

MOTIVES

I made a speech—chatty, but as thoughtful and reasonable as a disorderly temper and vagrant logic could design. The setting being academic, the audience being students and professors on the upper and graduate level of the university, I thought all should be dispassionate. A question session was to follow the talk. Certainly those present would inquire into authority of statements and seek a rational analysis of issues.

Not so.

“Aren’t you afraid of . . .?” was the first inquiry. The second, “I’m scared of . . .” followed by a little speech on contemporary fears. And so on through the entire question period. Little but fear, the haunting, creeping paralysis of the objective, so poignant in the situation. Had even the university been cowed by dread? Was panic so near?

The consequences of fear are so visibly demonstrated to our time that no homilies are needed to suggest them—simply chaos. There are, however, those who cherish fear, for chaos gives them their chance. They would outmove its motives to their profit.

Where can we turn?

Suggests Christopher Fry:

Good has a singular strength

Not known to evil; and I, an ambitious heart

Needing interpretation.

The interpretation of the singular strength of good requires those into whom good has entered. The ministry of Almighty God has a singular task in an age of fear.

It must be prompted by the motives of good.

The motives of good are not to be played irresponsibly nor for personal advantage. There is a consequence in goodness which brings calm and poise, but that is not the final motive, simply a seeking of peace of mind. Goodness is to be sought for its own sake, for righteousness is of the Lord. Nor will it come by our own resources.

“The grace of our Lord Jesus Christ . . .” begins the benediction. Might we pray that the benediction may be the prelude?

A Singular Strength

RING LARDNER on looking at the Grand Canyon remarked, "What a wonderful place to throw your old razor blades." That horrified many people, but a man who is facing something indescribable may take refuge in a flippant remark, precisely because he is profoundly affected. I feel tempted to escape with some similar retort when faced with an assignment to write on the ministry in not more than fifteen hundred words. Yet it is a perfectly legitimate request to ask ministers to describe their work, especially if they feel as I do, that we have a responsibility to enlist the best young men for the leadership of the Church. I feel as hopeless about doing this adequately as trying to define what

my wife means to me. Three words come to my mind when I think of the ministry.

FIGHT

A number of young men will think that is the most ridiculous idea possible when it comes to describing preachers and pastors. These men often seem to the younger generation a spineless, bloodless lot, puttering around with irrelevant affairs, and advocating passivity rather than attack. Let it be confessed that the ministry can be little more than that, but let it be said also that real ministers are always fighters.

The ministry is placed in the front line of every human and social issue.

There is never a conflict arising in society which affects human welfare (and that means practically all of them) which does not force the leader of a church to champion injustice by keeping silent, or attack evil by speaking out. Other men may seek safety in anonymity but the preacher has a bright light shining on him and he has to stand up and be counted.

I cannot recall a time in my ministry when I was not in a struggle of one kind or another. Always there has been something which had to be opposed and something which had to be supported. The fields of conflict might be the city council, the state legislature, the official board of the church, the council of social agencies, or the

motive

The Ministry

by

BISHOP GERALD KENNEDY

"Real ministers are always fighters. . . . The concept of the ministry as a quiet, retired life, especially designed for gentle scholars, is one of those distortions dreamed up by old-maidish authors," says this youngest bishop in American Methodism. Bishop Kennedy knows whereof he speaks. Before his election to the episcopacy in 1948, he was pastor of St. Paul's Methodist Church, Lincoln, Nebraska, where he served many students at the University of Nebraska. Previously, he had served pastorates on the Pacific Coast. He is now bishop of the Portland Area, which includes Oregon, Washington, Idaho and Alaska.

heart of a desperate man. But the concept of the ministry as a quiet, retired life, especially designed for gentle scholars, is one of those distortions dreamed up by old-maidish authors.

One of my favorite stories is about the man, who, on finding himself in the same railroad car with the Notre Dame football squad, asked one of the boys if it was true they always had a chaplain with them. Upon being assured it was true, the man asked for the privilege of meeting the chaplain. "Which one would you like to meet," he was asked, "the defensive or offensive chaplain?" As far as I am concerned, the job demands ten offensive actions for every defensive one. There is hardly ever a passive mo-

ment, and while you will often be weary, you will never be on the sidelines.

FULLNESS

This is the second word which comes to me. The ministry is not merely a job but a life. If a man has any idea of punching a time clock or limiting his work to a set number of hours per day, let him not consider this high calling. He will always be on duty, and he will never come to the close of a day able to say that he finished his work. There is always more to do than can be done, and one of the great problems of the minister is deciding which things are first and must be done no matter what the cost.

The job, and this is true of the smallest church as well as the largest, is too big for any man, regardless of his gifts and his brilliance.

But one learns to rejoice in this fullness, for it brings a unity and a simplicity to his life. It is a great thing to know that every experience which may come can help make you a better minister. Everything is grist for the mill and every relationship makes a direct contribution to one's ministerial preparation. No person can draw a line and say, "This is for the ministry, but this is outside it." Every time I see the divided hearts of my friends and their departmentalized living, I thank God that he has called me to a task which is a way of life and a unity.

The variety of the ministry keeps it ever fresh. The minister has to be a public relations man, an orator, an organizer, a psychologist, a businessman, a youth leader, a prophet and a peacemaker. He has to be uncompromising, tough-minded, tender-hearted, intelligent, simple, gentle, ruthless and, so far as in him lies, a saint. There are certain routine matters which must be done every week, it is true, but when one deals with people no two experiences are ever the same. Many a man finds his work monotonous, but the preacher finds his life as St. Paul put it, "a glorious pageant." Hobbies for some men are a necessity if they are to keep their sanity, and there is nothing wrong with a minister having a hobby, but he does not really need one. Some of my friends have insisted that I ought to take a day off each week, which is something I have not done in all my ministry. Theoretically they are right and I agree with them, but actually the change of pace provided by the infinite variability of the task keeps one recreated constantly.

Nothing is foreign to the preacher, and while he is always a public figure and lives in a glass house, he is brought also into the most intimate personal situations. He knows the best and the worst, the rich and the poor, the great and the unknown. Let it be said reverently that the minister comes the closest to seeing men completely, as God sees them.

FUN

Then, I can never think of my task without thinking of how much fun it is. While we have our share of stuffed shirts and pompous fools, we are blessed with more than our rightful share of humorous men. The best stories I hear are at ministerial meetings and church councils, and by that I mean the funniest yarns and the ones showing the sharpest wit. I find myself at times incognito among the unwashed, whose humor runs in the "traveling salesman" category. I am impressed not so much with its vulgarity as with its banality, and compared with the humor at the Council



"What good a philosopher, artist, statesman, or minister?"

of Bishops meeting, for example, it seems corny.

Preachers have bestowed upon them what the Old Testament refers to as "the joy of the Lord." It is the feeling that comes to a man engaged in a task which is constructive and human. It is the experience of being a partner with God. This is something quite different from having a "Messiah complex." It is a rejoicing that springs out of profound humility. It carries a

The Call to Preach

The Call to Preach is coming back to a new emphasis. What does it mean? Something different to each individual and yet it has a "constant." Because of it, every year boys in college turn their faces toward seminaries. Each should have an inner conviction that drives him into this type of service. Without this, one essential is absent. It may be mystical, but it *must* include a conviction that the world needs the Gospel of Christ—who can doubt that?—a common-sense appraisal of himself by each man, that he has the qualities needed, and an eager desire to serve God and his fellow man.

—William K. Anderson in *What It Takes*

man through defeat and disappointment and makes him utterly impervious to the attacks of his critics. For the closer a man stays to God and the more he is a man of prayer, the more he finds it impossible to take any man's pretensions too seriously, including his own. The citizen of the Kingdom of God knows many a reward, not the least of which is the constant temptation to laugh at himself. Humor is a human attribute, because only men are aware of the contrast between the way things are and the way they ought to be. And in that respect, the preacher stands in a pre-eminent position.

The stereotyped picture of the minister or the missionary is a dour, humorless person who takes a melancholy pleasure in making sacrifices for his Lord, and dwells in the perpetual gloom of an overwhelming sense of sin. The men like that I have met in my few years of serving the Church can be numbered on one hand, and they represent a species rapidly becoming extinct. I speak for the vast majority of my brethren in saying that, when we think of our ministry, we do not think of sacrifice but of joy. It is not an easy life and it is never a safe life, but it is an exciting life. The man most deserving of our pity is the minister who has been enticed into some other job by the lure of increased income or security. Almost without exception, such men find an increasing sorrow in their hearts because they cannot forget the joy of the ministry.

It is fun to preach, and whenever I stand before a congregation to proclaim the saving word of the Gospel, I know that God has given me his best. Yet back of that hour in the pulpit there must be many an hour of hard work which is not fun. Let no one get the idea that when God calls men to preach he calls them to ease. There is no harder job in the world than the ministry and none makes heavier demands or subjects one to more criticism or expects more impossible abilities. But when I come home at night so deadly tired I can hardly climb the steps, there is never any desire to trade my job for any other in the world. I am having too much fun.

The Foolishness of Preaching

by Harold A. Durfee

In a church service, the actor is the congregation, and the audience and judge is God. The congregation acts and God writes the reviews, according to this professor at Park College in Missouri.

LIKE a phrase from the depth of absurdity, in his first letter to the Church at Corinth Paul wrote, "It pleased God by the foolishness of preaching." The foolishness of preaching has long been one of the strange characteristics of the Christian religion. The continued inability of the modern age to be grasped by the meaning of the Christian message is illustrated so characteristically in its misunderstanding of the nature and function of the devotional address.

It would seem that no great cultural age is without great preachers. Since the day Amos was called from behind the plow, even until our own day, when pastors have fallen dead in their pulpits as they defied demonic forces, preachers have symbolized man's awareness that the gift of life is more than a ticket to the greatest show on earth. Jesus came preaching. Over the length and breadth of the Mediterranean coast line, Paul proclaimed the seemingly absurd message of the cross, and helped to determine for all time the character of the western world. The Bishop of Hippo, that dark-skinned African, Augustine, preached though Rome fell. Martin Luther ran onto the stage of history preaching, and history itself was changed. Savonarola, Chalmers, Niemöller, Fosdick and many others throughout history have been limited in proclaiming their message—by the foolishness of preaching.

The causes of modern man's misunderstanding of the devotional address are many. Our secular culture has been so impressed with natural law, the ability of man's reason to solve the riddles of the universe, and the potentialities of human nature, that the very elements which give occasion for the devotional address are obscured. Three elements, God, the preacher and the congregation, furnish the occasion. There is a small chapel in Kansas City, where those meet to worship who can

neither speak nor hear, those whom the world has chosen to call deaf and dumb. Even there these same three elements furnish the occasion. Some mysterious concatenation of circumstances brings these elements together on the dual stage of history and eternity, precisely at eleven o'clock on a Sunday morning. The tall church steeples point their admonishing fingers toward the sky, as if piercing the floor of heaven demanding entrance for their congregations, and the worship proceeds until—it pleases God—we have the foolishness of preaching. It is said that on one Sunday morning a congregation sat on the edge of its seat listening to a sermon entitled "The Black Diamond Express Running Between Here and Hell, Making Thirteen Stops and Arriving in Hell Ahead of Time." Perhaps that same Sunday morning some intellectual obscured the eternally obvious with ponderous platitudes of pseudophilosophy, and preaching became the byword for long and dull conversation. Then it would appear that many agree with the philosopher Nietzsche, "Blessed are the sleepy for they shall soon drop off."

THE preacher, who has long been known by his frock coat and poverty, as one who lives on earth and boards in heaven, stands alone before Almighty God, and speaks to the congregation. To the popular, secular mind it may be the height of audacity, but to the Christian preacher it may be the height of prophetic ecstasy to proclaim from the pulpit, "Thus saith the Lord." Under the mysterious providence of God, the preacher, who has been grasped by a truth which is greater than he, speaks a message which has been given to him. Why this particular message, and why it has come to him, he does not know. That it is eternal truth which must be spoken he is well aware. Although it is mixed with his own thoughts and speech, and thus may never be proclaimed as total truth, it may contain enough of eternal truth so that it is not as subjective and man-made as modern society tends to think. He speaks as he is spoken to. As was said of the great Christian socialist of England, F. D.

Maurice, "He seemed to be the channel of a communication and not the source of it."

The duty of the preacher to proclaim the message of the cross in a devotional address is a twofold task. First, he must point beyond himself to the Absolute Truth, the Unconditioned Being behind all beings, the Source of all life, and Healer of all corruption. Secondly, he must apply this eternal and unconditioned message of love to God and man, amid and within the relativities and ambiguities of our own history. His task is not completed until he has disclosed Absolute Truth and applied this truth to the events of his day.

THAT we realize the absolute character of the God and kingdom to which the preacher points is most important. This has sometimes been confused in modern culture, for often it has been assumed that relative achievements within history were fulfillments of the absolute demands of the Kingdom of God. "Be ye perfect as your Father in heaven is perfect. . . . Love your enemies and forgive them seventy times seven. . . . Pray for them that persecute you." These are not modern aids to better living. They are the absolute demands of our existence, and the facts which constantly convict us of sin. Before such demands, and our failure to fulfill them, either as individuals, as societies, or as nations, we can only humbly confess our failure and seek forgiveness—for the mercy of the Lord is from everlasting to everlasting.

If the comprehension of the absolute character of God and his kingdom is beyond even our highest thoughts, initiative in applying God's command of justice and love to the kingdoms of this earth is work for the greatest and least in the realms of business, government, law, agriculture, science and the fine arts. Modern Protestantism, which is largely a middle-class movement, has often failed to realize the dangers which exist for its faith due to its economic and social position. Too often we have been blind to the real demands of social justice, and have relegated Christianity to the sphere of individual motivation, thus failing to realize the vital connection between our faith and issues being currently debated. It is not the preacher's duty to give specific answers as the only possible solutions to pressing social problems. It is, however, his most difficult task to lead the thinking of Christians concerning the approximation which our age and our society may make to the Kingdom of God.

Thus the preacher stands before the congregation and points beyond himself, that the people may look where he points and not at him, for he is not a superior of the congregation. He has been called to perform a certain function in society, but so has each of the congregation; and God has called each of them as much as he has called the Christian preacher. Furthermore, the preacher

is not to be the conscience of the congregation. Woe be unto the people who want their preacher to be their conscience and do their religious thinking for them. This has an interesting variation in modern Protestantism. To a large extent the preacher is expected to be the conscience of the congregation, but in modern society he is not to do this too thoroughly or too well, or he will be considered a lost Puritan, who has somehow survived into the twentieth century. Too little does the modern man realize that the demands of the devotional address are equally great upon all of us, for we all stand before the Lord in need of his grace, and many a preacher knows full well the members of his congregation who have been grasped by this grace even more than he.

HAVING seen something of the relationship of the preacher to God and to the congregation, we must speak of the relationship between the congregation and God. As the preacher points to the Most High, the congregation is to look where he points. They are to concern themselves with the relationship of these truths to their lives. The congregation may then obtain a renewed glimpse of the full depth of the situation within which we exist. Life seems to stand on the borderline of history and eternity, life and death, existence and non-existence, despair and optimism, success and failure, comedy and tragedy. It is the intent of the devotional address to carry renewed meaning concerning the nature of human existence. Instead it has too often become like the theater where the audience applauds the actor. In a devotional address, however, the actor is the congregation, and the audience and judge is God. He it is who knows to what extent anyone appropriates the preacher's message to himself. In a devotional address, the congregation acts, and God writes the reviews.

Each individual has the supreme task of finding the elements of truth in the words of the preacher, and appropriating them to his own life. This calls for continued activity and earnestness, and upon this depends the success or failure of Christian preaching. Thus it is that great preaching demands great congregations. Instead of the devotional address being "thirty minutes to raise the dead," as it has been defined, it is the occasion for that solitary individual to act; that solitary individual who will respond to the word of God, as it finds him through the message of the preacher. It is the occasion for that solitary individual to acknowledge the demands of God as essentially demands for him. Who that solitary individual is, that soul who wrestles with God through the words of the preacher, we cannot tell. He is hidden from the eyes of man and revealed only to God. But that solitary individual may be anyone, if it pleases God—by the foolishness of preaching.



From a new religious film, "Into the Good Ground," this picture shows the minister talking to his wife about a new discovery in the Bible. Such sharing of experiences is typical of ministers' families.

by
Anna Laura
Gebhard

ARE you one of the seventy-five girls out of a hundred, reported in a recent *motive* study,¹ who would like to combine your career with homemaking? If you have also had a definite call to Christian service, there's one answer to the question "What shall I be?" that's a natural for you. Marry a preacher.

Well, why not? Or better, why?

What do you want to find in a career of Christian service? An opportunity to serve others? A chance to make full use of your talents, skills, abilities and training in the service of Christ? Continuous stimulus to growth, both intellectual and spiritual?

And what satisfactions do you hope to find in homemaking? The love of a mate whose aims and ideals are similar to your own? Growing unity and oneness as you work and live side by side? Children to mother and to guide?

LET'S take a hard look at the role of preacher's wife, and see what it has to offer you. It's an important role—although the minister's wife is seldom the star on the stage of church life. She is more apt to be the prompter or the stage hand behind the curtain who helps to make the drama run smoothly. The preacher's wife is truly a helpmate to her husband. The task to which they have committed their lives demands the training and abilities of both blended into one.

¹ See *motive*, Oct. 1950, p. 36.

"I feel sorry for us ministers' wives," wailed one young preacher's wife to another. "Our husbands are in the ministry because they love their work. We are in the ministry because we love our husbands, and we've got to accept their work and adjust to it whether we like it or not."

"Feel sorry for yourself if you like," replied her friend, "but don't waste any sympathy on me. I love my husband; I love our work. I, too, have been called to it and trained for it."

Fortunate indeed is the minister with a gracious wife who also has felt the call to Christian service. For when she not only loves him, but loves and understands his work, she has resources for strengthening and encouraging him and for meeting the difficult requirements that frequently come to the parsonage family with Christian grace and poise. Can you think of any other task that binds a man and wife more closely together?

True, the prying preacher's wife, or the parson's wife who "wears the pants" can drive more folk away from the church than her husband can win. But where there is mutual love, and a mutual dedication to the work of God to which they have committed their lives, a depth of love can be attained that makes them truly one.

And even the home for which they long will serve in a peculiar way the purposes of the Kingdom. For a Christian family is in truth the Kingdom of God in microcosm.

Why Not Marry a Preacher?

When Jesus spoke of God, he said father. When he thought of men, he said brother. The power upon which he depended to build the Kingdom is the selfsame power which nurtures and sustains the family—it is the power of love. A parsonage family becomes in a real way a witness to the community.

Truly, the first requirement of the preacher's wife is to be a wise and loving homemaker.

BUT what of the career for which you are training? It is a surprising truth that the demands made upon a pastor these days cover every facet of a man's abilities. He must be a skillful administrator, a challenging public speaker, a sensitive, warmhearted pastor, a teacher, a counselor—yes, perhaps even a mechanic and janitor. And though you, as preacher's wife, may be called upon to play a harmonious second fiddle rather than the leading part, you have no talent, ability, skill, or training that will not be called into play in the service of Christ. Perhaps you like to lead children in their work and play, or perhaps you have a flare for dramatic reading, or an interest in music, or a gracious smile, or only a deep desire to be friendly—whatever your abilities you will find outlets for them in your desire to serve.

Moreover as the parsonage couple seek to lead their people into fuller life they find themselves constantly challenged to growth. There may be times when you will be called to pinch hit—perhaps for the tardy Sunday school teacher, or the sick organist. Perhaps you will learn to grow African violets in order to have a point of contact with some elderly shut-in of the parish. Or maybe you'll delve into nature lore, or hymnology, or handicrafts or Bible study in order to give guidance on these subjects to some eager group within the parish.

