

*"You who have thought the Christian religion a toy
for children and a sop for old women with weary eyes,
here is something you can get your teeth into, up to
the limit of your strength."*



Why Bother About Brotherhood?

By Kenneth I. Brown

I. What I am calling for

is an act of intellectual honesty
to face facts as facts
and to be honest with facts,
even facts we do not like.

For the sake of the record, let's be certain that facts are facts;
and that we yield them the respect which facts deserve.

As a nation we love exaggeration.

Hyperbole is our favorite figure of speech.
It is our national disposition to paint our mental and moral
pictures,
as all white or all black;
we abhor grays.

And we are not too fond of discussion on a high level.
We dislike seeking dispassionately for
areas of agreement
and defining our areas of disagreement.

One of the great contributions that our colleges and universities
can make to the intellectual climate of the day is the
frank and reliable discussion of the basic issues of the day.
Let's work to keep the record straight.

Unfortunately the American student does not know the intellectual
background of communism as well as the student of India does;

I hold this as a matter for regret.
Oh, we know the newspaper stories
and the tales of travelers;

We can relate the horrors of purges
and barbaric cruelties,
slave labor and suppressions of liberty,
absolute dictatorship;

but we do not know communism, especially theoretical communism as

ON

BEING

MATURE

MEN

IN

WORLD

CRISIS

the Indian student does.
And when the Indian student invites debate with the Christian leader from America, the Indian student usually wins.

That is why Union Theological Seminary offered last winter a seminar in "Christianity and Communism," and Protestant missionaries from the field were brought home to study in this group; top men were assigned as leaders: John Bennett, Searle Bates, Reinhold Niebuhr—so that representative Christian missionary leaders can KNOW their opponent with which they are in deadly combat.

Dr. Niebuhr has said,

there are three great temptations as we face our day:
all three must be constantly resisted:
there is the temptation toward mass hysteria,
our country has known something of that mood but it is passing;
there is the temptation toward a blind complacency,
that refuses to face facts
or to recognize danger as danger and call it by name;
there is the third temptation of offering as solutions
for the day's problems,
Utopian schemes
and high-sounding generalities
that can have little bearing on the actual situation.

The Church must be particularly on its guard

against this third temptation,
for "pie in the sky"
is no solution for injustice;
neither is the mouthing of
God-God-God
or
love-love-love significant
unless God and love are tied tightly to the lowly
need of the everyday man.

Can we agree that the mature man as he faces world crisis

MUST think hard,
and MUST think often?

But perhaps you ask, Why *should* we strive for intellectual honesty in a crisis like ours?

Well, answering that one, you go back to the convictions and the great basic assumptions on which you build life, including your own.

If your great assumption is

a purposeless, loveless, chaotic world,
hurtling itself to certain ruin,
then, I'm not sure there is much reason for intellectual honesty.

If your working assumption is a cosmic order in the hands of a living, loving, working, forgiving God, who yields something of his own sovereignty to man,

so that man's decisions have in them the weight of the future,
THEN here is all the reason in the world for intellectual honesty.

II. The mature person facing a world crisis will remind himself, as he may

frequently need to,

that world crisis or no world crisis,
life goes on,
and for the individual man
the moral and ethical obligations of life do not change.

To be sure world crisis makes them harder—
these normal moral and ethical obligations,
but except in the minds of careless thinkers,
world crisis does not change them.

I am expected to be the best man I can be

whether I am to be drafted tomorrow
or classified as 4-F
or listed as a conscientious objector
or blotted out by an atom bomb—

I am still expected to be the best man TODAY that I can be.
None of these possibilities change the expectations which God
has of me as a man.

I remember well the days from 1941-45 which duplicated the psychological
pressures on the college men which you are going through now.

I remember the mood of,
Don't need to study;
can't study;
Gonna be drafted;
Maybe to Germany, maybe Japan.
Hell! What's the difference?
Guess I'll go out and have a hot time.

And I remember, too, those years of 1946 and 1947 and 1948,

when most of those same men came back,
whole in body and not much changed in outlook.
They were troubled by the academic record of those last
semesters;
They were embarrassed by memories,
which the administration wasn't supposed to know,
and usually didn't know.
But the record was there.

D's and F's and exams not taken.

And sometimes graduation had to be postponed;
And sometimes medical schools said, No;
And sometimes the deans of grad schools said, Sorry;
And sometimes employers seemed to prefer other men.
"Hell! What's the difference?"
The answer is, Plenty.

And I remember other students,

just as much men only more mature in mind
and a little more stable in heart,
and with a clearer picture of the world and of man—
they didn't talk about it,
but you knew they lived by the same standards
world crisis or no world crisis;
and in 1946 they came back and took up where they had left off;
Mature men facing a world crisis.

I'm coming to believe these days that heroic greatness is possible,

February 1952

first in terms of outstanding opportunity, magnificently taken hold of:
Einstein, Schweitzer, Conant, Eisenhower;
and second, for many unknowns, through daily faithfulness
to seemingly unimportant tasks.
There is something splendid and superbly mature
in the man or woman
who, day by day,
does the work of the day in spite of anxiety
and loneliness of heart
or a headache from overwork
or any of the common urges
which build up our common alibis.

A wise old Harvard professor told our class that much of the work of the world
was done by men with headaches and sore throats.

Looking at the world from the mood of cynicism
I have sometimes been certain that the words were true,
especially, if you add, "headaches and sore throats and
hangovers."
And I have wished they would try Aspirin and Listerine.
But in happier mood, I looked
and there was something very assuring and splendid
about the throng of common people
doing common jobs,
in a most uncommon way.

If you have seen Christopher Fry's exciting play, "The Lady's Not For
Burning,"

you remember the lines from the last act:
"What is deep, as love is deep, I'll have
Deeply. What is good, as love is good,
I'll have well. Then if time and space
Have any purpose, I shall belong to it."

Good idea for peace-days!
Sure, and equally good idea for days of crisis!

**But why should we strive for this kind of personal integrity
in a crisis like ours?**

Well, that answer goes back to the convictions and the fundamental ideas
on which you build life.

If your major premise is,
Get while the getting is good;
Look out first for Number One—
then, perhaps, there is no reason.
But if you hold to the assurance,
on which many great men have built their lives—
that the individual man has essential dignity,
which he dare not yield;
and that the individual man in protecting that dignity,
that honor
that inner citadel of integrity
finds within himself something
that matches the very heart of the universe
and is a part of God, himself—
then, personal integrity becomes all-important,
especially for mature men in world crisis.

III. World crises have a way of imposing road blocks

on our avenues of good will and brotherly understanding.

In peace,

it is the climate to be friendly to all.

When the stresses of international tensions come,

the climate changes,

and insidiously and dangerously

we are warned—

warned sometimes by our representatives in Congress,

to limit our good will to the approved nations

and to those persons

who are cleared by

usually self-appointed "thought-police"

although they would not think

of traveling under that name.

Mature men have two roles when that world crisis leads to war

or to the threat of war:

the role of destruction

and the role of construction:

the role of killing

and the role of creating.

Many of our young Americans are destined for uniforms,

and their training will be, How to kill without being killed.

That is being frank, though unpleasant.

With a few conscientious exceptions,

they will go

and manfully and patriotically

they will fulfill their role as

mature men in world crisis.

But the other role,

the role of construction,

they will fulfill

only if they train themselves for it.

Uncle Sammy is less interested,

at least at this moment

in their acts of reconstruction

and the creation of good will

than he is in their competency in handling a bayonet;

whereas their Father in Heaven, I am very confident,

is more concerned about their success

in the areas of reconciliation and brotherhood.

Take the work with D.P. students,

or the CARE Book packages,

or the relief of food and clothing

or equally important, the intellectual relief, which W.S.S.F. offers.

I have just come back from a fifteen-week trip around the world.

Much of my time was spent on campuses in Japan, and Hong Kong, Burma,

India, Pakistan, Lebanon, Turkey.

I have seen many student groups

of many colors and many creeds;

So often the question was asked:

What are American students like?

And are American students thinking?

