitude is less depressing than looking back, but it can be equally escapist in its results and equally insistent on absolute conformity. By looking forward, I mean the attitude toward art, architecture and liturgics which may be characterized loosely by the adjective "functional."

Sentimental or superstitious associations may well require some marked changes in form, for iconoclasm is an abiding element in any real religion. The fact that a procedure, or a structure, is old may have no bearing on how good it is and may be no justification for preserving it. We must keep these facts constantly before us; if we don't, we are likely to dismiss all which the modernist has to offer, out of sheer annoyance with the type of mind which seems to require that a candlestick look like anything in the world other than a candlestick, and which seems to have but one criterion, "If it has ever been done before, it can't be good."

Our job is to feed our people timeless food in a form which their twentieth-century stomachs may digest. Vital religion is a functional thing, and, without getting unduly involved with the "functionalists" as a school, we must face the fact that our people need the real thing—that which is eternally true. It will be neither exclusively fourteenth century nor twenty-first century, but it will be that which is true in both.

The minimum architectural requirements for historic Christian worship are: an altar or communion table, a

font, a pulpit, a place for the singers and adequate room for pastor and people.

Nothing to date has been an improvement on the simple table-altar arrangement which has characterized all the best periods of church architecture. Whether it be in St. John Lateran or King's Chapel, Boston, the basic requirement is met—a table where, to the faithful, Christ is known again in the breaking of bread. It is well to remember that most of the adornments to which we are accustomed are not only unnecessary, but are often undesirable. Vital religion is not helped by anything which creates the impression that display is more important than offering. We have then at this moment fixed the center of our spiritual attention, and the shape of the building which houses it is determined by this focal point. The altar must be visible to everyone in the church if there is to be any such thing as corporate worship. No church built to meet the needs of our people will, in our day, be built so that any single person finds himself behind a column.

The font, traditionally, was placed by an entrance to the church; this can still be done either at an entrance on the side opposite the pulpit—thus making "public" baptism public, or it may be placed near the main entrance, but it must be in a position where the whole congregation can turn and see it. Baptism without public witness is alien to every right instinct of the Christian tradition.

All religious bodies now agree that the preaching of the gospel must have its due honor. Preaching is not the center of worship, but it can be the human touch which makes the gospel's message timely and the worship more intelligent. Americans hate to be shut in, shut out or shut up; in America, therefore, the preacher must be visible to all of his people. (It has been noted that the smaller the area the preacher has available for his physical movement the more likely he is to stick to the point.) These requirements for the pulpit will have placed it considerably to one side of the altar, so that it doesn't interfere with anyone's line of vision.

Nothing has been said about the style of architecture; only requirements have been mentioned. The reason is that any style will meet these needs. Gothic is a functional use of stone; Romanesque and Georgian are functional uses of both brick and stone; New England Colonial, of wood; Spanish Colonial, of stucco; "Modern" is a functional use of such materials as steel and concrete or cinder block. The determining factors will be the immediate locality, the part of the country, and the building materials common to it.

The ceremonial which goes on in such a building will, in its turn, have to be reconsidered in the light of essential requirement. Religious ceremonial, by definition, is the simplest way possible of doing reverently that which has to be done. Processions will have to cease their precision swaying—a habit more conducive to seasickness than devotion. Entrances will have to be simple and natural. If there is going to be any singing in proces-

sion, it will of necessity have to be unaccompanied, broken only by interludes from the organ.

All of this, however, only makes sense if the whole service is designed to move men to meet the kind of God in whom the Church believes: We can't talk about money being of secondary importance if ceremonially we seem to exalt it rather than the sacrifice it should represent. We can't tell men that the gospel is of prime importance, and then treat the American flag with far more respect. In all honesty, we can't talk about bread and then give men something which isn't common bread, which isn't broken, and which seems utterly different from bread as they know it.

In other words, our services must set forth our religion in unmistakable terms. This difficult age, rich with promise, wants neither "souped-up" nor "watered-down" religion. It is hungry, it wants bread; it has suffered enough to know that it will have to be broken bread and common. Broken bread and ordinary wine are the very things we have to offer; God himself offers no more.

(This lecture was delivered at Boston University last spring at the Mid-Century Institute on "Religion in a World of Tension.")

Send for This

What Can Unite the World? by Kathleen W. MacArthur, is an eloquent appeal for the need of a new social philosophy based upon a truly great and mature faith. Dr. MacArthur is widely known as lecturer, educator and author. Her recent book, *The Bible and Human Rights*, has received wide distribution and acclaim throughout this country, Canada and the British Isles. In this new booklet she shows how the resources of the world's religions can help us solve our current international problems. Single copies 35 cents; rates for quantity orders on request. Order from the Church Peace Union, 170 E. 64th St., New York 21, N.Y.

Report to the President on Foreign Economic Policies, prepared by Gordon Grey and his staff, is the result of a recent study made to "assure ourselves that our own policies are those which will serve best to reinforce our economic strength and that of the other free nations of the world."

Mr. Grey's recommendations include some changes in existing policy, particularly with respect to underdeveloped areas and economic development programs.

A wealth of statistics on U.S. foreign trade in the last few years is included. 40 cents from the U.S. Government Printing Office, Washington 25, D.C.

Endless Line of Splendor is a fascinating new book published by The Advance for Christ of The Methodist Church. It is the story of Methodism in sixty well-written episodes by Halford E. Luccock, noted Methodist historian and professor at Yale University. Each episode is attractively illustrated by Artist Lynd Ward. It is well worth 75 cents. Buy a copy at any Methodist church.

Using This Prayer Calendar

by David L. Taylor

THE high religious inspiration of Christmas is just behind: the mood of the moment is one of vowing to do better in the days ahead. To have meaning for the Christian, this must take the form of a covenant with God. It will require, for its success, that individuals and small groups alike look beyond the cloistered walls of the campus to find sensitivity to the needs of the world outside; it will mean keeping an ear to the ground to hear the rhythmic ebb and swell of the seasons as they find their melodic obbligato of Christian experience in counterpoint to the better-known melody of the secular and collegiate seasons.

The Methodist Church adds its own tints and highlights to the stronger colors of the total Christian interest, this year in certain phases of the Advance for Christ and His Church, and these should rightly be the concern of students who have been confirmed with a promise of loyalty to that church. A column to call attention to Methodist interests is provided in the table.

PARALLELING the religious concerns of older youth and young adults are the circumstances of their schooling—vacations, exams and the like—which cannot but affect their attention to matters of the spirit. We list the main items, though each campus must adapt this column to its own calendar.

The next two columns are the main

concern and purpose of the entire table—to find an area of consideration in each month or season of the year which takes all these other matters into account and provides a subject for the prayer life of the student as an individual and for small groups of students in cells, U.C.Y.M. groups, Wesley fellowships and foundations, clerical clubs and the like, and a few chosen references to published prayers, litanies, or hymns (most of which can be adapted to various uses) as suggestive of the proper “slant.” Since at least a small selection is desirable, and there is not room to print them, an index is provided by page numbers and first lines. Most university libraries or student religious foundations can locate the books used in preparation of this calendar. There are many fine modern books of prayer which students have found of value—one thinks of such authors as Georgia Harkness, Douglas Steere, Samuel Cavert—which are not represented here. It is expected that the student will find enough religious stimulation here to elaborate the list to his own religious taste.

As a reminder that prayer must not become an end in itself, nor can we abide on the mountain while the demoniac boy cries out below, a final column is added to suggest that “something must be done about it.”

ONE thing which a calendar of this sort cannot but indicate is the neces-

sity, especially for “Methodists,” of a “method.” That is, a methodical rule or ritual of prayer life. For though the spontaneous expression is the climax of life’s yearnings, the regular and often uninspired exercise of the praying faculties is as essential to the soul as regular eating habits are to the body. As a minimum, this writer suggests the use of the *Gloria Patri* (or the first half) on arising and on retiring. Psychologically, it may help to set the mood of the conscious mind during the day by recalling God first among all things, and to bring the subconscious mind (which controls the thoughts of the night) in tune with him. Add to this early morning repetition of the Lord’s Prayer, slowly and thoughtfully, plus intercessory petitions for others, and grace before meals.

For suggestions for a fuller discipline, students may consult “Retreats for Protestants,” a 10-cent pamphlet published by Kirkridge, Bangor, Pennsylvania; or “Discipline and Discovery” and “A Pocket Prayer Book,” both published by the Methodist Board of Evangelism, 1908 Grand Avenue, Nashville 4, Tennessee, at nominal cost, and *Student Prayer*, S.C.M. Press.

The success of the entire project depends upon belief in prayer and in an area of faith which carries us beyond the farthest realm of the campus king, the rational mind, to the King of the Eternities, Our Father, God.

- Key to References
- AH —*The American Hymnal for Chapel Service*. Century, 1922.
- BL —*The Best Loved Hymns and Prayers of the American People*. H. V. Milligan, ed. Halcyon House, 1942.
- BSP —*Book of Student Prayers*. Jack Finegan. Association Press, 1946.
- BW —*The Book of Worship for Church and Home*. Methodist Publishing House.
- CP —*The Book of Common Prayer*. Church Pension Fund, 1929.
- CW —*Book of Common Worship (Church of Christ)*. E. P. Dutton, 1932.
- DP —*A Diary of Private Prayer*. John Baillie. Scribner’s, 1947.
- EO —*A Manual of Eastern Orthodox Prayers*. Macmillan, 1945.
- KPG —*The Kingdom, the Power and the Glory*. Oxford, 1933.
- MH —*The Methodist Hymnal*.
- MP —*The Meaning of Prayer*. Harry Emerson Fosdick. Abingdon-Cokesbury, 1915.
- PP —*A Pocket Prayer Book*. Ralph S. Cushman. Upper Room Publications, 1941.
- RL —*Rural Life Prayers*. Mark Rich, compiler. Federal Council of Churches, 1941.
- SA —*A Gospel for the Social Awakening*. Walter Rauschenbusch. Haddam House, 1950.
- SP —*Student Prayer*, S.C.M. Press, Ltd., 56 Bloomsbury St., London W C 1, 1950.