And when you share a tragedy that comes to one of your parishioners, or seek guidance for someone whose road is rough and rutted, you will discover springs of sympathy and guideposts of strength you did not know you possessed.

THE old saw, "a preacher's wife must be able to do everything in the church—but woe be unto her if she does it," is all too true. And so, the wise minister's wife will restrict the areas of her own leadership. One preacher's wife follows two rules in deciding what activities to give herself to in the church life.

"I never do anything in the church," she says, "that someone else is able to do—even though I can do it better—for one grows in Christian grace by participating in Christian fellowship, and my participation must not deny others of their means of Christian growth.

"The responsibilities of leadership which I do accept I carry only until I have trained someone else. I lead only to help others gain skill in leading."

Moreover the most difficult things which the task of minister's wife requires are not in the areas of leadership at all, but are in the areas of Christian living and example. The preacher's wife has a constant challenge to spiritual growth. It's a humbling experience, for often there are soul searchings and calls to deeper dedication. When the words of gossips fly through the parish and beat upon the doors of the parsonage, or when in the give and take of natural group life sensitive feelings are ruffled and misunderstandings arise, or when worry perplexes or sorrow strikes at the flock, how frequently the preacher's wife serves by learning to forgive, by exercising self-control, by taking upon herself the difficult role of peacemaker.

Sometimes I think the beatitudes of the Master were spoken particularly for the minister and his wife. They soon learn the blessedness of feeling spiritual need, of sharing the sorrows of others, of doing humble tasks, of seeking purity of heart, of becoming peacemakers. And as they climb together the ladder of spiritual growth, as they walk the hard road and enter the narrow gate, they attain a graciousness and strength of spirit through which God can work in ways beyond their own comprehending.

World Student Christian Federation Call for the Observance of the Universal Day of Prayer for Students, Sunday, February 18, 1951

The World Student Christian Federation calls you to observe a Day of Prayer for Students in the belief that we all need the prayers of one another to strengthen us in faith in God and in obedience to his will.

Each of us, by his moral problems, individualism and class pride, destroys persons and communities. Each of us is facing tensions which today are not decreasing but are giving rise to even greater uncertainty, anxiety and insecurity.

We who are students participate in both the causes and effects of this sinful state of the world. We have often put our own race, class, creed, personal desire or nation above the love which God would show through us to all men. In particular, some students have often felt forgotten or oppressed, while others are fearful for their order and security. The student of Eastern Europe, China or Korea feels himself cut off from and misunderstood by his brother in Western Europe, America or Australia. The student in Chicago, Aberdeen or Melbourne feels little identity with or concern for the students on his own campus, let alone an inarticulate student halfway around the world. We must oppose continually the fact that many of our fellow Christians in the Federation cannot now meet with other students. We, as Christians, see this situation, but we are guilty because we do not repent enough, or love enough.

(Materials and suggestions for observing this day are available in quantity from the office of the United Student Christian Council, 156 Fifth Avenue, New York 10, N. Y.)

A Note

to Young Men Who Plan to Be Ministers

by Orville C. Jones, Director of Education, Ohio C.I.O. Council

Are the churches to be pleasant cults of respectability or dynamic agencies for the realization of the Kingdom of God? This writer points out some serious road blocks within Protestantism to such achievement.

THE central question that leaders of Protestantism ought to be asking themselves is whether the churches are to be pleasant cults of respectability or dynamic agencies for the realization of the Kingdom of God on earth. There are a number of serious road blocks within Protestantism to such achievement.

A research job paid for by the Federal Council of Churches indicates that since 1900 the churches have expanded their membership among middle-class groups and lost membership among wage earners. As a minister, with five years' experience on the inside of the labor movement, my feeling is that the gulf between Protestantism and the masses of working people has grown deeper in recent years. As the churches tend more and more to be made up of middle-class people, the temptation is to reflect the Rotary Club type of thinking of the middle classes. These folks are kindly, quick to be generous to those in less favorable situations, but quite content with the world as it is since they have gotten along fairly well in it. Their churches tend, therefore, to be pleasant, generous, religious-tainted family clubs, which is all right as far as it goes. But they fall a long way short of the tremendous concept of a new kind of world which fired the imagination of the early Church.

ALONG with this increasing middle-class identification of the Church, the church leaders have slipped into a kind of sentimental burlesque of the religion of Jesus. Jesus' action in driv-

ing the thieves out of the temple in modern counterpart would be regarded as boorish and quite out of place in a "Christian gentleman." Jesus talked about love, it is true, but his denunciation of exploitation and selfishness was extremely bitter. It would be regarded as lacking in "good taste" among church people today. Jesus' teaching about love and good will must be held in balance with his denunciation of evil and firm belief that evildoers would suffer eternal damnation. To pick out the love aspect of Jesus' teaching and blow it up to be the whole, results in an ineffective, unrealistic sentimentalism which enables many religious leaders to escape coming to grips with reality. After all it is no contribution whatever to say, "If we would all just act like Jesus, we would have industrial peace." About all this kind of pious mumbo jumbo amounts to is a refusal to face the problem and a pious wish that there were no problem.

A third road block is the too frequent assumption that worship services and sermons are an adequate program. Since the sermon is a satisfying self-expressional activity for ministers, it is easy to rationalize an inordinate amount of time and effort put on sermons. Worship services, too, may easily become an escapism. They are conventional. Nobody is against them. No minister ever got fired for conducting one. But do they suffice as an instrument for achieving the kind of society implied in the Kingdom of God ideal?

Another road block which is keep-

ing considerable sections of Protestantism from effective progress is the notion that the Kingdom of God is a cataclysmic new world which will be introduced only by divine intervention from outside history. On the assumptions of this tragic falsehood the present world is hopeless and there is no use struggling to do anything about it. The communists have perverted this concept to their own ends. The present order is hopeless. It cannot be improved from within. A cataclysm is in order. The communist is more optimistic than the churchman, however. He believes that man can induce the cataclysm with the aid of enough party card holders.

The world would be a happier place if both groups surrendered their tragic dogmas. The plain truth is that God operates in history through men who are obedient to his purposes. Nineteen centuries of fruitless waiting for the divine intervention should be sufficient grounds for doubting the truth of this false notion.

THE four road blocks I have mentioned are serious. They may mean that Protestantism has fizzled out as an important force in history. But I do not believe this is necessarily so. The churches can be rescued by courageous, imaginative, determined leadership. In the city where I live, which has several hundred Protestant churches, I know of only two that are doing anything more than to follow the old, well-worn conventional ruts. It may or may not be significant that these two are both led by men who

came to them by way of a Ph.D. training rather than the conventional seminary. Their success is due to sound grounding in psychology and the imaginative use of educational techniques. There is, of course, no law against the achievement of either by seminary graduates. They just don't.

What would an effective church be like?

1. As I have already suggested, it would be a church using an imaginative educational approach. After mis-educating church members for generations, it is impossible to effect any sort of transition overnight. A minister who set up the kind of church that would satisfy me would probably be fired promptly, but he could get there if he had sufficient skill in psychology and education. I recall the story of John D. Rockefeller II and the Federal Council of Churches. Mr. Rockefeller had withdrawn his contribution because of a stand the Council had taken in the Colorado Fuel and Iron strike. Instead of accepting Mr. Rockefeller's refusal, they said to him, "Come and see for yourself." He went to Colorado, visited the homes of the miners, saw the squalor of their lives and renewed his contribution! What the Church needs is less preaching and more "come and see"!

2. Education should lead to action. The conventional church has little machinery for action. Preachers seem to feel that they are doing laymen a favor offering them an opportunity to be ushers in a worship service, but these same laymen may be coping with the most urgent problems of finance, industry, labor and government five days a week. I once gathered reports from fifty small churches. Less than one third of the membership were actively engaged in the work of the church, and these activities were mainly institutional chores.

Are there no actions that are important to a Christian type society? The battles on behalf of the welfare of the wage earners of America have

been fought by labor unions without much help from the Church. About 17,000 men and women are killed every year in our industrial plants. Millions of others are injured. What has the Church done about safety codes?

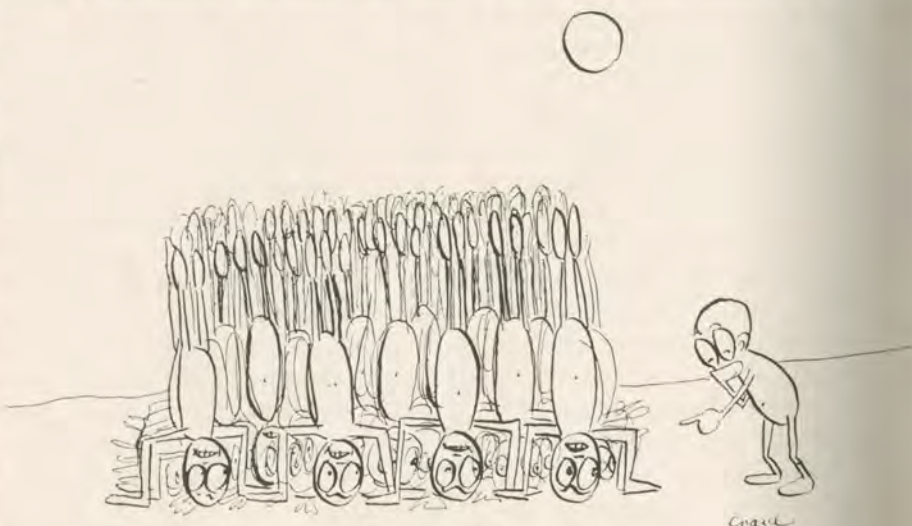
IN my state there has been an active effort to secure a Fair Employment Practices Commission to try to assure justice in employment to minority groups. Certainly this issue ought to be central in importance to those who proclaim the fatherhood of God. But apparently God is a white Caucasian; with the exception of a half dozen ministers and a couple of resolutions, I have seen no effort whatever on behalf of this measure from the Protestant Church. Yet the achievement of racial justice is not only of vital importance to selling Christianity (and democracy) to the rest of the world, it is central in any concept of a Christian type society.

There is no organization or leadership to direct the energies of church people to the solution of problems such as these. Yet it is by the decisions that society makes on such issues that we move toward or away from a Christian type civilization. There are plenty of people in the churches who would be interested and who would help if leadership provided the edu-

cation and the organization for action that are necessary. It is easier to prepare sermons and plan worship services, but neither of these gets votes for F.E.P.C.

3. The Church can aim to give the world a demonstration of Christianity in its own life and fellowship. Christianity would long since have conquered the world if those of us who profess it had dared to live it. If we can't live it in the framework of a non-Christian economic or political order, we can live it within the fellowship itself. The 250 different denominations that represent the Protestant churches today are not a very good testimony to the willingness of Christians to be Christian. Neither is the segregated racial church much of a testimony to our true belief in the fatherhood of God. Neither are the starvation wages of the janitor a very convincing demonstration of Christian justice!

What I am trying to say to young men who want to be ministers is this: if you are content to be a conventional minister in a conventional church, go get yourself a job in a department store! The Protestant Church, whether it *wants* them or not, *needs* men who are creative, imaginative, courageous in leading churches into being dynamic agencies for realization of the Kingdom of God. Only through such men and such organizations of men can God express himself in history.



"Everyone can't be wrong."

The Long Table

A FABLE BY HERBERT HACKETT

THE table was too long and the conversation broke into bits. The Poet still had the power to draw us back together; we had paid \$2.50 a plate for the honor. But it was only in his more inspired moments, as he sang the praises of Maine lobster with drawn sauce, that he favored us with small talk of "my good friend and neighbor, Frost," or transported us to his "early days at Haavaad," it was only at these times that he seemed more than a man and became \$2.50's worth of celebrity.

"Only a settled people can produce great poetry," he intoned. "That is why we have the great tradition only in New England and in those regions of the Old South where gentlemen have learned to live graciously." He smiled at the ladies. "Only here do we have the purity of the old racial stock—Lowell, Emerson, Freneau, Frost."

"What of Sandburg?" someone asked respectfully.

"The pity, the pity. One so much wants to admire his work, doesn't one . . . the great spirit, a great spirit. One would so like to admit him to the halls of . . . but . . ." he shrugged in Christian charity, "but, one must be honest, mustn't one?" In his kindness he avoided the personal pronoun.

My colleague lowered his voice as if to tell a dirty story. We had been interrupted by the Poet and returned to our subject with anticipation.

"Even the Jewish merchants in Des Moines can't stand the New York Jews." We accepted this in silence. "As for me . . . I have no prejudice." He sucked at the word like a good cigar.

"It's a problem," the sociologist stated to our general agreement. "In these matters one must keep his perspective." We nodded as we finished our soup. "Objectivity . . . the scientific spirit . . . the scholarly approach . . . without prejudice or emotion." We nodded over the shibboleths and our soup. "There is no such thing as a Jewish race."

"It's a semantic problem, really." We considered our creamed chicken as our communication expert picked up the conversation, separating the thing from the word, the generality from the particular. "Bipolar thinking . . . black and white . . . good or bad. Semantically there is no such thing as a Jewish problem, only problems of particular Jews, Jew 1, Jew 2, Jew 3, etc." We indulged ourselves with the reasonableness of semantics and the creaminess of our chicken patties.

The Poet had been talking with great animation, but seemed to sense that we had, somehow, been lost. He lowered his voice. We returned to the fold.

"Whitman, such a fine soul, fine instincts, but, underlying his whole work, a false note." He paused in apology. "One doesn't like to say it, but one must. . . ." His apologetic smile was for the ladies. "But one must recognize that there must be an inner harmony in art.

The poet must be serene with his world, must create a moral sphere based on the eternal verities. Shelley, the wings of song. Wordsworth, the realms of beauty. Longfellow, the fine moral tone."

"And Lindsay?" I asked.

"Troubadour, folk singer, strong and crude. . . ." He was embarrassed at the naiveté of my question. "Of the common clay . . . but the cry of the divine spirit? Where is the yearning after the golden dawn with her hair like the caress of our memories? Where the immutable pathos of a mother's tear? The music of the dewdrop on the grass tops? A poet must soar above the mundane to the craggy heights where fancy broods over the universe, where the world is a quilted cover for the feet of the gods." His words were cream to our chicken.

"And what of Eliot?" The question was sweetly raised by one of our literati.

"Tee Ess Eliot, Pegasus chained to a garbage wagon. . . ." The Poet enjoyed his own wit, as did we according to our understanding. But, many of us, having never read Eliot, turned to our interrupted ways.

"Charity," said the Divine as he delicately wiped his sensual lips, "Charity, that is the key to the prejudice of our day. The first law, love thy neighbor, is sometimes hard, but our Christian duty is often hard. So it is that we must learn to love those who may seem alien to our ways, outside the pale of our experience, with all their faults. We must not judge lest we be judged. Charity, it is the penance we must serve in a day of discontent, the hair shirt of our faith, the sign of Christian tolerance." He was proud and we of him that he had the courage to don his hair shirt.

The tenor of our speaking was one I knew of old. Thank God it had not ended in the classic denial! Better the sterile than the gauche.

"But," I raised the question, "but, having set off the problem as a sociological one, based in part on semantic misunderstanding, and falling back on Christian charity, having done this, what then?"

They looked at me as from a growing distance, as voyagers to one who has missed the boat. I was left behind in shame for having raised an emotional question, good taste and good digestion demanding calm and detachment.

"You suggest," said my colleague, "that we are prejudiced, because we don't get upset but look at the problem objectively. Why, some of my best friends are Jews." It was the logical conclusion of our discussion, one I thought we had agreed to leave unsaid. That I should hear it in such a sophisticated gathering!

The rest agreed that their best friends were Jews, and we turned once more to the Poet, and divine Spenser, and Milton whom we considered to be majestic.

Only I was unable to classify my best friends.

The National Council of Churches---

by John Deschner

The executive secretary of the United Student Christian Council interprets for *motive* readers one of the most significant phases of the "Twentieth Century Reformation."

I am not among those who felt that a National Council of Churches was the most needed step for American Christendom. After attending the constituting convention at Cleveland, I still have many serious doubts. But on one point I am clear: God wants the American churches to do what the National Council aims to do.

What Is the National Council?

In one sentence; the National Council of Churches gives American churches one comprehensive national ecumenical council, where they can meet each other and face their common tasks and problems. It takes the place of no less than eight earlier ecumenical bodies—among which the chief were the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council and the International Council on Religious Education.

It is a merger—a simplifying merger. It reduces duplication of committees and overlapping of work among the former councils. It provides a vastly stronger means of tackling the common problems of church life. And it is an enormous simplification of the ecumenical relationships of the denominations of America. Whereas before they worked through eight separate bodies, now they can work through one.

Twenty-nine denominations—all save two of the major American denominations—pledged their sponsorship in the colorful constituting meeting at Cleveland. This means that not only are eight denominational agencies merged, but twenty-nine churches—some of them cooperating for the first time—are drawn into the main stream of the ecumenical move-

ment in America. Is it any wonder that people are a little baffled at the enormity of the undertaking?

I have just returned from Geneva where I was able to be one of the first to report on the events of Cleveland to European church leaders. It may clarify the meaning of the National Council when I say that these overseas leaders look upon the National Council as nothing less than the voice of the American Church.

What Will It Do?

This is not the place to outline the complicated structure of the N.C.C.C. It is more important to grasp the breadth of the task it is planning to face. If I may borrow a military metaphor, this new general headquarters will have in the field four massive divisions.

One is called the Division of Foreign Missions, and will be the instrument through which the mission boards of the American churches face together the tremendous problems of overseas mission strategy in the years immediately ahead.

The second is called the Division of Home Missions, and will aim to help the churches concentrate on the task of reaching the areas and peoples of American life which the local churches are likely, sometimes, to forget—the sharecroppers, the workers, the marginal groups, the soldiers, etc.

A third division on Christian Education will concentrate on helping the churches face together their enormous task of educating both the Christian and the non-Christian people of this land in the meaning of the Gospel. It will deal with higher education as well as general education. It is within this division that the Student Chris-

tian Movement will likely come if present negotiations lead to an organic relationship between the S.C.M. and the N.C.C.C.

The fourth division is named Life and Work and will concentrate on the responsibilities of the churches for social questions, community life and many other beginnings made by the old Federal Council of Churches.

There will be in addition a series of joint departments, serving all four divisions in areas of common interest. One such joint department will concentrate on Christian vocation, for example, and will attempt to give new life to the Church's thinking on this vital question.

Finally, there are a series of administrative departments which will serve all the divisions with common finances, promotion, services, etc.

The whole is governed by a body which is directly elected by the sponsoring denominations. The National Council is, therefore, assured of being kept the instrument and servant of the American churches. This is the clearest way to say that N.C.C.C. does not represent a *new* church. It is a council, where the churches talk to each other and plan common action.

What Can It Mean?

The great American heresy is to believe that the Church exists as a sort of club for Christians. The direct opposite is nearer the truth: the Church exists for the non-Christians. In the virile thought of the New Testament, the Church has one main task: to tell non-Christians about Jesus Christ. This is what that much misunderstood word "evangelism" really means when you strip away all the unpleasant associations. This mis-

motive

A Permanent Reformation?

missionary penetration into every particle of the common life, reaching every man—pious or not, is the task of the Church.

Look again at the tasks which the National Council has set for itself. They are *missionary* tasks—every one of them. Not only the obvious mission of crossing geographical boundaries, but the much more difficult mission of taking Christ to the forgotten people of this land, to the schools and universities, to the great social and community problems—these are the tasks which the American churches are asking N.C.C.C. to give leadership in facing.

The National Council *can* mean a completely unheard-of effectiveness in bringing the fragmented denominations to face their overwhelming missionary task.