And what are they thinking?
And spoken or unspoken was the deeper question,
How can we get together on the basis of world understanding,
we the young people of the free countries of the world?
There is a hunger for that kind of mutual understanding.

You who are fraternity and sorority men and women,
make much of brotherhood.
But always, always, be certain
that brotherhood isn't something you stuff inside a house;
or something you lock up behind the gates of the college.
For my part I don't believe you can contain it
within the shore line of a country.

He was a college man, one of last June's graduating crop.

Now he's in uniform training at Fort Knox.

He hadn't objected when we dropped the bomb on Hiroshima,
although he had thought that second, immediate bomb on Nagasaki
unnecessary and barbaric.

As an American he wanted to do something,
by way of a kind of atonement,
an expression of good will
and brotherhood.

There was the "moral orphan" plan which the *Saturday Review of
Literature* sponsored:

good, but there were objections.

Last fall he was traveling in Japan;
he talked with a young missionary woman in Hiroshima
pretty young girl of twenty-eight
who had come to Japan
as an American missionary—Methodist—
after her husband was killed by the Japanese
on Okinawa.

She told the young American about Kasuo-san,
sixteen years old,
drunkard father dead,
mother very poor.

Kasuo needed friendship more than anything else at
the moment.

Would he, the young American, and Kasuo. . . .

So, after meeting, one day, in Hiroshima,
they started a correspondence.

Perhaps later, when Kasuo is ready for college,
the American can help a little.

Not much in way of brotherhood:

American boy in uniform

and a Japanese boy, working by day,
and struggling by night with high school
subjects—

but a bond of friendship has been forged;
another thread woven in the fabric of brother-
hood.

BUT WHY?

Why bother about brotherhood, either in theory or in practice?

Well, that answer depends on what makes you tick.

If you tick, loudest and fastest,

when you're hell-bent on getting the mostest
for yourself,
then brotherhood isn't very important
except as it exalts your vanity.

On the other hand, if you hold faith in a God
as the father of all men,
the whites and blacks,
the Russians and Americans
the wise and the college students
(or if that offends you, I'll change it to
the college student and the less wise)

THEN, there is an inescapable tie of brotherhood
between all men,
and you, as a member of the family,
are under compulsion to learn to pronounce
the name of BROTHER.

Your answer will be given according to what makes you tick.

IV. In world crisis,

the mature man will seek with intellectual honesty
to face the days of his living;
he will strive to hold fast to his personal integrity,
he will not allow the thoroughfares of brotherhood
to be blocked:
these things, surely—
and there is one more thing he will do, if he is a mature man,
he will constantly seek for the eternal meaning within the crisis.

And to seek for the eternal meaning—if there be one—
means that he will stand ready

to re-examine the premises of his own thinking and
living.

I become alarmed at times by the many college chapel speakers
and would-be philosophers,
who seem to suggest
that one chooses a religious creed
or a philosophical faith
neatly trimmed at the edges
and ready to be boxed;
then having boxed it,
one puts it aside—complete
finished.

That isn't my own experience;
Sometimes I wish it were.

I find myself constantly needing to re-examine
even the basic axioms of my faith.
And the answers to the big questions are NEVER complete.

Ortegay Gasset has a phrase which Sir Walter Moberly quotes
in his excellent book, *The Crisis in the University*:

“the repertory of convictions which become the effective
guide to a man's existence.”

Sir Walter elaborates on the idea, saying,

“that is, a picture of the world and of man
which serves as map by which to find a way through life.

It gives rise to a hierarchy of values, so assimilated
as to become a part of the self."

I have been deeply impressed by a statement in *motive* magazine
from E. Stanley Jones, great Christian leader,
who knows his world of the East and the West.

It is true, as he suggests,
"That most people could stand this hour of crisis,
if they felt there was some meaning to it—
something trying to come into being,
except chaos."

Then, Dr. Jones puts forth his new faith.

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

To quote Dr. Jones' words,

"That something is a sovereignty where you love your neighbor
(the truth in collectivism)
as yourself
(the truth in individualism)—
a Christian society, the Kingdom of God.

"The Kingdom of God is beyond individualism
but gathers up the truth in individualism
and fulfills it;
it is beyond collectivism,
but gathers up the truth in collectivism
and fulfills it."

The mature man struggles with world crisis
to force it to yield its eternal meaning.
You who have thought the Christian religion
a toy for children and a sop for old women with weary eyes,
here is something you can get your teeth into,
up to the limit of your strength.

The mature man in world crisis is likely to have a busy time of it.

There is on him the obligation of thinking hard,
of being intellectually honest.
He's got to be faithful to the best manhood he knows—
just because he is mature, he's got to be faithful.
There's the responsibility of having some part in reconstruction
as well as destruction,
in making real in some corner of the world
this tremendous concept of human brotherhood,
transcending skin color
and creedal faith—or even differences in values.

And also, and very important,

he'll be searching pretty continuously for the meaning of this existence,
the significance of this gigantic revolution of which he is part,
searching to see if he can find, in this crisis, the eternal God.
"What is deep, as love is deep, I'll have
Deeply. What is good, as love is good,
I'll have well. Then if time and space
Have any purpose, I shall belong to it."



By Paul Hutchinson
Editor, *The Christian Century*

What Can a Christian Do About War?

The fourth annual United Nations and Christian Citizenship Seminar for Students, held under the auspices of the Methodist Student Movement, will meet on February 24-29, 1952. As a contribution to this important project, the articles by Paul Hutchinson, Robert Wilcox and Vernon Holloway (p. 16) are designed to stimulate discussions concerning responsible action in political affairs. Other, and in many ways quite opposed opinions have been and will be printed in *motive*, for this is a continuing vital matter for Christians.

NO more arresting indication of the tragic nature of these times could be imagined than the difficulties in which the Christian churches find themselves when they try to define their positions on war and peace. Ever since the Oxford Conference said, back in 1937, two years before the outbreak of World War II, that "War is a defiance of the righteousness of God as revealed in Jesus Christ," the Christian conscience has been pretty clear on the proposition that war is sin.*

Right in the middle of World War II—but before Hiroshima—The Methodist Church stated its position on war. It said then, and it still says (in

* Pretty clear, but not unanimous. Roman Catholic theologians still stick up for the righteousness of a "just war." Greek Orthodox thought seldom challenges the policies or acts of the state. Fundamentalist churches and sects tend to regard passages in the Old Testament and the apocalyptic books as settling the case. In other words, I am here indulging in the old fallacy of saying "Christian" when I mean my kind of Christians. We all do it—Roman Catholics, Orthodox and some fundamentalists as matters of doctrine; the rest of us as matters of habit.—P.H.

that sacred tome, the *Discipline*, paragraph 2020, section 15): "We stand for these propositions: Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of the church must therefore always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ. It does not satisfy the Christian conscience to be told that war is inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors in which modern science will make possible the destruction of whole populations."

That's just a starter. Here's some more, also the official Methodist position: "The methods of Jesus and the methods of war belong in different worlds. War is a crude and primitive force. It arouses passions which in the beginning may be unselfish and generous, but in the end war betrays

those who trust in it. It offers no security that its decisions will be just and righteous. It leaves arrogance in the heart of the victor, and resentment in the heart of the vanquished. When the teachings of Jesus are fully accepted, war as a means of settling international disputes will die, and dying will set the world free from a cruel tyrant."

NOW, that all seems straightforward enough, and very good stuff, according to my way of thinking. But what follows? Read the proceedings of the Amsterdam Assembly of the World Council of Churches, or the reports of the Anglican Commission in England and the Dun Commission in the United States on atomic warfare, and see if you can find out. These Christian bodies and commissions, when they reach the point where they should say what follows for the individual Christian from their condemnation of war as sin, almost in-

variably say, "About this, we must agree to disagree." After all the learned talk of the theologians, the individual Christian is left to work out the problem for himself as best he can.

