



# U. S. Foreign Policy: FIRST PRINCIPLES

By John Lloyd Stipp

**Our only hope of preserving our prosperity . . . is sharing it. But that's not all.**

**I**T is a truism that our basic goal in foreign policy is a prosperous America living at peace in a prosperous world.

If we seriously mean to achieve that goal we must employ certain fundamental principles requisite to successful policy; and these principles we are currently either ignoring or ineffectively applying.

The first principle, matched in simplicity only by nonobservance, is that historic movements must be known about, understood and utilized in the formulation of foreign policy. It is hard to believe that our policy makers today have even an elementary understanding of these movements. For example, we began our peace efforts in 1945 with a blunder that was almost unbelievable: we decided to make of the German nation many states. This, we said, would prevent the Germans from ever committing aggression again. Probably no single thing could have guaranteed a future world war more certainly.

*Einheitsbewegung*, the movement for unity, was the rallying cry of the Germans from the days of the *Bursenschaften* to Bismarck. German poetry, fiction, and music are shot through with the panting desire for peoplehood. The fact that the Germans abused this nationalism once they achieved it—in common with most other peoples—is quite beside the point; the abuse of a basic institu-

tion is poor excuse for destroying it, yet destruction of the German nation was officially adopted as one of our cardinal foreign policy aims.

At present we are showing equally unbelievable ignorance of Asian developments. China, for example (and in large measure India, too), is passing through not one but two revolutions, revolutions the characteristics of which should be clearly recognized by this time by every literate Westerner. It is having its political revolution—our 1776—and its social revolution—France's 1789—simultaneously. In simplest terms this means that whatever the Chinese may do in the future it is dead certain they will never again submit to foreign domination (not even Russian, in the long run), nor put up with an economic system which, however rich it has made those who supplied oil for its lamps, condemned its millions to unending poverty.

In the face of this obvious historical fact of life we—who once enjoyed above others Chinese esteem—are seeking to determine that nation's policies by backing a regime long since repudiated by coolie and intellectual alike; a regime not only fantastically corrupt but economically restrictive. Until our foreign policy makers somehow learn of such simple facts and act accordingly our basic aim has not the slightest chance of success.

**A** SECOND fundamental principle is equally simple: world peace is now

a requisite for the maintenance of civilization. The question of who would win a U.S.-Soviet war is literally irrelevant. Militarily we would probably, almost certainly, win. Such a war, however, would render culturally barren any military victory. Even without the use of atomic bombs, another world war, the third in one generation, would probably finish the already well-advanced progress toward the *militarization* of life, i.e., the opposite of *civilization*.

In one very real sense Hitler won the last war; we and our allies daily grow in his image—conscription, emphasis upon military needs over civilian needs, talk of permanent war economy and permanent crises; guns, in short, before butter (or better houses). Even worse, the progressive coarsening of man's spirit that war effects, overlaid upon an already largely secularized culture, makes zero man's ceiling of spiritual advance.

It is altogether imperative therefore that we buy a world organization—either a viable United Nations or a justly oriented Council of Europe, or a combination of both. *Buy* because that is the only way to get it; and the prices on the tags are all high: honest subscription to the principles of the Atlantic Charter, real surrender of part of our sovereignty (for sovereignty is divisible), and creation of an international constabulary are some samples of the price. Wars are preventable; but only in this way.

High as the price is, the alternatives all lead to periodic mass slaughter, to

perpetual regimentation for war just around the corner of the next crisis. Let us make no mistake about it—if we cannot work out a peaceful adjustment of the “Russian question” we will even less likely be able to work out a peaceful adjustment of the inevitable, resurgent “German question” and “Japanese question” of tomorrow; and the prospect of world war sixteen or world war eighty-four (for foreign problems, like domestic problems, will always be with us) simply makes life not worth while.

**T**HE third principle undergirds the second: world peace is possible only when economic prosperity, or a close approximation, exists. Most authorities agree today that the depression of the thirties was responsible for giving Hitler mastery of Germany. And had there been no Hitler almost certainly there would have been no World War II; big trouble, yes, for the seeds of Versailles were sprouting all over, but big trouble is not necessarily synonymous with world wars. World peace, therefore, is predicated upon an absence of major depressions and upon attention given to such depressed areas of the world as China, India, Indonesia, etc.

This principle was indeed adopted by the State Department after the war; but it has since become a casualty of hysteria. No nation can long escape a depression if its major economic effort is utilized to “win” a prolonged arms race. The following items from our fiscal budget of 1952 are significant: we have reduced our nonmilitary aid to Europe; we have reduced our domestic expenditure on housing and general civilian needs (one three hundred-eightieth of our budget, for example, is allocated for federal aid to education); we have tremendously increased our expenditures on war materials—whereas our total budget in 1949 was about forty billion dollars, our present budget, but three years later, calls for seventy-two billions to be spent on war materials alone, e.g., thirty billions for tanks, planes, rockets, etc.

With our major expenses thus marked for the destructive tools of

war, it is obvious that our economy is headed for a proportionate catastrophe (even, let us remember, as the boys of the Politburo are hoping). Moreover, we are bringing on what may be a serious crisis in England’s government by insisting that she too jettison her domestic program for one of war preparation. Somehow this lunacy must be recognized for what it is and the drive to world depression halted.

The fourth principle, likewise, is organically connected with the third: the United States, as one of the extraordinarily rich areas of the world, must extraordinarily contribute to world prosperity. Truman’s Point Four embodies this principle; but Point Four is having hard sledding today and tomorrow may be sloughed off as a too-expensive luxury.

Paradoxically, our only hope of preserving our own prosperity, even after we de-militarize it, is in sharing it. This is opposed by the magnates of the land, of course, and the legion of one-hundred percenters who still beat the drum of American-Firstism. We must, they insist, quit acting like Santa Claus. But the fact is that we *are* Santa Claus and there won’t be any Christmas without us for a long time.

This runs counter to the highly developed American sense of acquisitiveness; but it is a basic economic fact of the modern world and all the traditional shibboleths of the land will not alter it. This, of course, ought not be interpreted as unending largess and doles; that way invites disaster, too. Rather, for example, it means international planning with the leaders of other currency areas to the end that a workable stabilization obtains.

At present we can, if we wish—and there are many who wish—drive everything but the dollar from world markets. But the dollar in this position would enjoy its uniqueness but a short period; and we would have, in the meantime, worked the destruction of those countries of the sterling area which alone are willing and able to stand with us against communist shenanigans. This kind of sharing—and there are many other examples—is an absolute necessity for stable

world economic conditions; and in it, because of our vast preponderance of wealth, we must give something more than we take.

**T**HE fifth principle which must underlie our complex of policies is, in the eyes of most students of world affairs, ridiculously idealistic. If this is true then no amount of rational thought and competent planning can do more than postpone chaos. But if we are to avoid ultimate anarchy *the moral principles which apply to personal relationships must be applied to international relationships.*

This means, among other things, rethinking the entire diplomatic process. The Machiavellian thesis of lying, cheating, engaging in hard clevernesses big and little to gain national aims is a repudiation of the moral premises of civilized life and no dream of peace and contentment is compatible with it. True, an abrupt abandonment of this double standard is impossible, hardly conceivable. But unless a gradual reorientation of approach to world problems is worked out on this basis our gains, whatever they may be, can hardly involve the spiritual which lie at the core of man’s being.

**W**HAT would an application of these basic principles mean?

We ought to understand that for better or for worse the Czarist regime in Russian minds is linked with the worst features of capitalism; therefore a return to even the Witte system of pre-world War I days is an unrealistic dream of the unenlightened mind. That fact about Russia we should understand. However much we may believe in capitalism in America we ought to realize that some kind of socialism—though not necessarily the Stalinist kind—is almost certain to remain in Russia. It is noteworthy that almost every refugee from the land of communism not only vociferously repudiates Stalinism but also *conspicuously abstains from recommending a return to capitalism.*

Another fact curiously overlooked by many Americans is the fierce and

motive

## ...the hour is at hand

undying fear Soviet leaders have of capitalist invasion tomorrow or the day after tomorrow. To them 1919-1921 is a living nightmare; and they are certain that the intervention of England, Japan, the United States and others which failed then will be tried again and again and again. Perhaps more than any other one factor this influences their foreign policy. We may dismiss it as a groundless bogey, but Stalin does not.

Our Russian policy therefore, taking full cognizance of these fears, should include plain and official assurances, honestly given, that we will never commit aggression against the Soviet regime.

Concomitantly we must maintain strength—always used as an instrument of international as distinguished from national policy—to see to it that any Soviet aggression or, as in Korea, Soviet-sponsored aggression, is not only costly but futile. This, most certainly, Stalin will understand.

The third step is to avoid having a depression; for this would render all other opposition to the spread of communism and communist aggression nugatory. If we can do these three things we will keep and develop peace, stand up to Russia and properly "contain" her, and eventually may thus (and thus only) hope to win her over to a working collaboration in a world half communist, half noncommunist.

**I**N Korea our task is as simple as it is bitter: to keep demonstrating to the communists—Korean, Russian and Chinese—that the breaching of the 38th parallel is unprofitable, futile aggression.

Care should therefore be taken to bring this kind of victory to pass by not yielding to the lure of "unconditional surrender" nor MacArthurism in any form; by negotiating, after a cease-fire order, with all parties concerned including China and, if need be, Russia; by the removal of all foreign troops from Korea and the demobilization of South and North Ko-

In January or February, Congress is scheduled to bring up again the issue of compulsory peacetime military training, better known as UMT.

The issue is not one of providing soldiers for the armed forces since the draft takes care of that. UMT is an additional step to militarize America by forcing 18-year-olds into military training.

Church groups, labor groups, and educational groups, as well as a number of farm organizations have gone on record as opposed to UMT. Reasons for this opposition were stated in the article, "The Power and the Glory," in the December issue of  *motive*.

### Additional information on UMT may be obtained from

The Commission on World Peace of The Methodist Church  
740 Rush St., Chicago 11, Ill.

Students and others desiring to make their witness against UMT should do so by writing or wiring their Congressmen at once. **The attempt to shackle our nation with the expensive, wasteful, and morally destructive system of Universal Military Training can be defeated if enough protests are made NOW.**

rean forces; by the sending to Korea of an "Observation Committee" made up of U.N. members, headed by neutral nations such as Sweden, India, Switzerland, etc., armed and commissioned to supervise the demobilization; by arranging for a free election, again supervised by a neutral U.N. commission, in which the Koreans themselves decide upon their own form of government—capitalist or socialist—which then would be guaranteed against aggression from any quarter.

Regarding China, four decisions are required. First, the communist *de facto* government should be given *de jure* recognition. International law and common sense alike dictate it. True it is that the coolie probably understands little of the dialectic of materialism, and has a notion of land ownership quite different from Mao's. But true also it is that the communist program has received his support more fully than the Chiang program, if that corrupt chaos can be called a program. We may and ought to deplore the communization of China as we deplore the fascistization of Spain; but recognition is another matter.

The second decision flows from the first. According to the terms of the U.N. Charter China is entitled to a permanent seat on the Council; this

should be granted as a contractual obligation.

The third decision is equally distasteful and necessary. Formosa is made up of Chinese and, since the 1600's—except for the period of Japanese domination—has been as much a part of China as Long Island of the United States. The island should therefore be returned to China; but not perhaps at once and not without conditions attached regarding its demilitarization. Finally, China should clearly be made to understand that this tardy justice is not to be mistaken for appeasement; and that if it is unfortunately understood as appeasement leading perhaps to attempted Chinese aggression in another part of Asia that aggression will meet, promptly and decisively, the fate of the attempted Korean aggression.

These are the avenues that converge into a lasting world peace; they are not familiar paths and their travel will be an arduous task. But the familiar, well-traveled roads, the approaches we are using today, while easier to tread and more convenient, will surely lead—and before then—to 1984.\*

\* Remember George Orwell's prophecy? If you think this fate might be felicitous, better head to the corner drugstore and get a twenty-five-cent reprint of 1984.

# Universal Day of Prayer

## for Students

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (I Tim. 2:1-6.)

As we come together on the Day of Prayer for Students and join in an act of prayer and intercession, praise and adoration, we find ourselves in a given situation which *God* has established and not ourselves. This God-given ordinance is characterized by the words *all men*. Let us meditate upon the meaning of these words as applied to our circumstances.

"God desires *all men* to be saved"; all men, all students in all universities. Be they Christian, Jewish, Buddhist, Hindu, Mohammedan, communist, liberal, Shintoist, animist, skeptic, nihilist; *all men* are included in God's purpose: salvation instead of eternal damnation. It does not matter whether many or only a few in college know about this divine decision; whether we are three or thirty to join in Bible study and worship. Important and decisive is only that we embrace in our prayer *all men*, according to the all-inclusive purpose of God who has loved them all in Christ.

For many of us the meaning of this *all men* has come alive as men have been attacked, oppressed or ridiculed from all sides. Think of our brothers and sisters in so many countries today; the only way they could be faithful to Christ was in acknowledging in faith: "Our Lord has bled for them all, for all our enemies. Indeed if he does not stand up for them, then he does not stand up for us either." Wherever men neither close their hearts to the Gospel nor open them to it, we hold fast to the fact that God has opened his heart in love to *everyone*. Just because of that the enemies of the Gospel and those who despise it lie especially on our hearts.

When we thank God for *all* and pray for *all* without forgetting any group in college, any students or any professors—God has forgotten nobody in his love!—only then do we really pray for ourselves. God at the Last Judgment will ask us about all our brethren. Let us therefore bring them all before God in our prayer.

Let us not forget anyone, not even those in authority.

Do you not see how those who rule us, the good ones and the bad ones, are always so solitary? They get flattered and criticized, people crawl before them, give them subtle possibilities for tyranny and despise them. They get honored as if they were gods instead of sinful men, and decried as servants of the Devil. But we must behave differently. They too bear the mark of God, they too are destined to eternal salvation, the Good News is also for them. . . .

Let us pray for one another in the Federation. Let us thank God for all those who freely confess their faith, for those whom God has made a willing sacrifice for others. Let us pray for the small movements who carry the light of the Gospel in all patience and faithfulness, for all young movements, that God grant them to grow in his knowledge; for the students of all races everywhere, that God deliver them from all presumption, all bitterness and animosity, all indifference, all pride, all longing for revenge, and that he unite them in a mutual respect, in which each esteem the other better than himself. For our brethren in revolutionary situations, that they may confess their faith in the hour of trial and that they may show forth a true picture of a community in Christ. For our brethren in newly independent countries, that they seize with zeal and knowledge the great opportunities open to them to bring their people closer to Christ. Above all for people who have war raging in their country, that they may be abundantly comforted in the face of all terrors surrounding them, and thereby be strengthened to comfort others by word and deed. Let us pray for all of us in the world today, that we may be sensitive to the judgments of God as they come upon us, that they be not in vain. Let us ask that we may use the respite given us to magnify his name before our people, the name that we have so often put to shame. Finally, let us pray for those of our brethren from whom we are materially cut off, but who with us call upon the name of the Lord Jesus. Let us pray for one another, that we may be available to one another, serve one another, that we obey God with pure hearts, and that he open our mouths to proclaim his word in all joy. The effectual fervent prayer of a righteous man availeth much.