It is recommended that the student remove this calendar from the magazine and keep it on his desk or hang it on the wall. The calendar can be easily removed by opening the staples, lifting out the calendar and closing the staples.

A COLLEGIATE PRAYER CALENDAR FOR 1951

Prepared by DAVID L. TAYLOR and ARETE L. TAYLOR

						THE KEY TO PRAYER		
Month	Symbol and Color	Christian Year	Doctrinal Emphasis	Methodist Calendar Advance	School Year	Youth Should Pray for	Bibliography See Key; Page No.	Related Action
JAN.	CHRISTMASTIDE white	Dec. 31—Student Recognition; Covenant Sunday; Watch Night	Renewal REVELATION Enlightenment Adoration	OUR CHURCH: The Methodist Church Jan. to Easter		Knowledge of God's will for self A sensitive spirit in self	EO—p. 20 (Use year for day.) KPG—3-10 MH—533, 534 BW—357 Thine, O Lord	Take Communion Devise and accept a personal discipline Study Jesus the Man
	Epiphany 6—white 7—and following green	6—EPIPHANY "Showing Forth"— Wise Men and Star 20—Missionary Day			Exams Midyear			
FEB.	Lent purple	7—Ash Wednesday	Awareness of sin	OUR MINISTRY (esp. recruitment) to Sept. 1	4—Commitment Day 11—Race Relations 18-25—Week of Dedication 26—Laymen's Day	Holiday	CP—37 Unity of God's people CP—44 Social Justice BW—129, 126, 165, 166 Most merciful Have mercy Race Relations Day O Thou Only Wise MH—465	Join a cell for prayer, discussion Cross some racial barrier
		11—First Sunday in Lent 18—World's Student Christian Federation Day of Prayer 25—Brotherhood Day	Repentance and Contrition					
MAR.	Good Friday black or none EASTERTIDE white	4—Stewardship Sunday 11—Passion Sunday HOLY WEEK 18—Palm Sunday 22—Maundy Thursday 23—Good Friday 25—EASTER	Penitence ATONEMENT ETERNAL LIFE Affirmation, Joy			Spring vacation	SP—180 Society and Industry BW—170, 132, 357 O God Almighty God Lent SP—189 Lent MH—141 BSP—114-116 Holy Week CW—329 For steadfast faith	Rethink possessions, arrive at a plan of stewardship Attend Maundy Thursday Communion, Good Friday Service Give to the Alpenblick Fund Easter Services Dawn Service for students still on campus
				OUR MINISTRY			CP—39, 42 For Fruitful	

		24—Rural Life Sunday						BW—169, 339, O God, our Father, For a High RL—29	Make list of doubts resulting from study, and seek answers from Bible, books, prayer, leaders List great social problems: war, disease, illiteracy, etc., and try to relate self to same Consider projects for summer Promote wholesome recreation at camp or home Seek association like-minded ones, with Christian concern for knowledge of God's beauty (in nature), and power (in preparation for service)
MAY	WHITSUNTIDE 13—red 14—and following green	3—Ascension 6-13—Christian Family Week 13—PENTECOST 20—Trinity 30—Memorial Day	Assurance Zeal INSPIRATION (Sanctification) THE CHURCH		13—Mother's Day 20—Aldersgate	Exams	Enthusiasm for Christian life and disinterest in material rewards; For servicemen and C. O.'s For Jesus the Man's concern; through inspiration of his example, and that of "Communion of Saints"	MH—427 BW—359, 231 Grant that O Almighty God SP—184 Examinations PP—39 For Holy Hatred MP—101 BL—354 For Spiritual	
JUNE		24—Nature Sunday	(Challenge) Dedication and Fellowship		10—Methodist Student Day	Commencement Vacation	That "Beginnings" may be found in "Endings"	BW—350, 352 O God, most O God, of whose RL—31, 40 Prayer in summer O Savior AH—395 Eternal God MH—559 KPG—85, #78 BSP—213-215 Vacation	
JULY			Fellowship in the Church				The Nation The Church Children and Adults Other youths in the group and in the general church	KPG—83 For Our Country CW—119 Independence Day BW—137, 166 For the Country O God, who didst MH—266	Go to Regional Conference or help send someone (How about a DP?)
AUG	KINGDOM-TIDE Green	5—Transfiguration 26—CHRIST the KING (First in Kingdometide)					Lordship of Christ in the group	PP—96 Venite PP—For World Vision BL—412 Strong Son of God BL—406 The Master's Touch BW—136 For Social Service MH—308	Participate in summer projects: Work camps, caravans or aid home church
SEPT.				OUR MINISTRY		3—Labor Day School begins	To see ways to transfer Lordship of Christ in small groups to larger areas of campus life To spread sense of dedication	BW—354 For workers DPP—61 SP—175 Conference AH—394 For Wisdom SA—171 A Social Litany BL—393 God Be in my Head	Help set up student Christian work for new year; take part in program
OCT.		7—World-wide Communion 21—World Order 28—Reformation Sunday World Temperance	The Church's Concern for the World	OUR MISSION 12-14—National Conference on Christian Life 21—Missionary Sunday			Students overseas Crusade Scholars Interfaith harmony (Catholics, Jews)	SA—170 Kingdom of God CP—38 For Missions MH—67, 412 BW—361 O Thou in whose St. John 17	Give to the Methodist Student Fellowship Fund missionary project Do something for foreign students and get to know them better. Party for them?
NOV.		11—Armistice 23—THANKSGIVING	THANKSGIVING			Thanks-giving vacation	Peace World Order United Nations C.O.'s Servicemen Thankful heart for nature, family, friends, for revelation of God: in Bible story, in Jesus Christ	BW—355, 363, 112 O God our O Lord Jesus We are the BSP—41-43 Armistice DPP—105 MH—545 RL—32, 25	Work for effective peace See that foreign students have chance to share, understand and appreciate American Thanksgiving Help some Home for Aged to have Thanksgiving
DEC.	ADVENT purple Christmas red 26—and following white	2—First in Advent 9—Bible Sunday 25—CHRISTMAS	ASPIRATION CREATION INCARNATION			Christmas vacation	Help to believe in a living Christ, even in skeptical and rationalistic surroundings For grace to put giving ahead of getting Guidance on Your Birthday (insert this item at proper place)	BW—153 O Lord God AH—395 Blessed Lord MH—390 KPG—79, #48 DPP—25 MH—83, 95 SP—163 BW—328	Hold service for Bible study class Hanging the Greens World Student Christian Federation projects and services Give Christmas present to someone not expecting it Go caroling

Date	Description	Particulars	Debit	Credit	Balance
1911	Jan 1	Balance forward			100.00
1911	Jan 15	By Cash	50.00		150.00
1911	Jan 20	To Cash		25.00	125.00
1911	Jan 25	By Cash	75.00		200.00
1911	Jan 30	To Cash		100.00	100.00
1911	Feb 5	By Cash	150.00		250.00
1911	Feb 10	To Cash		50.00	200.00
1911	Feb 15	By Cash	100.00		300.00
1911	Feb 20	To Cash		75.00	225.00
1911	Feb 25	By Cash	125.00		350.00
1911	Feb 28	To Cash		100.00	250.00
1911	Mar 5	By Cash	175.00		425.00
1911	Mar 10	To Cash		125.00	300.00
1911	Mar 15	By Cash	150.00		450.00
1911	Mar 20	To Cash		100.00	350.00
1911	Mar 25	By Cash	125.00		475.00
1911	Mar 30	To Cash		150.00	325.00
1911	Apr 5	By Cash	175.00		500.00
1911	Apr 10	To Cash		125.00	375.00
1911	Apr 15	By Cash	150.00		525.00
1911	Apr 20	To Cash		100.00	425.00
1911	Apr 25	By Cash	125.00		550.00
1911	Apr 30	To Cash		150.00	400.00
1911	May 5	By Cash	175.00		575.00
1911	May 10	To Cash		125.00	450.00
1911	May 15	By Cash	150.00		600.00
1911	May 20	To Cash		100.00	500.00
1911	May 25	By Cash	125.00		625.00
1911	May 30	To Cash		150.00	475.00
1911	Jun 5	By Cash	175.00		650.00
1911	Jun 10	To Cash		125.00	525.00
1911	Jun 15	By Cash	150.00		675.00
1911	Jun 20	To Cash		100.00	575.00
1911	Jun 25	By Cash	125.00		700.00
1911	Jun 30	To Cash		150.00	550.00
1911	Jul 5	By Cash	175.00		725.00
1911	Jul 10	To Cash		125.00	600.00
1911	Jul 15	By Cash	150.00		750.00
1911	Jul 20	To Cash		100.00	650.00
1911	Jul 25	By Cash	125.00		775.00
1911	Jul 30	To Cash		150.00	625.00
1911	Aug 5	By Cash	175.00		800.00
1911	Aug 10	To Cash		125.00	675.00
1911	Aug 15	By Cash	150.00		825.00
1911	Aug 20	To Cash		100.00	725.00
1911	Aug 25	By Cash	125.00		850.00
1911	Aug 30	To Cash		150.00	700.00
1911	Sep 5	By Cash	175.00		875.00
1911	Sep 10	To Cash		125.00	750.00
1911	Sep 15	By Cash	150.00		900.00
1911	Sep 20	To Cash		100.00	800.00
1911	Sep 25	By Cash	125.00		925.00
1911	Sep 30	To Cash		150.00	775.00
1911	Oct 5	By Cash	175.00		950.00
1911	Oct 10	To Cash		125.00	825.00
1911	Oct 15	By Cash	150.00		975.00
1911	Oct 20	To Cash		100.00	875.00
1911	Oct 25	By Cash	125.00		1000.00
1911	Oct 30	To Cash		150.00	850.00
1911	Nov 5	By Cash	175.00		1025.00
1911	Nov 10	To Cash		125.00	900.00
1911	Nov 15	By Cash	150.00		1050.00
1911	Nov 20	To Cash		100.00	950.00
1911	Nov 25	By Cash	125.00		1075.00
1911	Nov 30	To Cash		150.00	925.00
1911	Dec 5	By Cash	175.00		1100.00
1911	Dec 10	To Cash		125.00	975.00
1911	Dec 15	By Cash	150.00		1125.00
1911	Dec 20	To Cash		100.00	1025.00
1911	Dec 25	By Cash	125.00		1150.00
1911	Dec 30	To Cash		150.00	1000.00
1911	Jan 1, 1912	Balance forward			1000.00