This is true even for individual Roman Catholics. That church prides itself on the possession of infallible truth in all matters of faith and morals, and on being able to give its faithful members complete instructions on all matters of conduct. But there is no settled teaching of the church that tells individual Catholics what position they must take on war. The weight of Roman Catholic opinion is heavily against anything that smacks of pacifism. The old "just war" test of St. Augustine and St. Thomas Aquinas still has great authority in Catholic theological circles. But there are theologians who deny the possibility of a just war under modern conditions.

There are Catholic pacifists, as any reader of the *Catholic Worker* knows. There are Catholic c. o.'s; I noticed just a few weeks ago that one of them won his appeal before a federal judge in West Virginia. Because these take a position which is not that of the majority of Roman Catholics, are they bad Catholics? No church authority has said so. Decision on this matter is as much up to the individual Catholic as to the individual Protestant.

Am I now, having thus pointed out that commissions and popes have not settled this matter for the individual Christian, going to play pope myself and say, "This is the Christian position and there is no other"? Certainly not. I will not try to answer for others for two good reasons. First, because I haven't yet found a position completely satisfying to myself. In seeking to work out my own position on war, part of the time I am groping, and all the time I am just trying to find and follow the line of the best possible from one day to the next. Second, because I know any answer I might give would be rejected by other Christians—perhaps by most other Christians. All I can do is to offer a few personal hints as to ways of approach to the problems of this situation in which we find ourselves.

1. I have given up looking for an

absolutist position. I no longer believe that there is any such thing within the limits of the humanly possible. Some of my friends assure me otherwise, but when I see the trouble they get into trying to define and practice an absolutist creed on modern totalitarian war, I am more than ever convinced that on this, at least, I'm right.

2. But there are policies, acts, states of mind which make peace more difficult and war more probable. A careful and continuous study of history and of what is going on in today's world—so far as that can be discovered—is required to identify these war-breeding factors. When I think I have them identified, then I acknowledge a responsibility to oppose them.

3. Certain things can be done to increase understanding and trust between peoples and to decrease the sense of injustice which rankles in millions of minds as they view the privileges of those who happen to be white or happen to live in certain favored countries. When I am persuaded as to what these things are, I have a responsibility to support them.

4. As far as war is concerned, whether "just" or not it has become so hellishly destructive of every decent and beautiful thing that only human folly would permit it to be used as an instrument of national policy. If that is so, then I have a responsibility to do what I can to see that it isn't used.

5. Other nations pursue policies that are tyrannical, unjust and dangerous to human welfare. But they accuse

our nation of doing the same thing. They may be wickeder than we are, but it's dangerous business passing on our own relative standing in the international morality sweepstakes. Once this sinks in, I have a responsibility to expose self-righteousness in the relations of my nation with others.

BYOND these general propositions there continuously rise issues, sometimes limited in scope or time but with far-reaching implications, on which I have to take a position. In such cases it seems to me that my responsibility as a Christian is to take the position which seems most likely to foster the growth of world community, insofar as that is within the realm of the possible. God does not require his children to do the impossible; not if he is just. We need to be on guard, however, lest we too easily confuse the disagreeable or the difficult with the impossible.

Does all this lack in preciseness? Does it involve too much improvisation, pragmatic judgment, even perhaps expediency? Sure; I don't try to fool myself on that score. But there's this also about it—it leaves plenty of room for me as an individual to fight against war. Against war in general and specific wars. And as I come nearer to the end of my life I find myself increasingly of the opinion that something to fight for and a fighting chance, however slim, are about the most one has a right to ask of life.



"I give you a chance for peace."

The Christian and Politics

By Robert E. Wilcox

THE delineation of the Christian's role in the political world is no simple task. Behind such an enterprise lie other considerations. We must ask ourselves about the fundamental problem of mankind. Is our seeming inability to live harmoniously in one world, or in one nation for that matter, due to our ignorance of ourselves and others—of some basic laws of human existence—or is it due to our self-centeredness and greed?

And then we must ask about the nature of government. Is the state primarily an organ which brings man together for the cooperative solution of his common problems; or is it, as certain Christian theologians have maintained, primarily an instrument for the repression of man's lust for power and of his desire for more than his just due?

These questions do not call for an either/or answer. Without a doubt many of the problems of our day are based upon or are at least aggravated by our ignorance of the way of life and the needs of other people. At the same time we must recognize that knowledge does not of necessity remove evil desires but may become an instrument for their attainment. This would indicate that government has both a positive and a negative function. It may bring together the constructive efforts of the scientific laboratory, of social research, of all those who labor and seek to incorporate them into a well-ordered society. At the same time it must seek to restrain those who would commit criminal acts against their fellow man.

From these considerations we move on to raise the question, What is the life to which we are called in Christ? Is the Sermon on the Mount for us a simple possibility; or in its light must

we all, Christian and non-Christian alike, stand continually under God's judgment and in need of God's forgiveness? Only when we have come to a conclusion here can we move to the further question, Man being what he is and government being as it is, what is the Christian's responsibility in the political order? Does the Christian's conscience preclude his involvement in its moral ambiguities? Or can the Christian accept public office even though it necessitates his pursuing at times a course of action which he would not follow as a Christian apart from his office?

As Christians we are faced with a choice that has far-reaching consequences. The righteousness which we seek may be so conceived that we cannot risk the peril of involvement in the necessary give and take of politics; or, on the other hand, we may recognize that after all politics is not uniquely different from the rest of life. In whatever area we may find ourselves there are seldom clear-cut courses of Christian action. All too often we must choose between the best of a number of poor alternatives.

The Christian who is concerned with political decision, be he officeholder or simply citizen, must make himself acquainted with the possible alternatives and as best he can with their probable consequences. His decision is to be made in terms of present realities. It must be relevant to the actual situation. Behind the decision, if it is a Christian decision, must lie the motivation of Christian love; but there must at the same time be present the awareness that this decision does not contain the simple possibility of bringing into existence an ideal community of love.

The Christian who is elected to political office is the representative of Christians and non-Christians, of Protestants and Catholics, of Methodists and Lutherans. His election does give him the duty of favoring and taking, in so far as possible, the next best steps toward the establishment of peace, freedom, justice, and security. A Christian could today seek to abolish segregation laws in certain of our states, and he could seek for positive legislation in the area of civil rights. However, his election does not give him the right to seek to establish the dictates of his own conscience over valid areas of human freedom. This would happen if by some unheard of combination of circumstances a law were passed making it illegal to smoke.

This latter consideration is not so trivial as it may seem, but there are more pressing questions that force themselves upon Christians who take seriously this world in which we live and the challenge which we have in Christ. And these are questions which present themselves to *all* Christians; for if we accept our responsibility at all, we are each concerned with politics.

Today, a time in which no nation can live in isolation from the rest of the world, we are faced with the alternatives: solve your problems or destroy yourselves. This dilemma has led many to place their hopes in world government or in the Atlantic Pact. Others would seek a solution in isolationism or neutrality. Some cry for rearmament; others, for disarmament. To these issues Christians of many countries direct their attention. Numerous and diverse are the answers which Christians give; for there can be no one Christian answer. But answer we must, and act we must!

The fact that whatever answer we give will not completely embody the love of Christ does not excuse us from our Christian responsibility. But it should make us more tolerant of those who also seek his way. It should make us aware that we all stand in the need of divine forgiveness and that our righteousness comes not from ourselves but from God!