*The Officers of the World's Student  
Christian Federation, Geneva, Switzerland*



IN the dark one night I lay upon my bed. I heard the policeman's feet beat on the pavement; I heard the wheels of carriages roll home from houses of entertainment; I heard a woman's laugh below my window—and then I fell asleep. And in the dark I dreamed a dream. I dreamed God took my soul to Hell.

Hell was a fair place; the water of the lake was blue.

I said to God, "I like this place."

God said, "Ay, dost thou!"

Birds sang, turf came to the water's edge, and trees grew from it. Away off among the trees I saw beautiful women walking. Their clothes were of many delicate colors and clung to them, and they were tall and graceful and had yellow hair. Their robes trailed over the grass. They glided in and out among the trees, and over their heads hung yellow fruit like large pears of melted gold.

I said, "It is very fair; I would go up and taste the . . ."

God said, "Wait."

And after a while I noticed a very fair woman pass; she looked this way and that, and drew down a branch, and it seemed she kissed the fruit upon it softly, and went on her way, and her dress made no rustle as she passed over the grass. And when I saw her no more, from among the stems came another woman fair as she had been, in a delicately tinted robe; she looked this way and that. When she saw no one there she drew down the fruit, and when she had looked over it to find a place, she put her mouth to it softly, and went away. And I saw other and other women come, making no noise, and they glided away also over the grass.

And I said to God, "What are they doing?"

God said, "They are poisoning."

And I said, "How?"

God said, "They touch it with their lips; when they have made a tiny wound in it with their fore-teeth they

set in it that which is under their tongues; they close it with their lips—that no man may see the place, and pass on."

I said to God, "Why do they do it?"

God said, "That another may not eat."

I said to God, "But if they poison all, then none dare eat; what do they gain?"

God said, "Nothing."

I said, "Are they not afraid they themselves may bite where another has bitten?"

God said, "They are afraid. In Hell all men fear."

He called me further. And the water of the lake seemed less blue.

Then, to the right among the trees were men working. And I said to God, "I should like to go and work with them. Hell must be a very fruitful place, the grass is so green."

God said, "Nothing grows in the garden they are making."

We stood looking; and I saw them working among the bushes, digging holes, but in them they set nothing; and when they had covered them with sticks and earth each went a way off and sat behind the bushes watching; and I noticed that as each walked he set his foot down carefully, looking where he trod. I said to God, "What are they doing?"

God said, "Making pitfalls into which their fellows may sink."

I said to God, "Why do they do it?"

God said, "Because each thinks that when his brother falls he will rise."

I said to God, "How will he rise?"

God said, "He will not rise."

And I saw their eyes gleam from behind the bushes.

I said to God, "Are these men sane?"

God said, "They are not sane; there is no sane man in Hell."

—From *Dreams*, by Olive Schreiner

—From *Dreams*, by Olive Schreiner.  
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## The Sunlight Lay Across My Bed

[A Parable]

BY DORIS A. PAUL

# THIS IS THE WAY IT WILL BE

THE vast crowd in the tabernacle sat spellbound as the evangelist, pitched to a white heat in his oratorical fervor, portrayed a victorious picture of the Last Day. His gaze rested above the heads of the breathless people as he watched in his imagination the ingathering of the faithful.

"I see the Presbyterians coming on the great white wings of the Bible; I see the Congregationalists sailing in on the good ship Mayflower, flying the flag of truth; I see the Baptists in the white raiment of the baptismal rites and that raiment gleams in the eternal sun; I see the Nazarenes shouting as they walk with triumphant arms upraised!" The evangelist paused for a dramatic moment.

The little boy on the edge of the front seat twisted his cap in emotion; his face was lifted to the speaker with a desperate pleading look.

And then the prophet spoke in deep awesome tones: "And now, and now I see the Methodists. . . ."

Before the boy had time to hear just how the Methodists got there, he leaped into the air in a frenzy of delight and shouted, "Hot dawg!" He, too, figured in the chosen groups to be admitted through the Pearly Gates when Gabriel blows his horn.

The little boy in the foregoing true story was listening to an evangelist who contended that sincere people of all denominations will get to heaven, though they take devious routes, speak separate rituals, sing different hymns,

say different prayers, and sponsor different charities.

SO thought the founders, and so think the leaders and the congregation of one of the world's leading experiments in interfaith cooperation—the great Peoples Church Interdenominational of East Lansing, Michigan.

A church supported by four denominations, embracing members from twenty-nine, it stands as a glorious monument of interdenominational peace and understanding.

The simple statement of faith agreed to by top representatives of the Congregational Church, the Presbyterian Church, the Baptist, and The Methodist Church, in September, 1907, is the creed by which the membership lives today. It reads:

I believe in the teachings of Jesus Christ, and with the help of God, I will strive daily to lead the life of purity, of unselfishness, and of service which he exemplified to the world.

When the creed was agreed to, a Baptist minister commented, "This is the way it will be in heaven!" A unified body of Christians!

The worshiper is reminded of the underlying principles of Peoples Church as he gazes at the symbols of the four cooperating churches above the choir loft. The Baptist Church is represented by the open Bible with

the sun streaming over it, the Congregational Church by the Mayflower, The Methodist Church by the Wesley coat of arms, and the Presbyterian Church by the burning bush.

One man said shortly after the dedication of this church of churches, "It is a living memorial to the faith and industry of a small group of men. And of these men, Dr. Newell McCune was and is the spirit and the fire."

Recognizing this fact, John Hannah, president of Michigan State College, addressed Dr. McCune at the commencement exercises in June, 1949, as the "unofficial chaplain to generations of students" and said, "To your unfaltering faith and unerring judgment may be attributed the success of Peoples Church as an experiment in interdenominational unity." He thereupon conferred upon this Lincolnlike gentleman the coveted degree, Doctor of Laws.

That Dr. McCune has been chaplain for thousands of students is indisputable, for Peoples Church which stands across the street from the main entrance to the campus has through the years served as "the church home away from home" for an ever-growing college population. It has been said that "All Michigan is its parish."

THE history of the church is inescapably intertwined with that of Michigan State College and the phe-

# IN HEAVEN

Photo by H. Gallop

Peoples Church is a living memorial to the faith and industry of a small group of men; and of these men, Dr. Newell McCune was and is the spirit and the fire.



nominal growth of the church parallels that of the college. Attendance at the two services on Sunday morning is so heavy that a policeman must report for special duty to direct the automobile and pedestrian traffic after each service.

**I**T is interesting to follow the steps which led to the instituting of such a church.

"In the beginning" townspeople had

to worship at the college chapel or go into Lansing, for there was no church in the village of East Lansing. But since the chapel was too small for both students and residents, and since the only means of transportation into the city was a streetcar that ran only twice an hour, people seldom went to church.

The first step toward a solution of the problem was the organization of an interdenominational Sunday school.

This took place in a little red schoolhouse in 1902.

As the little band grew they felt a desperate need for a building in which to carry on their activities. On the death of a beloved Sunday school teacher (and professor) the group raised a memorial fund of \$16.73 as the first donation toward the erection of a church building.

In 1907 a church society was formed which took the name "The

Peoples Church (Congregational).” Within a short time the society boasted eighty-three members representing eleven denominations. The term “Congregational” which was later dropped, was adopted for practical economic reasons.

It is said that a definite plan for a church building had its inception among a small knot of men gathered on a little bridge under a clump of willows on the college campus. In 1911, a little stucco church, the realization of the dream under the willows, was dedicated.

In only five years the church became too small for the growing congregation, and after Dr. McCune assumed leadership the congestion became so acute that the church fathers were forced to find a solution. Looking into the future when a spacious new church to take care of ever-increasing needs might be built, the membership began a bit of financial groundwork in a most unusual way. The Dedication Booklet (of years later) carries the story:

On May 1, 1918, community gardening adventures began. The men of the church rented eighteen acres of land and planted it to popcorn, tomatoes, potatoes, etc. Working in the gardens, the men got acquainted as never before. Arguments between militant Democrats and black Republicans speeded up the hoeing and drove away ennui. Wives of the learned professors proved A-number-one cornhuskers. The gardens netted \$1,131.29 of which \$800 was invested in liberty bonds. This was the beginning of the funds for a new church building.

The war caused a sort of “renaissance” in religion, and interdenominationalism, as it was being proved in Peoples Church (Congregational), began to loom as a practical solution to many problems. So in 1919, and again in 1922, representatives of the boards of education of the Baptist, Congregational, Methodist, and Presbyterian Churches met at East Lansing to discuss the situation. One result of the first meeting was the hiring of a man to devote his entire time to religious work among students, his

salary to be shared by the four denominations. At the second meeting, each denomination agreed to contribute the sum of \$25,000 toward the construction of a large church building with the understanding that Peoples Church (Congregational) would contribute substantially also.

**I**N October, 1923, Peoples Church (Congregational) was reincorporated as an interdenominational church to be known as “The Peoples Church of East Lansing, Michigan.”

In that year an intensive and very successful campaign for building funds was launched in East Lansing and throughout the state. One worker secured a rather novel gift to be turned into negotiable cash; and in the little city newspaper, “Community Life” (started by Dr. McCune originally as a church letter), surprised residents read this item over their breakfast coffee:

Great doings next week for Peoples Church. . . . An event of great moment will take place on Monday afternoon in the stock judging pavilion in Agriculture Hall. . . . The livestock of the church is to be disposed of at that time—purebred livestock at that. The church owns, as a result of a gift, a purebred Holstein heifer which is to be sold during the Holstein sale Monday P.M. She is a beauty, bred in the purple, and fitted for sale in the college barns.

“And so it came to pass” that in May, 1926, Peoples Church (Interdenominational) was dedicated.

Men and women in East Lansing are grateful to The Methodist Church which renewed yearly the “loan” of Dr. McCune to Peoples Church thirty times.

A little over two years ago the reins of the church were given into the hands of a younger man, C. Brandt Tefft—a man of high intellect, vision, vitality, and understanding. Dr. McCune, as minister emeritus, retains offices in the church building. He sits on Mr. Tefft’s right hand in the pulpit on Sunday mornings assisting with the service; and remains figuratively at the younger pastor’s right hand every

hour of the day, ready to give from his rich store of experience.

Peoples Church, which was one day unwittingly called “Everybody’s Church” and another time “The Everyday Church,” lives up to both labels. To those of us who watch it day by day, this pioneer project in Protestantism seems to be “it.”

Certainly the Baptist minister was right when he said, “This is the way it will be in heaven.”

## What Cells Are For

By Allan Hunter

The most dynamic and expansive movement of the spirit ever launched upon this planet got its start, or at least its momentum, in the comradeship of a small intimate group. For more than a year, twelve or thirteen young men sought and found mutual strength and insight in a fellowship that changed the culture of the whole world. Sometimes they earned their bread at night, pulling together on their fishing boats; sometimes they spent leisurely days on the hillsides overlooking the lake, working their way through to a surer sense of direction for their lives. Often they would sally forth, a half day’s hike away, to set a town on fire with what they felt flaming within themselves. Once they attacked a proud city. Before them, money-changers in the temple cringed. When the storm was about to break, Jesus and his band met around a common table. So deeply rooted was the friendship of that last meal together that the lightnings of Rome and Jerusalem combined could not shatter it. Nor can atom bombs tomorrow.

The most significant discoveries of the next fifty years, said Steinmetz, the “Wizard of Electricity,” will not be in the outer world of electrons. The great research will be in the inner world of relationship, of spirit. It is with some sense of expectation that six or seven students have been meeting for an hour once a week in the prayer room of a church, with this as their byword: “We are in this situation to listen, to find out.” That’s what cells are for; to explore the unseen together.



# WHOSE RESPONSIBILITY?

By Jane Ewing,  
a junior at Lindenwood College, St. Charles, Missouri

Who can create a "climate in which each individual feels the weight of pressure against drinking"?

NO one denies that the drinking of alcoholic beverages leads to many social problems—financial insecurity, unhappy marriages, drunken driving, alcoholism. No one denies that something ought to be done about these problems—that something ought to be done about our attitude toward drinking. But who is going to take the responsibility? Society or the individual? Does the fact that drinking creates social problems give society the right to take collective action against it, and even the right to curtail individual freedom? Or is drinking a personal matter for which the individual alone is responsible?

These questions were asked of a group of college women—particularly concerned with this problem because of their age and environment—and in almost every case the immediate answer was that drinking is a personal responsibility. "It's my own business if I drink—there's nothing wrong with drinking in itself." "It's your own affair as long as you stay out of trouble." "No one's going to tell me I can't drink." "Everyone has to make up his own mind."

But the longer they talked about it, the more qualifications they added: "It's your own business *if* you behave yourself and don't get drunk." "As long as it doesn't really hurt someone you love and respect." "If you can drink without going against your own set of personal standards." And most frequently of all, "Drinking is all right if it doesn't put pressure on someone else."

CLEARLY these exceptions loom bigger than the rule. Few people successfully avoid these pitfalls. It is simply not true that most people have intelligent standards of behavior and are stable enough to adhere to them in spite of adverse social pressure.

It is plain that drinking cannot be solely an individual responsibility. But is it right to prevent people from using their own judgment about an act that in itself is neither good nor bad? Society restrains people from murdering each other because the act is bad in itself, but the simple act of taking a drink could hardly be called good or bad. And attempts by society—such as prohibition—to take away wholesale the individual's freedom of choice have admittedly failed.

The responsibility cannot belong completely to each person, but neither can it be completely taken over by society. The answer is in a cooperative effort. The individual must look at the problem socially.

The question is: how can society and the individual, working together, do something about the problem of drinking? Perhaps at least a partial answer can be found by a re-examination of the answers of the college girls: "Drinking is a personal responsibility as long as your actions don't put social pressure on anyone else."

Perhaps more than any other single factor, social pressure has made drinking a greater problem for a greater number of people. Within the last three decades, drinking has become

an accepted part of our culture: the pressure on a person who does not wish to accept it for himself can be a rather ugly thing. It is the cause of a great many cases of alcoholism, and it is certainly the reason many young people start drinking, either without thinking much about it, or with definite feelings of conflict.

IT is on young people that this group pressure falls heaviest, and it is young people of college age who are in an excellent position to do something about it.