Think on These Things

by Harold Ehrensperger

Thinking includes deliberation. In our crowded lives, deliberation is a luxury, and it becomes more and more rare. Yet to deliberate means to weigh carefully facts and arguments. To weigh carefully some of the great truths is to meditate upon them, to consider them, to study them. Thus do they come into the thinking process that makes them ours. If we would be great thinkers, think great thoughts. *Think on these things:*

Love is not love
which alters when it alterations finds.¹

'Tis not love's going hurts my days,
But that it went in little ways.²

The Lord, our God, is a loving God
whom lovers understand. They worship
best who love the rest, and theirs is the
promised land.³

GIVE ME A FEW FRIENDS WHO WILL
LOVE ME FOR WHAT I AM, AND KEEP
EVER BURNING BEFORE MY VAGRANT
STEPS THE KINDLY LIGHT OF LOVE.

"Men crucify only those who love them"—they give honor to those who hate them, and tribute to those who spit on them. Hermann Hagedorn says the world today needs crucifiers, the evidence of men who have loved men and have died for that love.

The dignity, grandeur and importance of my life—"millions of years in me have come to flower."⁴

The secret of the Fox in Exupéry's *The Little Prince* is: It is only with the heart that one can see rightly; what is essential is invisible to the eye.

A love affair, says an English writer, is a grafting operation. When it is completely successful, the parts cannot be broken apart without breaking off a great part of one or the other, "the fiber of hours, days and years." When the graft is first made, then it is pos-

sible to break it, that is the time it should be broken.

*In wise love each divines the high secret self of the other, and refusing to believe in the mere daily self, creates a mirror where the lover or the beloved sees an image to copy in daily life.*⁵

How many people drop in on us? That is the criterion of friendship. Or tell us their faults? Or do we give presents to? Or remain silent with? The egocentric personality requires, alas, a changing audience, not a constant scrutiny. Romantic love is disloyal, and in making fun of old friends, it has discovered one of the most congenial ways of entertaining a new lover.⁶

*There is no happiness to be obtained by the destruction of some one else's . . . the wrecking of homes destroys the wreckers. As we leave others, so shall we be left.*⁷

Monsieur Vincent's speech at the end of the motion picture bearing his name is remarkable for its insights into the burden and responsibility of charity. "It is only for your love alone that the poor will forgive you the bread you gave to them."

And Diomedes slew Axylus . . . a man that was beloved of all men. For he dwelt in a house by the highroad and gave entertainment to all that passed by.⁸

L'amore fa passare il tempo; il tempo fa Passare L'amore.

Love makes time pass; time makes love pass.

MALVINA HOFFMAN TALKS OF THE "MAGICAL INFLUENCE" OF FRIENDSHIP AT THE "DANGEROUS CURVES OF EXISTENCE," LIKE AN "OCEAN LOVER STANDING BY FOR A LITTLE SHIP."

The gift of putting yourself in another's place is the beginning of wisdom in human relations.⁹

Love does not consist of gazing at each other, but of looking outward together in the same directions, in comradeship in union for the same high effort.¹⁰

You become the thing you love.

Our separate selves become museums filled with skillfully stuffed memories.¹¹

*I am a part of all that I have met.*¹²

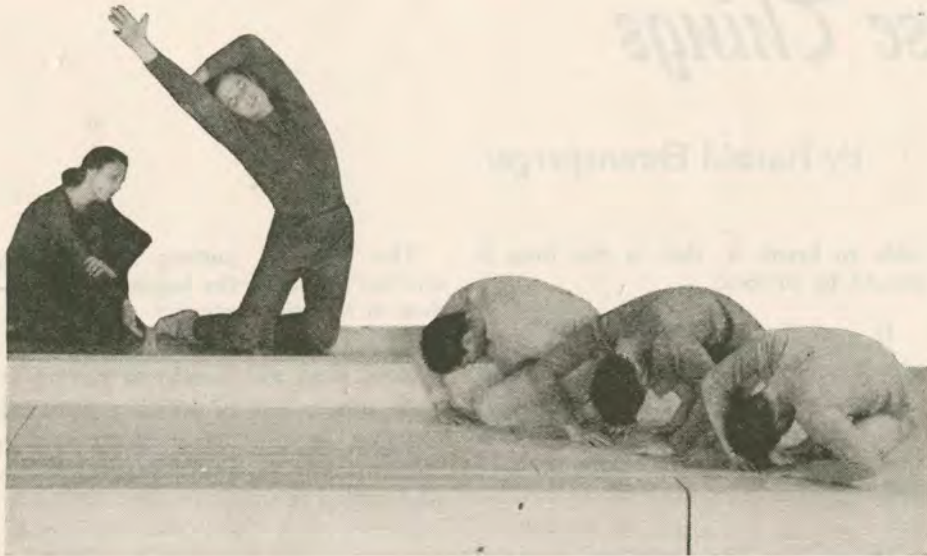
Dostoevski insists that we must not let men's sins dishearten us. We must love a man even in his sin, for that love is a likeness of the divine love, and it is the summit of love on earth.

Man affirms his fellow man—this is what love means. Love of a person is not the possession of that person but the affirmation of that person.

1. Shakespeare
2. Edna St. Vincent Millay
3. Ralph Cheney
4. Max Ehrman
5. William Butler Yeats
6. Palinurus in *The Unquiet Grave*
7. Palinurus
8. *The Iliad*, Book VI
9. Arnold Bennett
10. Saint-Exupéry
11. e. e. cummings
12. Tennyson

OUR FOREIGN POLICY

A brief survey of American aims and policies has been prepared by the State Department in reply to those who have asked, "Does the United States have a foreign policy?" It is appropriately illustrated and may be purchased for 25 cents from the U.S. Government Printing Office, Washington 25, D.C.



"Perish the day that I was born" is the moment in the story of Job portrayed here through the modern dance. Three friends hide their faces in grief and Job's wife reaches out in compassion.

The Religious Significance of the Dance

Modern Dance Groups Interpret Religious Ideas

Did your modern dance group assist in your college Christmas service this year? If so, you know what religious dancing is. It is the expression of a religious idea through the art form of rhythmic movement and design.

Have you noticed how often the modern dance group has chosen to project intense and penetrating ideas? This modern art is full of direct feeling and concern, and it can be encouraged and used in college vesper services to increase the mood of worship through symbolic movement or to intensify dramatic issues.

College dance groups all over the country are pioneering in this creative field. *Songs of Our Faith* (Protestant, Roman Catholic and Jewish) were interpreted at Temple University in Pennsylvania. *The Creation* was beautifully worked out at Connecticut College. *Our Lady's Juggler* was presented in Memorial Chapel a year

ago at Mount Holyoke. *The Sacred Dance as a Medium of Worship* was given last year at a Sunday vesper service at Howard University in Washington, D. C.

At Otterbein College in Ohio the dance club presented several religious numbers in connection with the concert of the Women's Glee Club last spring. Early pioneering in this field was done by the Wesley Foundation in Denton, Texas, which produced *Between Your Hands* in 1941. It was their attempt to combine the arts of movement, speech and music to provide the intellectual-emotional-spiritual experience of the challenge of the message of Christ for our day. The motion choir concluded the dramatization with symbolic movements of consecration. Some years ago, the Orchesis Group at the University of Chicago presented an interpretation of Bach's *Jesu, Joy of Man's Desiring* in Rockefeller Chapel. A simplified description of this number is in my

book, *The Art of the Rhythmic Choir*.

Men in college dance groups add strong dramatic quality to religious numbers. Students at Dartmouth College have assisted the Rhythmic Choir in Hanover in the dance-dramas of *The Prodigal Son*, *Job* (motive, December, 1948, article on *Dancing Job*), and *Ruth and Naomi*.