This clarification of mission is far more important than all the economies effected by consolidation. It is good to reduce duplication, to reduce administrative costs, to have a more centralized control, to simplify organization. But these expediences alone would not justify a National Council with all the temptations which its bigness is bound to raise. The only clear meaning N.C.C.C. can have is a missionary meaning. And this is what God meant, I believe, in bringing Cleveland to pass.

Those Temptations!

I began by saying Cleveland did not remove all my doubts about the National Council. What are some of these temptations?

1. *Bigness*. Can we keep N.C.C.C. from becoming an institution? Can we take it seriously without taking it too seriously? Will we be willing—wager—to see it change and evolve? It is a matter of sociological fact that the bigger an institution becomes, the more conservative it becomes. Let's not underestimate the good intentions of all the thousands of people who

helped found N.C.C.C. But are good intentions strong enough to battle against the incipient bureaucracy in a structure as large as N.C.C.C.?

2. *Inflexibility*. The Church does not exist on paper, nor in diagrams. It exists in congregations—local congregations—with all the baffling resistance to programs thought out at what is wrongly called "the top." It will take a generation of statesmen to keep N.C.C.C. thinking in local terms—and that means, above all, in flexible terms. Will the natural demand for orderly organization be constantly criticized by the larger demand to get on with the job of telling people about Christ, whatever the disorder of the means?

3. *Action*. A wise professor once told me that thought is the capacity *not* to act! Thought—in the sense of real encounter between deeply held convictions—was not conspicuous at Cleveland. To be more fair, it was a convention that worshiped and acted. But think about that a bit. The great mark of American character is that it is at once deeply idealistic and deeply pragmatic, with the idealisms and pragmatisms often in contradiction with one another. Our Constitution and Declaration of Independence are prefaced with two of the most idealistic utterances of modern man; the genius of American politics, on the other hand, is the art of compromise, more highly developed here, perhaps, than in any other country on earth. When we prayed at Cleveland—it was authentic prayer. And when we acted, it was pragmatic statesmanship of a high order. But the thought which lies between—the vigorous encounter, the challenge and the criticism—these elements which alone can bring prayer and action into fruitful relation were not conspicuously present.

This is not to say that thought, encounter, constructive criticism, were not happening in hotel lobbies and

over coffee cups. One of the most hopeful signs to me was the large sense of reservation with which most of N.C.C.C.'s leaders accepted this step. The founders of N.C.C.C. were not in a crusading mood: there was a marked reluctance to talk in terms of large statistics.

But the great need is for this thought, criticism, encounter, to come into the open, to take its place right at the heart of N.C.C.C. One of the leaders at Amsterdam during the establishment of the World Council of Churches said that the main thing we had to fear was success. That kind of healthy reservation openly stated and openly debated was badly needed at Cleveland. In large part the usefulness of the N.C.C.C. in the future will depend on its willingness to foster real thought and encounter within its own main governing bodies. One practical consequence of this suggestion is that theology will have to be discussed. It wasn't at Cleveland, and that was one of the failings of that otherwise impressive meeting.

A Permanent Reformation

Robert Bilheimer has coined the term "the ecumenical reformation." That is not an overstatement. We are in the midst of a twentieth-century reformation, which is shaking the Church quite as radically as the reformation of Luther and Calvin. This modern reformation is based on accepting the full implication of the fact that Jesus Christ created his followers as one, in order that they could see clearly their mission to the non-Christians.

N.C.C.C. represents the ecumenical movement in America. It is not an adequate nor a complete representation. But it is a beginning. If N.C.C.C. can keep its missionary tasks squarely before its eyes, it may be a useful instrument in God's hands for giving the Church what beyond all human things it needs—a continuing and permanent reformation.

The

Soda Pop

Concept of Religion

by Kermit Eby

"Invocation for Another Conference"

Adapted by Werner Bloomberg

Delivered before the Conference of the Church and
Economic Life, held at Detroit last year
under the auspices of the Federal Council
of the Churches of Christ in America

Brethren:

We meet today in the potential glare of the hydrogen bomb.
We may see more clearly by it or be blinded.
History will judge us.

The hydrogen bomb is the culminating accomplishment
of the civilization that has professed
Christianity.
Out of Christian Russia came Bolshevism and the Communist
State.
Out of Christian Italy came Mussolini and the Fascist State.
Out of Christian Germany came Hitler and the Nazi State.
Out of Christian United States came Hiroshima.
This after nineteen hundred and fifty years.

Need I recall His sermons now?

Underlying the hydrogen bomb is the assumption
—however much we may deny it—
That those who do not believe
cannot be brought into the belief
and therefore must be destroyed before they destroy us;
though we may let them strike the first blow.
Then do not turn the other cheek, but drop the bomb!
Over the Voice of America we preach Christianity,
but we support gunboats, not missionaries.
This after nineteen hundred and fifty years.

Has America become a more Christian nation
since the early days of the Republic,
since Jeffersonian equalitarianism?
We need a sense of history.
What are the trends?

In business
the decline of the small *entrepreneur*,
the proliferation of the corporate giants,
the denial of any concept of social justice
which suggests a compromise of the principle of profit.
In labor
the decline of the local union,
the proliferation of the giant international,
the rise of a massive monolithic power structure,
the denial of any concept of a loyal opposition that
suggests a compromise of personal power or immediate politi-
cal success.
In government
the political machine,
the proliferation of lobbying, of the deal,
the decline of the decision-making function
of the lower echelons and the nonoffice-holding citizen,
and the introduction of fear—the fear of
going to the wrong meeting, of saying
the wrong thing, of having the
wrong friends, of seeing the

wrong people.
These are the trends after nineteen hundred and fifty years.

What, brethren,
of the churches and ministers of God?
How do we stand in the trends
after nineteen hundred and fifty years?
We organize, we lobby, we pass resolutions.
We preach, we reason, we argue, we persuade.
We write, we publish, we advertise.
And then we get the hydrogen bomb.
Perhaps we are doing something wrong.
Perhaps we are not doing enough of something right.

II

We have become infatuated with success.
If one wishes to become a successful minister,
it is preferable to have a great dues-paying congregation
of hypocrites than a small group that has preserved its
integrity.
If one wishes to become a successful minister,
then a new church is more important than a new believer.
If one wishes to become a successful minister,
one plugs for lecture engagements, writes magazine articles,
and gets a higher salary.

We have accepted the coca-cola concept of religion.
We produce an effervescent, scintillating, sparkling sermon,
attractively bottled in pseudopsychological terminology,
pleasing to the consumer, even if it causes a few
spiritual hiccups, and available for all customers
at the fairly standard rate of the
weekly contribution.
Every Sunday on the pulpit:
the pause that refreshes.

After nineteen hundred and fifty years we have arrived
at the hydrogen bomb and the coca-cola concept of religion.

III

Suppose we were to admit my charge, we ministers here
assembled
—for the sake of titillating our imaginations before
we settle down to the work of formulating plans,
and of passing resolutions, of carrying out
internal and external political strategies—
suppose we were to set for ourselves the task
of acting to break the trends?
What would we do?
What then?

Suppose we were to return to our pulpits, and with us
ministers throughout the land, and were to say to our con-
gregations:

"We renounce success"

and then demand, as Jesus Christ demanded,
that the moneylenders leave our temples—
and name the names;
suppose we could forget the strategies of getting along with
the congregations, of placating the pillars of the church,
of providing spectator recreation each week end,
and invited those who did not wish to worship to leave.
Who would leave and who would stay,
and who would then begin to come?

Jesus Christ did not fear naming names.

Times long past even the duke of the city did penance
with his shirt sleeves on the bare steps of the cathedral.

Only the coca-cola salesman must feel assured that
all his customers are really good fellows and
name no name, or call one's sins
to one's face.
Have a sparkling sermon—or resolution—with that
always fresh flavor!

Or, better yet, leave our churches and go out among the
people.

Leave our churches, so big, so imposing, so heavily insured
—such a burden, being a good enough salesman to get a
decent return on the investment.

Jesus Christ walked among the people and spoke the words
of peace and brotherhood to any who would listen.

Suppose we did that.

Just imagine it!

Tomorrow, thousands of ministers, leaving their churches,
their conferences, their lecture engagements, their studies,
their tasks of providing religious recreation,
their concerns of salaries and status—
and walking among their fellow men with the word of
peace and brotherhood.

Imagine thousands of us day after day
walking among our fellow men and talking to all who would
listen

of the word of God and its meaning for the world today.

Who can estimate the consequences?

How many would listen and how many would turn aside,
and how many would listen who had never listened before?

IV

Foolish, you say?

Is it any more foolish than to do again what we have done
before

day after day and year after year
and failed to prevent one war,
one materialistic revolution,
or one atom bomb?

Unrealistic, you say?

Is it any more unrealistic than to go through the same motions
that we have gone through again and again and again,
by which we have earned our daily bread—
but not our eternal salvation,
we can be sure.

But it would not succeed, you say?

Good! Let it fail!

Are we succeeding now?

Will one more conference

and one more set of resolutions
and one more meeting with the big brass
succeed where all the other conferences,
meetings, resolutions
have failed?

Are we not heading at breakneck speed into defeat?

Could we go down to defeat any faster
than by the hydrogen bomb?

And why this worry about defeat?

If there is the divine spark in man

his quest for God will not end with our poor failure.

And if one doubts the existence of the divine spark
then why not manufacture coca-cola?

It is much more lucrative than manufacturing religion

and there is more justification for worrying about success.

V

Let us not deceive ourselves further.

We are rushing downhill to defeat.

If there is some chance even yet of victory
 for the brotherhood of man
 in our time and our civilization,
 it is not to be attained
 by the old ways—
 by the ways of men who did not possess the final weapon,
 by the ways of the big brass making policy
 —or the coca-cola salesman and his effervescent product,
 willing to say anything that needs to be said
 in any way
 to close the deal, not to lose the sale.
 If there is a chance for this generation
 it lies with those who will meet the absolute weapon
 with an absolute ethic.
 And if there is no chance, at least
 let us go down to defeat
 on our own terms.
There is some Christian dignity in that.

VI

Yet I suppose we dare not.
 If we go, as we seem to be going, into defeat
 we shall be doubly defeated
 by being made to look very much like those
 who eventually will destroy us
 by all our efforts to meet them on their ground
 instead of ours.
 I suppose we dare not.

Yet I cannot help but wonder, if we dared—

I cannot lose that vision of thousands of ministers
 declaring the words of God in certain and precise terms,
 naming names, analyzing the classic generalities
 down into the concrete behavior of every man in the con-
 gregation
 —of thousands of ministers walking among their fellow men
 and talking with all as brother and man of God
 —day after day
 all over America.

What if we really did it?
 What if we dropped our conferences and our high-level
 politics
 and our big-time lectures and our capital investments
 and went out among the people
 as brothers and men of God—
 Might we find the divine spark in our own time?
 Might we uncover the hidden longing
 for God?

**Might we not find followers
 hundreds, then thousands, our brothers and fellow men?**

What if we touched the chord that set the chorus?
 What if we uttered the word that started the prayer?
 All the longing of the people
 whom we have left behind,
 all the hope of men
 who yet may seek,
 waiting to be set in motion.

The spark
 The divine spark.
 What if we dared?

Could we
 Dear God
 —Oh, brethren,
 let us pray.



The Reverend R. Claude Singleton, director of the Wesley Foundation at the University of Georgia, has been elected secretary of the Department of Student Work, in the Division of Education and Cultivation, Board of Missions and Church Extension. He succeeds the Reverend Caxton Doggett who resigned several months ago to accept a pastorate in Miami, Florida.

A native of Forsyth County, Georgia, Mr. Singleton was educated at Young Harris Junior College, University of Georgia (A.B. in Education and M.S. in Education), and Emory University (B.D.). He was admitted into the North Georgia Conference in 1930; was for four years state director of the Methodist Student Movement in Georgia; and for the past ten years has directed the Wesley Foundation at his alma mater. He assisted in the establishment of the Georgia Methodist Student Work Camp, and the Cuba Work Camp.

Mr. Singleton is a member of the Kiwanis, the Hillel Honors Society, Wesley Players, Pi Tau Chi, Chi Phi Chi, and of the Board of Ministerial Training and of the Commission on Christian Vocations in his annual conference.

In 1932 he was united in marriage to Elizabeth Clifford Rigdon. They have two sons, Robert and Charles.

\$1 Cash

and a free copy of the new book, *Family Pleasure Chest*, if you will help write the book.

You see, this book is to come off the press this fall, but the editor needs some more suggestions. Is there some family activity that you particularly enjoyed in your home? Write it and send to

Larry Eisenberg
 Box 871
 Nashville 2, Tennessee

Write on: Fun at table after meals—family projects of fixing decorations and helping—celebrations including birthdays and holidays—unusual family games—family trips and camping ideas—family hobbies—family playgrounds and home game rooms—family parties—family reading—good books and magazines, family music—making the family routine fun—any other family fun ideas like making toys for children from materials found in homes.

Each person sending in a usable idea will be sent a free copy of the book. The five best suggestions will also win \$1 cash.

Think on These Things

by Harold Ehrensperger

WHAT is the record of man's achievement? Surely it is not the history of his material conquests. It is rather the wisdom he has accumulated and passed on. To think a great thought and to pass it on are two of man's highest and noblest acts. Thoughts are fleeting and the memory is poor. Make a diary not of the inconsequential acts of the passing days, but of the thoughts that are worthy of record. Periodically weed them out; in time a few ideas worth keeping will remain. These pass on! *Think on these things:*

Contemplation which does not concretize in conduct is a contradiction in terms. For to look is to live. . . . contemplation is also communion, communion with Being. If you contemplate Being, "you are bound not merely to see, but to be."¹

Pamela Grey says that for one soul that exclaims, "Speak, Lord, for thy servant heareth," there are ten that say, "Hear, Lord, for thy servant speaketh."

You defy mathematical law by increasing your enthusiasm while dividing it with others.²

And men shall keep on in panic trailing man's soul to the cross of their fear. Man's loneliness is but his fear of life.³

We are all serving a life-sentence in the dungeon of self.

Whatever is worth doing, is worth doing badly.⁴

Whatever you blame, that you have done yourself.⁵

Tagore makes the observation that man, unlike the animal, has a fund of emotional energy which is not all oc-

cupied in his self-preservation. This surplus is the foundation of art.

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

Nature is hitting back at mankind today not with floods and plagues but with strange things called neuroses.

The artist seeks the way, lives his truth creatively, molds life anew. If he does not keep step with his fellow man, it is, as Thoreau said, because he hears a different drummer.⁶

You must take the frontier with you.⁷

There is no small work unto God.

WHOEVER MAKES A THING MORE BRIGHT,
HE IS AN ANGEL OF ALL LIGHT.⁸

Gibran recalls the old lines about philosophers in the market place car-

rying heads in baskets crying, "Wisdom, wisdom, wisdom for sale!"

Good-bye, my friend. Live as you will with gentleness, with goodness, and with love shining through your life. Knowledge will not suffice. Power is inadequate. Only men of good will, living to serve their fellow men, can change our destiny from death to life, stop the earth's bleeding. Let that be your calling.⁹

Death comes to all, but death comes best to those who are ready to die so that men may live.¹⁰

1. Nicodemus in *Midnight Hour*
2. Henry M. Robinson in *The Cardinal*
3. Eugene O'Neill in *Lazarus Laughed*
4. C. K. Chesterton
5. Groddeck
6. Thomas Wolfe
7. Robert Sherwood in *Abe Lincoln in Illinois*
8. Anna Hempstead Branch
9. George New
10. Lewis Mumford



Scholarship and Censorship

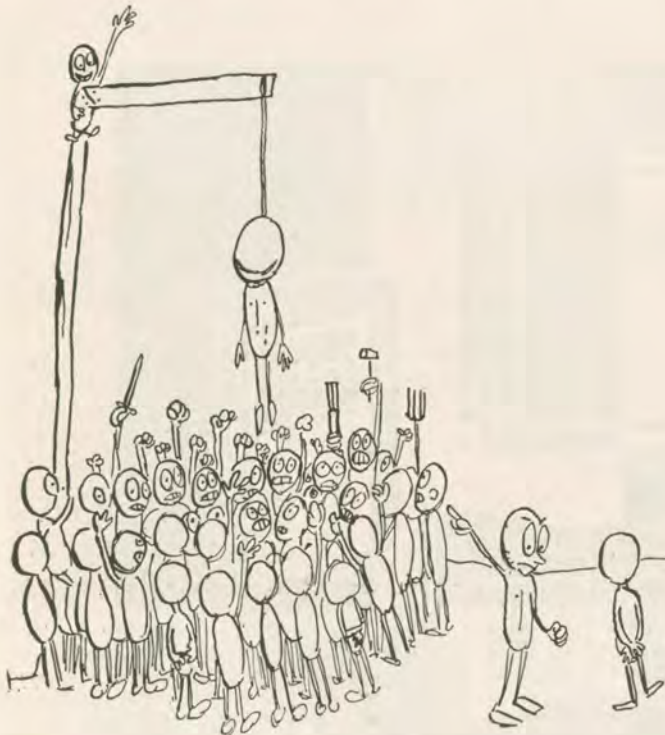
by Ray Ginger

Ray Ginger, member of the faculty of Western Reserve University, is the author of *The Bending Cross*, biography of Gene Debs, a book club choice acclaimed as the "best biography of 1948."

A POEM by Stephen Crane describes a wayfarer who found the road to truth. It was choked off by weeds. Approaching nearer, he discovered that each weed was really a knife. "Well," he mumbled at last, 'doubtless there are other roads.'

There are, unfortunately, no other roads. And small wonder if the road to truth should be little followed, since the bushes beside the trail are infested by censors. These gentlemen are likely to fire dangerous missiles at anybody who dares to touch the road, since they have never understood why men should choose to travel such a disruptive way.

Happily, the general public thinks otherwise, preferring to regard the search for truth as harmless enough, if not actually meriting mild commendation. When Boston bans a novel or the police censor of Chicago proscribes a movie, the novelist or the film producer is seldom alone in his protest. So the bigots and those who profit from ignorance have learned a form of bushwhacking which seeks to make the scholar censor himself, as a few examples may indicate.



"He kept saying we were wrong"—Crane

A doctoral candidate in a large American university recently suggested to his adviser that he wanted to write his dissertation on a topic in American Negro history. That research in this field would greatly enhance our knowledge of our national past was not questioned. But, said the adviser, merely evincing interest in such a controversial subject would seriously limit job possibilities for the student after graduation. Doubtless the adviser was right in so saying, and the student abandoned the project. Censorship? Yes, probably, but by whom?—the professor, the student himself, or somebody in the bushes?

Another graduate student, this time in a law school, was helping one of his professors to compile a casebook. Assigned to dig up a case on a certain principle, the student reported that the best case on the point at issue had involved one of the large corporations in the state. He was told to keep looking, as it would not do to mention so powerful a firm in an unfavorable context.

A historian who was planning a biography of a reformer applied to a research foundation for a monetary grant to help defray the expenses of research. In reply it was intimated that the grant would be readily available if the historian adopted a less critical attitude toward the ravenous type of businessman in the Gilded Age.

A publishing firm had signed a contract to publish a biography of a leading radical. News of this project reached a powerful patriotic organization while the book was still in manuscript, and a vigorous protest was filed. One of the executives of the publishing house immediately advocated that the contract be canceled, and a board of directors' meeting was called to discuss the problem. The complaining executive readily admitted that he had not read the manuscript, that he knew nothing whatever about its contents, but he steadfastly contended that it would be "unwise to offend American sentiments" by publicizing the career of a dangerous rabblouser. Ultimately the biography was issued, but the editor who had signed the contract for its publication felt obliged to leave the firm.