Drinking has become the thing to do, so people drink. "Everybody else does." Well, what if "everybody else" didn't? Then couldn't the social pressure which is such a problem now be turned to advantage? And just who is "everybody else," anyway? A collection of individuals. Each one of us. Fashions in drinking, like fashions in clothes and slang, are pretty much a matter of follow-the-leader. If the leaders, the outstanding personalities among young people, would decide that drinking is "not done," or at least not required, the idea that drinking is necessary for social acceptability would soon become as dead as goldfish-swallowing.

But social pressure is a heavy weight. Young people need the help of society as a whole in solving this problem. Society—families, schools, churches, communities—must be responsible for creating a climate in which each individual feels the weight of pressure *against* drinking.

NOTE: This article won for Miss Ewing an international prize in the 1950-51 Roberts Award contest, sponsored by the Intercollegiate Association for Study of the Alcohol Problem. For information about the 1951-52 contest, with \$1,700 in prizes for undergraduates, write to Contest Secretary, Intercollegiate Association, 12 North Third Street, Columbus 15, Ohio.



#### THE MAN OF SORROWS

By Robert A. Leader

Here the crucified, scourged body of Christ stands alone beneath his cross. His thorn-crowned head is bathed in the light of the Holy Spirit (the dove).

Mockingly in the background mill the Romans of old and the new Romans. The great Roman standard proclaims: God does not exist! Under the placard of Lenin the modern Romans are represented by the jovial mask of Stalin and the brutal face of his Hungarian puppet, Matyas Rokosi, still proclaiming 1900 years later that God does not exist—thus the forlorn Man of Sorrows.

This painting was awarded a second prize in a recent exhibition of Christian art at Columbia University.

## II. The Judgment of the Judges

By Paul Minear

**I**N the New Testament, Pilate's prisoner is presented as Pilate's judge, precisely at the moment when Pilate delivers his verdict on Jesus. Nor was Pilate the only man implicated in Jesus' death; all others judged him worthy of death, and, therefore, in that death came under Christ's judgment. Those who followed Jesus after his death paid a high price for their loyalty. Many received the thirty-nine lashes; many were killed. When this happened, the martyr became a judge of his persecutors. He was given a throne in heaven where with Jesus he exercised authority, by his "word of testimony" joining in the expulsion of Satan from heaven. (Revelation 12:10, 11.) The Risen Lord promised his saints that they will judge the world.

Roland de Pury came to appreciate the startling truth of this promise. Since, for him, the central struggle is that between despair and hope, Christ's presence is realized in men by an unbreakable hope. To live in his presence is to live in hope; this delivers the prisoner from the abyss of despair, where time has become hell. By hope, he overcomes Satan. And he learns that his enemies, who live apart from Christ, are really hopeless. Their time is truly hell. The hope of the prisoner, as long as it is not broken by despair, is a verdict against the inward despair and hopelessness of his captors.

**H**ANNS LILJE describes this judgment in more concrete terms. Near the end of his term he had the privilege with others of a trial before the "People's Court." The charge was high treason. Listen to his characterization of the major actors. The judges "seemed to lack initiative, to fear their immediate superiors, continued to

look uneasily in the direction of the gestapo." To the defense were assigned unworthy and futile lawyers. "If they took their calling and their existence as human beings seriously, they must have been more dishonored than we." Concerning the chief judge:

His face had originally been a good one, almost noble, with clear-cut and intellectual features, but it had decayed from within, and all his features bore signs of a terrible inner decline. He was extremely tyrannical and easily excited. The slightest hint of resistance irritated him to despotic outbreaks of wrath. . . . He was at the mercy of his environment, and before he began his proceedings people would ask anxiously how he had slept, and what sort of breakfast he had had, and when he broke out in anger, everybody fell silent.

To Lilje, the most sinister phenomenon in the hall were the spectators, well fed, complacent, eating, drinking during the trial, joking during the trial, untouched by human destinies being shuffled.

**O**VER against the lawyers, judges and onlookers, Lilje describes the prisoners. Here is von Moltke, clearly aware that he has been condemned to death. He has the courage to attack the judge and the whole institution he represented, finishing with the words of Luther's hymn "Thy kingdom cannot fail." "For a moment we breathed the atmosphere of a higher and quite different reality in this sad room." "We whose fate was already actually decided when we entered this building were essentially more independent and more free than they (the judges) were: the slaves were not in our ranks."

When the sentences were pro-

nounced, Lilje knew them to be so arbitrary, so unfair, so discriminatory, that his blood boiled. "I felt a dark surge of hatred rising up from the depths of my being." But this he recognized as the most critical moment he had faced, more insidious than any temptation he had faced in prison. This hatred was the point where Satan almost overthrew him. How then did he overcome? By definite, repeated acts of literal obedience to a Bible sentence: "Vengeance is mine. I will repay, saith the Lord." He repeated this as simply as a child, and this alone kept him sane. Then when he had a chance he looked up the full text:

Vengeance is mine, and recompence,  
At the time when their foot shall slide:  
For the day of their calamity is at hand,  
And the things that are to come upon them shall make haste.  
(Deuteronomy 32:35)

Here is a modern Passion Story if you will—with the whole cast of ancient characters: soldiers, convicts, judges, bystanders. Here is the judgment on the innocent, the trusting and hopeful ones, the men who forgive. And in this judgment we see God's judgment on the strong, the powerful and the pompous. If you want a further example of the ways in which the judged become the judges I refer to you a sermon by Martin Niemöller, "And God Laughed," a long recital of the ways in which God turned the tables on those who played at being God.

(Quotations in this series of articles are from *Journal from My Cell*, Harpers, and *Valley of the Shadow*, Muhlenberg Press. Used by permission. Next month, Dr. Minear's "Election and Predestination" will conclude this series.)

By Russ Miller

## Ye Dead Sailor Knoweth

WE lived five minutes together within the eternal embrace of death. We were compressed into such intimacy that we nearly breathed one breath in all, our five bodies comprising one large body, our five minds comprising one large mind, our five desperate breaths fused into one long expiring breath. We absorbed oneness. "We" became "I." I withered into the experience of death as a full-blooming flower wilts before an open flame. Yet my intimacy with death was a birth of new life, of new light.

The seeding of my death was an atmosphere as innocent as kittens sleeping peacefully in the sunlight. It was late afternoon. The sun was bright, and the sky, clear. The ship was silent. Too silent. The silence breathed too heavily of time, and it rang louder than the loudest bell heralding a long-expected event.

A ship is a tiny object in the Pacific. The space is a blue infinity of deep emptiness, and a ship cutting its way through that interminable blue is an insignificant speck in the sky. One readily feels this vast spatial solitude; it seeps into the whole being like fog and blue-washday Monday. One quickly realizes that his own being is but a lonely speck in the universe.

We were sliding easily, cautiously through the lazy blue water. A door would squeak on its hinges, a little whitecap would slap gently against the side of the ship; these fussy noises were light and playful, but they didn't belong here; this was no place for play. They were everyday sounds of a ship at sea, yet in this atmosphere of brooding expectancy they shook the silence like ringing steel. The ship grew more listless, more secretive.

Evening twilight came, and the western sky glowed red, pink, and orange. Suddenly general quarters

sounded. The boatswain's eerie whistle, the bugler's weird tinny melody, and the mad confusion of sailors running furiously to their battle stations burst the high-strung stillness and laid us bare before the approaching storm.

My battle station was the forward eight-inch powder magazine, located directly below the first forward turret, in the bottom of the ship. Our crew scrambled down through four decks of hatches to our subsurface dungeon in, seemingly, one pausing second. Dogging the last hatch tightly down upon us, and loosening several lids from the powder cans, we stood by for action.

Over our phone we learned that we were being attacked by enemy torpedo bombers. Since our powder room fed only an eight-inch gun, which was too large and clumsy for firing against aircraft, our crew would have nothing to do but wait—just stand by in readiness if some alien surface craft should join the battle.

The ship's anti-aircraft opened fire. The twenties, forties, and one-fifty-fives were all pounding away. They jarred the ship vaguely, in a steady jerky vibration. Down in our airtight compartment, the excited rifle chatter upstairs was muffled and far away—and I suddenly recalled having heard my kid brother pounding on his toy drum in the rumpus room in the attic back home.

NOW we learned on the phone that the planes were dropping their torpedoes about five thousand yards out on the starboard side, then gliding in low to the water strafing our men on topside.

I felt shaky. There was nothing to do—no place to put my trembling hands. Nothing but tense inaction. Nothing to grasp, push, or handle. I

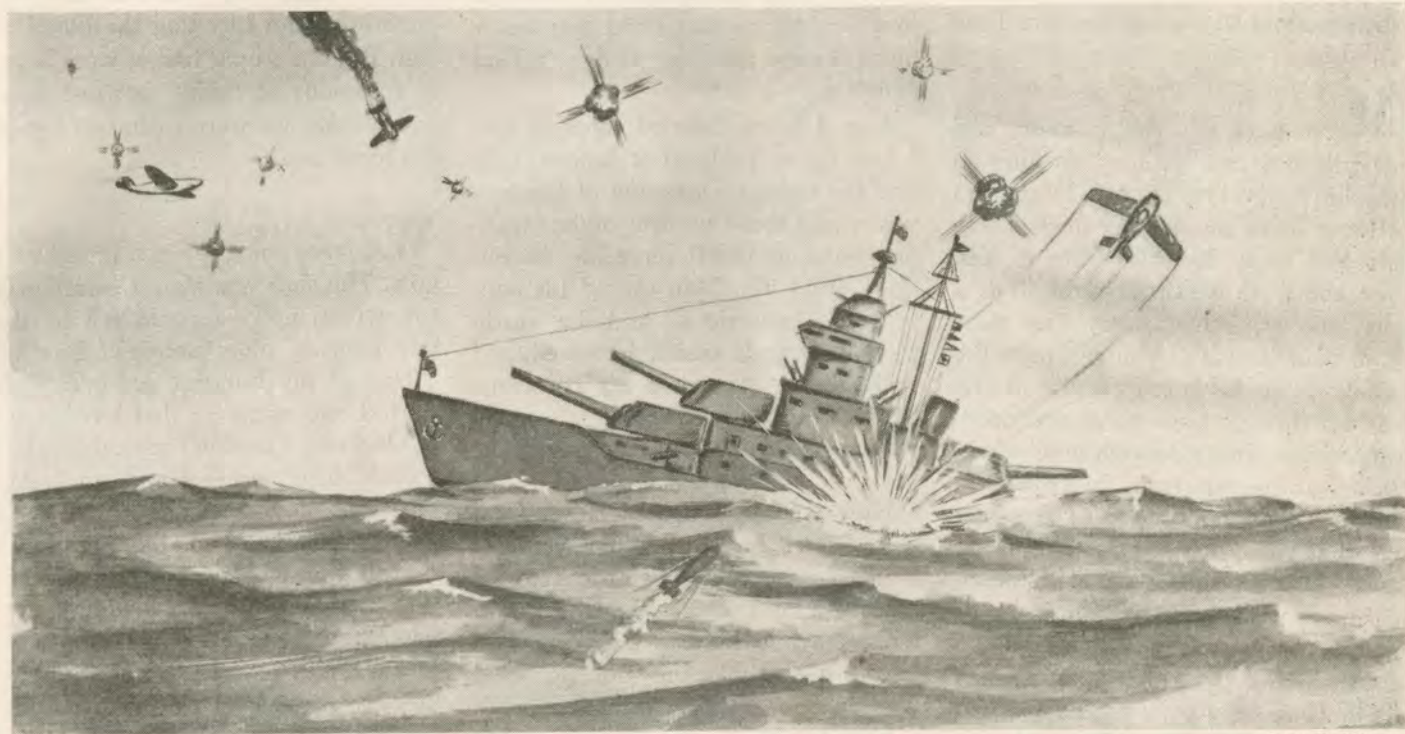
could think and tremble and cringe, that's all. That's all any of us could do. Quickly I realized I was perspiring; big, hot, salty drops were sliding off my nose and chin. It really wasn't very hot. I was merely compressed and high-strung, and the sweat was artificial. But up on topside it must have been worse, I told myself, for up there they were losing blood, and down here I was losing only sweat. Then again, I realized, there was no difference in war, really. In war, blood was no more precious than sweat. They were both mere waste products, like potato peelings, and apple cores, and cigarette butts, which were all emptied into the used, dead, slimy sewage.

Junior was still thumping steadily on his toy drum up in the attic. There was a dry, twisted knot in my throat, and I could swallow only with much effort. I was as flighty as an aspen leaf in a frisky summer breeze. My face and neck were afire, and my finger tips were hot and nervous, throbbing to touch something, to squeeze it, to handle it. There was nothing to do but sit and wince like a frightened, cornered dog.

Our compartment was small. There were four bulkheads, a low overhead, a greasy slow-rolling deck, and an air raid upstairs compressing us, holding us down there in the bottom of the ship—holding us as a deep pit holds blackness and damp air. Blood and sweat and terrified pulse beats!—what were they? They were simply minor items on the war department's balance sheets, and they were purchased as cheaply as small pieces of rusted scrap iron.

This was aerial torpedo attack, and out in the water there were lethal tinfish swimming toward us. They were aimed at us. Our little sweat pit was their prize target.

What does a sailor, trapped in the bulkhead of a sinking ship, think about?



James E. Patterson

I thought and shook on. Hell was still raging furiously upstairs. The ship, squirming to elude streaking torpedoes, twisted and turned like an eel slithering snakily through the water in flight from some danger. My buddies and I were small fish in an eel's stomach, half digested, not quite dead yet. We were food in the eel's stomach generating its energy to slide cunningly through the water.

**H**OME flashed vividly upon my mind, but only for a second; and then it was as far away as some setting in a short story I had read one afternoon on gun watch.

My whole body was one nerve ending, inflamed and as fickle as a hot spark leaping toward a pool of gasoline. My head felt swollen several times its actual size, as if it would explode into dust if it were bumped lightly but solidly against a hard object.

No one was saying anything. This total lack of speech was as terrifying

as the trembling of our bodies. Yet each clung desperately to the vain illusion that he was partly succeeding in acting his masculine role of calmness.

Suddenly, a powerful explosion, accompanied by the sound of ripping, clanking, flying metal, lifted us, it seemed, out of the water. Then we settled down into the water again. Another explosion immediately followed, rearing us up into the air. And before we squatted into the ocean again another metallic sea monster bucked and pushed us out of the sea. The ship settled, rocking and sloshing from side to side until it finally rested upon a severe starboard list. The lights blinked excitedly, then went out. The phone was dead. The ship's forward motion stopped. Apparently the three torpedoes had knocked out both engine rooms, deadening all of the ship's power. The ship was slowly sinking.