Psychological-Spiritual Values

Certain psychological-spiritual values are present in religious dancing. Martha Graham has said that posture is a "heaven-earth" relationship, and this relationship is experienced by the religious dancer who feels himself a channel of "heaven-earth" awareness. Self-centered tension dissolves as the worship interpreter learns to walk serenely, to kneel in humility, or to reach up in joyous movements of exaltation. To "worship the Lord in the beauty of holiness" with one's whole self (not just with the mind alone).

* Harper & Brothers, 1950.

BY
MARGARET
PALMER
FISK

Worship interpretation — "Cherubim
Song" by Bortruaiski

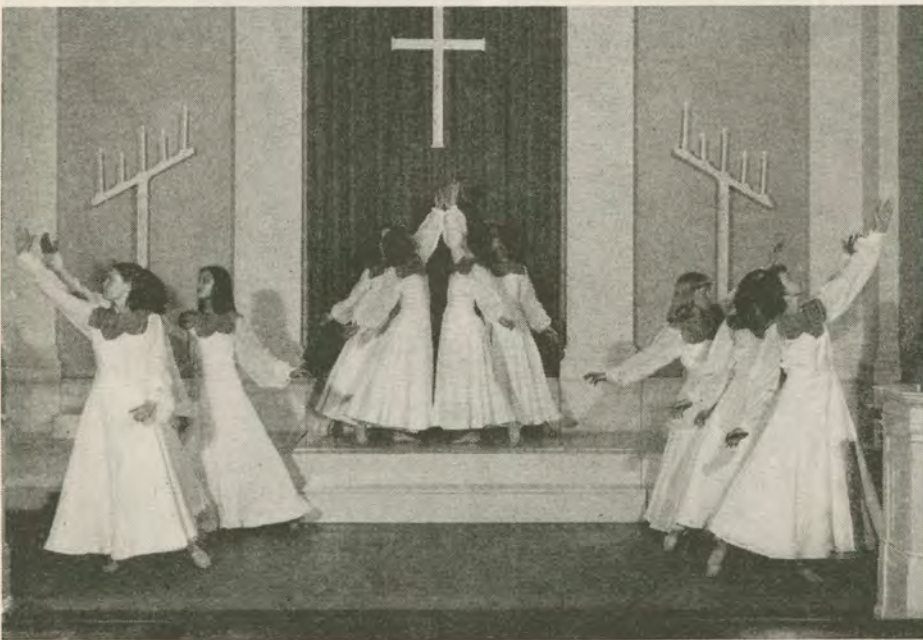
using words alone but feeling a holy part of a devotional design) helps the individual to understand worship.

The art of rhythmic interpretation offers emotional release from pressure and frustration. The validity of its use along this line is seen in the fascinating work of dance therapy that Marian Chase is achieving among the mental patients at St. Elizabeth's Hospital in Washington, D.C. Certainly in college life where pressures are so constant and concentrated, Student Christian Movement groups can well experiment with the use of this art for its inherent gift of release and joy. In an article on a refugee dance group in *The Christian Science Monitor*, September 23, 1950, the dance is urged as an art that can liberate hard-working people from strain. It gives them "joy, self-respect and courage."

How much joy in religion are we offering to our students? Erich Fromm's belief that the mood of religion should be that of joy should help

January 1951





Remorses haunt the Prodigal Son (top); interpretation of "Alleluia" from the "Cherubim Song" by Bortruaiski (below).



"Open ourselves to God's guidance."

us to check ourselves. We progress in what we enjoy, and many a person's religious growth has been arrested because of the lack of joyous avenues for spiritual expression. So, here is a new opportunity to dedicate an art for the release and joy of individuals who are seeking spiritual growth. In *Training for the Life of the Spirit* Gerald Heard has said, "To damage the body in the hope of helping the soul is a persistently proved mistake, but to give the body no skilled discipline is as bad."

Traditional Religious Expression

So far this art may sound new, a break from tradition, and just in a pioneer stage. Actually, it is the very oldest art of all mankind, as you know, for primitive man danced his religion. He danced out his fears, his prayers, his victories, and his religious celebrations connected with group living. Then, as special cultures arose, again the religious dance was the normal vehicle of expression in Egypt, India, Palestine, Greece, etc., where the dance had a ritualistic function and was a framework for transmitting divine legends.

Dancing was accepted as an art of Christian worship throughout most of the history of the Christian Church. Often it was in the form of special processions or circling designs; occasionally it was more creative and interpretive. The Protestant Reformation and the Roman Catholic Counter Reformation blocked the use



Margaret Fisk (left) author of this article. The figure below symbolizes the upward look.

of the dance as religious art, although there have been isolated places where early Christian dances have survived to this day. A survey of the use of dance in each century of the Christian Church is found in Chapter IX of *The Art of the Rhythmic Choir*. (This book was reviewed in the December *motive*.)

So we find that to express religious ideas through the art of the dance is basic for all humanity and was used in the early Christian Church as one of the most beautiful ways of expressing adoration and exaltation. Now, with the modern dance, a creative art of vision and conviction co-ordinated with total-body movement, Christians can turn to new experiments in the field of symbolic movement as an art of worship.

Experiment in Symbolic Movement

College students have a large degree of freedom in their chapel vesper services, and they can turn to their dance groups for creative assistance; so they are particularly blessed with the opportunity to pioneer in this field. Perhaps the place to start is a vesper service of the arts, combining music, speech and dance. Music, psalms, poetry, biblical stories, or present-day challenges may be portrayed through this art.

Also, at religious conferences, students can sponsor informal participation for the direct experience of expressing worship in symbolic movement, not working out religious dances to be observed, but encouraging all to join in simple interpretations of hymns or other religious music.

(Photographs with this article are by Dave Pierce Studio, Hanover, New Hampshire. Drawings by Lois-Louise Hines.)

Margaret Fisk, author of this article, would like to hear from those who are using the religious dance. You may address her at 54 College Street, Hanover, N.H.

Here are some helps which she recommends. They are color film strips of Rhythmic Choir Num-

bers: *My Faith Looks Up to Thee* (48 frames) \$8.50, *Psalm 27* (74 frames) \$12.50, *Ruth and Naomi* (about 100 frames) price not settled. For purchase or for further information, write to: Miss Ruth Lister, Schauffler College, 5115 Fowler Ave., Cleveland, Ohio.



The
National Council
of Churches
Message for
Race Relations
Sunday,
February 11

THE world is waking to the claims of brotherhood. The scientists declare that all men are one species. Science gives no sanction to the myth of race, no defense for prejudice. The statesmen of the world sense the significance of man's "inalienable right" to life, his right to eat, to work, to dwell in safety and in peace. In East and West the globe stirs with the strivings of men whose manhood seeks to claim full status in the sight of God and men. Men everywhere assert their right to be real persons, not chattels, not underlings, but equals, brothers, self-respecting, free. Even the dictators win their dire power by promising collective strength to guarantee men's rights.

And what do Christians do about this driving urge toward status? Some give it motive power by acting like the brothers that they are. Too many others live as though it were not true that all men are the sons of God who made men of one blood. Too many talk of love but live in isolation from their brother men. Too many scorn their fellows, dealing with them as "lesser breeds without the law" of God's creative love. Too many draw apart in man-made boundaries, excluding men they will not claim as kin because those men have different features, different skin and hair.

WHAT CHRISTIANS CAN DO

As Individuals

1. Examine your own attitudes and manners with regard to race.
2. Learn the basic facts about race. The social action department of your church or denomination, or the department of race relations, will send literature upon request.
3. Avoid generalizations or prejudgments based on race.
4. Refrain from telling stories which have derogatory implications about race, creed or national origin. Where one hears these stories he should tactfully point out that relating them spreads racial prejudice.
5. Correct derogatory or incorrect statements made by others about a race.
6. Find out what your church and denomination and other agencies are doing to improve race relations, and how you can become a part of this movement.
7. Support legislation designed to guarantee civic rights to all regardless of race, creed or national origin.
8. Work in your occupation, your union or vocational organization for fair employment practices.

As Church Organizations

1. Strengthen Christian brotherhood through making church membership open to all, regardless of race.
2. Evaluate what your church has done in race relations and make plans for a race relations program that runs throughout the year.
3. Sponsor study groups, forums, worship services and other activities as a means of bringing groups of different racial and cultural backgrounds together for the purpose of discovering common needs and mutual interests.
4. Discover what racial groups live in the community where the church is located; what contributions they are making to community life; what their problems are; and how the church or individuals can help resolve them.
5. Work to guarantee decent homes for all people and for the removal of restrictive housing covenants and community-practices based on race or national origin.
6. Work for impartial justice in the courts and the elimination of discrimination on account of race, creed or national origin. The fields in which these barriers now exist include: employment, housing, education, health, recreation and hotel accommodations.
7. Work with employers' groups, professional organizations and unions to establish employment practices based on character and skill rather than on race, creed or national origin.

—MRS. DOUGLAS HORTON



Interracial fellowship is stressed at Methodist student conferences. Here a group of "nationals" attending a Northeastern Regional Conference

at Camp Innabah, near Pottstown, Pennsylvania, gathers for a talk. Three are Chinese, two Asiatic Indians, and one is Korean.

"For White Only"?

BY LAWRENCE DEAN FAULKNER

IN Korea, American soldiers are again fighting and dying for the cause of freedom.¹ Some are white and some are black. Some are white and some are brown. Some are white and some are yellow. Which ones, after the war is over, will enjoy the fruits of the cause for which they battled? Some are white and some are black. Some are white and some are brown. Which ones will be able to walk the streets of America and be able to stride with dignity and freedom from fear? Some are white and some are black. Which ones can go into any public vehicle, any theater, any restaurant, in any town, anywhere, and receive courteous service and respect?