IN myriad forms, underground pressure is exerted upon writers, upon teachers, upon research foundations, upon publishing firms, to suppress the dissemination of unpopular views. Those publishing firms which derive a

motive

large portion of their revenue from textbooks are especially sensitive to complaints from legislators, from public officials, or from any private group which might have influence with these public bodies.

For instance, an introductory textbook in economics was recently attacked as "collectivist" by a former president of the National Retail Dry Goods Association, who charged that "young Americans are being poisoned with an alien philosophy. Under the guise of economics, they are being taught socialism, half-truths and many untruths." This gentleman declared that he was "completely opposed" to banning the book. Perhaps he is, but under the circumstances that would not be an illogical sequel to the charge that a textbook contained "an alien philosophy." And it seems probable that the offending writer and publisher will be somewhat more cautious in the future.

A century ago the North and the South recognized different varieties of "truth," and the result was the bloodiest war in our national history. A professor at the University of North Carolina was expelled from the faculty and forced to flee to Pennsylvania when he voted for the Republican candidate for President in 1856. Without free discussion, a solution to the problem of slavery could not be found by peaceful and democratic means. But the problem was not solved because discussion was suppressed—the problem still cried for resolution. The Civil War followed. Truth was seemingly determined, not by rational analysis, but by force. When adjustment by peaceful means was stifled, adjustment by violent means was inevitable.

THIS will always occur. Change is the law of history. The status quo cannot be preserved. The continuous growth of technology automatically creates new problems, which cannot be solved by the old institutions and the old creeds. Flexibility is essential. When enormous unemployment and suffering struck the United States in the early 1930's, the Republicans and the Democrats agreed that the power of the Federal Government should be used to alleviate the hardship. Neither major party had ever before advocated this policy. What would have happened, we may ask, if the first advocate of this new principle had been silenced? Surely the problem of unemployment could not have been solved thereby, and accumulated resentment would have led to violence and chaos. Free investigation and free discussion, by facilitating orderly and constructive change, serve as a safety valve for social pressures that might otherwise be intolerable.

MANY advocates of these general concepts will protest that civil liberties are in no danger today in this country. It will be objected that the cases cited in this article are unusual. That is true; they are rare. Therein lies the danger. For each case of censorship, whether public or private, there are fifty cases of self-censorship by social scientists and other publicists. Scholars, at least the

prudent ones, learn to confine their research to innocuous topics. Under the circumstances existing today, how many scholars will risk their jobs by investigating controversial subjects? How long will scholarship be distinct from hack work if it must confine itself to those fields in which society is totally uninterested? What occult formulae will society invoke to reach decisions if it is denied the facts about every issue of consequence? For the principle seems clear: The greater the controversy, the greater the service which scholarship can render by objective investigation and analysis. Nor does this mean that objectivity consists in always finding "two sides (having, of course, equal validity) to every question." True objectivity can only consist in re-establishing on paper the same relations among the facts which existed in nature.

Seen in this context, the current effort to establish loyalty oaths for teachers gains new significance. If teachers and scholars are to play a valuable role in contemporary life, they must be free to deal with any subject, no matter how controversial, that comes within the general scope of their subjects, provided only that they observe certain loose standards of restraint and objectivity. These standards *must* be loose—measuring objectivity is not precisely like counting dollars or weighing beef. Whenever one scholar attacks an interpretation advanced by another, he is questioning his opponent's objectivity. On some topics, as Justice Holmes frequently observed, reasonable men may differ.

The right of free investigation is not a privilege which scholars claim for their self-gratification. It simply states the indispensable condition for their profession. So long as a society believes that truth is the way to freedom, the search for truth will continue. When that belief perishes, the censors will win the field. It won't be worth much. And what little truth we have should be transported to some public place where it can be exhibited as an exotic growth, a curiosity for the amusement of the young.



What's happened to freedom of speech? Basil Gordon, beaten and bloody, as he knelt on the sidewalk outside the Maywood plant of the Chrysler Corporation last July where he and two others were beaten, sheriff's deputies reported, for refusing to tell fellow workers whether they are communists. Officers, who made no arrest, said none of the victims required hospitalization. Maywood is a Los Angeles suburb.—Associated Press photo.

A Comparison of Proposals Looking Toward World Government

by S. R. Levering

1. *The United Nations as Revised by the Acheson Proposals*

A collective security confederation with sixty members (fourteen more have applied) representing and acting on nations. Enforcement power limited to war against aggressor nations, after attack occurs. Has no civilian police or armed forces of its own, relying on nations to send earmarked parts of their armed forces upon recommendation of the one-nation-one-vote Assembly, thus by-passing the executive functions of the Security Council, as intended in the Charter, because of the veto existing there.

No power to prevent arming for aggression, through control of national armaments with inspection and enforcement. All funds depend on voluntary grants by governments.

Only voluntary small-scale functions in promoting better economic conditions, health, education, human rights, etc., through specialized agencies.

Amendments, admission of additional member-nations, etc., subject to big power veto.

Acheson Proposals adopted by majority vote of the Assembly, thus avoiding veto on amendments to Charter.

2. *Proposals of United World Federalists*

Support U.N. fully, and develop it into a federation with universal membership, representing and acting on individual people as well as on nations. If U.S.S.R. refuses to participate in strengthened U.N., and great majority wishes to go ahead, those nations might consider forming a federation within the U.N.

Security powers emphasize preventing preparation for aggression, through disarmament of nations down to requirements for internal policing, safeguarded by U.N. civilian inspection and police force (like the F.B.I.), enforcing primarily on individual violators, and supported by an international armed force in case of mass violation or aggression. This would consist of units under direct U.N. control, plus "National Guard" forces on call, similar to our National Guard which is under state command but on call by the Federal Government. Carefully defined and limited, but direct, taxing power would be provided for these purposes.

These powers would be exercised through (1) the U.N. Assembly, developed into a legislative body or

bodies with representation weighted by such factors as population, economic development, and educational level, (2) the Security Council developed into a veto-free, responsible executive, (3) World Courts given compulsory jurisdiction, extending also to individual violators.

Expanded, large-scale functioning of U.N. voluntary specialized agencies in promoting better economic conditions, health, education, human rights, etc.

Amendments would be difficult and carefully safeguarded, but possible without veto.

This program would be achieved, after careful preparation, by calling an amending conference under Article 109 of the Charter agreeing on amendments, and ratification as provided in the Charter. Possibly assembly action, as in the case of the Acheson Proposals, might prove preferable.

3. *Proposals of Atlantic Union Committee (Federal Union)*

Set up a Federal Union, within the U.N., limited to advanced democracies (probably the English-speaking nations, Scandinavian countries, Belgium, Netherlands, Luxembourg, France and Switzerland, a total of seventeen), representing and acting on people rather than on nations.

Powers transferred by these nations to the Federal Union would include control over foreign affairs, the armed forces, currency, international trade, movement of people, citizenship and communications; in short, powers similar to those exercised by the U.S. Federal Government, and supported by direct taxing power.

These powers would be exercised by legislative, executive and judicial organs similar to those of the United States and Great Britain. Representation probably would be based largely on population; the executive might be responsible to the legislature (as in Britain); the Supreme Court might be like that of the United States.

The process of amending the Constitution might be similar to that applying to the United States Constitution.

This program would be achieved by a convention of democracies called by the original seven sponsors of the Atlantic Pact, the United States, Britain, France, Canada and the Benelux countries. The constitution prepared

A stronger form of world government is needed, it seems, if World War III is to be averted. Here is an excellent comparison of the major proposals now before us.

by this convention would then be ratified by the countries involved.

Chief Arguments Pro and Con

The chief argument for the present U.N., rather than Federation, is that governmental powers cannot exceed the community, or common interest, present. I think that this is true, but would reply that peoples of the world have a real common interest in survival, and that therefore it is conceivable that real governmental powers for disarmament under enforceable law might be obtained even now. I feel that lack of community is a valid and vital argument against the possibility at this time of a world government of broad powers including economics, immigration, etc. For that kind of government, I would agree with Federal Union that it is conceivable only for certain democracies, with much more in common.

Another argument for the present U.N. is that efforts to revise the Charter might endanger the United Nations. This is true unless care in preparation and timing is exercised which the U.W.F. program recognizes and meets.

The chief arguments against the present U.N. are that peace will not be possible very long without disarmament under enforceable law; that attempting to maintain peace by threatening war against an aggressor never has worked and will not in this case; that the only remedy in present U.N. enforcement—war—is exactly the disease which was to be prevented; that the U.N. Functional Agencies, although very valuable, cannot keep peace or gain much support as long as the world's energies go into preparation for war. The essentials of federal government are three: real division of sovereignty; enforcement by both levels of government on individuals directly; and the power of both levels of government to raise revenue directly. The Acheson Proposals move toward achieving the first, but the U.N. still lacks the other two essentials of effective government and, therefore, would still fail to keep the peace. It would still depend on the unreliable promises of nations to send armed forces to quell aggression. The U.N. could not

prevent preparation for aggression, and war would still come.

Against this point of view, the argument could be made that the United Nations could be given the power to enforce disarmament. This is true. But to be effective, inspection, enforcement on individuals, dependable revenue to do this job, and the democratic mechanisms to control the vital inspection and police forces would also be necessary. This adds up to limited federal world government in the field of armaments.

The Federal Union proponents criticize U.W.F. because the United Nations would still not have power over trade, currency, immigration, etc. We reply that the United Nations should expand its work in the field of economics, health, etc., on a voluntary basis. Later doubtless some additional compulsory powers should be given the United Nations.

Both the other groups criticize Federal Union for dividing the world into three groups: (1) ourselves—the self-appointed, first-class people, (2) the communist world, (3) the great majority of nations which are not “good enough” for our Federal Union. This would split the noncommunist world and give the Soviet Union a great propaganda advantage among these peoples excluded from the new Federal Union. Many critics also think that it would be more difficult to obtain agreement for a federation with such broad powers, but only a small membership, than to a federation with narrow powers but very wide membership. A basic argument against Federal Union is that it does not try to prevent World War III, and that its claim that preponderant power in the new Federal Union would preserve peace is not true.



“I’ve seen enough of the world.”

Toward World Government---Which Way?

Table Prepared by
S. R. Levering

DIFFERENCES IN IMMEDIATE PROGRAM	U.N. AS REVISED BY ACHESON PROPOSALS.	PROPOSALS OF UNITED WORLD FEDERALISTS.	PROPOSALS OF ATLANTIC UNION COMMITTEE (Federal Union).
1. RELATION TO U.N.	Expanded U.N. powers without Charter revision. Ignore intention of Charter.	Support and develop U.N. into World Federation by Charter revision or otherwise.	Establish Federal Union within U.N., as chief reliance for peace and security.
2. TYPE OF ORGANIZATION	Confederation. Represents and acts on nations.	Federation. Represents and acts on individuals, primarily.	Federation.
3. MEMBERSHIP	Sixty at present, but risks Soviet Bloc withdrawal.	Universal if possible. Less as last resort, if great majority ready.	Probably only seventeen "advanced democracies." (English-speaking nations plus Western Europe.)
4. SOVEREIGNTY GIVEN UP BY NATIONS	"Right" to attack other nations (aggression).	Aggression, plus "right" to arm beyond requirements for internal policing.	Control over arms, trade, immigration, citizenship, currency, etc.
POWERS GIVEN TO INTERNATIONAL ORGANIZATION	Power to suppress aggression.	Prevent preparation for aggression through disarmament of nations, safeguarded by inspection and enforcement. Suppress aggression.	Broad powers, similar to those of U.S. Federal Government.
5. ENFORCEMENT: INTERNATIONAL POLICE AND ARMY	War against aggressor after attack occurs. Nations earmark armed forces on call by U.N.	Police action on individual violators. U.N. civilian police (like F.B.I.) backed by U.N. armed force and national forces as last resort.	Both Federal Union police and Federal Union armed forces.
WHO CONTROLS ENFORCEMENT?	Majority vote of Assembly recommends action against aggressor, thus by-passing veto in Security Council.	Normal law enforcement, through executive responsible to Assembly, except special assembly action in case of aggression.	Automatic, as in U.S., within the Federation.
6. ORGANS OF GOVERNMENT	Present U.N. with Assembly becoming both legislative and executive.	Assembly become real legislative body or bodies, Security Council a veto-free executive, Court given compulsory powers (over individuals also).	Federation government, much like U.S. but executive responsible to legislature.
REPRESENTATION	Assembly, one nation one vote.	Weighted by population, economic development, education, etc.	Based largely on population.
VETO	By-pass on suppressing aggression through giving power to Assembly.	Eliminate completely.	No veto in Federal Union.

U.N. given carefully defined and limited, but direct, taxing power for compulsory powers as above.

Similar to U.S. Government.

8. CITIZENSHIP	No change.	Add citizenship in U.N. Federation to national citizenship.	Citizenship in new Federal Union most important.
9. FOOD, HEALTH AND OTHER POSSIBLE POWERS OR FUNCTIONS	Small-scale voluntary program through U.N. specialized agencies.	Large-scale voluntary program through U.N. specialized agencies.	Usual governmental powers within the Federal Union.
CIVIL RIGHTS	Goal only, no enforcement.	Protect against unjust action by U.N., not by national governments.	Full enforcement of Civil Rights within the Federal Union.
INTERNAL AFFAIRS OF NATIONS	No interference, in theory.	No interference.	Affected considerably, as internal affairs of states in the U.S.
AMENDMENTS GIVING MORE POWER	Subject to veto.	Process safeguarded and difficult but no veto.	Much like U.S. Federal Government.
10. EMPHASIS	Joint action against aggressor nations.	Enforceable disarmament for all nations. Quick action urgent.	Emphasize freedom. Do not want U.S.S.R. in, until it allows liberty.
11. STRENGTH AND SUPPORT	American Association for United Nations claims 25,000 members. U.S. Government supports.	About 40,000 paid members. 115 Congressmen, 22 Senators joint introducers of resolution for World Federation.	Federal Union claims 6,000 paid members. 5 Congressmen, 20 Senators joint sponsors.

NOTE 1. None of these organizations are pacifist. However, federation, with enforcement primarily on individuals, is consistent with pacifism, while confederation, depending for enforcement on war against nations, is not.

NOTE 2. *Other Organizations.* *The Registry of World Citizens*, started by Garry Davis, supports a convention of the people of the world (not of gov-

ernments) to draw up a world constitution for a world federation with broad powers. *The Chicago Committee to Frame a World Constitution* published such a document. It is not a membership organization, but publishes a magazine "Common Cause." *World Republic*, supporting a peoples convention and such a world government,

once had around 5,000 members, but now has very few. *The World Citizenship Movement*, headed by Colonel Tchou of Oberlin, Ohio, educates for world citizenship but has no political program. *The Citizens Committee for United Nations Reform* calls for quotas of heavily armed forces, 20 per cent recruited from small nations, directly under U.N. control, the remain-

ing 80 per cent to be divided among the national armed forces of the U.S. (20 per cent), U.S.S.R. (20 per cent), Britain (20 per cent), France (10 per cent) and China (10 per cent). C.C.U.N.R. has no paid membership, is run largely by Ely Culbertson, and has considerable congressional support.

self portrait between the clock and the bed



E Munch

A GREAT CRY IN THE UNIVERSE

by george paris

JN the art of the Scandinavian, Edward Munch, is to be found a very real meaning for the present; for he speaks as a contemporary prophet to reveal our sickness. His timely work bears a suggestion of the

whirling insecurities of a dizzy place. His people shout with life and the struggle to remain sane in an insane world. Munch was concerned about human values and about what happened to people as they faced the inescapable and terrifyingly destructive forces in and about them.

The life of Edward Munch began in Oslo, Norway, in 1863. His family was an aristocratic one, closely knit and affectionate. When Edward was five, his mother died of tuberculosis, and the heavy loss caused his father to turn to religion with such a fervor that he became fanatical and frightening at times. This situation was confusing to young Edward who could not understand the sudden changes from tender affection to religious anxiety and the difficult temper which went with it. He soon came to understand the meaning of real fear. Death and illness made profound impressions upon his young mind, and these themes were many times expressed in paintings. Illness was frequent for both young Munch and his family until he entered art school at seventeen.

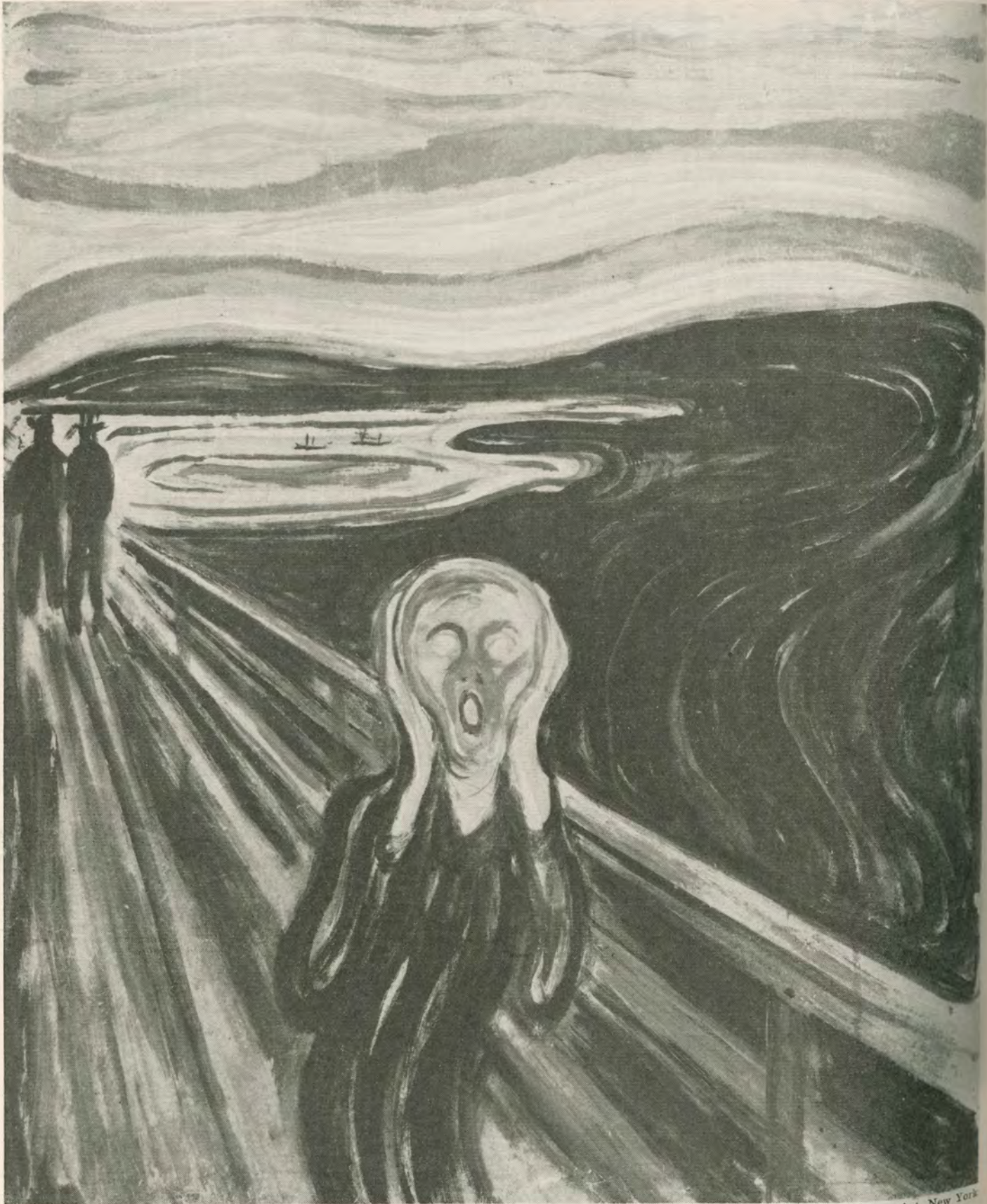
In 1889 he received a government grant to study in Paris, and while there came under the influence of the French Impressionists. A great deal of his life was lived in Germany, however, and it was there that he contributed most to the expressionist movement. It was he who defined the direction in which art was to move in modern Northern Europe and Scandinavia. With a subordination of the technical problems of light, color and texture with which his contemporaries, the French Impressionists, were engrossed, his art emphasizes an emotional unity of human feeling; and it was in this direction that Munch exerted a very noticeable influence.