Blackness. Nothing but deep, horrible, stuffy blackness. No place to go. Nothing to do. No place to rest our frenzied hands. I clenched my hands,

but they squeezed only empty blackness. My teeth chattered. Slowly, a sharp icy knife blade crept up my spine, cutting the flesh clean from the bone.

Freedom from this shivering claustrophobic hell was just a quick run up through the hatch above our heads toward topside. But this was our battle station, and to leave it without permission would have been treason. Nevertheless, treason or not, we stumbled over one another, knocked one another down, and stepped on one another trying to open the hatch. Finally we had something for our hands to work. But the hatch wouldn't open; it was warped and sealed tight.

The dead drifting motion of the ship increased the volume of this dungeon beneath the sea, making the blackness blacker, the breathing yet heavier and faster, and a deeper hopeless sensation in the pit of the stomach. This was war in its blackest, most shocking nakedness.

Then we started to giggle. But not all at once. We took turns at it. We

didn't plan our giggling in solos. It just came that way. We giggled like mad reveling women. And between the high-pitched bursts of giggling there was some chatter, but it wasn't distinguishable; we babbled like little children.

**M**Y stomach was tied in knots, and it quivered and jumped in uneven rhythm beyond my control. Death was closing in to smother us in its black cloak. I could feel and taste it. Yes, you can taste death all right. It is a dry, moldy, velvet taste. You taste it in your mouth as you can taste the smoke in smoke-cured meat, and you taste it through your pores and nerve endings, in short, through your whole being, as you can taste the frost on a brittle October morning, or the late-afternoon shadows of a mountain.

It dawned through my numbed existence that human flesh loses its earthly purpose in war. Material becomes higher and greater than human flesh. Here in war, human flesh was not being defended. Ships, clumsy man-made objects, made from lifeless steel, were being defended. Blood was as valueless as muddy water, and it flowed just as cheaply. War cherished only material and abstract values, and human life was merely a cheap means to that material and abstract end. Human blood became cheaper than steel, and wood, and paper, and ammunition. Rich warm blood, capable of propagating love and understanding, came to mean no more than red paint, or inexpensive fuel in the bellies of mechanical monsters. War made man a mere expendable cartridge, and his blood only the muddy-yellow rust on the refuse shell.

I prayed for life under my breath. All of us prayed. Each made a covenant with God that nearly united heaven and earth.

I promised God that if only he would spare my life I would be his perfect servant forever and forever. I didn't want to die yet. Life was precious to me now. Under my powerful breathing, I promised God that I would devote the rest of my life to uniting the world in love and understanding, if only he would spare my

life from the irretrievable fate of death. And I promised to love my fellow man, to cherish the beautiful breathing of life above and beyond all the things of the world. A mother's love for her nursing child was never more sincere than my pledge to God and life.

Now I knew the real value of life. I had never realized it before. Life was the supreme meaning of the universe, and there was no other meaning. But man didn't serve life; he ran away from life. Man served his ego-centric abstractions, and he made them into gods which he worshiped with all the power of his conscious being. And this worship of false gods was the cause of all his black, stagnant hells.

How much longer? How soon would it all be over? What would it be like having all of one's life snapped out like a light? Or maybe God would intervene and lift me from this hell into life and heaven. But no, God wouldn't do that—he didn't save life—he only gave it—wasn't that enough to expect from him? God had nothing to do with the way man used his life. Leave God out of it. Man was his own creator of his own destiny. Man was free to be either his own savior or his own killer.

I began to cry like a half-delirious child. I couldn't have held it back any more than I could have prevented the seasons from changing back home. It was a nervous reaction and came as naturally as rain and wind from a black-purple summer cloud.

There was no sound from upstairs now. Little Junior had stopped playing his toy drum.

The ship lurched greasily over and down on its starboard side. The starboard bulkhead, against which we had been sitting, leveled from its perpendicular position to a horizontal one. The starboard bulkhead was now our deck; it was level, and we were sitting evenly, squarely on it. This meant that the ship was now lying flat on its side.

The powder cans, which had been neatly stacked, tier upon tier, solidly from the deck to the overhead in the aft half of our compartment, began

to jiggle loose. At first they fell a few at a time. Then they avalanched upon us, bouncing and tossing to find their rest in a disheveled heap. We were pinned to the deck beneath the pile, punctured and bleeding the blood of war. But our stupid bodies were barely conscious of falling powder cans, and quickly we were sitting on top of the loose mass.

**W**E were going down a little faster now. The ship was almost completely submerged now—I could tell by the sick, pouring, slimy motion of the ship.

One of my buddies vomited. This started two more. In that terrible pit of blackness I couldn't see a thing; but I could hear and feel and smell. My face was now splattered with sour chunky matter, and the slime-reek sharply burned my nostrils. I was sitting in it; I could feel a lumpy wetness through the seat of my dungarees. It was a part of our black stuffy home now. Everywhere I placed my frantic hands they would slide, even if I just clasped them together. My stomach was weak and turbid and was tempted to turn upside down also.

Yet still there was laughter; several of my buddies were still laughing. Life was almost funny to them now. Whether they were giggling about their loved ones back home, about life, or about retching didn't matter much now. They didn't really know why they were laughing, and they didn't need to know why. They were not conscious enough to know why. They were irrational, irresponsible, biological organisms making funny noises.

Now I began to laugh. But my laughter was a little more hearty than the others' and not quite as insensible. My laughter too was hysterical laughter, yet somehow I knew why I was laughing. I had just thought of something funny, at least it seemed funny to me. I had suddenly realized that I hadn't known which of my buddies were vomiting. It was dark and I had no way of knowing. One person's vomiting couldn't be distinguished from another's; what all men vomited the world over was all alike. Yes—

that was it, all right. All men everywhere were alike. And all men's blood was the same color. Blood was red everywhere there was human flesh. That last deduction was particularly funny to me. "Blood is red everywhere there is human flesh." I just had to say it aloud; it seemed so witty. Then I laughed even harder, shivering like a dog in the cold. I was proud of myself. I wasn't so far gone after all. I knew what I was doing.

Promptly I stopped laughing. I had laughed away all the humor of the moment, as a vicious wind blows itself into peace and calm. I stopped shaking, and felt fairly relaxed now. My buddies had also stopped laughing and calmed down. But now my mind was racing. For some reason or other, I felt that I was now capable of thinking for the first time in my life.

This was hell. Hell was not in the hereafter. It was right here in our compressed pit. We were sitting in it now, the dead-center core of hell, feeling it, tasting it, smelling it, living it. People made their own hells right here on earth. It was so vividly simple to me now. If only I had known when I was a civilian. I thought I knew life then, but I hadn't an inkling of life. "O God! why hadn't I known then?"

**H**EAVEN was also here on earth, and not in any hereafter. I had been in heaven all my life, but not knowing it, I had dwelled in hell. There was one supreme law of the universe, to which the health and sanity of all beings were inextricably bound: The Law of Love. Love was life's heart. If people found love, they found the heaven of time and space, for they found God. If people found no love, they found only hate and hell, and all their aims would be rotten seeds, for they found only life without a heart.

But now my time was short. Any second now, then I would be the nonentity of death. Then what good would this fresh concept of life ever contribute to the world, to humanity? What I now knew would make people happy, make them live rightly, deeply, lovingly, joyously within the heart of reality—it would liberate them from the prisons of their false worships. If

only I would somehow miraculously escape, I would build a heaven on earth, I would make wars and black hells impossible, I would make peoples' hearts sing like the wind and the rain.

Just to be able to breathe fresh air, to eat and sleep, to see and feel and hear the day and the night, to love one's neighbor as the visible pulse of God would be the richest of all earthly riches.

I suppressed another wild giggle when I thought of how dimly I had seen life back home. I was ignorant of life. I never lived by the second or by the hour. I never even lived by the day. I was always anxious for something, I knew not what. Feeling that tomorrow would be new and less tedious, I wished that time would go faster so that tomorrow would soon come. I lived more for tomorrow than for today. But somehow tomorrow never came—not in the enchanting gypsy dress I expected it to be. Then, my values were not living values; they were dying values. Escaping from today into tomorrow, I was escaping from life. Life was my enemy, and I ran from it. God was my enemy, because I ran from love.

Oh! if only I could live to tell the world what life was—what its real breathing presence was. The world was so drastically enlightened about everything but living.

I was settled now into complete relaxation. The inevitable had to be accepted; this was my end, and it couldn't be fought. Death could cloak me in its black robe now. I was ready; all of us were ready. Our throbbing intimacy had squeezed us, coalesced us into oneness of being. "We" were now "I." I was now waiting patiently for death, as the earth in its somnolent

yawn of night awaits the dawn of fresh light, new promise, a new day.

Suddenly I dropped—as a fast elevator drops, lifting one's stomach toward his mouth. This quick plunge was smooth, and I almost enjoyed the slippery, hydraulic motion. It was like the last downward dip on a roller coaster approaching the mild track and gradual death of the ride. Now that the ship was completely swallowed, it hovered for an instant, then began its soft gurgling descent to its grave.

The starboard bulkhead began to pull away at the seams. The forced cracking of sheet steel sounded like the popping of flakes of granite enamel from an old pan when one dents it with a sharp object.

The oxygen was nearly all breathed out of my black cell, and I was gasping like a fish out of water. I was dizzy and barely conscious.

I felt water touching me; I couldn't tell where, for I was too numb to know—but somewhere on my body I felt its cool, bathing caress.

The bulkhead was going to cave in, all at once, like the quick lifting of a gate—I could tell by the sounds which flooded my being—the seams were not pulling apart as fast as the savage ocean was increasing its madness—and the seams would resist for a second or two yet, but then the sea would enter, all in one blinding flash. By the rush of the ocean to fill its cavity, my life would be snapped out like a dim light.

But—suddenly, a bolt of lightning shocked night into day, and the blinding flash thrust me skyward. For just a flash of consciousness I felt the power of a bird conquering space with its wings, then—unconsciousness.

## PEACE?

Should some future being  
Disturb the atomic dust  
To learn of history,  
And stupidity's debris disclose  
My crumbling bones;  
May he find my fingers hold  
An olive branch.

—Laura M. Shaulis  
(Canton, Ohio)



Christ Church College  
Oxford

# BUY

## How does an American student get along when he is attending a British university?

THE first half year," said my coffee-sipping-American friend from Cambridge, "I attended all suggested lectures and seminars, but no one paid any attention to me. I asked a tutor what might remedy the situation. He seemed a bit puzzled by the question but told me that I might try writing some papers. The next half year I wrote papers. Nothing happened; the papers just disappeared. My final year I bought the works of Proust and a large briar pipe. I puffed gently through a most delightful year."

Not all of us are quite so lucky. Or, were you just thinking, "frustrated"? Well, it makes no difference—whichever way you were thinking, you were partially correct. From our American point of view with its activity, marked progress, scope, etc., such a two-year program would be completely out of the question; from the British standpoint of thoroughness, completeness, soundness, etc., such a program (could a student afford it) would be cherished almost to the point of ill-concealed ecstasy. I feel that both positions merit a serious thought for any student who hopes to study abroad (I am thinking of Britain in particular), for they not only mirror a particular academic philosophy but also give us an insight into preparation for study abroad.

"I'm going to go to Oxford and write my Ph.D. on *British Sea Power at the Time of the American Revolution* under Professor So-and-so. With all due apologies to Oxford and Professor, this is perhaps the most deleterious attitude you can take over with you for foreign study. For if your mind be so set, *that* is just exactly what will happen: you will go to Oxford; you will write your thesis under Professor So-and-so; and you will return home none the wiser or richer for your years of study. You might as well have taken the degree or studied right here in the States, for the academic standards are just as high. The British educators have been very kind in bending their program to meet the needs and requests of the American students, but real appreciation of British scholarship and educational methods cannot be gained through this gracious yet functional program.

If I were to recommend anything at this point, I would say, "Relax; buy a pipe; look around." Let their system bend you. Take a British degree, e.g., B.Litt., B.Phil., M.A.; for, as a matter of fact, the British do not regard the Ph.D. as a desirable thing except for enrollment purposes (see, for example, H. J. Laski's comments in his book, *The American Democracy*). On the Continent, however, though I can speak only of

the University of Zurich, Switzerland, the transition for American students is not so difficult; for the degrees and work required correspond closely to their counterparts in America. In considering this problem, I think that you should give some credit to our educators. They fully realize the value of foreign study, and they are able to evaluate foreign degrees. Most of them, I might add, do realize that the Ph.D. does not necessarily herald the coming of the Kingdom. In any case, whatever your goal, do not rush your decision and do not worry about any extended preparation.

But variations from our American way are apparent in more than just the theoretical sphere and are most obvious in what might be termed "class procedure" or "academic system." All the major universities in Britain use to some extent the tutorial system, and it is for that, I am sure, that they are best known in America. In the University of Edinburgh, Scotland, I was assigned a tutor in Moral Philosophy. Each week I met him in his home and read him the paper I had prepared on some agreed subject. The time element, as the year progressed, became subordinate to the subject and the interest factors. There were times when our discussions and discussions would start in the early

afternoon and through to high. The subjects were largely determined. It was just I found myself—quite weak. I no specific interest given one. Here for the casual. American student decadence or low. He is forced with academic can either sink or will make both comfortable for the

As for actual rarely more than for one day. They think this *quite* agree. Classes are not rigidly clock. Some are damagingly true start in the class continued in the re completed back. This is fine if your classes are equal ment.

When it is actual class lecture discipline by tradition there are no questions during less such are requested; note that



# A PIPE

By Charles Brown Ketcham

New College courtyard with statue of John Knox, Edinburgh



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discouraged; and concentration is expected. There are relatively no short-term assignments, and specific reading is not prescribed. It is just expected that you will ferret out and complete this work on your own. As an American, this to me was evidence of great trust on the part of the professors and outstanding moral courage on the part of the students; for, you see, there are no real examinations until the final year. At that time there are two to three weeks of examinations given by external examiners, i.e., tutors and lecturers from other universities.

If you have been procrastinating and loafing for the first two or three years, it will show up in the examinations inevitably. These examinations are important, for your degree classification, e.g. first class, second class, third class, is based upon just that—with only *very* minor consideration given for previous work. This program, however, is not extraordinary for the British student; it is part of his heritage. But, just as important, the average British student is mature enough to take it in stride. He must maintain a level of scholarship, for four times out of five he is a subsidized student—by the State, the County, or some other organization. The

Kings College and Kings College Chapel, Cambridge



Bridge of Sighs, St. John's College, Cambridge



Cheshunt College, Cambridge



*Speaker's Handbook* of the Labor Party for 1949-1950 states that over 82 per cent of the students at Oxford and Cambridge were assisted in some way or other.