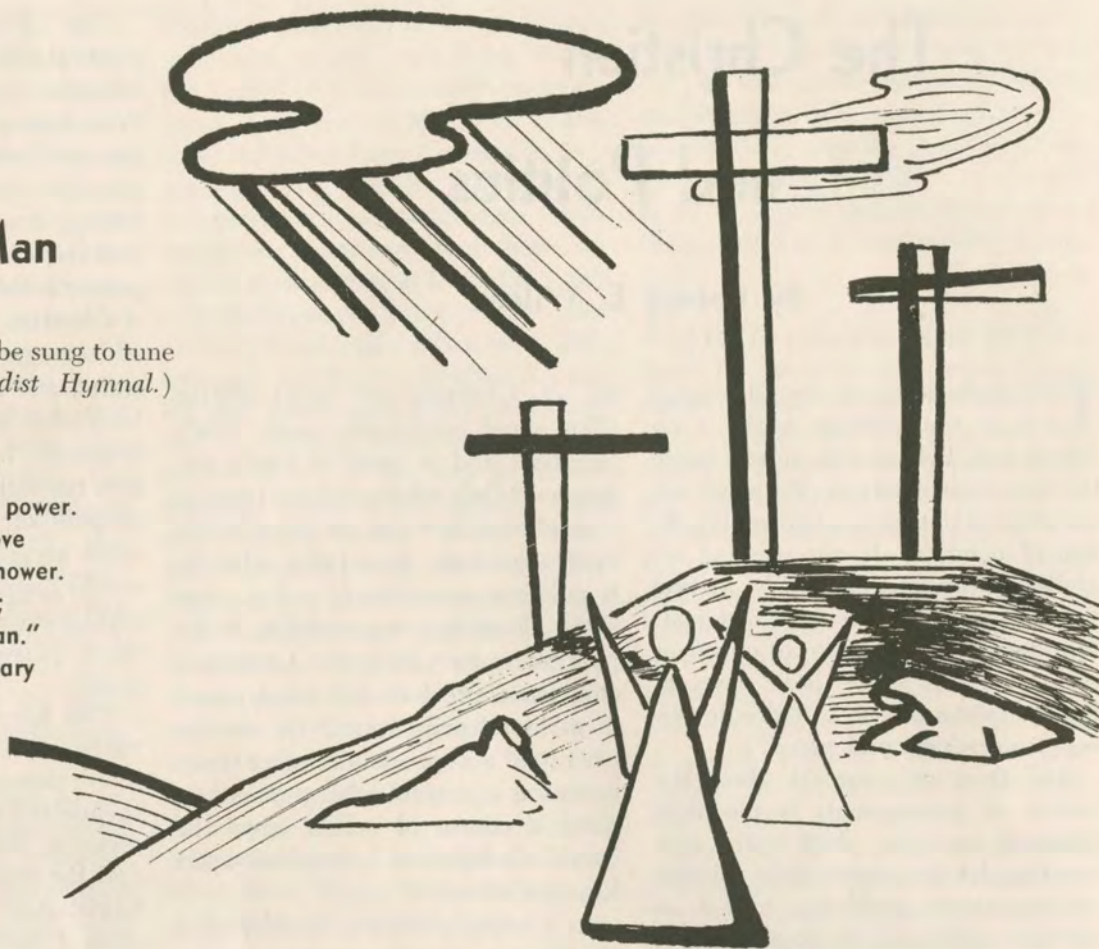
A New Hymn

By Ray Laury

Brothers of Man

(Diademata S.M.D. May be sung to tune No. 170 in *The Methodist Hymnal*.)

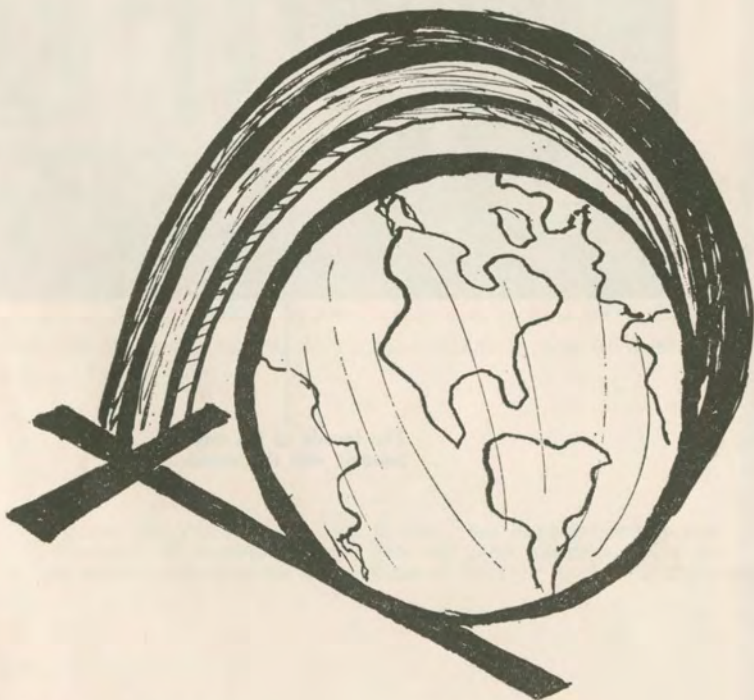
Brothers of man, look up!
See Love enthroned with power.
Aspire to be like Him above
Who sends the sun and shower.
Exalt our Lord's command;
"Love thou My brother man."
'Twas lifted high on Calvary
As God's eternal plan.



Brothers of man, lift up!
Those fallen on the ground.
Our Father God would save them all.
His grace in us abound.
From sin let us repent;
From greed and war and hates.
Let love triumphant live in man.
For this creation waits.



Brothers of man, forgive!
All can be reconciled.
With God who gave in love His Son
Is life for every child.
The peace for which we pray;
The world we long to see,
Is found in His redemptive way
Which lived will set men free.



Brothers of man, reach out!
For God can help you more,
If you extend your hand to man
As man the whole world o'er.
He made of all one blood
And each is his concern.
Live joyfully the life of love
For which all people yearn.

Illustrated by Frances Laury

HYMN OF LOVE

By Pina Alabiso

THOUGH I speak with the tongues of men and of angels, and have not charity [agape], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

—I Corinthians 13:1-7, 13

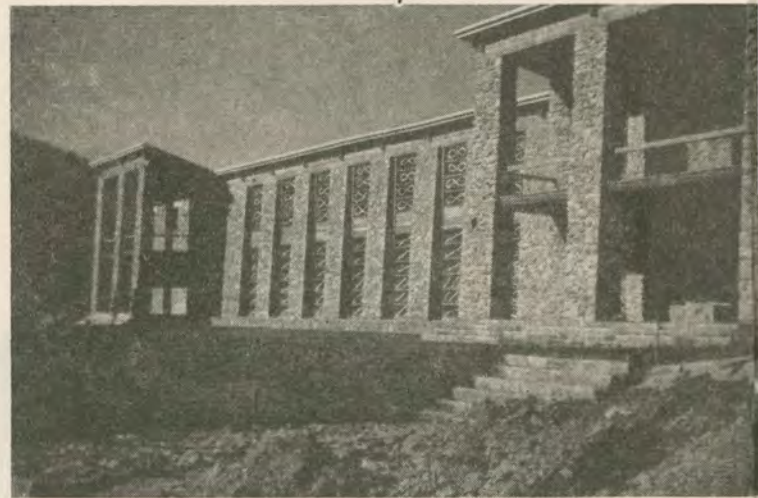
WHAT IS AGAPE?

Just after the war, in 1947, Pastor Tullio Vinay started a wonderful work, the building of a village high in the Waldensian valleys of North Italy. It was named Agape, which means “brotherly love.” The purpose of this village was: (1) to reunite all young people to think again of their faith; (2) to have a school of community life; (3) to have a center of evangelical studies.

From the beginning this work was a sign of the calling for preaching the love of Christ. People of different nations, denominations, cultures, meet there and work together. For them, Agape is not a simple construction of stones, but a wonderful living experience in their lives; it is not a perfect community, but sinners that God loved first. Jesus is Agape, and this community wants to be a reflection of that love.

Agape was inaugurated last August, but the construction is not yet completed. We have built a main building, three dormitories, and the open-air church. We have yet to build another dormitory and the corridor along the open-air church. God has helped us from the beginning (Pastor Vinay started the work with about \$120), and we trust in him till the end.

When Agape is finished, its doors will be opened to everybody; it will not be a work of a particular church but of the Universal Church. Agape will be an ecumenical center for young people’s camps, for religious courses,



The facade of the main building with the terrace

and evangelization. It will be a place where thoughts and hearts will meet, and a source for the preaching of the true love which is Jesus Christ.

THE WORK AT AGAPE

One of the most essential experiences we had at Agape was the work, and from the beginning, we have had some unexpected values from it.