Some are white. . . . What about the others? The blacks, the browns, the yellows—the minority? Will it again be "for white only"? Or will we remember that they served also? That men of all colors, from all over this union of ours, helped achieve the eventual victory that is sure to come. The little man, the big man, the banker, the clerk, the student, the

farmer, humans all, helped in this job of war. Who, afterwards, will return to his homeland and be welcomed with the fruits of his endeavors? After World War I who gained the most benefit? What happened after World War II? What will happen after the next one? And the next? Do you think the little men, minorities, will forever be content to toss away their lives in a war which does not guarantee the liberties for which they fought? How long does the American public think the Negro, the Mexican, the Japanese, and all other minority groups can continue blind obedience to a battle cry which returns specialized dividends based on color preference?

Slavery has been dead many years. God indicates that the secret of life is growth and creation, an ever moving onward and upward toward an eventual flowering of a people's being. How long do you think the minorities can accept complacently a thrust backward after struggling and dying so that the rest of us might live? Are we to have another Isaac Woodard, a veteran who returns to the freedom for which he fought only to find that his eyes will be gouged out by his coun-

Again American armed forces are fighting for freedom. "Will the colored man here at home get to enjoy this freedom?" asks this student at Fisk University.

¹ Although written before the Chinese entered Korea, this article still is pertinent in its main theme.

tryman, his brother, so that he cannot even see the fruits of his efforts, much less enjoy them? Are we to again have Japanese soldiers return home and find their families taunted and derided? Will the Mexican go back to the West and get kicked around all over again? How long do people imagine soldiers and thinking individuals will stand for such treatment? The time for all of us to wake up is now, when the very foundation of our country is being jeopardized. When the communists can hourly point an accusing finger at our weaknesses and gleefully tell their people, "these are American customs." Must we always be fighting for an ideal that doesn't pay off to all? When will the signs "FOR WHITE ONLY" be done away with—from our hearts as well as from our sight?

The Negro has been passive for a long time. Do you think he will always remain so? No longer are we dealing with ignorant ex-slaves, with people who can be stepped upon, then thrown aside. We are dealing with citizens who have grown, physically, intellectually and morally. The discontent prevalent among Negroes today is like a smoldering flame, waiting for a match to ignite it into a blaze of revolt. No matter what people like Jackie Robinson or any other Negro shoved in front of the American public as a "soother" in so far as attitudes are concerned says, the Negro is not ready to fight and then plunge back into those same old conditions he left when his rightful heritage was won in the days of Lincoln.

There are hundreds of young Negroes all over the country today who are determined to advance in the cause of justice in every aspect or die fighting. And this does not imply a foreign war—this is an internal one. Indignation is prevalent throughout Negro society, and rightfully so. The front pages of newspapers emblazon the tremendous sacrifices being made by the 24th Infantry Regiment, Americans all, shedding blood for us. Just as Jesus did a long time ago, they are giving their lives that we may live. Are they to come back to nothing? No change in attitudes and practices?

Are their people not to gain? Must they always be separated from their brothers and sisters? Will we never know the growth we get from unity, from togetherness? Will we never learn that understanding comes from the harmony of oneness and not from segregation? When will a Negro be able to walk the streets of his home town, any home town, and feel like a man? Or woman? You may think he does so now, but that's not true.

Whether consciously or subconsciously the seeds of a lifetime of jimcrow leave their mark. The Negro may smile up at you, grin and show his teeth, in much the same manner as he did when still a slave, but that does not mean "all is well," "he's happy." Rather, it's just a mask, one which he has had to don from day to day just to get along in this world. But the time has come when that mask must be and will be done away with. The furtiveness lying underneath the outer veneer of the Negro's soul has to be withdrawn before he can give to the world the many gifts

he has to offer. For years now he has tried to be "just plain American," like you or me, but it seems that that hasn't been enough. He's had to be content with being a "second-class" American, not one in the full sense of the word. Must he needs be like people of India? Must he recognize himself as a Negro and concentrate on that fact alone? Must he develop leaders like Gandhi or Nehru? Or can't we let him be just what he wants, "plain American"?

Is there anyone who thinks Negroes cannot develop a feeling of nationality so intense and so unifying that from out of its mass Gandhis and Nehrus can't emerge? They can and will if need be. But don't worry, these leaders won't invoke a bloody revolution. As these men did, they'll advocate pacifism, nonviolence, and an appeal to the basic goodness God meant for all of us to have. It worked in India. Why not America? The Negro no longer is a boy. He is a man. Today he knows and seeks truth.

Professional Associations Drop the Color Bar

	LAWYERS	TEACHERS	DENTISTS	DOCTORS	NURSES	LIBRARIANS	SOCIAL WORKERS
Alabama	✓				✓		✓
Arkansas		✓			✓	✓	✓
Florida	✓			✓	✓		✓
Georgia							✓
Kentucky	✓				✓	✓	✓
Louisiana	✓					✓	✓
Mississippi					✓		✓
North Carolina					✓		✓
Oklahoma					✓	✓	✓
South Carolina	✓						✓
Tennessee					✓		✓
Texas						✓	✓
Virginia	✓					✓	✓

Reprinted from *New South*
motive

We Affirm

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

The Fellowship of Southern Churchmen is a small, but potent, group of Christians who "have committed themselves to applying the resources of their faith to the problems which confront Southern people."

by Charles M. Jones

LET a Southerner say it! Let a Southerner say it not resentfully, nor in pride that he has "outgrown it," but let a Southerner say it penitently and humbly—the Christian Church is both the despair and the hope of the South.

The Christian Church is the despair of the South for its buildings throng with people whose faith is so self-centered and bound by tradition that the name of Christ has been used to bless everything from capitalism to racism. The Christian Church is the despair of the South for its thought and energy are so set on making the institution numerically strong, financially prosperous and conventionally respectable that Jesus of Nazareth as it portrays him would make a better president of the Rotary Club or secretary of the Chamber of Commerce than he would a daring champion of the poor and the dispossessed. The southern church is the despair of the South for it can believe only in the miracles of the past—'twas 2,000 years ago God did wondrous things with the changing of the fishermen, politicians (tax collectors), teachers so that they became new creatures, altering their patterns of life and their ways of thinking. But today—the southern church does not believe in the living

God who can work mightily in the hearts of men, and so it speaks softly and haltingly lest it offend.

BUT let a Southerner say it! The Christian Church is also the hope of the South. Let a Southerner say it not with a holier-than-thou tone, not with the pride of one who has achieved but with the confidence of those who press on. The hope of the South is in the stirring of a more radical action and the speaking of a more Christlike message.

A great deal of the hopefulness in the southern religious picture is to be found in the Fellowship of Southern Churchmen. The Fellowship is a movement of men and women who in Christian faith have committed themselves to applying the resources of their faith to the problems which confront southern people.

Not old—only about fifteen years. Not large—only about five hundred members, all of whom were acquired slowly by virtue of the principles of affirmation which applicants are required to commit themselves. Its membership is scattered across the Southern States and is composed of ministers, teachers, labor leaders, community and social workers, a few politicians, some farmers and industrial

workers. From the beginning it has been inclusive racially and denominationally. From the Episcopal Church (who would dare say up or down?) to the Church of God, come its members.

Not in any sense a group of sullen malcontents who choose to withdraw from the Christian Church, but a group, who, believing that the Church itself is in need of repenting, can work within the stream of church life. Its affirmations and actions are independent of any ecclesiastical body. Its financial support is voluntary. It remains free to act quickly and radically.

What then is this affirmation?

WE AFFIRM our faith in the Gospel of Christ as revealing to us the will of God and the way of redemption. We seek to identify ourselves with the emerging minority of prophetic Christians who are trying to discover and give practical expression to the historic redemptive mission of our religion: **TO PREACH THE GOSPEL TO THE POOR, TO HEAL THE BROKENHEARTED, TO SET AT LIBERTY THEM THAT ARE BRUISED. . . .**

WE AFFIRM that all natural resources and all scientific processes by which such resources are made available for use are God's gifts and must be held and used as sacred trusts. **THE**

EARTH IS THE LORD'S AND THE FULLNESS THEREOF. We charge it is a sin against God and a crime against man to despoil and waste any such resource or to deprive any person of the fruit of our common heritage. All such goods belong to society as they have been made available by the beneficence of nature and the labors of countless generations of men.

WE AFFIRM the essential unity of all men, Believing that God hath made of one blood all nations of men, we declare the fatherhood of God and the brotherhood of man. We see in the gospel of reconciliation the denial of all artificial and accidental divisions of persons on the basis of race, nationality, class or creed. Such barriers exist only to the hurt of all.

WE AFFIRM the right of conscience and freedom of the human intellect. Believing that God reveals his ways to man not only through the wise and the mighty but also through the unlearned and the humble, we reject all theories and systems which assume the exclusive right of men of position and power to think for all. . . . Man's fundamental right is liberty to think without threat of penalty and to express freely the opinions and convictions of a free mind.

WE AFFIRM the freedom of the pulpit. . . . A great present threat to this freedom is the restraint imposed upon ministers of churches by those entrenched in economic privilege . . . whose power robs the prophet of his word. A still greater threat is the menial servility to these interests by clergymen without courage. . . . Those who would serve mammon are no servants of God.

WE AFFIRM our loyalty to the Church of the living God. . . . Within its fold we find our spiritual kinship with prophets and saints of the ages. From its sacred communion . . . we eat the bread and drink the cup of joyful comradeship with those who have entered into a peace which the world does not give and cannot take away.