But not all student life goes on in the classroom-restaurant-classroom. In fact that, outwardly, is the minor part. Actually the university life is a great whirl of social and organizational activity. Each department has its own society or club; all the political parties are represented; and all vocational and avocational interest groups meet regularly. Probably the largest two organizations at each university and the two of most-lasting importance are the men's and women's Unions. Contact and membership in these organizations are maintained long after the university life proper is completed. The Unions are the social centers of the university. Fortunately all of these organizations are open to foreign students and encourage their participation. One American was chairman for the 1950 W.S.S.F. drive at the University of Edinburgh.

It is most worth while to join those that are of interest to you, for it is really the best way of entering into and understanding foreign university life. Yet this is not all. There are hundreds of things that come to mind, e.g. academic gowns, afternoon teas, morning and evening coffees, parties, political debates, charities week, the Arts Ball, traditional holidays, Lord Rectors, thirty-five-cent tickets to operas and symphonies, boarding houses (fittingly called "digs"), university servitors with top hats, the paucity of haircuts, and so on.

There are enough impressions to fill a book, yet it is far more interesting to see it and live it; I hope that you will.

One might logically ask here, in light of all this organizational activity and impressionism, just how any academic work is to be carried on at the same time. Quite frankly, it isn't—at least to the degree which our American universities expect. Actually the university terms are very short: October to December with a month of vacation at Christmas, January to

March with another month's vacation at Easter, and April to June with the summer ahead. It is during these vacation periods that the greatest amount of work is accomplished. The students will often live in the libraries during the first two vacations and will head for the seashore or the Continent—taking their work—in the summer. This could be a problem to the travel-minded American, but I rather doubt if many will consider it as such.

There is one further point which I think it would be valuable to consider, and this point can be best introduced by a quotation from a professor at the University of Zurich. After our final lecture last summer, Professor Emil Brunner said to some of us gathered to wish him good-bye, "You know, you American students often ask far more searching questions than our Swiss students." He paused for a moment and then, with his wonderful grin, added, "But your lack of knowledge is appalling!" Professor Brunner is not alone in this belief. I have received the same report from all over Europe. Our American culture-complex has provided us with an attribute which is quite beyond that of the European student; but, we must realize, in doing so, it has deprived us of an equally valuable foundation. The American student has an amazing degree of apperception, which has been conditioned by his very way of life: his scope in education, his freedom of movement, his love of invention, his economic mobility, his ability in organization, his freedom from tradition, his margin of grace in error, his pioneer spirit, and his moral, intellectual, and spiritual freedom.

It is important to recognize this fact and to utilize it to the utmost in foreign study. Such an "Americanism" offers great dividends, and it is definitely not intelligent to sell it short. However, don't think that now you have the whole answer. Too many American students abroad are like the boy who noticed that the British electricity outlets had round holes in-

stead of our American slits; his remark: "Isn't that silly."

If the American student is to get much out of his study abroad, he must try to enter into the foreign stream of living, into its very thought patterns if possible. The continental student is steeped in tradition and history, and his knowledge of events, trends, and historical answers can and does put us to shame. There is immense value in his approach; we should go after it with all the energy we have. Don't go so far as to deny your Americanism (as some unfortunately do), but do go as far as to be able to answer with the Continental, "Plato or Kant would say such-and-such." Then uncork and add an American, "But I wonder if . . ."

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## CONTRIBUTORS IN THIS ISSUE

**John L. Stipp** is a professor of history at Knox College, Galesburg, Illinois; **Doris A. Paul** is a free-lance writer; and **Allan Hunter**—well known to most *motive* readers—is the pastor of Mt. Hollywood Congregational Church, Los Angeles, California. **Paul Minear** is on the faculty of Andover-Newton Theological Seminary. **Russ Miller** from Earlham College, Richmond, Indiana, writes a short story—one of the few ever published in *motive*. After graduate study abroad, **Charles Brown Ketcham** is now studying at Drew Theological Seminary, Madison, N. J.

**M. A. Miller**, instructor in philosophy and religion, also at Drew, has done an excellent job of research in scholarships abroad. **Frank D. Slutz** is a teacher in Ohio who spends a great deal of time counseling in different schools.

Most of our regular columnists are back: **James W. Gladden**, **Dorothy Nyland**, **Ernest Lefever**, and the editor, who specializes in the book department. **Robert Steele** will be back next month with another interesting department on movies.

Where to Obtain  
**SCHOLARSHIPS**  
for Study in  
**England**  
and  
**Western Europe**

Compiled by  
**M. A. Miller**

**AUSTRIA**

*Austrian Government*, Federal Ministry of Public Instruction, Vienna, Austria. Scholarships covering tuition for one year of unrestricted graduate study at the University of Vienna. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

**CZECHOSLOVAKIA**

*Czechoslovak Government*, Ministry of Education, Prague, Czechoslovakia. Scholarships offering a stipend of 36,000 Kes for one year of unrestricted graduate or undergraduate study in Czechoslovakia. A knowledge of Czech or Slovak languages is not required in every case. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

**ENGLAND**

*British Council*, London, England. Scholarships offering a stipend of L300 and fees at the University of London, Cambridge, or Oxford, and L250 and fees elsewhere in the United Kingdom. Allowances are added for travel to and from the place of study, approved travel within the country, and up to L10 for books. These scholarships are for unrestricted graduate study for up to two years. For information write to the British Council, 65 Davis Street, London, W.1, England.

*British School at Rome*. Scholarships offering a stipend of L400 for the study of Painting for a period of one year at the British School at Rome. For information write to The Hon. General Secretary, British School at Rome, 1 Lowther Gardens, Exhibition Road, London S.W.7, England.

*Cambridge University*, Cambridge, England. Scholarships offering a stipend of L400 for graduate study in International

Law for a period of one year at Cambridge University. For information write to The Secretary of the Faculty Board of Law, Cambridge University, Cambridge, England.

*Cambridge University*, Cambridge, England. Scholarships offering a stipend of from L150 to L400 per year for graduate study in Economics at Cambridge University. These scholarships are for a maximum of three years, and the applicants must declare their intention of becoming candidates for the Ph.D. degree at Cambridge University. For information write to The Secretary of the Board of Research Studies, The Old Schools, University of Cambridge, Cambridge, England.

*Cambridge University*, Cambridge, England. Whewell Scholarships in International Law awarded on the basis of an examination. Stipend offers a maximum of L100 per year. The awards are for two years of study at Cambridge University. For information write to The Secretary of the Council of Trinity College, Cambridge University, Cambridge, England.

*University of Durham*, Newcastle-upon-Tyne, England. Scholarships offering a stipend of L200 per year for graduate study in Agricultural Engineering for two years at the University of Durham. For information write to The Registrar, King's College, University of Durham, Newcastle-upon-Tyne 1, England.

*University of Durham*, Durham, England. Scholarships offering a stipend of up to L50 for graduate study in Theology for one year at the University of Durham. For information write to The Principal, St. John's College, South Bailey, Durham, England.

*English-Speaking Union*, London, England. Scholarships covering maintenance and tuition for students under eighteen years, six months of age for the senior year of study in independent boarding schools. These scholarships are offered on a reciprocal basis. For information write to the English-Speaking Union, 19 East 54th Street, New York 22, N.Y., and consult your own school.

*University of London*, London, England. Scholarships offering a stipend of L100 for graduate study in Philosophy for female students for a period of one year at the University of London. For information write to The Secretary, Bedford College for Women, University of London, Regent's Park, London N.W.1, England.

*University of Manchester*, Manchester, England. Scholarships offering a stipend of from L250 to L300 for graduate study in Arts, Economics, and Social Studies for a period of one year at the University of Manchester. For information write to The Registrar, University of Manchester, Oxford Road, Manchester, England.

*Oxford University*, Oxford, England. The Rhodes Trust. Scholarships offering a stipend of L400 per year plus supplement of L100 per year for unrestricted study by students between nineteen and twenty-five years of age at Oxford University. Rhodes scholarships cover a period of two years or more of study. For information write to Dr. Frank Aydelotte, Institute for Advanced Study, Princeton, New Jersey.

*Oxford University*, Oxford, England. Scholarships offering a stipend of from L85 to L100 per year for unrestricted study by female students for two or three years leading to a degree at Oxford University. For information write to The Principal, Somerville College, Oxford University, Oxford, England.

*Workers Travel Association*, London, England. Scholarships offering a stipend of L250 for unrestricted undergraduate study at Ruskin College for one year. For information write to Lionel Elvin, Esq., M.A., Ruskin College, Oxford, England.

*Young Woman's Christian Association of Great Britain*, London, England. Scholarships covering maintenance and tuition for study in subjects related to Y.W.C.A. work for a period of up to one year anywhere in the United Kingdom. For information write to the International Service Committee, Y.W.C.A. National Offices, 108 Baker Street, London W.1, England.

**FRANCE**

*American Institute of France*. Various scholarships are available for undergraduate study. For information write to the American Institute of France, 25 East 64th Street, New York 21, N.Y.

*French Government*, Ministry of Foreign Affairs, Paris, France. Scholarships offering a stipend of from 15,000 to 20,000 Fr. frs. per month plus tuition, accommodation allowance, and part transportation for unrestricted graduate study in France. The time may vary from several months to several years depending on the nature of the study. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

*University of Poitiers*, Poitiers, France. Scholarships offering a stipend of 112,000 Fr. frs for six to eight months of study in Law, Science, and the Arts at the University of Poitiers. For information write to M. le Recteur de l'Academia de Poitiers, Poitiers, Vienne, France.

*United States Foundation*. Scholarships offering a stipend of \$1,000 for graduate study in Art and Music for one year. Applicants must be unmarried. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

## GERMANY

*Baden Academy of Music*, Karlsruhe-Baden, Germany. Scholarships offering a stipend of 200 to 400 DM plus tuition, books, etc., for one year of study at the Baden Academy of Music. Age limits, eighteen to twenty-five. For information write to Secretary, Baden Hochschule fuer Musik, Jahnstrasse 18, Karlsruhe, Germany.

*University of Hamburg*, Hamburg, Germany. Scholarships covering tuition for unrestricted undergraduate study for an unspecified period at the University of Hamburg. These scholarships are offered in exchange for a similar award to a University of Hamburg student for study in the United States. For information write to Auslandskommission der Universitaet Hamburg, Mittelweg 17, Hamburg 13, Germany, and consult your own university.

*Keil University*, Keil, Germany. Scholarships covering maintenance and tuition for one term of unrestricted undergraduate study at Keil University. For information write to Rektorat, Universitaet, Keil, Germany. Similar awards are also arranged on an exchange basis with universities in the United States. Consult your own university.

*World Council of Churches*. Scholarships covering tuition, board, and lodging are available to theological students and younger ministers through "Hilfswerk der Evangelischen Kirchen in Deutschland" and the World Council of Churches for study in fourteen various German universities. A thorough knowledge of the German language is required. For information write to B. W. Barstow, Executive Director, Central Dept. of Ecumenical Relations, National Council of Churches of Christ, 297 Fourth Ave., New York 10, N.Y.

*Relief Organization of the Protestant Churches in Germany*, Stuttgart, Germany. Scholarships covering maintenance and tuition for one year of graduate study in Theology and allied fields in a German university. Travel expenses may be paid by the World Council of Churches. For information write to the Scholarship Committee, Department of Inter-Church Aid and Service, World Council of Churches, 17 Route de Malagnou, Geneva, Switzerland.

## ITALY

*American Academy in Rome*. Scholarships are available for study in Architecture, Musical Composition, Painting, Sculpture, Art History, and classical studies. For information write to American Academy in Rome, c/o Executive Secretary, 101 Park Avenue, New York 17, N.Y.

*Italian University for Foreigners*. Perugia, Italy. Scholarships offering a stipend of

25,000 to 50,000 lire for short-term graduate and undergraduate study in Philosophy and Romance Languages at the Italian University for Foreigners. For information write to Consiglio Direttivo dell'Universita Italiana per Stranieri, Palazzo Gallenga, Perugia, Italy.

*University of Pavia*, Pavia, Italy. Scholarships covering maintenance and tuition for unrestricted graduate and undergraduate study for one year at the University of Pavia. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

## NETHERLANDS

*Netherlands Government*. Hendrik A. Van Coenen Torchiana, Edward W. Bok, and Hendrik Willem Van Loon Scholarships. Scholarships offering a stipend of Fl. 2,200 plus tuition for unrestricted graduate study for one year in the Netherlands. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

## SCANDINAVIAN COUNTRIES

*American-Scandinavian Foundation*. Scholarships are available for study in Arts and Science. For information write to the American-Scandinavian Foundation, 116 East 64th Street, New York 21, N.Y.

*Danish Government*. Scholarships offering a stipend of D.kr. 3,255 plus transportation within Denmark for eight months of unrestricted graduate or undergraduate study in Denmark. A knowledge of Danish is desirable. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

## SWITZERLAND

*University of Basle*, Basle, Switzerland. Scholarships covering tuition for unrestricted graduate study for one year at the University of Basle. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

*University of Berne*, Berne, Switzerland. Scholarships offering a stipend of 2,000 Sw. frs plus tuition for unrestricted graduate and undergraduate study for one year at the University of Berne. These awards are made on an exchange basis. For information write to Universitaet Berne, Berne, Switzerland, and consult your own university.

*Commercial University*, St. Gallen, Switzerland. Scholarships offering a stipend of 500 to 1,000 Sw. frs for Economic, Administrative, and Commercial Studies for one or two semesters at Commercial University. These awards are made on an exchange basis. For information write to Handels-Hochschule, Notkerstrasse 20,

St. Gallen, Switzerland, and consult your own university.

*Federal Institute of Technology*, Zurich, Switzerland. Scholarships offering a stipend of 2,000 to 3,000 Sw. frs plus tuition for graduate or undergraduate technical studies for one year at the Federal Institute of Technology. For information write to Praesident des schweizerischen Schulrates, Eidgenoessische Technishe Hochschule, Leonardstr 33, Zurich, Switzerland, or the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

*Geneva University*, Geneva, Switzerland. Scholarships offering a stipend of 3,000 Sw. frs plus tuition for unrestricted graduate study at Geneva University. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

*Lausanne University*, Lausanne, Switzerland. Scholarships offering a stipend of 200 Sw. frs per month plus 100 Sw. frs at the end of each semester, plus tuition and laboratory fees for unrestricted graduate study for up to nine months at Lausanne University. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

*Neuchatel University*, Neuchatel, Switzerland. Scholarships offering a stipend of 2,000 Sw. frs plus tuition for unrestricted graduate study for one year at Neuchatel University. For information write to Monsieur le Recteur, Universite de Neuchatel, Neuchatel, Switzerland.