First of all, we were there to thank God who first loved us and helped us during the last war. Our work became an expression of our love of God translated into action; prayer, not with words, neither with songs, but by carrying stones, cement, iron, mortar, and excavating and building walls.

So we learned to pray with our hands, with curved back and with the pick, and the work stopped being a condemnation and just a means of earning bread, and became a song of love and a joyful exclamation. So we can see what the work in the church can be, if made as an offering to God. Often in our church, faith is separated from life—we think about our spirit and not of our whole being. In the work of Agape, we want to express our faith in action, a life consecrated, not promised only.

When we learn to work for a purpose and with love, we have another conception of human labor. "At Agape I learned to live not only for myself," said a worker. This new meaning can be, if it is sincere, a leaven in the community and in the social life.

The work of Agape has been also the best witness for our love of Jesus Christ. People have heard too many words and too much doctrine; they do not want to hear more, but in work they see realized the preaching of love in action and often they accept it. Every witness is understood when it is comprehensible.

The language of Agape is common to all men: work. All people manifest their own faith in the same expression of labor and sacrifice, and everybody meets the soul of his brother. Young people of different nations, classes, and cultures can understand through the common work. In no one way other than this would it be possible to reunite these people so that they can live and understand the love of Christ more. The work-offering of Agape is like the sinner who anointed the feet of Jesus and washed them with tears.

Pastor Vinay once said, in speaking about our work, "Agape wants to be in the midst of this troubled Europe as a large cross whose opened arms are turned towards everybody in an appeal to reconciliation in the love of Christ."



Agape and the Valley of Praly. At the present Agape is formed by four buildings joined by a corridor covering a flight of steps. The buildings consist of one large block and three smaller houses which provide bedrooms for the guests.



Agape, "the Village of the Love of God," was dedicated last August. Thousands of Protestants, from Italy and other countries, made the ascent to the head of the Alpine Valley of Praly.

Moralism

or

RESPONSIBILITY?

Do "Christian" peace movements face the facts of life?

By Vernon Holloway

LIFE on the campus and in student Christian groups has been sobered, as it has in the churches and in the nation at large, by awareness of the increasing possibilities of a third world war. Our period in history is not the "promised land" which American optimism has led us to expect. In the area of relations between nation-states it appears to be more of a wilderness than ever.

If the gulf between ideal hopes and political realities is so great that many are tempted to give up in despair, what are we to do—especially those of us who are stirred by the Christian conviction that life is always significant because it is grounded in the eternal will of God?

"Idealism" Is Not Enough

Our churches and our colleges have frequently been tempted to identify the Christian ethic with "the possession of ideals." But this is to ignore two matters of considerable importance. (1) If man is the only creature who is capable of possessing ideals, he is also the creature who evades them, who contradicts them, and who even uses ideals to justify his interests and to dominate his fellows. (2) Our biblical heritage has little to say about ideals, although it has much to say

about man's need for reconciliation to the loving, judging and redeeming will of God.

It is not the task of Christian ethics to substitute ideals for the political or other facts that men must face. The real task is to be aware of man's limitations as well as his possibilities, and to act with responsibility to God, and with concern for "the neighbor" amidst these possibilities and limitations. The tragedy of many American peace movements, and of numerous "Christian" approaches to the problem of war, lies in their inability to interpret the facts of life with significance, and to devise programs of action that are relevant to the possibilities of the human situation.

The Christian ethic, in short, prepares us to realize that conflicts of interest are inseparable from human life; that peace is worth striving for, although permanent peace is impossible; that we must strive for justice in an unjust world, although every achievement of justice will give rise to new problems; that we should have compassion for mankind, as Christ did for us, while knowing that selfishness and hatred are perennial problems of human existence. Christian social action is action motivated by faith in

God, and therefore in concern for "the neighbor." It is action in which we have to contend not only with the egoism and isolationism of our own hearts but with the practical and strategic difficulties of social movements where no program can succeed purely on the strength of its motives.

If many of the resolutions and proposals of religious groups have been unheeded by the White House, the State Department or Congress, we might well inquire into the wisdom and motives of our own actions, while remaining alert as to the wisdom and stature of our political leaders. Here are some samples of past actions, which were done in the name of "Christian principle," and which need to be reviewed for the sake of our own future effectiveness in the cause which we profess.

Examples of Political Moralism

There is general agreement in contemporary religious circles that the crusading fervor with which clergymen and laymen supported the first world war, in 1917-18, was both self-righteous and naïve. It was self-righteous, because we were not the angels of God for the redemption of the world as we assumed ourselves to be. It was naïve, because we expected

that a military victory over a specific foe would remove the source of international disorder and produce a lasting peace.

The "pacifist crusade" within Protestantism, in the twenties and thirties, invites similar comment. The crusading fervor of 1917-18 was resurrected amidst disillusionment with the method of war, and was applied to another method: "refusal to fight." This led to new forms of self-righteousness and of naive political ethics. There was self-righteousness on the part of those who identified pacifism with the Christian ethic and who regarded their movement as the new redeemer of mankind.

Among the peculiar yet understandable consequences were the alliances of pacifists with isolationists in the domestic struggle over American foreign policy. Christian pacifists, believing war to be futile and wrong, were not always averse to "united front" action with nationalists, who pursued frankly isolationist policies. The isolationists wanted the nation to "remain aloof" from international troubles. The pacifists were internationalists at heart, but their principles prevented support for collective security against Axis aggression, and they attempted the politically impossible task of converting the country into a pacifist nation which presumably would do its duty and also achieve its security—by disarming in the face of imperialist foes.

Both the militarism of 1917-18 and the pacifism that followed are subject to a common judgment: in the name of high ideals they overestimated the virtue and the relevance of their proposals. Their idealism miscarried and confused the issues. No nation is good enough to fight a "holy war," and if it has to fight in order to defend its interests it will obscure the real issues by pretending to possess a higher virtue than it has. It will overestimate the evil of the military foe, and it will underestimate its own responsibilities for peace if and when the opponent has been defeated.

Furthermore, no nation can act like a community of saints, although this has been the hope of liberal Christian

pacifism. Can any nation, including our own, resolve to sacrifice itself if need be in order to "set a moral example for mankind"? And would any nation, especially a powerful one, be justified in doing so if the consequences included the encouragement of another big power to act aggressively? (It should be remembered that the consequences of British pacifism in the middle and the late thirties included the encouragement thereby given to Hitler, although this was unintended by the British pacifists.)

Some of our past illusions persist, and they prevent us from seeing where the real issues lie in the definition and formulation of American foreign policy. Several of the more recent testimonies of religious groups serve to illustrate this; for example: the case of United States military and economic aid to Greece in 1947, and the matter of the North Atlantic Treaty in 1949. The overwhelming majority of denominational testimonies in Congressional hearings on aid to Greece, in 1947, were in opposition to any form of military aid. Some of the religious spokesmen denounced the aid proposal as a betrayal of Christian ethics, a betrayal of the United Nations, and an immoral step toward war with the Soviet Union. Similar arguments were employed against American ratification of the North Atlantic Treaty, two years later.

The Dilemma of Political Moralism

The above critics of military aid to Greece and of ratification of the North Atlantic Treaty employed arguments which are reminiscent of the pacifist idealism of the thirties. How adequate was their testimony?° Their advice was largely irrelevant, and in some respects harmful. It was irrelevant where it proposed as an alternative what was politically impossible. It was harmful insofar as it provided

° The reader is urged to consult the following Congressional documents: *Aid to Greece and Turkey*, Hearings Before the Senate Committee on Foreign Relations, March, 1947; *Aid to Greece and Turkey*, Hearings Before the House Committee on Foreign Affairs, March-April, 1947; *North Atlantic Treaty*, Hearings Before the Senate Committee on Foreign Relations, May, 1949.

religious arguments for evading national duties. The basic errors can be summarized as follows:

(1) *To expect or demand of the United Nations what it cannot do under present political conditions.* The Russian veto prevented Security Council action to protect Greece from Balkan satellite guerrilla penetration. Not only Greek independence was involved, but also the matter of the political stability of the Mediterranean area. It is futile to propose that the Security Council "police" an area in which the big powers are in disagreement. (Korea was an exception only because the Russian delegate had boycotted the sessions and was not present to cast a veto.)