MIND you, these are not resolutions put forward for the approval of our fellow men! These are confident affirmations to which men and women "pledge their cooperation in work and sincere sharing in fellowship."

What happens when five hundred men and women join in such confident affirmations? First of all there is created a vital fellowship. The name Fellowship of Southern Churchmen was not lightly chosen, for fellowship is vital to any radical Christian action.

The plain fact is that the liberal Christian is apt to be lonely in the South. Ministerial associations, teachers' associations, political parties, denominational bodies give one some pleasant associates but no radical fellowship. In the Fellowship of Southern Churchmen many of us find our real spiritual home. No state in the South and few major cities but have within them a small group of men and women committed to the sharing and cooperation in work and fellowship. A Fellowship member need never search for a hotel room in which to stay, for whatever his color or position, he has friends and open homes waiting for a visit.

ONE of the worst aspects of living in the South is the difficulty of rearing children under social customs and laws that prohibit their free association across racial lines. Once each year the Fellowship of Southern Churchmen offers its members a chance to share a week of fun and thinking together. This year something new was tried in that direction. A family conference was held. Camp Sequoyah, one of the finest summer camps for boys in North Carolina, was thrown open to the Fellowship for a week's use. It was filled to capacity with more than thirty children and seventy adults. A program of camp activities was carried on for children in the morning while their parents thought and talked together in stimulating meetings. In the afternoon children and adults played and swam together. Only one speech a day—lots of free time for friendship. "We affirm God hath made of one blood all nations of men"—and the affirmation comes alive in fellowship. No matter what the law may say, no matter what arrangements may be made for separate schoolhouses—some children *know* the joy of living with those of another color, and they *know* it is right!

It is planned before next summer to have Fellowship suppers in five major cities of the South where these friends and neighbors can get together around the table and be

strengthened and encouraged by the meeting of spirit with spirit.

Such enjoyment of one another's company is not the only fruit of these affirmations, for this fellowship is in itself creative. The greatest possibility-filled project is now under way in the development of a Fellowship Conference Center in Western North Carolina.

We southern people know that there is more will to fellowship in the South than ever before. There are over twenty different organizations, not all religious, working in the South that need a place to hold conferences and meetings where there is no question of segregation. The Fellowship of Southern Churchmen has purchased (entirely free of debt) three hundred and eighty-five acres of land in the heart of the Blue Ridge Mountains. Only eight miles from Asheville, North Carolina, close to Lake Junaluska, Montreat, Blue Ridge, Ridgecrest, and other church conference grounds, the first building in the development of this conference center was erected last summer. A work camp of college students did this initial work.

Along with the development of the conference facilities, it is probable that Fellowship members will through some reasonable plan of leasing be putting up cabins whereby Christians of all races and denominations can spend their vacations together as families during the summer months. Next summer will see more building going on in the mountains! Another work camp will be operating. Maybe some *motive* readers will want to spend some weeks of next summer with us there!*

Yes, the Church is both the despair and the hope of the South. The Fellowship of Southern Churchmen invites and welcomes Christians to join them in committal to a prophetic Christianity which will place God at the center of all life and earnestly try to live in brotherly relationship with all his creatures.

* Students interested in this project may write to the Fellowship at Box 577, Chapel Hill, N.C.

Southern College Papers on Race Issue

Texas

The following news story is from The Daily Texan, student newspaper at the University of Texas.

The Supreme Court Monday nailed down its decision of last June requiring the University of Texas to admit a Negro student.

Specifically, the court action was a refusal to reconsider the earlier judgment ordering admission of Herman Marion Sweatt to the University's then-all-white School of Law.

At Austin the latest court move had no actual effect. Fifteen students, including Sweatt, were already enrolled and attending classes along with white students at the University. Several Negro students had been admitted as long ago as last June immediately following the Supreme Court's original judgment in the suit.

The University for Negroes at Houston had been the Legislature's direct answer to Sweatt's suit long before it reached even the State Supreme Court. Sweatt's suit refused to recognize the Houston institution, however, and continued its march through appeal courts to its ultimate victory.

Sweatt originally applied for admission to the School of Law in February, 1945. The university rejected him solely because he was a Negro, basing its decision on State Law, providing for separate but equal Negro and white public schools.

When the thirty-seven-year-old, slightly built, bald Negro enrolled at the university last month, he referred to his four-year-old battle as just "progress of democracy." He is taking a full fourteen-hour course and hopes to finish in three years.

Alabama

During October, the Crimson-White, campus newspaper of the University of Alabama, Tuscaloosa, printed an editorial which gave some people the opinion that the student editor was urging acceptance of Negro students. The wire press services relayed the story around the country. The following week the Crimson-White printed this editorial:

We'd like to clear up a few points about our "Southern colleges and the color line" editorial in last week's *Crimson-White*.

The editorial, taken as a whole, we believe to be self-explanatory. It needs no qualification.

But take a paragraph bodily out of context, pick a few choice quotes here and

there, and you've got something which must be pretty hot. At least, the big wire services thought so.

So for those who didn't read the editorial, but remember hearing something like "*Crimson-White* invites Negroes to the university," over the radio, we offer the following summation of what we said last week:

The Supreme Court has upheld Negroes' claims for admission to a number of other Southern universities. It would undoubtedly rule the same way if the situation ever came up here.

Someday, probably, the situation will come up.

When it does, Negroes will have to be admitted.

When they are, there's no use drowning ourselves or transferring to Auburn.

That's what we said, and that's what we meant. We did not mean or say we favored the entrance of Negroes. We certainly do not.

We are not in favor of abolishing segregation, nor do we believe it necessary. Negroes could be segregated in classrooms just as they are on buses.

We wish Negroes would stay away. However, we don't believe they will. And the university will go on existing with them around.

Georgia

The following editorial is reprinted from the Emory Wheel, student newspaper at Emory University, Georgia.

The question of admitting Negroes to graduate schools has been discussed considerably in college newspapers this fall. We reprinted a typical editorial on the subject last week from the *Daily Texan* of the University of Texas.

All of the editorials hail the move as a great defeat of racial prejudice. We wonder.

Will Negroes be accepted as equals by the students in the Southern colleges where they have been accepted for graduate work? Would they be so accepted here at Emory?

The so-called liberal element which continuously agitates for such measures seems to base its action on a theory that all that is needed to destroy customs of intolerance is to openly defy the customs.

We wonder whether such thinking is sound. We wonder if the intolerance and prejudice which exist, and unfortunately they do exist in the South, will not make a living hell of the life of these

Negroes who are admitted to Southern graduate schools.

Can it be reasonably expected that the Negroes will not be treated in the same manner that they are in the normal life of the communities where the colleges are located?

This aspect of the question, we feel, should be considered when and if it should ever be brought up at Emory.

Louisiana

A letter to the editor of the Daily Reveille, Louisiana State University paper, is printed below.

The decision of the L.S.U. Board of Supervisors to appeal the decision in the Wilson case is a ridiculous demonstration that the South is still unaware of the Constitution. Of course, the Board is probably meeting political expediency and other pressure in this action, but in the face of almost certain U.S. Supreme Court affirmation of the decision, it appears pernicious to drag the names of Louisiana and L.S.U. through a legal battle which will only emphasize the South's faults, so that those who would can capitalize on it. . . .

Either we practice democracy and respect the rights of minorities, or else we play the fools to the colored peoples of Asia and Africa who are quite able to distinguish the artificial from the McCoy.

I am perfectly aware of the feeling of Southern people. I am a Southerner myself. I realize that it will be very difficult to extend these educational, political and economic rights without some feeling of hatred branded into our minds by years of training and centuries of prejudice. But it can be done.

As to social equity, under the present scheme of things it is apparently close to impossible and will remain so, for possibly centuries. As to segregation itself, that is a situation of choice that no law can change, unless it be by unnoticed consent of the races themselves. Segregation is basically an individual choice and occurs intra- as well as inter-race.

The issue is here now and will be for some time to come, and whether we Southerners like it or not, it will prevail—since, in spite of what the professional Southerner wishes, the majority of the American people rule the United States. And they seem to want democracy extended everywhere therein.

—JOSEPH DERMODY, JR.

A Drama of Life or Death for You

by Marion Wefer

YOUR columnist confesses to a certain reluctance to begin writing to you of the theater again because with the Korean war and its terrific implications the footlights dim in importance. The very word "play" seems a reproach. These are not times for playing. But this has a solemn, sour sound. What I mean is that in a period of such unparalleled stress we have a right to ask of that dear delight, the theater, something more than trivial fare.

It was not a dramatic performance, but recently in the staid old Academy of Music in Philadelphia, I shared with some three thousand people a moment of soul-searching drama. We had listened for several hours to James Warburg, Roy Reuther, Clarence Pickett and Sir Benegal N. Rau at a joint forum to consider as their advance literature challenged, "What Prospects for Peace?" When the last word was said and the question period reluctantly closed, the president of Haverford College, who could easily be taken for one of his own students, suggested that the meeting close in Quaker fashion with a moment of silence. So in silence it closed. Drama? Religious drama? And after that eloquent, electric silence the three thousand of us went out into the October night.