He was confined for a time to a sanitarium in Copenhagen for treatment of alcoholism, a condition which had been developing since he first entered art school, and which was the source of much serious trouble and humiliation. He returned to Norway, cured, and spent the rest of his long life painting.

As a young student he became very much aware of the disintegrating forces at work in human beings, and created out of his concern a series of the most vigorous and dynamic works of his entire life. During his twenty-sixth year he entered in his diary a statement that was a kind of preamble to this series which he called "The Frieze of Life." "No more interiors with men reading and women knitting shall be painted. They must be living people who breathe, feel, suffer and love. I will paint a series of such pictures; people shall understand the holy element in them and bare their heads before them as though they were in church." His people *do* live and speak of a profound ache which seems almost too much to bear. Storms both natural and human are frequent subject matter. In *Ashes* there is the psychological agony of mental warfare being carried on in silence. Both man and woman are locked apart. The recurrent themes of sickness and death become apparent in *By the Death Bed*. We sense the somber intensity of grief of which the artist is constantly aware. *The Dance of Life* shows another tension, sex, which appears in many of his works. There is one of the most moving scenes in the entire frieze depicting the three stages of woman—the flowerlike nature of girlhood, the seductress and the woman in renunciation.

Perhaps the most gripping and dramatic picture is *The Cry* which was accompanied by a reference to Nietzsche, "I felt a great cry in the whole universe." Another interpretation is given by Munch himself in the accompanying text to a series of lithographs published in 1909: "He ran along the seashore. Sky and sea were red as blood. He heard cries in the air and he closed

the cry



his ears. Earth, sky and sea trembled and he felt a deep fear." The "O" shape of the mouth seems to shriek in horror at the terror of an empty universe.

Munch is not a well-known artist in this country but there is no doubt that he is one of the most important influences in the modern German school. While he acquired quite a degree of popularity in Europe, his death in 1944 passed almost unnoticed here in America. But recently we have come to sense the importance of such a painter who was honest with himself and the world; who refused to be content to follow an already established path but who insisted on creating a new form which did not concern itself with problems of lesser importance but strove to express the deep fear that was enveloping people.

the dance of life



Museum of Modern Art, New York



Museum of Modern Art, New York

workmen coming home



ashes

The Institute of Contemporary Art, Boston

motive

the kiss



Museum of Modern Art, New York



Museum of Modern Art, New York

by the death bed

Symbols in Word and Action

by R. P. Marshall

WHAT is a symbol? The usual definition might be put into simple language by saying that it is something that stands for something else. A religious symbol serves to recall to our minds an abstract idea, not by resemblance, always, but by suggestion. Thus there are many kinds of symbols. A church building may be a symbol in stone, or wood, reminding us of our faith; a cross may be a more concrete symbol, representing, as it does, the instrument of the crucifixion. But the bread used in the Lord's Supper is not even remotely connected, as far as material things go, with the Body of Christ.

The use of symbols is not by any means confined to religion. An automobile horn may signify the approach of a vehicle, yet to one who had never known of an automobile, it would mean nothing. The swastika was the symbol of the Nazi Party. The flag is a symbol of our country; a red light warns us of danger. All these are well-known symbols.

But symbols in words are not so familiar to us, despite the fact that we use them all of the time. For instance, the phrase, "I love you," is more than a statement of a psychological—and perhaps biological—condition; it is symbolic of a whole train of thought and action. Its significance goes far beyond the exact meaning of the word. So it is with the familiar phrases used in religious worship.

THERE is a word used by students of worship which is not too well known in Protestant circles today; yet there is no other word which can take its place. "Liturgy" is often used to

describe an order of worship which is more elaborate than the usual simple service of song and extemporaneous prayer. "Liturgical" is sometimes thought of as being the same as "ritualistic." But there is a difference. The earliest services of the Church were liturgical with little of the usual type of ritualism. A simple service can be liturgical without being ritualistic.

What is the meaning of the word? Liturgy means simply the performance of religious duty; thus it is almost synonymous with worship when that word is used rightly. Early in the history of the Church, it began to be applied to certain forms for the services, particularly the Lord's Supper, and now we speak of certain particular forms as liturgies.

The earliest liturgy may have been comparatively simple. Meeting in private houses, or in synagogues, the Jewish Christians would naturally use the forms with which they were

In a series of articles on symbolism, the Director General of the Order of St. Luke examines our use of church symbols in word and action, in stone and in song.



Photo by Warman, Columbia University

St. Paul's Chapel, Columbia University. The divided chancel symbolizes the Protestant belief that laymen as well as clergy have access to the altar.

familiar. They would read the Scripture as in the synagogue service, they would sing the Psalms, and pray the old prayers which they had learned by heart. They would also make certain responses which were a part of the Jewish ritual. All this would happen because they were, first of all, Jews who took their religion seriously and loved the liturgy of their faith. But as they were also Christians, it was inevitable that they should introduce new elements into the worship, elements which would arise out of their faith in Jesus as Saviour and Lord.

These elements would include prayers to God in the name of Jesus, and hymns of particularly Christian significance. It is supposed that there were also many spontaneous testimonies of faith and requests for prayer, and some have suggested that the hymns were often no more than extempore bursts of praise, which, in time, would be memorized and used over and over again, just as in the case of the Negro Spirituals, which originated among the slaves but were not written down until many years later.

One thing is plain, the early Church had a definite form of service; and from references to various parts of it in the New Testament, we can get a fairly clear picture of what it was. We have a composite picture of the earliest type of service, consisting of two parts, the first, based on the synagogue ritual, and the second, an entirely new portion which was called the Eucharist, or thanksgiving, which was really our celebration of the Lord's Supper, or Holy Communion.

AS TIME went on, the liturgy became fixed in form, and the parts which were spontaneous and extempore crystallized into unvarying ritual. Thus the ancient greeting of the minister to the people, "The Lord be with you," and their response, "And with thy spirit," was, as early as the second century, a regular feature of the service, introduced in several places, perhaps as a means of keeping the liturgy flexible and, to some extent, informal. Today we use

these words in our communion ritual, and, if we understand their purpose, we are brought a little closer to the meaning of the age-old ceremony.

By the fifth century, the service came to be called, in the West, the Mass. Perhaps because the second part of the service was introduced by the word "Missa," meaning that the learners were dismissed, and people began to say staying for the "Missa," or after the "Missa." This name, however, has always been confined to the Roman and Gallican rites, and is not used in the East. Protestants have generally preferred the more biblical term, the "Lord's Supper," or the equally appropriate one, the "Holy Communion."

We must remember that the service in the early Church was always Holy Communion. It was many years later, after the Reformation, that the English Church, in arranging its *Book of Common Prayer*, provided for a morning prayer service in addition to the liturgy of the Lord's Supper. This was not supposed to be used on Sunday; it was for the weekday services which were supposed to be held each morning and each evening. This custom is still followed in the cathedrals of England. The weekday services were adapted from the monastic hours. These were in use from early times in the monasteries and could be said by laymen. Originally seven, they were reduced to two by the makers of the *Book of Common Prayer*. We shall consider these later.

The German Reformation was an attempt to get back to the worship of the early days, when the congregations participated in all parts of worship. Thus the only true liturgy is one which provides for action and responses by the people. The Roman Catholic Mass had become a dialogue between priest and server, with the congregation remaining silent. All of the old responses which marked the liturgical service had been transferred to one or more assistants, who kneeled at the altar behind the priest. The people merely watched a spectacle, waited for the dramatic moment when the consecrated Bread would be held up high for their adoration as

the Body of Christ, and then went home, feeling that they had seen the priest perform the miracle of turning bread into God and imprisoning him in a little box upon the altar.

That is not an exaggerated picture of worship in the Middle Ages—the so-called Age of Faith, which some have called, instead, the Age of Superstition. Roman Catholic writers, as well as Protestants, have often deplored the sad state of worship in those days, and there is an organization in the Roman Catholic Church today which is still seeking to bring back the old spirit of worship by means of congregational participation. One prominent priest said to a group of Methodist ministers, "We envy you one thing, and that is your ability to hold on to the thing we lost—the active participation of the people in the worship of God."

But it took a Reformation to accomplish this, and, sad to state, we have not done all that we might have with the idea. During the years following the Reformation, the influence of the Separatists and Calvinists caused a gradual change in worship, until in many cases the service was nothing more than a preaching service, with a long prayer by the preacher, a long sermon by the preacher, and all the congregation needed to do was sit quietly and listen. That there were deeply religious and devout souls among these advocates of "plain" services cannot be doubted. They were protesting against what had become meaningless form in the Roman Church, but they were responsible for throwing out the original idea of the Reformation (in worship, at least) which was giving the service back to the people. Luther was more of a theologian than a student of liturgy, but he realized the practical value of the old liturgical responses, and he sought to preserve them—in many cases advocating the retaining of the old Latin Mass with only the doubtful theological implications omitted. He did not believe that the priest was a sacrificing priest, that he was repeating the sacrifice of Jesus on Calvary, and he left out those parts of

the Mass which taught this. But he did not believe that there was anything wrong in the use of vestments, ceremony, and liturgical words and actions.

ONE of the cardinal ideas of the Reformed tradition was found in the teaching of the Priesthood of Believers—that every man had the right to approach God for and by himself. The minister was there to lead the worship, he could pray for the people, as their chosen leader, but he did not act for them. Protestantism soon evolved a type of liturgy which was a return to the ancient forms, as well as could be done with the limited knowledge of church history at that time. As an illustration of this, the Lutheran Church has always made congregational worship a partnership between minister and people. Even the architecture of the place of worship symbolizes this, as we shall see in the article on Symbols in Stone. For the rail that once divided the congregation from the altar was removed, and a long aisle led straight up to the Holy of Holies, as an illustration of the doctrine that any man might approach God freely.

Strange to relate, Protestants of the last hundred years have turned away from this idea in architecture. Retaining the doctrine, they have preached free access to the throne of Grace while teaching exactly the opposite in their arrangement of their chancels. The present-day trend toward the open chancel is an indication that we are getting back to our original doctrine in architecture, as well as in dogma.

As I have said, the Lutheran Reformation did not, at first, change the service to any great degree. The English Reformation, which was as much a reforming of practice as of doctrine, made more changes. Although the *Book of Common Prayer*, first issued in 1549, showed some of the influence of Luther the ancient prayers were retained and translated into matchless English prose, with full provision for congregational participation in responses, prayers and hymns.

Yet, as time passed, the people be-

came slack in attendance upon worship, and the priest, as he was still called in England, had to depend upon an assistant, called the *clerk*, to make the responses. Thus the old duet of priest and server came back into the church, and the congregation sat, knelt, or stood, as their only act of worship.

ALL abuses bring their own reforms, as all actions bring reactions, and it remained for the Wesleys to light the torch of living faith in the English Church and bring it back to life. This was done in what seems, to the student of liturgy, a curious fashion. Wesley never said a word about reforming the worship of his church. He loved the liturgy of the English Church, and followed it faithfully, reading Morning Prayers every day, and fasting on Fridays. He did one thing, however, that stamped him as an "enthusiast" in those days of careless living. He restored the old church custom of celebrating Holy Communion every Sunday, and oftener, if possible.

THE recent renaissance of the liturgical movement among all Protestantism is bringing back the ancient forms, sometimes without adequate understanding. Ministers are becoming aware of the need for certain orders of worship which will follow the psychological laws of attention and preparation. They realize, sometimes without knowing why, that the so-called "informal" service, consisting of hymn, Apostles' Creed, responsive reading, prayer, offering and sermon, does not make adequate provision for worship, and they adopt one of the "new" orders (which are not at all new, but as old as the Church), but without explaining the reason for such a practice.

Many of our churches are now following the order laid down in the Hymnbook and called Order of Worship I in some editions. This is arranged according to the ancient form, with the omission of some of the canticles (or songs) and versicles (dia-

logues between minister and congregation).

In order that we may better understand this order, let us look at it from the standpoint of both psychology and tradition.

At the beginning of the order is a line of direction to the participants. These directions are called "rubrics" because they were once printed in red ink. The rubric provides that the people shall kneel or bow in silent prayer upon entering the sanctuary. This is logical, as custom always demands that we greet our host as we enter a house, and this is God's house. As few Methodist churches provide kneeling stools, it has become customary that we bow our heads and say a short prayer.

Perhaps the organ prelude is being played as we enter, but, in any case, we will be silent and reverent until we are called upon to sing. The call to worship may be sung by the choir or said by the minister, and then we rise to sing a hymn, which should always be one of praise to God, never a subjective song relating to our own experience.

The prayer which follows may be introduced by a choral call to prayer or by the simple words of the minister, and should be always a prayer of confession. After this, there is a moment of silence in which we pray in our own words, and this is followed by the words of assurance. Many ministers follow the practice of the English Church and place here, before the assurance, a prayer for pardon by the minister. (Two of these are provided in the *Hymnal*, page 515.) The words of assurance should be heard with attention, for they are God's promises of forgiveness to those who are truly penitent. Then all join in the Lord's Prayer.

In Order III (in some editions, Order IV), which is John Wesley's adaptation of the English *Order for Morning Prayer*, there is an interesting survival of an ancient custom, for here the minister and people introduce the anthem of praise by a little dialogue:

The Minister: O Lord, open Thou our lips.

The People: And our mouth shall show forth Thy praise.

The Minister: Praise ye the Lord.

The People: The Lord's name be praised.

Then the choir sings an anthem which should always be in the words of Scripture, or in a close paraphrase of those words. No anthem should be merely an occasion for display; it is a religious act, performed in the sight of God. (It is for this reason that many churches have given up the concert-hall style of having the choir face the people, and, instead, have seated them facing inward, on one or both sides of the chancel.) Order III (or IV) provides that this anthem shall be the Ninety-fifth Psalm (called *Venite*, from the first word of the Latin translation).

The anthem is followed by the responsive reading for the day, people and minister taking alternate verses. It was once the custom for this reading to be done by alternate sections of the congregation, one side answering the other. The *Gloria Patri* adds a note of praise to the reading. While we are standing, we repeat our affirmation of faith, which should always be the Apostles' Creed, not because it fully expresses the personal beliefs of the people, but because it is the traditional act of the worshipping church. No creed can be framed that will satisfy everyone. If you find it hard to accept some parts of the Creed, remember that you are not making an individual confession of faith, but merely joining with the millions of Christians in an act of devotion.

SO far, we have prepared our souls for the message of God in the Old and New Testaments and the teaching of the minister, who is presumed to speak for God, by asking forgiveness of sins confessed, praising God in song and reading, expressing our faith in the Creed. Now we begin the last section of the service, and listen reverently while the minister reads the lessons from the Scripture, which may be

interspersed with short choral responses, or the singing of the *Te Deum* and the *Jubilato Deo*, as in the Order for Morning Prayer. (Usually these are omitted.)

But there is one little liturgical act which should be carried out. It is in the *Morning Prayer*, and consists of the very ancient greeting between pastor and people.

The Minister: The Lord be with you.

The People: And with thy spirit.

Here is a sort of interlude of gracious and loving conversation. Before the pastor prays his pastoral prayer, which lifts up his people and their problems before the throne of grace, he thus assures them of his interest and they respond in the same manner. Then, with the words, "Let us pray," he carries them with him up to God's mystical altar of mercy.

In the *Morning Prayer*, he invariably ends with the words which might seem to be a dismissal, but which are merely the supplication for God's grace to be upon us all:

"The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us all evermore."

And the people respond, as they should at the end of all prayers, "Amen."

Let me say here that nothing is more liturgical or more religious than this old custom of saying Amen. It does not mean that the prayer is finished, for it is often used at the close of short sections of a prayer. It means "So be it," and thus the congregation makes the minister's prayer its own. Actually, the minister should not say the Amen; it is the part of the congregation.

Then follows the offertory, which is not merely a "collection" but an offering of our gifts, symbolizing the gift of our own lives to God. It should be received by the minister and carried to the altar during the singing of some response by choir and congregation. A prayer before the offering is not necessary. If the minister turns his back on the congregation in pre-

senting the offering, he is merely following the ancient custom and putting himself in the same position as the people, facing the same way—toward God's altar, the *symbol* of his presence. He is reminding us that we do not give our gifts to him—we give them to God.

In the *Order for Morning Prayer* of the English Church it is provided that the service can stop at this point and close with the benediction, for all of this service can be used at any time by laymen. A layman can also preach the sermon, but if the sermon is not preached, he may pronounce the blessing and let the people depart. The reason for this peculiarity is found in the fact that morning prayer was derived from the ancient service of Matins, which was a layman's service, and could be read by any layman. Such was the origin of the custom of having prayers read each morning on shipboard by the captain. A minister was necessary only for the celebration of Holy Baptism and Holy Communion.

THUS we see that liturgical worship in The Methodist Church is based on firm grounds, historical and theological. It is not an imitation of Roman Catholic worship—indeed it is very different from the Mass, which is their only public worship and consists of a service of Holy Communion, often with the communion of the people omitted.

But all through our study of symbols in words and actions we have seen that the worship of the Church is based on sound psychological rules, as well as upon Christian doctrine. Liturgical worship is worship in which all take part. It usually has certain fixed forms, but its true character is determined by the principle of congregational participation and understanding. A very formal service, no matter how many liturgical elements it contains, may be lacking in true liturgy, if it offers no opportunity for the people to do more than listen to chanting by the choir and recitation by the minister.

For liturgy is the "work of the Lord."

Youth Can Make Peace

by **Robert J. Havighurst**
Chairman of the Executive Board
Committee for Peaceful Alternatives
Professor of Education
The University of Chicago

HAVE our leaders grown defeatist and cynical about peace? Do they see nothing left for us but to get ready for World War III? It seems that many of the men in high places have given up the struggle for peace. Men high in government circles, even some Methodist bishops, the great majority of college presidents—these and many more talk as if war is inevitable. They solemnly pronounce on the question of atom-bombing China and Russia, searching their minds to find excuses for something they would have abhorred only a year ago.

Peace is the most important thing and the most difficult thing to achieve in today's world. Its importance is obvious to any young person with his life ahead of him. For him it is almost literally a matter of life or death. Its difficulty comes from two basic conditions of the modern world: (1) the clash of two powerful systems of economic and social organization, the capitalist and the communist; and (2) the economic interdependence of nations, which involves the interests of all industrial nations in practically every conflict in every part of the globe.

In the face of these difficulties, the people who should be working tirelessly to achieve peace have grown tired, and many of them have given up hope of making peace. People in high places, in our State Department,

in our delegation to the United Nations, have concluded that there is no hope for peace, and they are preparing for war.

Feeling the sting of their own conscience as they prepare to lead our country into a world catastrophe, they wrap themselves in a mantle of self-righteousness. "We cannot trust the communists," they say. "Russia will not live up to her agreements." "The only protection for democracy is armed force." This is the modern dogma. People have repeated it so often that they have come to accept it as an axiom, something to be taken for granted rather than tested as to its truth.