Likewise with respect to the North Atlantic Treaty: It was the proven inability of the U.N. to provide collective security for Western Europe which led to the decision of Canada, the United States, and the European nations to devise a system of mutual support in the event of Soviet armed attack. Would the possibilities of peace be improved if Greece were under communist control and Russia had this additional access to the Mediterranean? Or if the ambitions of Soviet leaders for the domination of Western Europe were not deterred by the commitment of the United States to defend this area? The very principles of the U.N. must sometimes be supported by actions taken outside of that agency.

(2) *To demand of the United States what it cannot do as a nation-state in international politics.* Religious critics of military aid to Greece and Europe advocated not only the U.N. as a "substitute," but also "Christian methods of good will" and "Jesus' program of the Kingdom of God." What can statesmen do in response to such advice? There are no political programs which can fulfill these ideal requirements. Could those who cherished Greek independence conclude that it was a requirement of "good will" for the U.S. to refuse to meet the security problem of Greece? Would American policy have been "more Christian" in refusing to recognize an American interest in the se-

curity of the Atlantic area, and an American obligation to aid the defensive needs of Western Europe?

If there are risks and temptations in our present national commitments, would they be absent or would they not be even greater if our statesmen had followed the advice outlined above, and had refused the requests of the Greek government or had rejected the North Atlantic Pact?

Political action, by its very nature, presupposes the strife of men, the conflict of nations, and the compromise of absolute ideals. It is futile to demand of statesmen that they cease to act in terms of what is politically possible. Such advice really amounts to a counsel of perfection which, if taken seriously, would lead to complete despair of politics and a flight into monasticism.

Morality Versus Moralism

Christian ethics do not stand in opposition to politics, not even in opposition to "power politics." All political considerations involve estimates of power, of the use, distribution, and balancing of the power which men have or seek to attain over one another. Since men are not angels, their sinful tendencies, such as the lust for power or for imperial domination of their fellows, need to be restrained.

It is significant that the New Testament recognizes the importance of *both* approaches to this problem: (1) The need for personal *loyalties* and *religious disciplines* which strengthen the ability of persons to love rather than to hate, to share rather than to exploit, to work with and for others rather than to dominate them. (2) The need for *political restraints* upon evildoers. The New Testament recognizes the need, in short, for both the Church and the State, for persuasive love and coercive force in human relations.

The New Testament is not "moralistic." Its writers did not assume that men would become sufficiently virtuous to dispense with the State, nor did they expect that Christian motivations would remove the need for the Roman imperial order.

But what does this have to do with

our contemporary duties as Christians in the United States, particularly in regard to the quest for world order? The following propositions are offered, not as final judgments, but as suggestions for the reconstruction of Christian thinking about ethics in relation to international politics.

The Relation of Ethics to Foreign Policy

1. Within our nation we do not and cannot expect the churches to remove the need for the government, the courts, and the police force. As Christians we are politically concerned for the just use of political power, of the courts and the police.

2. International relations are not "domesticated." There is no world community, as there is a national community. There is no world state with a central legislative body, nor a legal system with compulsory jurisdiction over all serious disputes, nor a central police force for the restraint of aggressive individuals or groups.

3. As American citizens we can act politically on behalf of world order only by programs directed toward the influencing of our own nation's foreign policy. This policy must inevitably reflect the nation's interest in its own existence, security, and well-being. As the national government pursues these interests it inevitably participates in the "strife of nations," in relations with other national governments all of which pursue what they deem to be their national interests.

4. The methods employed in international politics include diplomacy, economic power, and military force. In the absence of a world community and a world state there is no substitute for these. The basic moral issue, amidst these historic conditions, is the *responsible use* of these methods in pursuit of the national interest, with insistence that the "national interest" *be defined in moral terms* so as to include the nation's responsibility for the common welfare of international society.

5. *Our* task with respect to world order, so far as our political duties are concerned, therefore has to do with "the responsible use of American

power." Because of our nation's power position, it must play the morally dangerous role of a "vigilante" in an undomesticated "frontier" society. Whatever it does or does not do will have considerable impact upon the intentions and the efforts of the other international actors, and upon the prospects for peace and justice.

6. Under these conditions the United States has both military and nonmilitary obligations. It needs to be sufficiently strong, in a political and military sense, to provide a deterrent influence upon the imperialist ambitions of the Kremlin. But the achievement and maintenance of military superiority, and of political and military alliances against the Soviet bloc, create new risks and impose other duties. Among the risks are a long and eventually disastrous armaments race, and the temptation to fight a "preventive war." Among the other duties there are therefore these terribly difficult ones: (1) The *diplomatic* task of seeking a political settlement with the Soviet Union of such a nature that it would serve the interests of both East and West sufficiently to permit genuine discussion of disarmament with international inspection and control. Except for "cold war" propaganda purposes, it is futile to discuss disarmament without the achievement of a political settlement. (2) The *diplomatic* task of providing economic and technical aid to these peoples and areas whose political weakness and instability reflect, in part, their poverty, ill health, and illiteracy.

7. The membership and the basic structure of the United Nations need to be preserved, since they provide a stimulus and an opportunity for diplomatic settlements, limited experiments in collective security, and the discovery of common interests in promoting human rights and welfare.

8. The best that we can hope for, in the long run, is the emergence of a greater degree of world community, of awareness of common interests to be served by constant efforts in the sphere of international government. Progress toward the fulfillment of that

(Continued on page 45)

Time, Life and MISFORTUNE

By Ernest Lefever

IF a student from Calcutta, Cape-town or Copenhagen wanted to see the world through American eyes, he might pick up a copy of *Life* magazine for a quick preview. What would he find? Let's take the current issue, December 3, 1951,¹ as an example. The attractive cover girl modeling a "short nightshirt" would catch his eye first. She is described as "a strictly brought up Southern Baptist (who) neither smokes nor drinks." Next our inquiring student would be struck most by the colorful advertising which fills 60.64 per cent of the magazine's 188 pages.²

The range of advertised products speaks eloquently of Americans' desire for private values, such as comfort, cleanliness, beauty and speed. There are 12 pages of household gadgets from garbage disposal units to vacuum cleaners with headlights. Ten and a half pages are devoted to automobiles, including the "most luxurious motor car in the world." Beverage alcohol and smoking comforts take up 15 pages. A total of 18 pages carries watches, pens, jewelry, silverware and the like. TV and radio occupy 7 pages. Sixteen pages are given to food and clothing. Beauty aids and drugs total 12 pages. "Three-flavor" and ordinary dog food take up one and three-quarter pages.

If not awestruck by the advertisers' version of the American way of

What Can We Expect from American News Magazines?

life, or frightened by Miss Baptist's southern exposure, our student may get around to looking at the remaining 39 per cent of the magazine. Here's what he'd find. America's leading picture news magazine covered the "week's events" in this way: Po River floods (5 pages), Vatican paper publishes photo in proof of Fatima miracle in 1917 ("Picture of the Week"), luxury bathhouse in Tokyo attracts Korea-weary GIs (2 pages, including photo showing Japanese girls in playsuits scrubbing GI backs), steel scrap hunt (2 pages), lion cub visits school like Mary's lamb (2 pages), President Truman eats fast at banquet (1 page), communists extort funds from U.S. Chinese (1½ pages), import of raw fish hurts U.S. tuna industry (1½ pages), and Queen Elizabeth sees "Safe, Solid and Sexless Movie."

That was the week's news according to *Life*. Nothing was said about international events such as the agreement on a Korean cease-fire line (after five months of negotiation), the North Atlantic Treaty meeting in Rome, the purge of Moscow-trained Rudolf Slansky in Prague, or the Big Four disarmament talks in Paris. Significant domestic news was likewise

side-stepped, except for an editorial on candidate Taft's foreign policy.

Among the feature articles were these: "It's Usually Rabbit" (4 pages on how to avoid being skinned when you're buying a mink coat); report of a four-year-old chimpanzee who "lives among humans," can talk, help with the housework, and do modern painting (4 pages); and "Male Shoppers' Annual Underwear-Buying Binge Gets Under Way" (3½ pages, including Miss Baptist).