*Swiss Friends of America*. Scholarships offering a stipend of 2,000 Sw. frs for unrestricted graduate study for one year in Switzerland. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y. *Zurich University*, Zurich, Switzerland. Scholarships offering a stipend of 2,500 Sw. frs plus tuition for unrestricted graduate or undergraduate study for one year at Zurich University. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

## GENERAL

*Acland Scholarship Fund*. Scholarships offering a stipend of L400 for study related to the Cooperative and Labour Movements. The awards are for a period of one year and may be used in any country outside the United Kingdom. For information write to Secretary, Acland Trustees, c/o Cooperative Union Ltd., Holyoke House, Hanover Street, Manchester 4, England.

*American Association of University Women*. Scholarships for unrestricted graduate study by female students in  
(Continued on page 24)

# *Fifty to Asia*

The Methodist Church is planning to send a Fellowship of fifty young men and women to Asia in 1952 for a three-year period of service. Countries included are Japan, Okinawa, Korea, Philippines, Malaya, Burma, India and Pakistan.

The job situations are varied. A special call comes for teachers, religious educators, nurses, agriculturists, home economists, office secretaries, workers with youth, and for those qualified for music, arts and crafts, physical education, children's work and recreation.

Applicants must be between the ages of twenty-one and twenty-eight years, graduates of accredited colleges and active members of the church. In some cases, a year of experience in this country will be required. They must be people of genuine Christian experience with a desire to serve and a faith they are eager to share. Standards also include good health with a record of scholarship and practical achievement well above average. They must be unmarried and agree to remain so during the period of service.

Salary on the field will be on the regular missionary basis, which for a single person is approximately

\$1,200 per year. In addition, there will be provision for housing, medical care, and participation in Social Security.

The Board of Missions will provide a six-week period of intensive training at Hartford, Connecticut, June 28 to August 11, 1952, with emphasis upon religious development, language study, area orientation and methods of work abroad. The group will sail in late August or early September.

All applicants must be ready to meet the hardships and difficulties of this work: doing without many modern conveniences, facing health hazards, postponing marriage, struggling with a new language, meeting baffling problems, living in the midst of great suffering and need.

Here is the unsurpassed opportunity for humble and loving service to peoples of great promise. It will be the joyous task of the "Asia-3's" to help Asians find the abundant life in Christ, expressed in terms of a dynamic Christian faith and improved health, education, livelihood, family life and community relationships. The dedication required is so complete that those accepted will be enrolled as members of The Fellowship of Christian Service in Asia.

Those interested should write at once to:  
The Department of Missionary Personnel  
Board of Missions and Church Extension  
The Methodist Church  
150 Fifth Avenue, New York 11, N.Y.

# TEACHING

## as a Christian Vocation

By Frank D. Slutz

A PAT saying that goes the rounds again and again is that making a life is more important than making a living. Yet, the making of a living is a most important part of making a life for high self-respect demands that one be solvent. Especially when one has a vocation instead of a job, does his making a living help him to make a life.

What is the difference between a vocation and a job? A job is work by which one earns his income but which he does not find a deep rich joy in doing; a vocation is work that earns one a livelihood and which at the same time exalts the doer by its intrinsic satisfactions and rewards.

Too many persons choose their life-work in the same manner in which Dr. Lotus Coffman said he chose to be a teacher (though his friends never believe the tale!). When it came time for him to choose a college he could not decide between the University of Indiana at Bloomington and the Teachers College at Terre Haute. Both colleges began on the same day in September. At five o'clock on the morning of that day his mother knocked at his bedroom door and asked which college he planned to enter. She said that the ride by train to Bloomington was so short he would need no lunch, but that if he went to Terre Haute he would have to kill a chicken for his lunch. At once he decided in favor of the Teachers College and the chicken lunch on the train!

A vocation should be chosen with three important words in mind: like, can, need. Vocational interest tests will help a person to know what he truly likes; vocational aptitude tests

will aid him in discovering what he can do; out of the three or four related vocations which he likes and can do he should choose the one for which the world has most need. This attention to need is particularly required of the Christian. The tests are not completely valid but they are very valuable aids. It is possible for one to like what he cannot do. Have you known persons who like to sing but who cannot? The tests insure us against choosing a vocation which in-



terests us but which we cannot practice successfully. Another word about need: one of the most imperative needs of our times is for teachers. Christians qualified to enter teaching dare not ignore this need.

THE use of psychological tests for arriving at a correct vocational choice

reveals that God has written deep into our interests and abilities a definite call to a certain type of vocation. This strong reliance upon our inherent qualities does not rule out the wisdom of our paying attention to other kinds of calls of which we may be aware provided we check on these calls carefully.

What does the vocation of teaching offer the earnest young Christian who sees in that word vocation its depth, its dignity, its richness of meaning? What opportunities does teaching offer such a young Christian who is qualified to enter that profession?

First of all, we should consider the tension areas in teaching, the "negatives" in that vocation and then go on to the "positives."

Because our educational system has set up a highly standardized curriculum even though "all the children of all the people" are compelled to attend school, a teacher must frequently be a policeman and must meet hard disciplinary problems. Because of crowded schools teachers feel a heavy pressure to use mass methods instead of treating each individual pupil as a person in his own right. Because of a full daily program of classes, too much "after hours" work such as grading papers and preparing reports is required of teachers. Often, even after some improvement, a pupil will have a "relapse" in conduct bringing a severe heartbreak to the teacher. There are still too many patrons of the schools who believe that "those who can, do; but those who can't, teach." No discussion of teaching would be fair or complete without stating that a teacher's income leaves

much to be desired. These are some, but not all, of the drawbacks to the vocation of teaching.

**O**VER against this partial list of negatives we should now list the affirmatives, the positives, the richnesses of teaching. The Christian in choosing his vocation must include both the plus and the minus elements. The Christian's opportunities in teaching are found in the plus factors.

A teacher, to be highly professional, must like persons better than he likes anything else in the world. Indeed, *he must like each individual person whom he teaches.* It is not enough for him to like persons in the mass! He must like individual persons so well that he likes them best when they are at their worst, for then they need him most. A teacher must like the subject he teaches, of course, but if he likes a subject more than he likes persons he is a scholar rather than a teacher. A teacher must like each individual person in the spirit of agape, which is best translated by the phrase "redemptive esteem." Teaching as a vocation should have a special appeal for Christians because of this demand that the teacher have a liking for persons.

In almost every instance, when a teacher likes individuals genuinely and sincerely (and this liking should include parents, supervisors and fellow teachers, but especially pupils) he will be liked richly in return. Woe to him if he practices a spurious liking for others! When this bridge of mutual liking is constructed, learning takes place across it in two directions. Out of the legion of teachers I have had (my father was a most "moving" Methodist preacher) there are five who did more for me than any of the others; one in the elementary grades, one in high school, one in undergraduate college years and two in graduate studies. Every one of these teachers liked me as an individual. I liked them. They were not soft but most exacting in their requirements, but I liked them. They liked me, and they taught their subjects interestingly and most thoroughly.

The most neglected area of personality in our whole educational scheme is that of the emotions. Our learning is largely intellectual. Our emotions are weed patches. Witness the state of our world today with its hate, its fears, its suspicion, its prejudices! Right at this point the Christian teacher finds one of his greatest opportunities, the understanding of the

science of human behavior. He must know how to help the child who is emotionally at sea. The lonely child, the insecure child, the timid child who covers his timidity with the veneer of bravado, the child who needs to feel comfortable and happy and at ease in the presence of the teacher, the child who carries the marks of a long convalescence, the child who shows the symptoms of hysteria—these offer the Christian teacher the opportunity to demonstrate the kind of spiritual healing that Jesus extended to sufferers. What a chance for magnificent service!

Surely the Christian teacher must frequently refer children beyond his aid to the best psychologists and psychiatrists. But he can be the alert, sensitive person who first senses the child's real difficulties.

I have just said that the Christian teacher should be the alert person who first sees the nature of a child's difficulty in behavior. If the guidance system in any school is to succeed the teachers must be the applied ends of that system. Guidance cannot be a department that "departs" to a place of its own. It must be a kind of pervasive practice. The Christian teacher must be an excellent listener who succeeds in influencing his students to come to him to unpack their troubles. Too many pupils "pack up their troubles in the old kit bag." The Christian teacher must be able to induce in his pupils a wish to talk through his problems. Expert courteous listening is a most important art in teaching.

Teachers can be, if they will, the most effective group of social engineers in our land. By their intelligent and faithful voting they can influence our civic decisions. Far beyond their voting power as a group is the importance of their opportunity to help their pupils learn the high art of human relations. One small college in the United States is declaring that the Human Relations Quotient is of more significance than the Intelligence Quotient! Teachers have the best chance of all to discover leaders among their pupils and to enlist them for entering public office. There are only a few major political offices avail-

*One of the most imperative needs of our times is for teachers. Christians qualified to enter teaching dare not ignore this need.*



able but we need outstanding persons to hold the multitude of local and second-level public positions: city offices, county offices, community managers—what a long lever the Christian teacher has in his management for the remaking of our society tomorrow.

The Christian teacher can with hardly a word spoken be a power through his example. There seems to be a growing number of teachers who demand the right to do just as they please; who resent the expectation that teachers must act like teachers. These persons speak out heatedly in discussions of the teacher's functions. There is no denying the fact that teaching by its very nature, if successfully practiced, generates in pupils a wish to imitate the teacher. The more wonderful and skillful the teacher the more powerful is this invitation to be imitated. A disliked, unpopular teacher may be able to practice questionable conduct without doing his pupils much damage but the adored teacher dare not be careless! The teacher is quite different from the blacksmith because the blacksmith's horse does not try to live as he does! The Christian teacher, with not the shadow of a desire to advertise his righteousness, has an immeasurable power of constructive influence. He can never know how far, how high, how deep this influence has functioned.

IT may appear that in what has been said here so far, too little emphasis has been put upon the teacher's knowledge. That has not been the intention at all. The Christian teacher must "know his stuff." Christian teaching must include the ability to hammer the students' question marks into exclamation points.

The Christian teacher rejoices in producing pupils who excel him. Jesus has set for us this example for he said that he expected those whom he had taught and guided "to do greater things" than he had done. How pitifully we miss this statement's meaning. A great teacher is glad to send out of his classes students whose achievements top his.

A Christian teacher should himself

be emotionally mature and stable. The good news concerning Christ is a magnificent producer of emotional health. To be emotionally normal, a person must face the facts about himself and his environment, he must do something constructive with these facts, he must have a sense of humor and like a seaworthy boat he must keep the seams of his mind tight shut against the turbulent waters of trouble that surround him. The water outside a boat never sinks it; it is the water that leaks in that does the damage. A teacher whose emotional life is healthy is a saving influence in the lives of his pupils.

THE Christian teacher must include in his religious philosophy the three words, God, persons, law. These are the vital words of our belief. The cosmic adventure is the gaining of power by passionate obedience to God's law, and then through partnership with God using this power to help him make a society in which persons may live abundantly. Here is a high purpose which ought to be the objective of every Christian teacher. Such an adventure, built on these three words, significantly unites spiritual direction with scientific method.

A forceful teacher once complained to me that when a merely popular, easygoing teacher stood before the pupils in his school there were cheers loud and prolonged, but when he stood there, he with his firm insistency upon standards in his work, there was never a cheer. I suggested that he remember that Jesus was full of both truth and grace; that maybe he was full of truth only; that a person noted for grace but lacking in truth was shallow and that a person full of truth but lacking in grace was not winsome. The Christian teacher must be that kind of high diplomat who can make the truth attractive.

## SCHOLARSHIPS

(Continued from page 20)

many foreign countries. For information write to the American Association of University Women, 1634 "I" Street, N.W., Washington 6, D.C.

*American Farm Bureau Federation.* Scholarships for use in agricultural studies abroad. For information write to the American Farm Bureau Federation, 261 Constitution Avenue, N.W., Washington, D.C.

*American Field Service.* Scholarships for unrestricted graduate study for students genuinely interested in international understanding. For information write to the American Field Service, 113 East 30th Street, New York 16, N.Y.

*Public Law Number 346 (GI Bill of Rights).* Veterans entitled to benefits under the GI Bill may apply those benefits to study in institutions abroad that have been approved by the Veterans Administration. Consult your local Veterans Adviser for information.

*Public Law Number 584 (Fulbright Act).* Under the Fulbright program grants are made for unrestricted graduate study for a period of one academic year, with the possibility of renewal. The grants include transportation, tuition, and necessary living expenses. Payment is made in the currency of the country involved and the amount varies according to the cost of living and the financial need of the student. For the year 1952-53 grants are available for studies in the following countries: Australia, Austria, Belgium, Burma, Egypt, France, Greece, India, Iran, Italy, Luxembourg, Netherlands, New Zealand, Norway, Pakistan, Philippines, Thailand, Turkey, United Kingdom. For information write to the Institute of International Education, 2 West 45th Street, New York 19, N.Y.

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In addition to the specific scholarships listed above numerous arrangements can be made on an exchange basis between many foreign and American institutions. Consult your own university.

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A more complete listing of foreign scholarship possibilities, not only in England and Western Europe but for all countries, may be found in the book, *Study Abroad*, published by UNESCO. This book, if not available in a near-by library, may be obtained from the Columbia University Press, 2960 Broadway, New York City.

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Many summer school programs are available to both graduate and undergraduate students. A listing of such opportunities, together with scholarship information, may be obtained from the Institute of International Education in January of each year.

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For general information on foreign study such as living costs, procedures, passports and visas, etc., write to the Institute of International Education.



# Left of Center:

## *Is There a Responsible Voice?*

■  
By Ernest Lefever  
■

*The Fourth Article  
in a Series on  
Magazines*

THE two old-line liberal weeklies in America are being challenged by a slick newcomer. The eighty-seven-year-old *Nation* and the thirty-eight-year-old *New Republic* look a bit dusty beside the *Reporter*, a colorful fortnightly which hasn't yet celebrated its third birthday. Although the *Reporter's* circulation is not made public, we do know it is already highly respected in top journalistic, educational, professional and government circles where ideas left of center are seriously discussed.

The *Reporter* is "the most courageous attempt to fill the awful void in the spectrum of American periodicals in this generation," says radio commentator Eric Sevareid. Why this rapid acceptance of the new fortnightly? How does it differ from *Nation* and *New Republic*? What are the marks of a responsible liberal magazine? To answer these questions I will suggest a formula for judging these three magazines together with two less influential journals, the *New Leader* and the *Progressive*.

These five periodicals, with the exception of the *Reporter*, are self-styled "liberal" and "independent" voices. The *Reporter* is also liberal and independent, but does not go to the trouble of labeling itself. The adjective "liberal" is tricky. When a right-wing conservative like candidate Taft refers to himself as a "true liberal" the word loses any meaning it may once have had. Perhaps the term "left of center" is more accurate.