God knows that the Soviet leaders have done much to justify these beliefs. By their use of the Russian armies and by their encouragement of internal revolution in some of their neighboring countries they have created a widespread suspicion that they will seek to extend communism by force of arms as rapidly as they believe it to be possible. On the other hand, when they extend the olive branch, when they propose a disarmament conference, and when they state officially their belief that communism and capitalism can coexist peacefully in this world, these gestures are dismissed by United States Government officials as "phony peace offers" and as "propaganda." So far has the current American dogma of the impossibility of dealing with Russia carried us that, when President Truman made a fine speech before the United Nations Assembly last autumn—the only major speech void of name-calling which an American representative has given in the United Nations Assembly in months—in which he called for mutual disarmament by Russia and the U.S.A., not a single effort was made by American Government officials to follow this proposal with actual steps toward a disarmament conference, although Russian officials indicated their readiness to participate in such a conference.

THE actions of the U.S.A. have given strength to those Russians who believe that war is inevitable between

motive

Is there nothing left for us to do, but give up the struggle for peace? A prominent educator offers some practical alternatives to defeatism and despair—something for every peace-minded student to study and act upon.

communism and capitalism, and who charge the U.S.A. with imperialist designs. The Russians themselves have been divided on the question whether they should seek to expand communism by force and revolution throughout the world—this was Trotsky's position, and he was exiled from Russia—or whether they should spend their energies to make socialism work better at home. These two alternatives are always present in Russian policy, and the actions of the U.S.A. help to determine which alternative the Russians will follow.

The American dogma of Russian expansion makes negotiation between the U.S.A. and Russia extremely difficult, just as the Russian dogma of American imperialism does. Yet negotiation is the only way to peace. When vital national interests are involved, as they are for both the U.S.A. and the U.S.S.R., the differences can be settled peaceably only by compromise, by give and take. This is peace-making, and not appeasement.

WHAT we need are peaceful alternatives—bold peace-seeking ideas. It is the task of the youth of the U.S.A. to find these peaceful alternatives. Some of them have been sketched out, imperfectly, in at least five documents which every young person should read.¹ These documents have been produced by diverse groups and people—by the Quakers, by Senator McMahon, by Walter Reuther, by Stringfellow Barr, and by the Committee for Peaceful Alternatives. Though they disagree at some points, all of the proposals agree that peace is possible, that reduction of armament is a necessary prerequisite to peace, and that peace must be under-

girded by economic development in the countries which are industrially undeveloped.

Young people should study these peace proposals, and in so doing they will find themselves in a growing company of peace seekers. Any program of peace that is positive and realistic and does not propose to dictate terms to the world through the sheer force of armament will be welcomed by the growing number of neutral nations who refuse to side with either the U.S.A. or Russia in an armament race. India, Egypt, the Scandinavian countries, and increasingly the countries of the southern hemisphere, are ready to take part in a world-wide peace program under the United Nations.

Another task for the youth of America is to establish contact with the youth of Russia. Since the break-off of communication between communist and capitalist countries there has been a malignant growth of suspicion, fear and misunderstanding on both sides—the conditions which nurture war. It will be difficult to re-establish communication. The Soviet Union appears not to desire visits from Americans, and the United States has deliberately cut off travel of people from behind the Iron Curtain to this country. Somehow, the young people of the world must pierce through these walls and discover for themselves that we are all members of the human race, and we can all live peacefully in one world.

The Methodist Peace Commission Speaks Out on R.O.T.C. Units

We are aware of the difficulties of our Methodist educational institutions in these times. They are faced by rising costs, uncertainty as to future enrollments and declining income from endowments. In these circumstances, some see a possibility of security through installation of a unit of the Reserve Officers Training Corps.

It is the feeling of this Commission that the educational institutions of our Church have a unique function to perform, and that without this uniqueness, they have *no* function. It is essential that in their internal affairs they remain completely free from governmental or military control. They must be free to study all questions in the light of Christian truth. To this end, they must be free to determine what courses shall be offered, and how, and by whom. The installation of a military unit, with its inflexible requirements and atmosphere of indoctrination, inevitably means the loss of essential freedoms.

It is our recommendation that the educational institutions of our Church resist the lure of temporary security when it comes in this guise, and maintain for those students who come to them an atmosphere of Christian freedom. We further recommend that our Church recognize the difficulties which these institutions may face, and give to them assurance of all necessary support.

(This resolution was adopted by the Commission on World Peace of The Methodist Church in its annual session at Chicago, November 16-17.)

Released by Charles F. Boss, Jr.
Executive Secretary
Commission on World Peace
740 Rush Street
Chicago 11, Illinois

¹ *Statement of Policy*, The Committee for Peaceful Alternatives. 30 North Dearborn Street, Chicago. Free.

A Plan for Atomic Peace. Senator Brien McMahon. Senate Office Building, Washington, D. C. Free.

A Total Peace Offensive. Walter P. Reuther. Public Relations Department, U.A.W.-C.I.O. 411 W. Milwaukee, Detroit 2, Michigan. Free.

The United States and the Soviet Union. Some Quaker Proposals for Peace. Yale University Press, 25 cents.

Let's Join the Human Race. Stringfellow Barr. University of Chicago Press, Chicago. 25 cents.



Chinese Christians Under New Caesars

by Tracey K. Jones, Jr.

"After two years under the communists, Chinese Christians are much wiser," says this missionary to China, now on furlough in the United States. He gives three ways in which Chinese Christians are helping the communists to see the perfection of Christ.

CHRISTIANS have always lived under the rule of a Caesar. Sometimes the power of Caesar has been used to help them. At other times it has been used to destroy. The communist Caesars of China are following neither of these policies. They are obviously not attempting to help Chinese Christians but neither are they trying to kill them. In some local situations, particularly in isolated rural areas, there is persecution, but it is not by government order nor is it widespread. On the whole, Chinese Christians, much relieved, have not been singled out as Christians for attack.

After two years under the communists, the Chinese Christians are much wiser. They have seen that there are some points where they do have common ground with the communists.

For example, they agree with the communists that the Chinese masses have been in bondage. They have been in bondage to disease. Life-expectancy is only twenty-eight; four out of seven children die while still small; ninety-five per cent of the people are infected with worms. They have been in bondage to injustice. Large segments of the population have been for decades under heavy obligation to moneylenders and landlords. They have been in bondage to physical want. Fifteen acres of land are available for each American per year. In China there is a fraction over half an acre per man, woman and child. If there is a bad year, less than that. They have been in bondage to old superstitions and old ways. Chinese Christians and communists both see this bondage and its destructive effects upon individuals.

Further, they agree that the time is now ripe for change. One observer has written that the common people of China, in spite of their smiles and humor, have for centuries been in "sullen despair." They were *sullen* in their poverty and in *despair* for there was no hope of deliverance. But no longer! From the West, largely through the Christian influence, they have learned that this bondage is not necessary and can be broken. The result has been a gradual, slowly rising, and now over-

powering conviction of hope. This dynamic, contagious hope has been growing for a hundred years. It was not planted by the communists. They merely have attempted to ride its crest and control its movement. Chinese Christians and Chinese communists, then, in common see the historical situation. The time for change has come. The old wineskins will not hold the new wine!

As the months have passed, however, Christians have realized that although there are agreements at some points, at others the differences are fundamental and deep.

WHEN the communists first conquered, most Christians thought it would be like past revolutions with the spirit of nationalism as the dominant driving force. Nationalism they could understand, for it burned in their hearts as well. But it was not long until they discovered that the real dynamic behind the revolution was something new. The new ferment was revolutionary Marxism!

It came to the Chinese with a radical discovery as to the root source of all China's evil. That root, they proclaimed, was private ownership of property. If it could be cut out and destroyed, in time all injustice, all want, all poverty would disappear.

It came with a call to class war. The victory of the "peasant proletariat" over their enemies—the landlord, the capitalists and their henchmen—would mean the final blow to the poisoned root. The Chinese communists are not so childish that they think this will come at once, but with their rise to power in due time private ownership, they believe, will disappear and then the new day will begin to dawn.

It came with amazingly effective weapons of action. First, they have a powerful, well-disciplined, highly indoctrinated army that will keep them in power. Second, they know how to sell their ideas. The press is completely controlled. Education at all levels is no longer a search for objective truth, but rather a channel to know "political truth." The attempt to swamp the people with the

new ideology is so great that Christians cannot but stand in awe. Third, they have a large disciplined, hard-working party which gradually but with ever-increasing determination takes over the control of all major phases of life. The word "gradually" must be used, for right now Christian churches, schools and hospitals continue with relative freedom.

The result of all this is centralized power which they call "democratic centralism." Mao Tze-tung, leader of the party, writes, "You say we are dictatorial. You are right, gentlemen. That is exactly what we are!" The "police state," rapidly developing in China, becomes, then, a necessity. The communists would reason that only such an organization can root out the sources of evil and free the masses for a better life. It is along these lines that they now move.

IT does not take a thinking Chinese Christian long to see that there is deep alienation between his views and those of the new Caesars. Yet he cannot forget that he is a citizen as well as a Christian and is obligated to serve his country. This brings up the age-old question as to what belongs to Caesar?

Most Chinese Christian leaders would agree that it is the duty of a Caesar to protect China from foreign intervention. They look with apprehension at the Western Powers, several of whom continue to cling tenaciously to their colonial holdings in southeast Asia. A number of them have denounced American bombings in Korea. They realize that Russian influence in China grows with increasing vigor. This troubles them. They can only hope that their government will insist on autonomy. Time alone will tell if their hopes will be realized.

In principle they would agree that Caesar must care for the people. This is particularly true in China where government in theory has always had this obligation. Even if the Christian social services such as the hospitals, the schools, and the rural centers were absorbed by the state, still they would say that in other ways, then, the Christian must help Caesar meet the physical needs of the people.

THERE is no general agreement as to how much should be given to Caesar, but there is almost unanimous agreement that some things belong solely to God. The approach of the Chinese church has not been to demand freedom from the heavy tax burden of the past two years, or to ask favors for the Christian schools, hospitals and churches. What they have pressed home to the communists in personal interviews, in letters, and in speeches is their demand for religious freedom. That freedom has been granted by the new constitution. Chinese are not deceived into the belief that this will be an "eternal freedom," but they do know that so far it has been recognized and upheld by the government. With remarkable clarity they have realized that freedom of worship is the pivot upon which all state-church relations must move. If they do not have it, they must then go under-

ground. If they do have it, and such is the case today, then they should remain in the open carrying on their work.

There is no need for Americans to remind Chinese Christians that Christianity and communism are not the same. They know that better than we. They know that the root source of evil is not in the private ownership of property but rather comes from within each man. They know that China is not called to class war as the road to a better life. They know that the obsession of brute force culminating in the "police state" will smash some injustices only to bring more.

WHAT, then, should they do? Should they flee to Formosa? Should they hide? Some would say yes. But the larger number which would include the best leadership would say they should continue as a part of their people remembering that God has a unique purpose for them. One college student wrote, "If we are to be salt as Jesus said, we must be in the meat, a part of it, not separated from it. Otherwise, we will not change the flavor." That purpose is to present Christ who is not only the Lord and Saviour of individuals but is a standard of perfection confronting all social, economic and political endeavors.

Chinese Christians present the perfection of Christ and its meaning for China in three ways.

The first is by a *message*. At this very hour that message is being proclaimed in many different ways and in thousands of places: from the Bibles that continue to move openly through Chinese government mails, from the lips of preachers in churches, laymen on the highways, teachers in private talks with students. It is not a message condemning the communist or communism. It is not a message defending western political democracy, economic capitalism, or American diplomacy. Rather it is a message telling of a God who lives, who alone created man and this world, who alone is great and ruler of nations. It is a message saying that only this God is good and from him all goodness comes, a God who alone can give man the wisdom and strength to free himself from the deep evils of China without being enslaved by other evils equally dangerous. It is a message informing one and all that this God is seen in Christ, and that this Christ is the standard by which all plans for China must be measured if the people are to be truly freed from bondage.

The second way is by a *quality of life*. Christians in China are no different from American Christians. They are not perfect. Many are nominal in their faith. Many will fall by the wayside. But there will be those who will stand. They have not attained unto perfection themselves, but they have seen it in Christ. They will continue to try to be more and more like him. They know that they must love as he loved. They must love the communists even if harmed by them. Their love must be creative, ready for change. Their love must be strong,

(Continued on page 39)

Books:

THE ROLE OF IDEAS

I once had a professor who never missed a likely opportunity to pan an anthology. It was a gleeful moment for him when he could hold up a new one, in full view of the class, and then with academic sarcasm ridicule the effort.

Perhaps it has been a simple reaction to unfair sniping, but I am a push over for anthologies. I'll admit to having been somewhat swamped with them in recent years, but there are many on my shelves I will never willingly let go. I am adding another, a symposium edited by Lyman Bryson, Louis Finkelstein and R. M. MacIver, *Perspectives on a Troubled Decade: Science, Philosophy, and Religion, 1939-1949*. It is tenth in a highly esteemed series published by the Conference on Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life, Inc. The very lengthy list of contributors is almost an enumeration of the most provocative and probing minds of our day. They often disagree with each other, and the disputants are given an opportunity in the pages of the printed reports to argue their points. Most of them have summarized their positions in succinct and understandable form, although the philosophically uninitiated may be discouraged by some sections. Their point of departure has been a rereading of pages presented in earlier volumes and then comment in terms of present insight, a kind of "how my mind has changed in the last years."

Most of them have not changed their minds, however; they have simply modified some points. This perhaps is as it should be. There ought to be some consistency in philosophy and religion. Those disagreeing do their best to argue the weak points and the argument is argued, and the editors provide the cross references.

This is the kind of volume I cherish. I get so many ideas from it. Anything that can stir up things where the imagination and reason lodge is good. It is even worth \$5.50!

(*Perspectives on a Troubled Decade: Science, Philosophy, and Religion, 1939-1949* edited by Bryson, Finkelstein and MacIver, Harper & Brothers, \$5.50.)

THURBER YET AND FOREVER

There was once a very evil duke ("We all have our flaws and mine is being wicked") who killed time and cherished

the spots on his sleeves where the seconds bled to death.

Also there was Saralinda. She was the only warm thing in the Coffin Castle. She was to be twenty-one and then the evil duke would marry her. He had stolen her from a king.

She could be saved only by a prince whose name begins with X and doesn't. He came along. He was Zorn of Zorna, and to the duke's distaste once posed as a minstrel. His name was Xingu and then wasn't.

Soooo . . . in spite of the perils of the Todal and with the help of the Golux, Zorn of Zorna got one thousand jewels by making Hagga laugh (and the jewels of laughter never last forever, but only for a fortnight), and Saralinda warmed up the thirteen clocks so that they started again and time was once more alive and Zorn got the girl and the duke got his just deserts. His jewels melted and leered at him from the table, so he drew his sword and slashed at silence and at nothing. "Come on, you blob of glup," the cold duke roared. "You may frighten octopi to death, you gibbous spawn of hate and thunder, but not the Duke of Coffin Castle!" He sneered. "Now that my precious gems have turned to thlup, living on, alone and cold, is not my fondest wish! On guard, you musty sofa"; The Todal gleeped. There was a stifled shriek and silence.

Travelers would look up at the castle and comment that it was always Then, never Now.

But *The 13 Clocks* is Thurber yet and forever.

Wonderful!
(*The 13 Clocks* by James Thurber, Illustrated by Marc Simont, Simon and Schuster, \$2.50.)

NATURE AS LEARNED FROM

Great American Nature Writing, collected, arranged and with an introduction by Joseph Wood Krutch, is immensely satisfying reading. Satisfying because it shows man in a somewhat hopeful role when he is living as a part of nature, willing imaginatively to learn from her, cooperating with her, feeling the essential and oneness of all life, humbled in his claims of mastery and shown as a rather fatuous clown when claiming lordship of all things.

In one of the best introductory essays ever written for such a volume, Krutch

makes the theologian pause in his speculations. His perspective is a feeling for nature, not reasoning about her. One would expect, after Krutch's recent and excellent study of Henry Thoreau, that the Concord master would be the key to such a volume; and it is true that if one wants adequately to criticize Krutch he had better first come to terms with Thoreau. There is a danger that many of the theological currents today become rather inadequate in an understanding of great nature writing. They have confused the abstract classifications of the naturalistic scientists or the subjective wanderings of the romanticists as being the whole field. Thoreau, through Krutch, will set them straight at that point at least. A shift in the seat of moral attitudes is made, away from either religious law and authority on one hand or logic on the other, and veering toward feeling and sensibility.

When this volume is compared with similar anthologies such as Greenberg's *Countryman's Companion*, one sees the advantage of a consistent point of view. Krutch is such a skillful and discerning literary critic that he is not bemused with a piece simply because it is about "nature." He wants to know *how* it is about nature, and makes his selection only after facing that question.

The excellent introduction also contributes much toward a clarification of the field of nature writing. Krutch does much to sharpen the distinctive qualities of nature writing as a genre. All students of literature should give the discussion serious attention.

(*Great American Nature Writing* by Joseph Wood Krutch, William Sloane Associates, \$5.)

MY GOD AND I

A deeply spiritual little book of personal devotions has just come off the Macalester Park Press. Compiled by Miles Clark, it contains sixty daily devotions written by those who have attended the "Camps Farthest Out." Writers include Frank Laubach, David C. Cook III, Roger Babson, Glenn Clark, Star Daily and many others. The meditations are grouped around six central thoughts: My God and I, Remaking Myself, God's Healing Power, Christ for Others, Talking with God and The Kingdom of God Within.

(*My God and I*, compiled by Miles Clark, Macalester Park Press, St. Paul, Minnesota, \$1.)

THE WORDS OF JESUS

For the largest part of *motive's* first decade, Georgia Harkness was a member of its Advisory Editorial Board. Somehow or other that board was liquidated. Should it, however, ever be reconstituted,

the distinguished theologian at Pacific School of Religion would certainly be invited back.

One of the most delightful aspects of the work of Dr. Harkness is that she can be counted on to give a fresh twist to whatever concerns her. This is true with her new devotion manual, *Through Christ Our Lord*. She has taken a new and meaningful tack. For about a five-month cycle she has arranged the principal words of Jesus and then interpreted them by their implications for Christian living today. The synoptic Gospels have been largely depended upon, but she has consulted John for some of his treasured sayings.

Any student or faculty person who wants to take five months to live with the words of Jesus cannot but be a better individual. These devotional writings get into the being of a person, given a chance. Miss Harkness asks you to take that opportunity along with her.

(*Through Christ Our Lord*, by Georgia Harkness, Abingdon-Cokesbury, \$1.25.)

GAY PARTIES

There seem never to be enough ideas for those who must lead the rest of us in recreational pursuits. The popularity of the few good books in this field, including *Fun Encyclopedia*, proves that.



From Harbin's *GAY PARTIES FOR ALL OCCASIONS*
Abingdon-Cokesbury Press
Copyright

And for the same reason the new *Gay Parties for All Occasions* is destined to be popular, too.

That dean of Methodist recreation, E. O. Harbin, is the author of this new book. Mr. Harbin, as in his former books, has collected successful party ideas from every section of the country, ideas that have been tested in local situations. Mr. Harbin himself has had more than thirty years of experience in leading recreation for groups in the United States and Cuba.

Gay Parties for All Occasions has plans, with appropriate illustrations, for seventy-two parties. This reviewer has not read all of them, but has used enough of them to know that they are practical as well as interesting. One chapter is devoted to dramatic games and stunts. The helpful index lists a hundred and one games and sixty riddles. (*Gay Parties for All Occasions*, by E. O. Harbin, Abingdon-Cokesbury, \$2.95.)

CAN THE CHURCH CHANGE?

"Christianity holds before us the demands of perfection, but perfection ever eludes us. There is a beckoning quality about the absolute that forever summons man who is determined to reach the ultimate but knows that the ultimate will always be beyond him."

G. Bromley Oxnam, in his brief volume, *The Church and Contemporary Change*, is, at least, aware of this situation. The dilemma is real. But he does not despair even though he will never have the satisfaction, on this earth, of knowing the realm of perfect justice and peace.