Hidden among these sensational and luscious odds and ends our foreign student would find three solid articles: a 12-page photo story of a Negro midwife in Pineville, South Carolina; letters from a Marine lieutenant in Korea describing what battle is like (4 pages); and a report on the U.S. Information Service radio in Berlin (1½ pages).

It would be interesting to discuss the probable reaction of our student guinea pig to this issue of *Life*. But our aim here is to deal with the impact of America's major news magazines on their American readers, or *lookers*, as the case may be. We will attempt a brief critique of *Life* and *Time*, and an even briefer comment on *Newsweek*, *U.S. News*, *Look* and *Quick*.

BY what standards shall we criticize? What makes a news magazine or a newspaper responsible? This question was well answered by the Commission on Freedom of the Press

*This Is the Fifth Article
in a Series on Magazines*

¹ The *motive* deadline for this article was December 5, 1951.

² The 114.25 pages of advertising include 64 pages of multicolored, 12.75 pages of a single color with black, and 37.50 pages of black and white ads. Even though this issue carried considerable Christmas advertising, it is not as untypical as one might think. A summer slump number, August 27, 1951, of 120 pages carried 58.5 pages of advertising, or 48.7 per cent, just 11.94 per cent less than the current issue.

in 1947.³ The commission set up four standards of responsibility for public opinion media in general and for news organs in particular. Here they are:

1. A newspaper (or news magazine) should offer "a truthful, comprehensive, and intelligent account of the day's events in a context which gives them meaning." Fact and opinion should be presented separately and their sources given.

2. A newspaper should be a "forum for the exchange of comment and criticism."

3. A newspaper should give a "representative picture of the constituent groups in the society." Religious, racial, national and economic minorities should be pictured fairly along with dominant groups.

4. A newspaper should present and clarify "the goals and values of the society." The over-all values of freedom, justice, democracy should be defined in terms of specific political alternatives.

Judged by these standards, America's leading news magazines fall far short of the goal. The Henry Luce publications, *Time* (circulation, 1,585,237) and *Life* (over 5,200,000), illustrate eloquently the failure of them all. The Luce weeklies tailor the news to fit their editorial bias. Said a distinguished political scientist, "The seven-day span between issues is most frequently used to chop up, retouch, and slant the news to a point where resemblance with the facts is purely coincidental." This is particularly true of *Time* which, as far as public issues are concerned, is *one big editorial* masquerading as news. *Life* does its readers the courtesy of making its prejudices explicit in its editorials. Both, however, share the same view-

³ See *A Free and Responsible Press*, University of Chicago Press, 1947. Members of the Commission were: Robert M. Hutchins, chairman; Zechariah Chafee, Jr. (law), Harvard, vice-chairman; John M. Clark (economics), Columbia; John Dickinson (Pennsylvania Railroad); William E. Hocking (philosophy), Harvard; Harold D. Lasswell (law), Yale; Archibald MacLeish (rhetoric), Harvard; Charles E. Merriam (political science), Harvard; Reinhold Niebuhr (Christian ethics), Union Theological Seminary; Robert Redfield (anthropology), Chicago; Beardsley Rumel (Federal Reserve Bank of N.Y.); Arthur M. Schlesinger (history), Harvard; and George M. Shuster, president of Hunter College.

point. In international affairs, for example, the Luce magazines have been trying to convince their readers that World War III is already here, that Secretary of State Acheson is Public Enemy No. 1, and that an unfettered MacArthur would have led us to glorious victory in Asia. *Time's* hero worship of MacArthur is illustrated by the fact that its files contained some 15,000 different photographs of the General on the eve of his ouster.

Time and *Life* hold strong opinions about politics at home too. They have fought hard against firm anti-inflation measures, against the extension of federal welfare services, and against a highly progressive income tax. Every magazine has a right to its political views, but no magazine has the right to foist them on its readers by deliberately distorting the news. (*Time's* readers are already predisposed toward *Time's* political slant. The family income of the average reader is over \$9,000.) The Luce weeklies constantly advance their prejudices by partial reporting and selective quotation. They ridicule the Administration, for example, by underhanded devices like highlighting President Truman's off-the-cuff statements and slighting his more significant activities. They damn with faint praise. They even select photographs to ridicule people (and policies) they don't like and glorify their heroes. Here is an example. MacArthur's stock was down in January, 1951, after his home-by-Christmas statement. Parents with sons in Korea were indignant. *Life* tried to find something good to say about its hero; there was nothing to say. So the nimble-witted editors featured Arthur MacArthur, the General's 12-year-old son, at his first dance in the "Picture of the Week." The caption concluded: "Once again with confidence and grace the MacArthur dignity was upheld." (January 15, 1951.)

Another common propaganda device in the Luce repertoire is that of manufacturing public opinion. This is done by constant repetition of such statements as "The public does not trust Acheson," which really means that *Time* and *Life* do not want the public to trust Acheson.

Luce's strong political views coupled with his messianic complex make it impossible for him to open the pages of his weeklies to a genuine discussion of public issues. His magazines are characterized by a God-Almighty attitude which is reluctant to admit the possibility of truth in other quarters. The "goals and values" of our society are not clarified, but are twisted to serve the shifting prejudices of the infallible editors.⁴

LIFE and *Time* should be commended for giving a fairly accurate picture of one important minority—the American Negro. Other groups have not fared as well. While *Time* makes an effort to report significant news of religious groups, *Life* has, with few exceptions, emphasized the bizarre, the fantastic, and the spectacular rather than the important. *Life* devoted its first three pages to a story of a Catholic woman who thought she saw the Virgin Mary, and two and a half pages to the difficulties of portraying the "Biblical Bath" in the movie, *David and Bathsheba*. In contrast, the World Conference of Christian Youth in Oslo, 1947, got half a page. When religious art is involved, the reporting is more adequate. Coverage of Roman Catholicism is better than that of Protestantism.

During my year in postwar Britain I became convinced that the American press suffered from too much paper. Actually it suffers from too much news, too many facts—insignificant and meaningless facts. "The news magazines have over extended their coverage into every conceivable corner of the earth and realm of human activity. They offer their readers a weekly assortment of glamorous, luscious and smart tidbits about everything and nothing," says Max Ascoli, editor of the *Reporter*. In their Herculean effort to cover the earth, *Time* and *Life* have failed to present a "truthful, comprehensive, and intelli-

⁴ For a solid and highly readable account of *Life's* shifting editorial position see "Life—Scoreboard in the Sky," by Fred M. Hechinger, *The Reporter*, February 14, 1950, pages 15 to 19.

gent account of the day's events in a context which gives them meaning." How can we explain this seeming paradox? The answer is fourfold. (1) In selecting news by the criterion of its sheer "newswiness," they have lost their ability to discriminate between the significant and the trivial. (2) In their mad desire to entertain their readers with odd incidents and cute pictures they have neglected important but less colorful news. (3) In their attempt to communicate, they have indulged in oversimplification, making complex problems appear as black-and-white issues. (4) In their desire to manipulate public opinion, they have turned their back on honest reporting.

This is not to say that the Luce weeklies are useless. A critical reader can glean much from their pages. The nonpolitical reporting in the fields of science, art, and literature is often valuable, although even here the smart-alecky attitude of *Time* frequently prevents balanced coverage. Occasionally there is a good background article such as "The Younger Generation" (*Time*, November 5, 1951). But in their chief aim—to report the facts necessary for an intelligent public opinion—*Time* and *Life* have failed.

Newsweek (circulation, 815,359) is *Time's* top competitor and imitator. In general it is afflicted by the same illnesses, but there are some differences. *Newsweek* is not as politically conservative as *Time*. Nor does it impose an ironclad political line on all its writers. Three of *Newsweek's* four

signed columns deal with public issues. Henry Hazlitt's frenzied commentary, "Business Tide,"⁵ is balanced somewhat by the responsible column, "Washington Tide," by Ernest K. Lindley.