The left-of-center political outlook, which characterizes these magazines, is more of an *attitude* than it is a *position*. A liberal, in this sense, is one who is not satisfied with things as they are, nor is he in league with

the *status quo ante*. He believes in the desirability of social change toward greater justice, freedom, and security. He believes that a democratic government should have a major role in directing this change. Unless he is a doctrinaire socialist, he recognizes the values of a free market, but insists on government intervention to curb inflation, to control monopoly, to redistribute wealth through taxation, and to maintain full employment. Most liberals, for example, would favor a permanent F.E.P.C., national health insurance, federal aid to education, increased social security benefits, and the repeal of the McCarran Act and other restrictions on civil liberties.

Liberal magazines, along with liberal newspapers, are a tiny voice in America, but their political influence is far greater than their five-digit circulation figures would indicate. Since 1936 four fifths of the American press has supported the Republican presidential candidate, and yet the people have consistently elected a Democrat. The increasing strength of organized labor, particularly of the C.I.O., has played an important role here. Nevertheless no American can be well informed on public affairs by reading the popular press alone. *Time*, *Life*, the *Saturday Evening Post* and *Colliers* are far too one sided to present the facts objectively or to clarify the complex public issues confronting us. A liberal magazine is a valuable corrective of the right-wing mass media. And a *responsible* liberal voice is more than a corrective, it is an essential element in any democratic society.

Here are my standards for judging a liberal magazine, or any other journal dealing with public questions

for that matter. Let's call it a *profile of a responsible magazine*.

A. *It seeks a better society.* It believes in justice, freedom, security and the democratic process. It works for the welfare of all, not just certain special groups.

B. *It understands the economic and political facts of life.* Accepting the findings of social science, it recognizes that problems have many causes. It rejects, therefore, demonology on one hand and hero-worship on the other. Our plight is not the result of single-cause demons like war, Wall Street, or the communists. Nor does the solution lie in sweeping cure-alls like world government, disarmament or nationalization of key industries.

C. *It deals with possible political alternatives.* It informs its readers of the open choices, and helps them see the possible consequences of alternative paths. It rejects the third-party mentality which pronounces a plague on both their houses, and gives the reader no guidance for the decisions he as a citizen must make. It rejects black-white thinking which emasculates all moral decision in a world of greys.

D. *It gives a balanced coverage of basic issues.* It emphasizes root political and economic problems rather than their symptoms, however colorful those symptoms may be. It deals with the key power centers where decisions are being forged. It recognizes, for example, that a proper level and volume of national investment are far more important than a well-conceived unemployment relief plan.

E. *It respects the integrity of its readers.* It rejects the propaganda tricks of double talk, card-stacking, emotionalized labels, the "big lie" technique, and one-sided reporting. It looks upon its readers, not as pawns to be manipulated, but as citizens seeking facts and perspective necessary for responsible decisions. It rejects what George Orwell's novel, 1984, called "double-think," the ability to shift one's moral grounds to fit the occasion. It has one standard of ethics which it makes known to its readers, and which it applies with equal force to every situation.

So much for our profile of responsibility. No magazine, secular or religious, measures up to these specifications. A Christian journal would have additional requirements. But I believe that this profile will help us see the significant differences among the five magazines, *Nation*, *New Republic*, *Reporter*, *New Leader*, and *Progressive*. It may also serve as a guide to our own reading.

Before summarizing their differences, a word about the similarities of these magazines. All are left of center, all claim to give "the news behind the news." They are brave and hard hitting. Each has a circulation less than 36,000 and is bedeviled by a more or less chronic financial problem. Except for the *Reporter*, they each carry one or two pages of paid advertising.

Now for a short sketch of each magazine in which I will attempt to indicate its basic character. Space will not permit the full documentation on which my conclusions are based. But the reader is encouraged to check my work against his own investigation. Let us evaluate these journals in terms of our responsibility formula.

#### *The Nation*

The *Nation* calls itself "America's leading liberal weekly since 1865." This is a doubtful claim. Despite a circulation of 35,106 it has lost touch with the mainstream of American liberalism. Editor Freda Kirchwey shows little evidence of having shaken off the optimistic illusions about the U.S.S.R. so common in the 'twenties. The *Nation's* basic editorial policy "in some sense serves today as an apologist for Soviet Russia," said ex-communist Granville Hicks in the liberal *Jewish Commentary*, in April, 1951.

"The *Nation*, of course, is not a single piece: by no means all of its political articles represent the pro-Soviet views," said Hicks. But it "has preserved what was weakest and blindest in the old liberalism." This charge was confirmed the month after it was made when theologian Reinhold Niebuhr, fifteen years a *Nation* staff contributor, had his name removed from the masthead because of

his disagreement with the magazine's foreign policy.

This double-think which tends to give the Soviet Union the benefit of every doubt and the U.S. the benefit of practically no doubt at all, leads to a distortion evident throughout the paper. The *Nation* gets more excited about the "China Lobby" than the aggression of the U.S.S.R. It has an inordinate interest in civil liberties in the U.S., especially for communists, while it pays little attention to the central problems facing the American economy. A double morality which whitewashes Soviet tyranny with one hand and smears the fascist label liberally with the other has forfeited its right to be called liberal, independent, or responsible.

#### *The New Republic*

The *New Republic* (circulation, 32,680) has repented of its sins. Since it has divorced itself from Henry Wallace and his Progressive Party of 1948 it has been freer to criticize foreign policy from the Potomac to the Volga. (Wallace has subsequently seen the error of his ways, with the aid of Korea, and is now back to full-time farming in Connecticut.) The *New Republic* is a spokesman for the non-communist left, but it has a number of hang-overs from old-style liberalism.

The *New Republic*, like the *Nation*, ignores some of the best political and economic insight coming from social science, with a resulting oversimplified analysis. It appears to be more interested in sensational exposés of "reactionary forces" than in providing a sustained commentary on the actual choices confronting our policy makers. Its list of demons includes the GOP, the NAM, the AMA, the real estate lobby and candidate Taft. Its coverage is broader and more balanced than that of the *Nation* and its respect for its readers is higher. It is doing a valuable service, but it falls far short of our standards of responsibility.

#### *The New Leader*

The *New York Times* said the *New Leader* (circulation, 12,000) "has  
(Continued on page 31)

# Is There Any Way to Predict Success in My Marriage?

By James W. Gladden

## Question

"Is there any sure-fire way to predict the possible and probable success for marriages today? I have taken this course (Marriage and the Family—Sociology 109) with the thought in mind of discovering what our chances are—Marty's and mine. In one of the discussions we checked predictive items but I was not persuaded that it was a sound idea that if a large number of married couples had such and such characteristics and were successfully married that our lack of these features meant we should not get married." (*Protestant senior in small church-college.*)

## Student Opinion

In six years of teaching over a thousand students we have learned to anticipate a definite skepticism of the validity of any tests on the part of young persons who have been thoroughly indoctrinated with the spirit of individual enterprise. Students (and others more or less studious) are not too impressed with the "findings" that presumably are sound, partly because the social scientists have been too prone to generalize, but also because American individuals are disposed to want to find out for themselves. As one typical upper-classman puts it, "If you have the will to succeed, that is half the battle."

## Our Answer

Culminating a study that has gone on for over fifteen years, Harvey Locke, presently with the University of California and author with Ernest Burgess of one of the most popular books in the field of the family, has published the results of his studies of 929 persons living in the state of Indiana. His book, *Predicting Adjust-*

*ment in Marriage: A Comparison of a Divorced and a Happily Married Group* (Holt, \$3.50), gives a fine analysis of the many studies that have been made previously and his own extensive research which he has carried on during most of his professional life. A summary of what he says will constitute our answer to this interesting query that the convicted senior has raised.

Locke avers in answer to the basic question of validity, "To what extent can adjustment tests by couples at a given time predict the probability of their adjustment at a later time?" that "persons engaged in research on the prediction of marital adjustment claim that their concern is with probabilities, and, like those dealing in the field of life insurance, predict within an *actuarial* frame of reference." He, as others, insists on the feasibility of scientists being able to foretell the likelihood of adjustment.

The author of this helpful book has investigated thousands of marriages and has concluded that there are three fundamental features about persons who have the maturity to make good adjustment in marriage. They have a *careful kind of conventionality*, an *active adjustability*, and a *sincere sociability*. Those are large ideas which he itemized in a questionnaire-interview project and which he submitted with the help of qualified assistants to persons who had been married for awhile but were divorced, and to persons who were held by their friends and neighbors to be happily married. The maladjustment of the former and the good adjustment of the still married were contrasted with the result that Locke found that eighty-two items were associated with marital adjust-

ment. Of the eighty-two, fifty-one, or sixty-two per cent, were indicated as being favorable, while nineteen items were felt in the Locke study to have no relationship.

Some of his conclusions support the popular notions about what constitutes a happy and adjusted marriage, but others run counter to our folklore so definitely that we can in the future hold such ideas as being probably prejudiced and biased.

A list of the ten more impressive findings includes these:

1. The maritally maladjusted seize upon all sorts of things as serious difficulties in their marriage; the adjusted check practically nothing.

2. The happily married men and women had much greater agreement with their mates than did the divorced on such things as money, recreation, religion, sex relations, in-laws, and the spending of time together.

3. Some of the greatest differences between the two groups were found in the area of affectional and sexual relationships.

4. The married reported significantly longer premarital acquaintance than did the divorced.

5. The present study supports the hypothesis that maturity at marriage, as measured by the age of 21-29 for women and 24-29 for men, is associated with marital adjustment. If men were three to four years older than their wives, the prospects of adjustment were unfavorable. The mean ages of the divorced were 23.2 and 19.9 with a 3.3 year difference.

6. Locke's study, like all of the others, found that the happily married reported much more frequently that their childhood was happy or very happy. Further, the pattern of

little or no divorce among relatives was continually noted among the successful group.

7. A significantly larger per cent of divorced than happily married men reported premarital intercourse.

8. There is no significantly different effect of childlessness or size of family on the still-married and the divorced. Attitudes toward the presence or absence of children, the number desired, etc., were more important, much more important, than the factual detail.

9. The husband's approval of the wife's working—if it is not in a service job or domestic work and if the wife is efficient in managing the home—proved to be positively associated with marital adjustment.

10. The analysis did not support Locke's original hypothesis, which is so popularly accepted, that marriages of bereaved or divorced persons who remarry will be maladjusted. Both bereaved women and those who have been divorced once actually turned out to be as well adjusted in their second marriages as those who were married but once. This and other studies indicate, however, that divorced men are probably not as good marital risks.

Among the items which seemed to have no significant effect upon successful adjustment in marriage were degree of mobility of the partners, being an only, youngest or oldest child, and much of the relations of the parents of either spouse or the relation of the younger couples to their parents-in-law.

This writer joins Harvey Locke in his contention that in the not too distant future, as the result of more extensive and more intensive research, "a relatively exact science of predicting marital adjustment will be built on the foundation which has already been established."

As Meyer Nimkoff, another social scientist of the problems of marriage and family, puts it, certainly this kind of prediction is already as sound as the long-accepted placement of students in their most likely professional or occupational categories. Reuben Hill's studies of families (or mar-

riages) under stress would further indicate that these predictions of marital

adjustments are fulfilled when the mates undergo severe strains.



"Life Gets Complicated"

# New Student Sanitarium in Tokyo

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

It doesn't seem possible that eight weeks have gone by already since I came to be a part of this parish. Attending church services in each of the churches, visiting church schools, family night suppers, meetings of the Woman's Society of Christian Service, youth meetings, and various district and subdistrict activities have occupied my time during this period of orientation. It is a privilege to help lay people see their responsibility to youth and accept the challenge of being counselors for such groups. We have one group that has just organized and another that will be organized within the next two weeks. One church has no organization for women but with a little encouragement I think one can be realized in the near future. A six-week leadership training school for all the church-school teachers in our parish, in cooperation with the other Protestant churches of Addison, will take place in the near future.

This is just a brief sketch of the great challenge which is ours in this wonderful field. Best wishes to each of you, but especially to the other U.S.-2's in their new fields of work—and remember, we are praying for each other.

—Mary Juno, U.S.-2, Addison, New York.

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Living, working, playing, studying, and worshipping together for four full weeks with other young people from America, Japan, Korea, and Thailand was truly an experience I shall not soon forget. We grew in individual faith and we grew in understanding and love for each other and the people each of us repre-

sented, for the love of Christ bound us together as one, transcending all differences in background, in creeds, in nationalities and even races. Christian love and brotherhood were not mere words but living reality. Our work was hard but challenging and interesting, and we knew we were fortunate in being able to do something concrete for our Christ by helping in this much needed service. You see, we were digging into the top of a mountain and clearing enough ground to lay the foundation for the first, the very first tuberculosis sanitarium for students in Japan. Though it is only a beginning, and a small one as it will bed only thirty patients when five thousand beds are needed, yet because of the interest, response, and concern which it aroused we feel it is not the end but only the beginning of a program which will continue to grow. The significance of such a sanitarium is better understood when you realize that in this land the government will not aid college students who have tuberculosis or any members of the family in which there are college students since it feels that if a family has enough money to send a child to college then they should be able to afford medical care.

—Anna Givens, J-3, Kagoshima, Japan.

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During the year we have received over twenty-six hundred pounds of Multi-Purpose Food as a free gift and recently a share of a carload of wheat which came from Church World Service for the Santal Christian Council area of Bihar. Our share was only forty-three bags of this as we do not have as much work among the Santals

as some other churches do. The truck driver who came to take some of this wheat to Dumka had heard weird things about it. He asked first whether the wheat had been boiled. I suppose this conclusion was drawn from the fact that wheat in India is very quickly eaten by weevils and since this was not, it must have had boiling water poured over it. Then he said people were saying that the Americans were making wine out of the wheat before shipping it. After assuring him that this was not the case, I asked the servants who had received some to tell what it was like and they told him it was better than Indian wheat. We are very grateful for it and for the Multi-Purpose Food. Our children continue to use the latter regularly and enjoy it. We are very thankful to have it to supplement their diet by giving them the needed protein, minerals and vitamins.

—Ruth Eveland, Pakur, India.

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We left the churches in China—your fellow Christians and friends and ours—facing tremendous problems, being persecuted and worse, but many still victorious in their faith in God. They have many things to teach us on how to be loyal to God when doing this is a matter of life or death. Before I left, they had two requests of their fellow Christians in America, namely, (1) "Pray for us that we may ever keep loyal to the living Christ." (2) "Be more Christlike individually and socially!" We cannot fail them, can we?

—Ed and Esther Dixon, Madison, New Jersey (missionaries in China until February, 1951.)