There is no placid sitting under a fig tree to await the coming of the Kingdom for this vigorous Methodist bishop. He insists upon change and the responsibility of the conscientious Christian in

helping to shape its pattern. The function of those that call upon the name of Christ is to create the mood out of which constructive change will emerge. They must create the "conditions conducive to reconciliation."

Constant attention is paid to the pronouncements of widely representative church bodies, especially the reports of the Amsterdam Conference. The result is that the reader gains a feeling that this plea is not so much the impassioned cry of one individual, however brilliant and persuasive, but comes from the heart of a great and concerned movement. This is one of the most pertinent aspects of the volume.

Bishop Oxnam writes in the manner that he speaks. In fact, the origin of this book was in a series of lectures given at two graduate schools of theology. As a result, the meter of the prose is jerky, with sudden jumps and switches of both thought and accent. It is somewhat breathless in pace, and one wishes both for a more leisurely and a more detailed discussion of the problem. Good oratorical lines pop out, however, such as "Dictatorship decapitates its opposition. Democracy dignifies it." Occasionally pertinent quotations such as this from Nicolas Berdyaev come along: "The question of bread for myself is a natural question, but the question of bread for my neighbors, for everybody, is a spiritual and a religious question."

Bishop Oxnam represents the progressive kind of leadership that the Church ought to provide in facing the crisis of this time. If he is a little breathless, so is anyone who realizes how short the time is. We can be thankful, at least, that such as he have not run out of breath!

(*The Church and Contemporary Change*, by G. Bromley Oxnam, The Macmillan Company, \$2.50.)

Chinese Christians Under New Caesars

(Continued from page 37)

ready for suffering. Their love must be free and spontaneous, eager to help all in need. It is for this reason that they now argue that Christian schools, hospitals, orphanages, sanitariums and all other social services should be maintained as long as possible.

The third way they will help the communists see the perfection of Christ will be in their church. The Chinese church has its troubles as does ours. There are many divisions. There are bickering, envy, bad feeling. But if suffering that church is brought together, it will be able to perform its task. Already there are hopeful signs. Within the next year a national conference will be held made up entirely of Chinese Christian leaders to plan for a completely self-supporting, self-propagating, self-

governing church. Whether this attempt for deeper unity is successful or not will not alter the fact that the church is a part of China. It is no longer "foreign." Its roots are deep and it will survive. And because of this, in time, the demands of Christ will be felt by the Caesars now in power.

Difficult days lie ahead for Christians in China, but history is bold evidence that the leaven of Christianity can do wondrous things. Arnold Toynbee, historian of world renown, has reminded us again and again that it is not the *big* that brings real transformation in the affairs of men, but rather it is the leaven of deep and profound religious forces. Such is and will continue to be the situation in China.

Witches on Broadway

by Marion Wefer

THE "Outer Circle," a wistful name chosen by a group of twenty out-of-town drama reviewers, recently sat at the feet of Marc Connelly, dramatist and teacher. They heard him stress the importance of the decentralization of the American theater and deplore the puerile attitude of Americans to the theater. We regard it, Mr. Connelly complains, as a "romantic fairy tale." In Sweden, which he visited some time ago, the viewpoint is more mature. The Howard University players would probably confirm this. The theater, Marc Connelly declares, should not be looked upon as a "fire escape from life."

It is a happy sign of coming of age in attitude that the twenty-seven-year-old custom of publishing a financial box score on plays is to be dropped. The Drama Critic's Circle plead long ago for the omission of this implication that a play's merits accorded with the amount of money it made or lost. They don't believe in filigree fire escapes either, no matter what the box office says.

ON Broadway there is at this time (page Cotton Mather!) a prevalence of witches. It was begun by the English poetic dramatist, Christopher Fry, and his "The Lady's Not for Burning," which has taken the town by storm. The dean of critics, Brooks Atkinson, grants playwright Christopher Fry a touch of genius. The other critics follow in his train bearing garlands. Mr. Fry is also represented on Broadway with "Ring Round the Moon" in which he translates from the French what he chooses to call "a charade with music" by Jean Anouilh. "Bell, Book and Candle" by John van Druten is the second witch's brew. We are presented, shades of Tam o' Shanter, with a beguiling modern enchantress practicing witchcraft in an apartment

in Murray Hill, complete with familiar. Brilliantly played by Rex Harrison and Lilli Palmer, it is excellent theatrical foolery even if it is, perhaps, according to the gospel of Marc Connelly, just another skim down the fire escape.

The Theater Guild paid tribute in a memorial meeting to the memory of George Bernard Shaw. The meeting was held in the old Guild Theater now become the ANTA Playhouse. It was here that sixteen of Shaw's plays were produced, five of which were world premières. "Caesar and Cleopatra" closed a successful run not long ago, "Arms and the Man" is currently playing at the Arena Theater in the Hotel Edison, "Captain Brassbound's Conversion" will be included in the forthcoming season at the City Center.

The "Final Curtain" as *Equity Magazine* titles its obituary column, has fallen on Julia Marlowe. Loveliest of Juliets, Julia Marlowe of the golden voice! "Brightness falls from the air."

This cues us into the consideration of dramatist Thornton Wilder's stage directions for a forthcoming production of his "Our Town" by a drama group of Pace College. "Dear Emily almost never cries," interprets Mr. Wilder in the New York *Herald Tribune*; "her farewell is more exultation

about how wonderful life is than regret that it has passed. . . . And I end upon my knees begging your electricians not to underlight the play . . . and 'cheat up' Act IV. Don't get gloomy about the dead."

CLIFFORD Odets is returned again to the live theater in "The Country Girl." It is a play about people whom he knows profoundly and loves deeply, the people of the theater. Mr. Odets also expects to teach a few qualified students of playwriting, and it is to be hoped he can communicate something of his own fire. "Guys and Dolls," a romping musical based on a Damon Runyon story, also reveals the people of the theater in reckless and hilarious light. However we may feel about the treatment of the rescue mission in the play, there is one off-stage activity in which we of the church can join hands with the actors of another riotous success. In the December issue of *Equity Magazine* there is a report of a letter written from Baltimore to the Equity Council. It begins, "We, the undersigned members of the cast of the National Company of 'Mister Roberts' hereby voice our protest against playing in a segregated theater." It was signed in its entirety by the whole cast. On this issue, surely, "we be brothers."

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Education for Marriage

by
James
Gladden,
Department
of Sociology,
University
of
Kentucky



QUESTION: "Your article in the October issue of motive raises a question in my mind which I am sure is in the mind of many of my contemporaries who have become 'preparation-conscious.' I wonder what a woman should do who has definitely decided to set as her objective a successful marriage. What kind of an education should a young woman have to become the successful wife of the kind of man she wants? Some of my friends have said to my query that 'she' needs such things as home economics courses, preparation for teaching (several thought elementary would be better for this), a general and broad four-year course in college. . . . One of the especially ambitious candidates for the blue ribbon in marital success thinks that a major in physical education develops the wholesome well-rounded person who both adjusts herself and knows how to train others. What do you think?"—A. F. (curious and concerned!)

OTHER STUDENT OPINION: Over one hundred upper-class women were asked this question in a random sampling of our student body. There were many who had the same ideas which are expressed in the letter of "curious and concerned." Tabulation of those who stated the amount of education "she" should have shows that the majority of opinion (forty-three out of seventy) fastens on two years as being "all she needs." Some of these and eighteen others thought tomorrow's successful wife ought to have four years if at all possible. Eight of those interviewed claimed that a high school diploma was sufficient and indicated that more education would spoil a girl's chances of success with a man who is still anxious to be superior to his "better half." All whom we asked were very interested and admitted during the investigation that women do come to school to find a husband as well as an insurance—"in case we don't find someone, we will be able to take care of ourselves." Three wrote out in longhand the conviction that college women should have the kind of education that the men they marry would want them to have. We can show the other opinions by the following suggestions which were given most frequently: (1) Some special course in the area of marriage and family, (2) a broad education with emphasis on fine arts, (3) a practical course or courses in home economics or child psychology, (4) a social studies major to make her aware of her own world and the one in which her children will grow, and (5) some courses in the major interest of the man she expects to marry so

that she will be able to understand his work and know how to talk with him about it.

OUR OWN OPINION: The question and the answers bear out what we claimed three months ago in our first report on this subject. College women are interested in, and are trying to get ready for, marriage. Their concern is as strong as their curiosity. They are wondering if the time spent at a large school which is organized for pre-professional and business-minded people is worth the effort. The fulfillment of requirements which are largely asexual takes so much time that they do not have much left for the project of catching and keeping their men. Indeed they are faced with a dilemma! Shall I work as hard as the professors want and make the grades which will qualify me for the job which I may not want but have to take because I did not spend the time doing things which would help me get a mate? Or shall I do average work in my secondary interest and "play the field" until I finally find the right one only to discover that he needs my help in supplementing his income in order to get where we want to go?

Three alternatives actually exist as a result of the realization of this by both young women and educational leaders. Here at Kentucky and at many other schools young women take a series of courses in home economics ostensibly preparing for a professional career but everyone knows that most of them will marry instead of teach or travel in extension work.

A second path is to carry water on both shoulders and work themselves to a sharp edge over the four-year period doing fairly good work in classes and spending much of the rest of the time in "extracurricular activity." As one of these puts it, "This ambitious young woman should have an educational background enabling her to fill the role of daily companion, confidante, and conversationalist as well as homemaker and mother. Her college curriculum includes vital, broadening (not in the physical sense) subjects which will fit her both for a career, should she need or want one, and for marriage. This would make her a well-rounded, happy personality. Children to such a woman are a privileged group, and any man who marries such a woman is lucky."

This second possibility is a stiff proposition as respondents to the survey of *Mademoiselle* found recently. Some of the graduates of 1940 who have been married ten years, after a preparation which our young idealist has

just described, reported that they had seen or thought they should see a psychoanalyst to help them out of the confused state they were in. Women who do double duty in college keep it up after marriage and fourteen years of too much to do is too much for their nerves.

A third alternative is followed by many who do not get serious about a future job or preparation for it. They do average work in a minimum of required courses, take whatever they must to graduate, go through the paces, drop out if the program is too heavy and marry after two years. They enjoy themselves and their friends of both sexes, join clubs and get ready for a kind of adult life that will take whatever comes as inevitable and adjust to much of it by ignoring it. How strong their children will be or how proud their husbands can be may be indicated by the rapid growth of institutions and agencies

which have to do the work the family of this kind of woman does not do.

Women of the first group graduate into marriage, have children and work diligently at the job of being a mother and housewife, forgetting all notions of any other career than homemaking. The second group we have already described. There is never a dull moment in their homes. We will want to say more about the spiritual resources which many of them do not develop to help them to do double duty. The majority of today's graduates, we are sorry to say, look as if they are taking the third alternative. One has to feel sorry for them. The problem is too much for them to solve in a more effective way. They, too, need an insight into the possibilities of a vital approach to today's society. They do not sense the need of resources for their way of living is too easy.

World Report

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

Christian Youth in Peking

I can speak only of the church as I've seen it in Peking and particularly of its ministry to youth which is where I share in its work. Of the misunderstandings and problems in the interior and in rural areas I cannot write. In the city, local church work has gone on with vigor. A new spiritual awakening and a sense of need are seen throughout the church. Self-criticism and confession have been aids to discovering the foundations of faith. There are fewer young people than in other years but they have more real understanding of the meaning of their faith and a deeper desire to practice it in their daily living than ever before. Outside pressures and conflicting ideologies have helped to strengthen the awareness of spiritual realities.

Christian youth work in Peking is firmly in the hands of capable Chinese leaders, as it should be. There are five new full-time Chinese Christian youth

workers—all highly trained university and seminary graduates—working in the Peking churches this fall. Other new young people are working full time in the churches with children or in other phases of the Christian program.

There is a steady forward movement toward making the Chinese Church independent and self-supporting. Laymen and ministers are both determined that this dream which they've held for years shall come true in the near future.

The Church as I see it in Peking one year after the establishment of the People's Republic of China: local churches busy with regular activities and special conferences, a deepening of the spiritual life of members, self-criticism and re-evaluation of work and policies, new youth leaders, new emphasis on self-support and independence.

Peking, China.

The Scar on the Face of the U.S.A.

What is this disfiguring scar? It is the jagged, livid mark of racial intolerance. It is the mark of a wound that has been trying a long time to heal, but the poisons oozing out keep it continually irritated. There are occasional eruptions . . . violence, intimidation, lynchings. But what really keeps the wound from healing are the combined poisons of tens of thousands of people. The degrading jokes, the habitual discourtesies, the discrimination and segregation, the lack of neighborliness, of brotherliness, of practiced Christianity . . . they all add up.

Now America stands before the world. She is powerful as no other nation has been powerful. Her voice is heard in the myriad meeting places of men. But when America is finished speaking and the chairman rises, he says, "Gentlemen, we have just heard from the man with the scar on his face."

G. Jose Kernahan
Buenos Aires, Argentina
motive

Evangelism on the Campus

"Pro" and "Con" as reported by motive's student editorial board members in reply to Dean Bertholf's article in the January issue.

Three Requirements of Professors

In Cambridge I had opportunities to talk with not only Harvard students, but MIT, Radcliffe and Sargent students as well, and what follows is a sort of digest of all their remarks, with particular emphasis on Harvard.

After reading Dean Bertholf's article "Why So Little Evangelism on the Campus?" I am uncertain as to just what he means by a "Christian college." Does he mean one that is endowed or supported by a church, one that teaches church dogma or one that has a faculty of professed Christians? In all of my talks with fellow students there was agreement that there is room for a great deal of evangelism on our campuses, but of course the question remains, How? When Harvard was founded in 1636 it was a religious college and many of the early graduates were our first colonial ministers. But as nearly as I can ascertain now President Conant's policy is one of strict neutrality toward religion; he feels that in a university such as Harvard knowledge should be taught as such with no religious bias or connection. But I would hasten to give the professors credit for being fair to Christianity. They treat it as a historical development but never have I heard instances of where they held religion up for ridicule. This is in contrast to MIT where I had reports of professors actually ridiculing Christianity in their classes.

I am rather disappointed in Dean Bertholf's article in that he made no concrete proposals for improvement of our educational system, but rather spoke in broad generalities. I get the impression that behind this article lie ideas of sweeping reforms of our theory of education. As students, we feel that it is not our position to initiate major changes in our educational system; this initiating momentum must come from the faculty and administration. And, of course, this is one of the Dean's main points, i.e., that we need a faculty more sympathetic to Christianity. But I would not want to go so far as to have a faculty that taught all my courses and religion as strict dogma and I feel that it is a good thing to have some dissenters on the faculty so that a student can see how a person on the other side of the question thinks.

In general, they decry old forms of evangelism, admit the need of more Christian students and faculty, and point to personal example as the best way to evangelize.

Today it seems that a great many of our academic leaders are not Christians, especially those in the physical sciences. If Dean Bertholf's article, calling for a more Christian faculty, means that our academic standards must suffer because we must eliminate these leading men because they are not active Christians I would disagree with him. Americans, especially the youth, tend to give their complete support to a man and his ideas if on their first contact they agree with a particular point he is making, and conversely, they are many times permanently opposed to a man and all he stands for if they are dissatisfied with their initial association. If, in getting higher Christian standards in our faculties, we must sacrifice academic standards it will cause many students to repel not only the academic ideas of a man they know to be inferior in his field but also to repel the Christian ideals for which he stands, and the loss to Christianity will be great and irreparable.

In choosing a professor three qualities should be considered, with a little more emphasis on the first than the other two:

1. His competence and knowledge of the subject.
2. His ability to teach the subject.
3. His interest in the students as persons.

It would be much easier to teach courses in the social sciences, arts, letters and philosophy with a Christian bias than it would the physical sciences. The Dean seems to want Christian biased views "taught" as dogma, but students in the Harvard community want them only "presented" along with other views and then draw their own conclusions from the various arguments.

On an individual level there are definite steps that can be taken. The best

way to teach is by example, not by attempted indoctrination, so it is up to each one of us, if we consider ourselves Christians, to live exemplary lives along the best Christian lines of unselfishness, selflessness and helpfulness.

Jim Holmes
Harvard University
Cambridge, Massachusetts.

Need Definition of Terms

We had our Wesleyan group and some new faculty members to read and criticize Dr. Bertholf's article.

There was a consistent opinion that the article, generally speaking, was good; however, this same criticism was made by every individual: "There is too little or practically no definition of terms." I could come nowhere near doing the excellent piece of work Dean Bertholf did, but had I been writing this article, I would have tried from the very beginning to make my concept of evangelism clear and (as one student said) "rid the atmosphere of the 'Do you know you are saved?' brand of evangelism with all the pride, prudery and sanctimonious scorn that that implies."

A statement included in the development of his second reason for no better evangelizing—too much secularism on the campus—brought comments from several students. The phrase to which I'm referring is "to fall in love with Jesus." Criticism was based on the grounds that these words arouse romantic, sentimental suggestions that are not only shallow and superficial, but tend to obscure what real devotion to a righteous, holy and sacrificial God involves.

The head of our sociology department, in answering the question "Do you think Dean Bertholf's comments are well taken?" gave this answer:

"In general, yes. His 'three reasons,' however, add up to an explanation that is entirely too simple. The denominational college does not operate in isolation. It is merely a tiny part of a complex community. The general atmosphere of that greater community is highly secular. If a denominational college should give itself over to vigorous evangelism, it

would stand out as so peculiar that it would draw to itself as faculty and students few people other than 'ineffectual misfits' who can't get along in the general society. This is a hard statement, but a true one."

There is one other faculty comment I would like to give you verbatim. This one is by a member of the religion department:

"More serious . . . is the apologetic way in which he attempts to justify the so-called Christian interpretation of life. He points out that since everyone is to some degree biased, it is better to have the bias turned in the direction of the Hebrew-Christian tradition: interpretation of history, economics, sociology, etc., etc., rather than toward a naturalistic emphasis. This is negative. It immediately puts us on the defensive. It implies that conceivably one set of values may be able to impress themselves on society as well as another set. It seems to indicate that one key may be as effective as another in unlocking the mysteries of the universe, but that from his point of view it is preferable to approach life through the Christian door. This is not very convincing to the secular mind. The Christian world view is ultimately convincing because it is in correspondence with reality; not because pious, God-fearing men in the Judeo-Christian tradition have said: 'This is true.' On the other hand, we need to remind ourselves that pressures of environments, influences of heredity, and excellencies and deficiencies of teachers help to determine our life philosophies! We ought, then, to hold to these with decent humility and a measure of questioning, and yet with a spirit of questing conviction. . . ."

To me, there is a place for evangelism on the campus. Students do not need the capsule kind of evangelism where a person swallows a fistful of nice words, theological cotton candy and pointed fingers, only to suffer under the delusion of thinking himself to know this man Jesus. The kind of evangelism needed is one that will help young people to intelligently see the validity of the values of this Galilean and to realize the necessity of turning from our own man-made, warped, materialistic values—created by diabolical indifference, ignorance, and selfishness—to structuring our lives through personal commitment to him.

How to do this on the campus? I think that the personal counseling phase of student life should be emphasized as an effective means of evangelizing. Break the academic barriers between students and teachers so that they may meet and learn to know each other not as Ph.D. to lowly freshman, but as person to person.

Another hindrance to effective com-

mitment on our campus is the fact that so many potentially powerful Christians are so busy using all their energies in extracurricular activities that they have neither the time nor the incentive to make their lives a living commitment to God. To reap the fullest benefits from college life, a student *should* participate in some extracurricular activities, but he should not try to be an indispensable screw in every organization on the campus to the exclusion of his spiritual development. All the groups may have worthy motives, to be sure, but one person cannot do everything and should not want to if in so doing he eventually hurls his spiritual self into an apathetic existence. One does not learn to live and spread this Christianity without a conscious effort to grow in his personal relationship with his God.