But the rest was not silence. This meeting, which a great many people were careful to tell its sponsors could never be held, appears to have set off something of a chain reaction. Other similar forums will be held in other cities and the paralyzing fear of speaking a good word for peace will be actively combated. There is a drama of life or death for you! It is a drama which calls for a large cast, and worthy "bit parts" can be played by those who do the unseen office drudgery behind the staging of such forums. Here is a striking, spontaneous and unrehearsed line from one of

the volunteers who stamped and folded, folded and stamped, the thousands of pamphlets which went into the mail for the sake of peace. "My mother says she doesn't want me here working for the communists! But she's very strong for the S.P.C.A.!"

Do not think the great ones of the theater are blind to the signs of the times, however. Listen to playwright Robert E. Sherwood speaking at the International Congress of P.E.N. held in Edinburgh this past August.

"In wartime, or any time of dire emergency, audiences do not want to be reminded of the shadow of tragedy under which they live . . . but it is not the state of mind of the audience that matters—it is the state of the world. . . . Every writer, every artist, however he may try to isolate himself from his environment, feels a kind of moral responsibility for the nature of his times. Every writer is at heart a reformer . . . but any writer can be pardoned for a certain discouraged diffidence when he contemplates the task of reforming the split atom."

You would do well to read this speech in its entirety. It is found in the October 21st number of the *Saturday Review of Literature*. Turn to pages 22 and 23 if only to try and discover, as I cannot, why "shouts of protest" were emitted by the audience during the last half of it.

AT this present writing what is to come looks more enlightening than what is present on the boards. James Bridie's "Daphne Lareola" proved disappointing. I had hoped for more of the Scottish physician-playwright than another study in dipsomania. "Affairs of State," a French dramatist's attempt to catch the Washington scene, does not have the authentic ring of "Born Yesterday." Do you remember that line when the pert little newborn into the world of ideas bursts into tears among the book-

shelves at Brentano's? "Season in the Sun" by Wolcott Gibbs of the *New Yorker* is hilarious, highly successful and of high alcoholic content. It says, if anything, that serious intent in life is stuffy and the smart thing to do is to continue the pattern of the sophisticate. "Eat, drink," especially drink, and so forth. "Enjoy yourself," as the song says. A song, by the way, which profoundly shocked a radio commentator not easily shocked. "Invitation to Sensuality" he called it, although I expect he would rather die than be called a preacher. Peter, that old fisherman, used to ugly sights and strong smells, has noted the tendency of a dog to return to his vomit. It is not recorded that he patted him on the head for it.

"Burning Bright" by John Steinbeck came and went too briefly for me to make pilgrimage and see it. From what I read, and you can read as well as I can, it is an experimental allegory which says the race is more important than the individual. It says it through a husband and wife, a lover and a friend, who are successively acrobats, sailors and farmers. The idea behind that is universality. An impotent husband is tortured with the desire to have a child. A loving wife consents to give him a child by another. Conclusion: "Every man is father to all children and every child must have all men as father." As I say, I speak of the reporting of others, but if these people of Mr. Steinbeck's are like his other confused and unhappy characters whom I have known in his previous writing, they share the same blind spot. They never look outside of themselves or seek a strength greater than their own. In all this talk of "the child," the italics are the author's, there is a total ignoring of the one who taught that it was not his will that one of these little ones should perish and who himself

came to earth as the Child of Bethlehem.

ANOTHER play which frisked on stage and will presently frisk off is a bawdy romp called "Legend of Sarah" by the same writing team that gave us "Tomorrow the World" and "Deep Are the Roots." Don't ask me what got into them. Their old crusading spirit flamed up momentarily in one rugged character who burned his ancestral home rather than have it made a peep show for tourists but they no sooner had him speaking than they silenced him. His few sincere lines and the superb performance of that fine veteran player, Ethel Griffies,

gave the only commendable quality to the play.

But the future is bright with promise. It will bring Lawrence Tibbet in "The Barrier," a musical based on Langston Hughes's "Mulatto," and a Rodgers and Hammerstein version of "Anna and the King of Siam" to be directed, rather surprisingly, by John van Druten. Mr. van Druten's "Bell, Book and Candle" is soon to undergo ordeal by first night. Also "Ring Round the Moon," an adaptation, and an original, "The Lady's Not for Burning" by the English poet and playwright Christopher Fry of whom much is expected, will make their bow before an American audience.

"Faith of Our Fathers," the historical drama by Paul Green commemorating the 150th anniversary of the city of Washington, D.C., has proved impossible to present in the high school auditoriums of the capital city of these United States because of the local segregation laws. There are two Negro members in the cast. Religious leaders in Washington are reported as protesting this ban in which they join forces with the actors who have kept up a vigorous and continuous fight against this un-Americanism for years. Fanny Kemble was one of the first to speak out against racial discrimination in the theater and she first spoke, shame on us, in 1832!

Both Your Houses

(Continued from page 12)

itarianism, or propertylessness. War is the quickest way ever discovered to make people propertyless in wholesale lots.

We want to stop communism. Half the world is communist. If we try to stop it by lynching communists, the whole world will be communist.

We want to stop communism. Half the world is communist. If we try to stop it by tyrannizing ourselves, the whole world will be communist, because tyranny, whether it is called fascism or communism or Americanism, is the condition of communism.

The way—and the only way—to stop error is with truth. The way to stop intellectual and moral error—the two kinds of error in communism—is with intellectual and moral truth.

If we have the truth, let's carry it to the communists, and if we can't reach them abroad, let's reach them at home. What if McCarthy sees us carrying it to them? Why, all the better; he will have us into his parlor, and we'll carry it to him, too. He needs exactly as badly as they do. Neither

one of them knows what Americanism is.

WHAT are we afraid of? Our appearances? Our effectiveness? Our "integrity"? Our jobs? Worm of the dust that I am, I take as my mentor in these matters a man who had more than all these at stake, and who faced the McCarthys of his day, after they had convicted him of being a communist, and said:

"I would rather die having spoken in my manner, than speak in your manner and live. For neither in war nor yet at law ought I or any man to use every way of escaping death. Often in battle there can be no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers, there are other ways of escaping death, if a man is willing to say and do anything.

"The difficulty, my friends, is not to avoid death, but to avoid unrighteousness; for that runs faster than

death. I am old and move slowly and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is unrighteousness, has overtaken them.

"And now I depart hence condemned by you to suffer the penalty of death—they, too, go their ways condemned by the truth to suffer the penalty of villainy and wrong. . . . If you think that by killing men you can prevent some one from censuring your evil lives, you are mistaken; that is not a way of escape which is either possible or honorable. The easiest and the noblest way is not to be disabling others, but to be improving yourselves."

If we Americans were on the verge of gaining the whole world and losing our own souls, our behavior would be understandable; we would not have been the first such. But we are on the verge of losing our souls and the whole world both.

Come on, my fellow-Americans, let's hang on to our souls and win the whole world.

Courtesy, *The Progressive*, July, 1950, Morris H. Rubin, editor.

How Does Marriage Affect Your Religion?

by
James
Gladden,
Department
of Sociology,
University
of
Kentucky



QUESTION NUMBER 1: *What are some of the actual interests and activities of a religious nature that college people maintain who are married and live on the campus?*

ANSWERS OF CERTAIN COUPLES: As a partial fulfillment of the requirements of an upper-level course in marriage and the family, a recent survey was made of twenty-five couples living in temporary housing near a state school. Of the number queried, the average number of years married was four and a half. The typical man was thirty, the men ranging from twenty-two to forty-one. The wives varied from nineteen to forty-two, but the average age was twenty-seven. There were twenty-nine children involved, the youngest being one month, the oldest, ten years. There were three mixed marriages, two of the Catholic-Protestant kind. Four out of five of the persons studied belonged to some church. All but three of the fifty had a church preference (there were eleven denominations). Eleven were now attending a church different from that of their childhood or parents but thirty-four were in the same religious persuasion that they had grown up with. Seven had changed at marriage, forty-two had not, eleven still adhered to different churches.

Contrary to the rather universally felt conviction that people of this age do not attend church are these statistics: Only four persons (three of them wives) never attended. Out of the twenty-four husbands who go to regular services of worship seven do it more than twice a month. Ten wives are that consistent. Almost half of the couples (twenty-four persons) always attend together, whereas only three couples fail to go together to church.

MY OPINION: There is no attempt in the shaping of this profile of one sample on one campus to imply that the above is typical. Indeed it may not even be so for the one-school community. Nevertheless, it points out that dogmatic statements about the lack of interest and activity among young married people with college education should be tested for their validity. It was a surprise to find that the percentage of the total group belonging to some church was higher than that of the country (75 per cent to 60 per cent).

It is usually claimed that there is much shifting on the basis of personal preference as young people set up their homes. Such shifting also is thought to result in less attendance. One seventh of this group did change

when they married but they have continued to be regular. The most recent nation-wide research on regularity of attendance indicates less than a fourth of the church members attend as consistently as do one third of this sample.

QUESTION NUMBER 2: *Is religion a point of discussion and a factor in integrating newly married people?*

ANSWERS OF ABOVE COUPLES: Practically all (two said they did not) discuss religious beliefs. They admitted they talked about them rather infrequently. Most of these did not think they had engendered hard feelings by such conversations. They did not argue religion but they definitely included the subject in many of their heart-to-hearts and tete-a-tetes. Thirteen persons said religion had been a unifying factor in their married life, another fifteen admitted some helpful influence, a third group, seventeen in number, thought it had no effect. There were five respondents who considered their religious differences had played a disorganizing role in their family experience.