## From Barabbas to Science Fiction

When, a year ago, the Swedish novelist, *Pär Lagerkvist*, ran next to William Faulkner in the Nobel Prize balloting for literature, it seemed a sure thing that Lagerkvist would be the 1951 prize winner. In this instance destiny was fulfilled, and he is the latest recipient of the world's most cherished literary award.

In *Barabbas* (*Random House*, \$2.75) we have a chance to see why this novelist, little known in this country, is so highly regarded in Scandinavia. His story of the man for whom Christ literally died is taut, terse and intense. The apparent simplicity of his writing should not deceive one into thinking that the mind which has conceived it is similarly uncomplicated. Rather, one is reminded of the sophisticated simplicity of a Matisse drawing which, after hard work by the artist, leaves only essential lines in the finished product.

Barabbas was a man of smoldering spirit. His seeming lassitude, broken by occasional violence and passion, was but the crust of his anguish and torment. Would he ever love? Even acknowledge the Christ? Once he let his slave comrade, Sahak, scratch the Christ insigne on the reverse of his Roman slave disc, but when the Roman master inquired, "Do you . . . believe in this loving God?" Barabbas could only mutter, "I have no God."

What means the vocation of the Christian? In what manner does he set fire to the world? Can guilt be exorcised? This novel attempts no answers, but it struggles candidly with the problems.

It may be a far jump from the days of Barabbas to the fantastic ages of *New Tales of Space and Time*, edited by Raymond J. Healy (*Henry Holt and Co., Inc.*, \$3.50). In a certain sense, however, it is not much of a leap from the apocalyptic literature of biblical and intertestamental times to the science-fiction of today.

The motifs are quite similar: projection of present problems into the future when they are resolved by miraculous intervention, the fantastic and improbable become the commonplace, a philosophical determinism and an anthropological pessimism, the war in the heavens with evil gaining temporary advantage and culminating in the final cataclysmic struggle in which righteousness triumphs.

I am not a newcomer to the ranks of science-fiction. I have been a devotee since the days of grammar school when

I hid *Amazing Stories* under my pillow in a vain effort to escape the observation of my parents. ("Pulps," in our family, were considered not only inferior as literature, but seemed to carry also an aura of disreputableness, which, of course, made them extra enticing.) It has been one of the minor satisfactions of the late years to see the flowering of fantasy and science-fiction so that the offerings are wide and attractive and even skirting with the possibility of becoming "literature."

This new volume is one of the most satisfying of the lot. It evades one of the pitfalls which have irritated science-fiction addicts no end, viz., buying a new book and finding in the covers old, already read stories under new titles. All of the tales have been written especially for this volume. Among them are one of the best of Asimov adventures, Ray Bradbury at his usual excellence, Gerald Heard and Anthony Boucher whose tale, "The Quest for Saint Aquin" struggles with allegorical aspects of the Christian myth in the tradition of apocalypticism.

*Peter Fleming's The Sixth Column* (*Charles Scribner's Sons*, \$2.50) is a political thriller that flirts with fantasy fiction (any political narrative today\* has elements of the fantastic!). It is the story of subversive activity in Britain according to *Plan D*: "The object of this . . . is to examine, in outline, the most promising methods of accelerating the current deterioration of the British national character with a view to undermining and eventually eliminating British influence in the affairs of the world."

On one level (other than filling in a hour or two before bed) the book has a value. It speculates concerning the nature of treason, not as extensively nor as profoundly as his countryman, Rebecca West, did in her study of the nature of treason, but the question raised, why some persons, with no apparent motive, delight in doing evil to themselves and their compatriots, is a problem not only for the novelist, but for the theologian.

What are the fundamental characteristics of the Church? Is there one true Church, or many of them? Do we have any basis for unity other than hopes and wishes? Ought there to be unity? What can various churches bring to the altar of ecumenical Christianity?

Certainly a good place to start in a discussion of church unity is with the

New Testament. Most of those denominations that are the most dogmatic in their insistence upon their own distinctiveness and separate in their polity rest their claims upon the New Testament, e.g., the churches that are members of the Southern Baptist Convention and the similar congregations known as the Church of Christ (not to be confused with the Disciples and Christians of liberal and cooperative persuasion). Clarence Tucker Craig, dean of Drew Theological Seminary, has made a brief but provocative and important analysis of denominational differences in respect to their New Testament bases.

In his volume, *The One Church* (*Abingdon-Cokesbury Press*, \$2), Dr. Craig sympathetically examines the barriers to cooperation and union in the areas of belief and form. He does not minimize the difficulties, but he always comes back to a standard, the only feasible one, he believes, viz., that "wherever the saving grace of God is found, there is the Church." At the same time he demonstrates, with the authority of a fine biblical scholarship, that most of the barricades that churches have built between them have very little support in New Testament history. For instance, the New Testament may say that there is "one baptism," but that is far from saying that there is "one form of baptism." The episcopal forms of church government are held to by some with an intransigent fidelity, but the first-century *episcopos* had no more authority than an elder. But the primitive Christians believed in the fellowship of faith, no doubt about that.

That there is a long road ahead before church union in America is consummated only the ignorant can doubt. *Handbook of Denominations in the United States* by Frank S. Mead (*Abingdon-Cokesbury Press*, \$2.75) is a factual and authentic reference into the history, doctrines, organizational structure and present status of 255 religious bodies in the United States. In alphabetical order everyone from Adventists (six varieties) to "Volunteers of America" is objectively discussed. The book is not intended as a criticism, a digest, nor a popularization. It is a guide to information, and a pretty good one.

There is a danger that might ambush the casual investigator, however. He may leaf through the volume of Mead's and decide that not only are the Christian divisions in this land scandalous, but impossible to do anything about. It must be remembered, however, as Craig points out, that if all of the families of churches could be brought together under their respective roofs, 95 per cent of the Protestants would be in less than ten groupings.

Many readers of *motive* are naturally anxious about what Methodism can contribute to world Christianity. Unfortunately, as Methodists, they are ignorant as to just what, as heirs of John Wesley, they can bring to the altar. They should take the trouble to study *The Methodist Heritage by Henry Carter* (Abingdon-Cokesbury Press, \$2.75). Some Methodist theologians, Albert Outler of Perkins is a notable example, are working at the task of making Methodists conscious of their theological heritage. Too often Methodists apologize when engaged in ecumenical discussions as the group comes to theological matters. They need not. There is a rich heritage and teaching in the denomination. There is also the obligation to state it. But who can talk with authority if he knows not? This English clergyman has put all Methodists

into his debt with his detailed study.

The splinter, or fringe groups will make a rather small contribution to ecumenical life, in fact most of them will not even participate in the conversations. But they are important as an aspect of American life. There are a lot of people who are "cult hunting."

Marcus Bach has made the investigation of cults a major interest over the last decade and a half. *They Have Found a Faith* established his competence in the discussion of America's little-known religions. Dr. Bach can be accused of a lack of objectivity in his discussions, for his method is to try to put himself into the place of the devotee. *Faith and My Friends* (Bobbs-Merrill Company, Inc., \$3) continues the sympathetic attitude, for he discusses the meaning of six unusual religious allegiances as they have

their impact in the lives of persons he knows as friends. Included are Mormons, Trappists, Swedenborgians, Vedantists, Hutterites and Penitentes.

This is a lively and intriguing tale. The author does not try to vilify nor to disparage. In fact, for the orthodox Christian, Bach's discussion seems to lack discrimination, a responsible basis for criticism. But that is not his purpose; he wishes to understand from the inside, that he might know what is found.

Those who are a part of the Methodist Student Movement will be especially interested in another good anthology: *Prayers for Students*, edited by John W. Doberstein (Muhlenberg Press, 75 cents). Prayers need practice, just as does singing or speaking. They are the language of devotion. This book is more than a primer, it is a companion.

## Left of Center

(Continued from page 26)

warred zealously against totalitarianism for a quarter of a century." This is true. S. M. Levital, a Soviet refugee, has been executive editor of this weekly for twenty-one years. He has gathered around him a group of ex-communist writers who are united in the *New Leader's* untiring efforts to expose the dangers of communism. Its preoccupation with the U.S.S.R. and its works, which almost amounts to a demonology, prevents it from giving a balanced coverage of public issues. Within its limited field, it has made a noteworthy contribution. The State Department and the F.B.I. often consult its files.

### The Progressive

The *Progressive* (circulation, 20,000) is a Madison, Wisconsin, monthly "founded in 1909 by Robert M. LaFollett, Sr." It has a good heart, a small staff, and a moralistic approach to politics. It deals little with the basic public issues, such as monetary policy and inflation, and a great deal with what is right and wrong—often far removed from the field of battle.

Milton Mayer, a frequent contributor to *Progressive*, provides many good examples of what responsible writing on political affairs should not be. Said Fred Rodell, a Yale law professor, in a *Progressive* article: "No

doubt about it, Milton Mayer writes beautifully . . . so beautifully that his gay and pseudo-self-deprecatory professions conceal—almost—his actual ignorance." Mayer, on occasion, produces a sound piece of social analysis. An example: "How to Read the *Chicago Tribune*," in *Harpers*, April, 1949. But his stuff in the *Progressive* is often frothy, moralistic, and hortatory. Mayer is somewhat representative of the *Progressive*. The magazine's admirable policy of fair play which encourages vigorous debate in its columns does not modify the conclusion that on almost all counts it fails to fulfill, even half way, the canons of responsibility.

### The Reporter

The slick fortnightly, *Reporter*, represents a new and exciting milestone in magazine journalism. Editor Max Ascoli, a distinguished political scientist, fled from fascist Italy in the 'thirties. In April, 1949, he founded a magazine based on "a brilliant new formula for reporting" which gives the reader the basic facts needed "to form constructive opinions on the great issues of our time." His formula has worked and we have a new type of journal which has attained a new level of responsibility.

Critics have been quick to point out that Ascoli has developed a rare literary product, combining the insights of political science and a high-minded social philosophy with top-

notch writing and the characteristic forthrightness of the old-line liberal press.

The *Reporter* has avoided the pitfalls which we have noted in the other liberal journals, and has embraced their virtues. In short, this magazine comes far closer to meeting our standards than any other periodical in the U.S. today, and it is head and shoulders above anything in the liberal field or in the popular press. Serving a somewhat different function, the *New York Times Magazine* (weekly) is also unusually responsible. *Harpers* is still another example of an exceptionally responsible journal. Both of these magazines are left of center, but neither could be called "liberal" in the sense of the five discussed above.

For an over-all source of mature insight and solid facts presented in a meaningful context, the *Reporter* rates first. For a more detailed analysis of contemporary issues, including public affairs, *Harpers* has no peer. The *New York Times Magazine* is a responsible forum of opinion on current issues.

What the advent of the *Reporter* will mean to the future of the liberal press we cannot say. But we can say this much. If the *Reporter* noses out the *Nation* and *New Republic*, it will not be because it is slick, but because it is responsible.

# THE CURRENT SCENE

RECORD OF THE 82nd CONGRESS

By Eleanor Neff Curry

After two and a half months at home, the 82nd Congress returns to the Capitol on January 8, 1952.

The first session of Congress adjourned on October 20. Besides hundreds of private bills, over 250 public laws were enacted in 1951; a record peacetime budget was approved, and about 150 investigations were conducted. Among the latter were the Kefauver crime inquiry, the MacArthur dismissal hearings, investigations concerning Senator Butler's election, corruption in government, ethics in government, the sending of troops to Europe, and various probes into subversive activities.

Congress virtually abandoned the President's Fair Deal program; it approved practically no measures dealing with education, health, civil rights, labor, and agriculture.

**AMBASSADOR TO THE VATICAN:** This note might be added to the discussion of this topic in last month's motive. Since the President's nomination of General Mark W. Clark as U.S. Ambassador to the Vatican came on the last day Congress was in session before adjournment, the nomination was returned to the White House. In order to come up again before the Senate, the nomination must be resubmitted. The Senate Foreign Relations Committee may then choose to hold hearings or not to hold hearings, to act or not to act.

**FOREIGN AID:** Congress appropriated \$7.328 billion of the \$8.5 billion requested by the President for military and economic aid to "friendly nations in the interest of international peace and security" during the current year. About \$5.78 billion is earmarked for direct military aid and \$1.44 billion for economic aid, though most of this sum is intended to strengthen the economies of the countries receiving help so that they might increase their military production and effectiveness. Europe will receive over one billion dollars in such economic aid and \$4.8 billion in military aid. Smaller sums go to the Near East and Africa, Asia and the Pacific, and the Latin American Republics. The economic aid was drastically cut. Technical assistance and related economic aid to underdeveloped countries in South Asia, Near East, Africa and Latin America total about \$150 million, of which \$12 million may be contributed to the United Nations Technical Assistance Program.

**THREE-YEAR EXTENSION OF THE RECIPROCAL TRADE AGREEMENTS** with restrictive amendments was approved.

**APPROPRIATION FOR INTERNATIONAL ORGANIZATIONS:** The \$30 million appropriated included: \$16.3 million for the United Nations, \$2.8 million for UNESCO, \$2.4 million for the World Health Organization, \$1.3 million for the Food and Agriculture Organization, and \$1.4 million for the International Labor Organization.

**SELECTIVE SERVICE AND PEACETIME UNIVERSAL MILITARY TRAINING:** The Selective Service Act was extended to July 1, 1955. Two years' service in the armed forces would be required, and the draft age was lowered to 18½ years. Conscientious objectors who take their position because of religious belief and who oppose noncombatant service will be ordered to perform two years of "civilian work contributing to the maintenance of national health, safety, or interest" deemed appropriate by the local draft board.

A National Security Training Commission was set up to prepare specific recommendations for a PEACETIME PROGRAM OF UNIVERSAL MILITARY TRAINING. Congress has NOT enacted UMT.

On October 29, the National Security Training Commission presented its report, "Universal Military Training: Foundation for Enduring National Strength" (Superintendent of Documents, Washington, D.C., 35 cents). The Commission recommends six months of compulsory military training for 18-year-old men, followed by 7½ years in a reserve unit. It suggests that the program be started as soon as possible on a limited basis, with 800,000 trainees as the ultimate goal.

Legislation incorporating these proposals will be before the House and Senate Armed Services Committees in January.

**WORLD DISARMAMENT:** Twenty Senators, led by Senator Ralph E. Flanders, have sponsored a resolution (S. Conc. Res. 42) calling for total world disarmament. Also Senator Brien McMahon has sponsored S. Conc. Res. 47. Both bills are before the Senate Foreign Relations Committee.

**FRIENDSHIP FOR THE RUSSIAN PEOPLE:** Senator Brien McMahon's resolution (S. Conc. Res. 11), part of which declared friendship for the Russian people, was unanimously approved by Congress and transmitted to Russia.