Sheila Trapp
Millsaps College
Jackson, Mississippi.

Evangelism Must Demonstrate Truth

A successful program of evangelism slanted toward college students must demonstrate that in the Christian religion truth can be found. Thus we must live consistently (a task which seems to become more difficult each day).

Rather than presenting "a Hebrew-Christian bias," many students would prefer an honest attempt at freedom from bias. They are so surrounded by biases that they have become suspect of any sort of bias. If Christianity is to be accepted by the thinking college man or woman, it must be able to hold its own even in the face of the adverse bias of some educators and it must, in fact, be strengthened by such biases for opposing influences force a clear concept of Christianity to be formulated by the individual.

Many young people today are in dire need of the type of personal counseling which considers them as human beings rather than machines. Talking things out with one you respect is always exceedingly helpful and reassuring. If such a counselor lives consistently, his life will be an example of the Christian way and an extremely potent form of evangelism.

Perhaps the over-all reaction to the article was that the college student will adopt Christianity if and when he becomes convinced that it offers the best and most rewarding way of life; evangelism should be oriented accordingly.

Watson Alberts
University of California
Berkeley, California.

Need for Personal Counseling

One of the big needs on campus is personal counseling. And this does not mean advice-giving. Counseling involves "reasoning" in a religious atmosphere.

Major and minor personality quirks, religions and philosophical doubts are at present being left to the student to work out for himself with fear and trembling. And oftentimes the result is withdrawal and isolation.

In the area of social thought, the students I have talked with are way ahead of the board of trustees, especially in regard to the racial issue. The faculty on the whole is progressive but its hands are tied.

The opinions that were shared as a whole bear out what the Dean emphasized. Two thoughts may be summarized:

(1) Secular faculties cannot create a Christian atmosphere. This means that each faculty member should constantly examine and re-examine his personal life and convictions.

(2) Mass evangelism bordering on fanaticism is to be avoided.

The Dean's emphasis on person-centered teaching is well taken.

Paul Lanier
Emory University, Georgia.

The Burden Rests on Us

In polling students on the question of campus evangelism, the first problem was defining "evangelism." To most students it connoted revival meetings or an emotional approach to religion, to which all were opposed. They agreed, however, that evangelism, defined as "influencing others, by word or action, toward following Christ's way of life," is imperative.

As college students rely on facts and reason, evangelism must link faith and knowledge—it can be done. The purpose of evangelism is well summed up in this theme of the National Newman Federation, "Must Christ Walk the Campus Alone?" The best way to evangelize others is to walk with him in all of our campus activities.

Was Dean Bertholf speaking to the students or to the faculty? In our state-supported college, instructors are not allowed to bring religious instruction into the classroom. The lack of evangelism on our campus is due to the failure of alleged Christian students to live and give their Christian beliefs.

True Christians always seem to be in the minority, but we feel, not complacently, we hope, that Christianity is not losing ground to paganism on our campus. Where can we draw the line between the two, anyway? If Christianity loses out here it is the fault of Christian students who do not sow its seeds in soil which seems to be fertile for it, judging from the interest generally shown in religious organizations. We do not have strong national sororities or fraternities to compete with these organizations in captivating the students' time and interest, so they are relatively successful. We

must remember, however, that they are merely a means of promoting Christian living, not an end in themselves.

One suggestion for meeting the situation was student government, ruled by Christian principles. Courses, apart from the regular curriculum, taught by ministers of various faiths, linking science and religion have achieved great success at the University of Wisconsin, and might be tried here. Of course most of the burden rests on those of us who call ourselves Christian.

Virginia Winter
Oshkosh Teachers College
Oshkosh, Wisconsin.

"Sure, So What?"

At the University of Wisconsin, the situation is entirely different from that of Dr. Bertholf's article. State law limits to a certain extent the teaching of religion in the university. It also prevents the use of sectarian or partisan tests in the selection of any university teaching personnel. To this extent evangelism here is, at present, limited to the religious houses on campus. The Protestant houses have taken up the challenge and conduct a School of Religion. Some of the courses are titled "Modern Use of the Bible" and "Devotional Living," and are conducted by the various directors at campus religious houses.

The general feeling of the students here is that there is a place for evangelism on the campus, but just what form it should take nobody seems to know. I think that evangelism is just holding its own on the campus. A comment by a person who knows both situations was, "There is more down-to-earth realistic Christianity preached and practiced in the Wesley Foundations of our secular state colleges and universities than in many of our church-related schools."

The article caused little stir by those who read and commented. The attitude expressed was, "Sure, so what?" Dr. Bertholf has said something I think everybody knows is true, an article "by a dean at the request of the editors." Swell for an introduction, but not much insight on the problem and its solution.

Leonard B. Clegg
University of Wisconsin
Madison, Wisconsin.

Need Christian Example by Instructors

Dean Bertholf's article seems to have overlooked the fact that "You can lead a horse to water, but you cannot make him drink." That is, you can expose a student to evangelistic teaching, but you cannot force it upon him. Force may cause the student to become antagonistic toward the "evangelizer" and his teachings; even compelling any desire the student may have

of learning the Christian way of life. It is a way of life. It cannot be separated from everyday living. The only way a real desire for Christian teaching can be created in the student is through example. The lives of the instructors, the administrative officials, and the students one comes in contact with day by day speak so much louder than any words they may utter.—Loren Good, *Graduate Student, College of Agriculture, University of Nebraska, Lincoln, Nebraska.*

Dean Lloyd Bertholf's article concerning students, teachers and their relationship in regard to religious matters on the campus might readily be misinterpreted at the outset. Students who will accept "evangelizing" are relatively few. Religion on the campus can be achieved only by desire on the part of the students, and this can best be brought about by an example of Christian living from instructors, administrative officials and fellow students. Organized worship on the campus must meet present student needs to be at all effective.—Marjorie Thomas, *College of Agriculture, University of Nebraska, Lincoln Nebraska.*

Lois Eddy
University of Nebraska
Lincoln, Nebraska.

Believes Christianity Is Gaining Ground

"What do you mean by evangelism?" was the question repeatedly asked by the students polled. Since evangelism connoted to most college students the idea of street-corner meetings or "Jesus Saves" programs, it was necessary for the word to be defined to their liking.

With this thought in mind, Don Ross, who was president of the Pacific Northwest Conference M.S.M. last year and who is now a graduate student in sociology, qualified his reply when asked if there was a place for evangelism on this campus. "If by evangelism we mean proselyting and convincing others that our religion is the right religion and that their religion is wrong, my reply is *no!* If by evangelism we mean a desire to seek and understand the truth, whatever its consequences may be for Christianity, and then to teach this truth to all, my reply is *yes!*"

Virginia Kinch, president of Christian Student Council, stated that "the professors and students should give the impression to others that they are sincere believers and a part of Christianity." Other students also felt that evangelism should be less talking and more living of the faith.

A majority of the students were of the opinion that Dean Bertholf's statements were well taken. Some did insist that his ideas were appropriate for a church-related school, but to apply them to a state school would be unfair to those

students who did not come to college for religion.

Bill Green, president of the Associated Students of the State College of Washington, was quick to point out the differences between a church-related and a state school. "When a new student comes to W.S.C., he does not expect to find religion; therefore he does not look for it. His reasons for coming to college may be diverse, but usually he seeks some specific things. Religion, more than likely, is not considered as one of them."

On the other hand, Don Ross definitely felt that the author's comments were *not* well taken. "The trouble is *not* where he says it is. The downfall of Christianity lies in its failure to embrace the findings of the social sciences regarding human nature and its failure to rid itself of useless tradition. I do not mean to imply that all tradition is useless, but some is inconsistent and harmful to the individual's mental health."

The greatest difference of opinion was evidenced in the replies to the question, "Is Christianity losing ground to paganism on this campus, or is it gaining?"

Bill Green felt that it *is* gaining ground at W.S.C. He pointed out as evidence that there had been added to the A.S.S.C.W. Student Activities staff a Danforth Fellow acting as student religious advisor. He felt that the trend was more apparent since the great numbers of veterans, many of whom were bitter, had graduated.

Ruth Palmisano, the Danforth graduate student, based her opinion on the more active participation in religious groups around the campus.

There were a number who felt that Christianity is neither gaining nor losing. Then there were those who frankly did not feel that the question could be validly answered.

Jim Pritchard, past officer of the Pacific Northwest Conference M.Y.F. and charter member of the Mexico work camp, felt that paganism is gaining ground; Don Ross also supported this viewpoint.

Suggestions for measures to meet the situation ranged from advocating a new state law which would permit a wider instruction of courses in religion to explicit opposition to the wider religious curriculum. (At the present time the college offers, through different departments, three courses: The Sociology of Religion, The Philosophy of Religion, and Old and New Testament Literature.)

Those who advocated changing the state law had several plans in mind. One student was in favor of having a chaplain who would be a part of the student activities center. This chaplain, preferably an elderly, well-respected man, would be available for student counseling and discussion. Another student felt

that a department of religion should be created as a part of the curriculum. (A minor step in this direction was taken last year when the regents created a Department of Philosophy and Ethics; still the emphasis on religion has been practically nil.)

Some students would like to see religion become an integral factor of all departmental instruction. Bill Green illustrated this point by suggesting that the home economics courses could show the possibilities for making religion an integral part of family life.

One student felt that the professors should say nothing about religion, and in the selection of professors that religious beliefs should not be a criterion. This student also felt that "things should be left as they are. After all, a student is going to be what he is going to be when he comes to college."

Russ Fulgham, past president of the college Y.M.C.A., suggested that the student counseling service be improved. He would have every entering freshman psychoanalyzed, for he believes that psychoanalysis is worth as much as a college education. He also recommends more primary group experiences, such as cell groups or therapy groups.

Don Ross specified this measure for the correction of the campus situation: He insisted that "fundamentalistic" doctrines be done away with, and that rational thinking be substituted for irrational thinking in human relationships.

There is a need for evangelism on this campus; but we must be certain that the type of evangelism should have for its basis, truth. Dean Bertholf's comments should be taken with a grain of salt. I do not believe that Christianity is losing ground to paganism, but rather that it is steadily gaining. I found that a surprisingly healthy attitude exists toward progressive religion. Students in general are more receptive to the work which student Christian groups on this campus are doing. I am especially happy that our student-body president is aware of the potentialities of Christianity. The college administration and faculty have shown through their policies that they are doing as much for religion as the law will allow. As Don Ross suggests, let's make Christianity a humanistic rather than an authoritarian religion. (Described in Eric Fromm's *Religion and Psychoanalysis*.)

In order to create a healthy campus attitude we must keep our wills open to

the acceptance of new ideas. But most of all let us recognize the importance of religion as an integrator of the intellectual and emotional aspects of the student personality.

Hank Maiden
Western State College
Pullman, Washington.

Good Counselors Available

I feel very strongly about the subject, but like many other things on a college campus, one feels almost helpless to do anything about it. It's like coming home from a conference all fired up but suddenly realizing that you are one in a thousand.

The opinion that I can gather is that the true Christian spirit is being neglected by a great many young people on college campuses. Many of them find themselves acting on their own for the first time in their lives, and although they do not falter too much at first, they soon abandon many principles that their home life had instilled in them. Social activities become the center of attraction, and if there is time left over, religion gets its share—often too meager to really do any good. (Just to keep a conscience clear.)

I think, too, that Christianity is gaining on the college campus. Again, the world situation may be the cause, but I firmly believe that there never will be

peace until the principles of Christianity (or some other religion for that matter) come before the principles of democracy or communism or any other political idea.

The biggest challenge today on the college campus is for the students to find out for themselves what the Church has to offer. It should not be displayed like the Snow Ball or the I.F.C. dance, but rather should be deep rooted and sincere. The interest of the younger students should be kept, and not allowed to fall off in their junior and senior years like so many have done.

I heartily agree with Dr. Bertholf about the matter of counseling. We are very fortunate in Syracuse in that we have on campus two of the finest counselors to be found anywhere. I'm talking about Rev. Arthur Hopkinson and Dean Charles Noble. These two men have done much to keep the interest in the student body alive. Why? Because they make us feel that we are having a heart-to-heart talk with them. They both realize the need for this type of informality, and any student who has the opportunity of talking to these two men comes away with a feeling of sincerity that means so much to maturing young people.

Cal Reynolds
Syracuse University
Syracuse, N. Y.

STUDENT EVANGELISM

Four Workshop-Retreats sponsored by the University Christian Mission

February 10, 1951

9:00 A.M.-8:00 P.M.

Columbus, Ohio
Dallas, Texas

Des Moines, Iowa
Richmond, Virginia

"How Effectively Are We Penetrating the Campus With the Gospel?"

This is one question to be discussed in the Workshop-Retreats on Student Evangelism. These Workshop-Retreats are sponsored by the University Christian Mission, which is an agency of the *United Student Christian Council* and the *Department of Evangelism of the National Council of Churches*.

Each campus and/or student religious group may send as many representatives—students, ministers, faculty members, professional student religious workers—as it wishes. Attend the one nearest your campus. Each representative is responsible for his own transportation, meals and incidental expenses. There is a fifty-cent registration fee to cover the cost of study materials.

REGISTER NOW—Those who plan to attend should register immediately. Study materials and place of meeting will be sent upon receipt of registration. Write:

James L. Stoner, National Director
UNIVERSITY CHRISTIAN MISSION

297 Fourth Avenue
New York 10, New York

Comments from other Student Editorial Board members will appear next month. Look for them.

THE CURRENT SCENE:

WHAT'S HAPPENING TO RACE RELATIONS, U.S.A.?

by George Houser

In spite of the many obvious racial injustices which occur in all parts of the United States daily, it is amazing what has been accomplished in the last ten years. Events in even the last few weeks reflect this general trend. Look at the changes in the field of higher education as of the beginning of the 1950-51 school year. As a result of the Sweatt and McLaurin decisions by the Supreme Court of the United States, twelve states have relaxed their ban against Negroes' attending state-supported universities. Negro students are now attending the Universities of Texas, Oklahoma, Arkansas, Virginia, West Virginia, Missouri, Kentucky, Maryland, Delaware and Louisiana State. In Tennessee, the state attorney-general, Roy H. Beeler, ruled that two Negro students should be permitted to enter the law school of the state university, and said in his opinion: "We in the South have no alternative. We must bow to the inevitable and go along as good citizens of the United States." The Florida Supreme Court ordered the state's white colleges to open their doors to Negro students, but only until such time as Florida A. & M. College for Negroes has courses that are now available for white students.

Other Cases Are Pending

Cases involving other states are at present in the courts. A Federal District Court in North Carolina has upheld the policy of the University of North Carolina to refuse admittance to Negroes on the ground that equal facilities are available. In Georgia and Mississippi, Negroes are applying to enter graduate schools of the state universities. Herman Talmadge has vowed that no Negro will gain entrance to the University of Georgia as long as he is governor. At the University of Mississippi a storm of publicity arose after Albin Krebs, the editor of the student newspaper, wrote an editorial early in November favoring the admission of Negroes to the University. Editor Krebs wrote that an open policy by the University is "the only answer to the age-old problem of 'the Negro'". When given the full educational opportunities he deserves as a citizen of the state and nation, the Negro will raise his own standards." That the issue was an extremely lively one is indicated by the fact that some of Krebs' fellow students burned a cross outside his room, that a petition for his removal as editor was circulated around the campus, and that a stream of letters both in protest and in support arrived at the campus newspaper office. It is significant that Albin Krebs still has his position as editor of The Mississippian.

Pattern of Segregation Is Breaking Down

Other events indicate how this pattern of segregation is, under pressure, giving way to a nondiscriminatory way of life. In baseball, for a second time, a Negro has been named "The Rookie of the Year" in the National League. This time it is Sam Jethroe, the centerfielder of the Boston Braves. The success of Negroes in baseball strengthens the contention of most sociologists - that where a change in the racial pattern takes place, it is accepted without difficulty by the people. Also in the field of sports, Miami, Florida, has broken a couple of traditions. When the University of Iowa met the University of Miami in a football game on November 24th, for the first time Negro and white players were contestants on the field at the same time in Miami. Iowa has several Negroes on its team. On January 15th "Sugar" Ray Robinson, Negro welterweight boxing champion, met a white opponent in the ring in Miami. This was the first "mixed" boxing match in the history of Miami.

The Henderson decision of the Supreme Court made it illegal for trains involved in interstate commerce to segregate passengers in their dining cars. Dr. Benjamin E. Mays,

the distinguished president of Morehouse College in Atlanta, wrote a column recently in the Pittsburgh Courier, a Negro weekly, describing an experience he had on a diner when traveling from Atlanta to New Orleans. A white man from Kentucky shared the table with him and they talked with each other for more than an hour. Dr. Mays wrote in his column: "The race question was not discussed, even though we sat for a good while after our meals were over." Dr. Mays gives his thanks to the Supreme Court for making this experience possible, for, as he points out, "I would never have had a chance to talk with Mr. Sawyer if that humiliating curtain had been there. Mr. Sawyer would not have felt free to sit with me, and even if he had wanted to he would have been up against a sinful law."

A White Church Calls a Negro Minister

An event of real importance to the Church took place when the Staffordsville (Connecticut) Congregational Church and its white congregation called the Reverend Roland T. Heacock, a Negro, to be its pastor. The minister's first Sunday in his new charge was December 3rd. Reporters from many newspapers were at church for the event. In a statement to the press, the minister said: "It is a sad commentary on the state of democracy and Christianity that when an obscure, untalented Negro minister takes over the pastorate of a tiny rural Connecticut church, it is big news." It is heartening to see at least one church lose sight of color. Perhaps this will be the beginning of many such moves in the Church.

One of the most fascinating stories to appear recently concerned an organization voting to disband. The organization was the National Association of Colored Graduate Nurses. It was founded in 1908 to aid Negro girls to get into nursing schools. The November issue of Crisis magazine, commenting editorially on this development, pointed out that as late as 1939 there were only fourteen mixed schools which admitted Negro nursing students. Today there are 330 schools open to Negroes. In only five southern states are Negroes denied admission to the American Nurses Association. May this be just the beginning of many such acts by organizations formed only as a result of the demands of segregation.

A Long Way to Go

In spite of these many developments which indicate that new patterns of racial integration are being created, we have a long way to go. On November 29th, an attempt was made to destroy the home just purchased by Dr. Percy Julian, internationally known research chemist, because he was the first Negro to move into a certain section of Oak Park, Illinois. A few weeks prior to this the home of Federal Judge J. Waties Waring in Charleston, South Carolina, was attacked by unknown assailants who threw stones through the window. Judge Waring has suffered many threats of physical violence and complete ostracism ever since his decision outlawing the white primary in South Carolina.

In the light of this and much more, should not February be a time of rededication to brotherhood? Perhaps many motive readers will want to join in the Pledge Brotherhood Campaign endorsed by such persons as Harry Emerson Fosdick, E. Stanley Jones, Henry Hitt Crane, A. Philip Randolph and many others. The statement outlining the Campaign asks those who wish to join in it to "Pledge that this month, at least, (February) you will throw off the 'habit of unawareness' of the humiliations and deprivations suffered by minority groups. Pledge that this month, at least, you will take some specific actions to bring your belief alive." Specifically, the pledge asks those who accept it, where it is possible to "refuse to patronize places that discriminate and make their reasons known. They will make a deliberate effort to widen their friendships across group lines. They will join others of similar concern in their communities to work jointly for improvements without segregation in housing, employment and recreation." More information can be obtained from the Pledge Brotherhood Campaign, 513 West 166th Street, New York City 32.