MY OPINION: The man on the street and the woman at her club are supposed to have agreed that religion is a taboo subject. You cannot win friends and influence people if you talk religion. Religion is a private affair that even a husband does not talk over with his wife. On the contrary, it is understood from those who "know" that one of the two chief topics of conversation when college folks are at ease is religion. That they would stop such talk when they married would not be logical and is not real. More than half of our sample reported that common religious interests and similar attitudes toward those values involved had helped to cement their relationship.

A recent article in *Mademoiselle* found that wives of ten years' experience sensed the need of resources to help them to do the things they wanted to do. It is my conviction that the conclusions found in many of our social studies of successful and happy marriages based on religious homogamy ought to be read and followed by our contemporary newlyweds. Young people continue to be tempted with the challenge of marriage with persons who are so very different from them and who are emancipated from the traditional values. Older young people would tell them, if asked, that their chances are too slim to take the risk.

One Hour After the Last Hour

What possesses man in this time? Why his cruelty, his tortures, his savagery?

From the midst of mankind's tragedy, his pitiable circumstances today, men search as Koestler, Sartre, Moravia and Orwell have written. They were foreshadowed by Kafka and Unamuno. They have been unsatisfied with superficial, facile answers. They have probed about the darker regions of man's individual and collective conscience.

This distinguished list has been joined by Rumanian-born C. Virgil Gheorghiu. He, too, scrapes around the depths. He has little of optimism: "The twenty-fifth hour is the hour when mankind is beyond salvation, when it is too late even for the coming of the Messiah. It is not the last hour, but one hour after the last hour. It is Western Civilization at this very moment. It is now!"

The Twenty-Fifth Hour is hardly pleasant reading, but it is not difficult either. There is none of the frustration one met in reading Kafka. Nor is his thinking as subtle as Koestler, nor so fluent as Orwell. Nevertheless, he is part of their company.

We are, Gheorghiu says, barbarians, for we undervalue man right out of existence. To live today man has dehumanized himself. He has created mechanical slaves, and in turn been enslaved by his machines. Worse even than the tortures, the suicide, the perverted justice and the boom of life is the scene in a German slave labor factory.

Simple-minded Johann, imprisoned first by a false accusation, and continuing in his servitude through mistakes, is given a job lifting cases off an automatic conveyor belt. "Machines do not tolerate any lapse of efficiency," an official told him. "They do not tolerate human chaos, laziness, or sloth." On his first day Johann had a moment of absent-mindedness. But the cases kept coming, crashing into him, rattling the ones ahead. No beseeching could stop the moving belt. It worked automatically. The man had to fit himself to the machine.

The men who do the torturing do not seem to be delighting in it. They mangle the bodies and terrorize the minds of others because it is something that has to be done. The Polish guard shoots the inmate who crosses the forbidden white line in the concentration camp simply because the prisoners were supposed to stay inside the line and one drifted. No

exceptions allowed by the machine.

Johann, rather dull and witless, succeeds in surviving. The sensitive and reflective Traian purposely has himself killed, a suicide. They are living in a civilization which has substituted offices for altars, where men must hide or die because they are human, with the alternative being to behave according to technical laws, like machines.

Gheorghiu detests and fears communism, as he did fascism. Materialistic Americanism comes off little better. Perceptively, he has suggested the same basic identification recommended by the Amsterdam Conference. Inasmuch as capitalism and communism are abstractions and given to dehumanizing tendencies, they are both fearsome, both barbaric.

This novel, extremely popular in Europe, and now made available in an excellent format and fair translation should be widely read. Its literary aspects are hardly its merits. As a novel its faults in structure are serious. But as a profound and moving diagnosis of the sickness of our time, it is excellent.

(*The Twenty-Fifth Hour by C. Virgil Gheorghiu, Alfred A. Knopf, \$3.50.*)

THREE HISTORICAL NOVELS OF RELIGIOUS INTEREST

So many novels built around biblical characters or situations have been written that any new ones must run the risk of comparison with the best. It is a most difficult prospect to face, a measuring of one's newest novel with the work of Franz Werfel, Scholem Asch, or even such slick preacher-writers as Lloyd Douglas and Perkins.

Paul Frischauer, a refugee writer, has attempted to make the story of Esther have contemporary implications. *So Great a Queen* makes an obvious analogy to our times—Haman, the political adventurer, rides to power on the hatreds and frenzy produced by the Popular Program, sponsored by his League for the Annihilation of the White-skinned Foreigners. His propaganda methods are familiar to all who have read about the careers of Hitler, Mussolini or Huey Long. He has attractive physical attributes, and thoroughly venal values. He succeeds mightily and falls suddenly—even as the biblical record insists. Through it all, Mordecai and his faith are the real measure.

It is when one starts speculating about

what a writer like Franz Werfel would have done with this story that the reader becomes dissatisfied.

In *First the Blade* Drayton Mayrant (a pen name) has taken Pilate's wife as the means by which to tell the story of Jesus. Procla, we find, is a Claudian, the daughter of the notorious Julia. She is, however, the very opposite of her promiscuous mother. First she becomes a convert to Judaism, then to Christianity, along with her patrician lover Draco, with whom she is finally and fortuitously united.

This is not a *bad* novel, it just is not good enough. When a reader thinks about what Asch has done with the same period, even about the much inferior *Quo Vadis* of Sienkiewicz and the slick versions of Douglas in *The Robe* and *The Big Fisherman*, Miss Mayrant's story suffers. It is courting disfavor to write about the period she has chosen.

Gladys H. Barr has chosen a little more suitably, at least for comparative criticism. *Monk in Armour* is a novel based on the life of Martin Luther and published by the same firm that gave us Bainton's new biography of the Reformation leader, *Here I Stand*.

Mrs. Barr's story is interesting and at most points historically accurate. The worst that can be said is that the novel is rather juvenile. Martin Luther was a much more lusty and earthy man, living in a more boisterous and bawdy time, than we would ever guess in reading the novel. One can make the period nice, from our point of view, but it is a misrepresentation of the time. Luther was never that smooth, and he was considerably more colorful. Waltari's novel of the period, *The Adventurer*, gets the nod at this point.

The coincidence of the Abingdon-Cokesbury novel and biography points up the troubles of the writer of historical fiction. Because our time has such high regard for "facts" as such, most people would prefer to put out an extra \$1.75 and buy the biography, thinking it to be a "solider" book. It will be an interpretation, just as is the novel, but most of us are more sure about the reasons. On the other hand, one can imagine a novel doing such a superb interpretation of the life of an historical character (e.g., Merejkowski's *Leonardo da Vinci*) that biographies seem impotent to replace it. To do so, however, both publisher and writer must have high and holy regard for the art of fiction. It is not easily come by.

(*So Great a Queen by Paul Frischauer, Charles Scribner's Sons, \$3; First the Blade by Drayton Mayrant, Appleton-Century-Crofts, Inc., \$3; and Monk in Armour by Gladys H. Barr, Abingdon-Cokesbury, \$3.*)

THE CURRENT SCENE:

CONGRESS AND CIVIL RIGHTS by Eleanor Neff Curry

While there is little basis for optimism concerning support of civil rights measures in the new Congress, men and women who want to help bring to an end the practices which crush men's spirits and deny them equality of opportunity and treatment, remain undaunted.

The two bright spots during the past two years were nonlegislative. On June 5, 1950, three Supreme Court rulings went far to undermine the legal props of unequal treatment of Negroes in railway dining cars and in state institutions of higher learning. Since these decisions, real strides toward the elimination of segregation and discrimination in railway dining cars and institutions of higher learning are already evident. The other encouraging advance was the progress in the Air Force and in the Navy in eliminating segregation.

There recently has been a new type of civil rights proposal before Congress, a comprehensive civil rights bill, which would strengthen existing civil rights machinery by setting up a permanent Civil Rights Commission and a joint congressional committee on civil rights, and by providing for a stronger enforcement agency in the Justice Department.

One of the frantic and irrational acts of the 81st Congress was the approval of a bill dealing with subversive activities in this country: the Internal Security Act of 1950. The President's veto was overwhelmingly overridden, with only forty-eight members in the House and ten members in the Senate supporting his veto.

While there are some features that will close loopholes in espionage, sabotage and military security laws, many of its provisions are so vague and complex, unwise and unworkable, as to indicate that court interpretations and legislative amendments will be necessary.

The bill calls for the registration of communist-action (Communist Party) and communist-front organizations. It bars members of these organizations from nonelective federal jobs and members of communist-action groups from defense establishments. Neither action nor front members can hold passports. Both types of organizations cannot use the mails or broadcast by radio or television without clearly indicating that their materials come from a communist source. It sets up a five-member Subversive Activities Control Board which would decide which organizations are communist-action or -front groups. It provides for the exclusion, deportation of, and denial of naturalization privileges to, aliens who would engage in activities contrary to the public interest, who advocate world communism or totalitarianism or the unconstitutional overthrow of the government, or who are or have been members of any communist or totalitarian organization. And it provides for the detention of potential spies or saboteurs in time of war, invasion, or insurrection.

While the Justice Department is doing its best to administer this Act, on September 20, Attorney General J. Howard McGrath said this: "We appear to be going through a period of public hysteria, in which there are many varieties of self-appointed policemen, and alleged guardians of Americanism who would have us fight subversion by prescribing an orthodoxy of opinion, and stigmatizing as disloyal all who disagree or oppose them." And Senator Herbert Lehman said: "It will not prevent subversive activities by communists, but will, instead, increase the strength of the underground communist movement."

Among the constructive suggestions that have been made is one proposing that an independent nonpartisan commission of distinguished citizens be created to study the question of the relationship of national security to individual liberty.