U.S. News and World Report (circulation, 346,636) does not have the sweep or detailed coverage of its two bigger brothers. Unfortunately it no longer merits its former reputation for objective reporting. Its sense of balance seems to have suffered serious reverses during the MacArthur controversy. Like *Time*, its domestic and foreign news is distorted to advance its pronounced anti-Administration bias. In at least one respect it has out-Luced Luce. World War III is here now, said *Life* in December, 1950: "It has been here for five years," added *U.S. News*. Further, "World War III, Russian style, is being lost by U.S., won by Russia, hands down." *U.S. News* seems more like a house organ of the National Association of Manufacturers than it does a news magazine.

Look (circulation, 3,200,145), though a fortnightly, is *Life's* chief competitor. Like *Life* it uses sex appeal and animal pictures to attract readers. But in several significant respects it is more responsible than *Life*. It has a healthy perspective on world affairs. "Let's Launch an American Peace Offensive," by John Cowles (October 9, 1951) is one of the most

⁵ Henry Hazlitt's "Illusions of Point Four," is being distributed free by the reactionary Foundation for Economic Education, Irvington-on-Hudson, New York.

positive and realistic articles on American foreign policy to appear in the popular press. It is a refreshing contrast to *Life's* obsession with fighting World War III. *Look*, middle-of-the-road politically, opens its columns to a variety of viewpoints. "A Few Kind Words for Harry Truman" (August 13, 1951) is the title of an article by the distinguished historian, Henry Steele Commager. In it he said, "history will credit (Truman's) administration with important achievements." This careful survey of the Administration's record could not have appeared in *Time* or *Life*. *Look* does not indulge in the cheap propaganda tricks of the Luce weeklies. Its photography and art are inferior to that of *Life*, but its respect for the integrity of its readers is higher.

Look's little brother, *Quick* (circulation, 1,100,000), is a breezy news digest which can hardly be called a news magazine, although it gives more news than either *Life* or *Look*. This predigested version of the news has certain merits lacking in *Time*. Its reporting is less slanted, and its facts are not buried under the avalanche of gossipy chitchat which bedevils *Time*. Both *Quick* and *Look* reflect something of the basic honesty and social concern of their publisher, John Cowles, whose sense of fair play is more evident than his desire to provide a full coverage of the week's events.

None of these magazines is an adequate source of the news. All of them put together would fall short. Where, then, can the serious reader turn for a "truthful, comprehensive, and intelligent account of the day's news?" Two reliable sources commend themselves. For the news the New York *Times*, particularly Section 4, "The News of the Week in Review," in the Sunday edition, is unequalled. For responsible comment, turn to the *Reporter*,⁶ a fortnightly journal of fact and opinion, and to the Magazine Section of the Sunday *Times*.

⁶ See "Left of Center—Is There a Responsible Voice?" *motive*, January 1952.

Christian Youth Conference on War

COLUMBUS, OHIO

April 25, 26, 27, 1952

Sponsored by
Church Peace Mission, including

American Friends Service Committee and other Friends' groups; Church of the Brethren; Fellowship of Reconciliation; Mennonite Central Committee; Baptist, Episcopal, Methodist, Presbyterian and other denominational peace groups.

For further information write
Christian Youth Conference on War
513 W. 166th Street
New York City

Religious

World

Views

Are you confused as to what you believe? Try this for classification.

By Milton D. McLean

Religious World Views—a Spectrum

We all view life from a distinct perspective, through colored glasses. These perspectives, like the colors in the spectrum, range from the ultraviolet otherworldliness of supernaturalism to the infrared this-worldliness of naturalism; from the violet and blue world of orthodox Christianity, through the green and yellow world of religious liberalism, to the orange and red world of naturalistic humanism.

These perspectives transcend knowledge. They determine how we interpret experience, how we fit the facts of life together.

Judaism and Christianity confront men with a divine or supernatural revelation. Modern secular religions, or world views, confront men with a human or naturalistic picture of reality. Both of these perspectives upon life appeal to empirical evidence and myth. Both pictures of reality are woven out of man's experience of nature; both include folklore.

The crucial difference between historic and secular religions, however, lies in their ultimate ground—their

conception of ultimate reality. This *ground*, to the historic religions, is *personal*—is God; to secular religions, this ground is *impersonal*—is a process. In our culture, men of good will are seeking to develop a dynamic democratic world view. Some ground this world view in the Jewish or Christian faith, some in scientific humanism,

others seek to combine the insights of both points of view. The result—many different points of view.

The average student is not equipped, philosophically or theologically, to distinguish between these various points of view. It is therefore not surprising that he is confused. The purpose of this article is to suggest a method for identifying one's own religious world view.

Religious World Views and the Good Life

We are concerned, at the moment, with only one dimension of religion—position on a horizontal spectrum or scale of religious belief. This aspect of the religious life is not to be confused with the *quality* of religious living. The degree to which men transcend their own immediate concerns, the degree to which they lose their lives in others, the extent to which they are emotionally and socially mature—in short, the heights and depths, or the vertical dimension of religion, although important, is not our present concern. This aspect of the religious life goes beyond statements of religious beliefs.

An Inventory of Religious Concepts

"There are . . . systems of religious belief, sufficiently close knit internally so that any belief which is a member of such a system tends to be allied, if not definitely to imply, certain beliefs about other matters of religious concern."¹

We judge our own religious perspective, and that of others, by statements of belief. Frequently these judgments are based on isolated issues—attitudes toward miracles, creedal statements, Jesus, God, or the church. Rarely do we view these various attitudes as parts of a general pattern of religious belief, and very rarely are we able to compare in meaningful terms our position with positions held by others.

Frequently students who question their early religious training conclude that they are "irreligious" or "agnostic." Sometimes they are led to believe that faith in God "is a sign of a person's failure to accept responsibility for his own life." Confused, they sometimes seek counsel, but more frequently they simply avoid the subject. "Yes, I believe in ethics—Christian ethics, but I don't want anything to do with theology or creeds!"

The Inventory of Religious Concepts was developed to stimulate interest in religious thought and to help students understand and clarify their religious world view. In its present form, it consists of fifty carefully selected statements. Responses to these statements yield two scores: one, position on a scale ranging from naturalistic humanism to orthodox Christianity; the other, an index of certainty.

Before we discuss the meaning of these scores, how would you like to check it yourself? Following (on the next page) are twenty-five of the fifty statements. Instructions for marking and scoring it are given at the top and bottom of the page. When you have finished—it will take about ten minutes—turn to page 24 for an interpretation of your scores.

¹ Edwin A. Burt, *Types of Religious Philosophy* (New York: Harper & Brothers, 1939), p. 11.

Interpretation of Scores

(See pages 22 and 23)

C Scores

The typical student expresses opinions on 18 to 20 items, or has a C score between 72 and 80. Students who have C scores between 52 and 72 may be critical of certain items, or cautious about expressing their opinions, or uncertain; those who have C scores less than 52 are overly cautious or markedly uncertain. Since persons in this latter group express opinions on less than half of the items their S-N scores must be interpreted with reservations.

S-N Scores

Table No. 1 describes the attitudes

and beliefs of teachers and religious workers, and lists typical books recommended by them.

Table No. 2 presents the mean scores of typical college groups.

Table No. 3 contains comments of students after they had compared their scores to the interpretations in Table No. 1.

It is to be noted that persons with S-N scores within an approximate range of 10 points hold similar positions; that those having scores within a range of 20 to 30 points have something in common; and that those who differ more than 30 points hold distinctly different points of view—positions which are difficult to reconcile.

Table No. 1

Patterns of Religious Beliefs

The positions described in this table are based on statements made by teachers and religious workers having S-N scores within the range indicated.

I. Christian Orthodoxy (65-100)

Persons in Group 1 accept and are at home in the traditional thought patterns of Christianity.

1. Those who have scores from 85 to 100 believe in miracles and prophecy. To them, the Bible is literally God's word.

See: J. G. Machen, *The Christian Faith in the Modern World* (New York: Macmillan, 1936).

Edwin A. Burt, *Types of Religious Philosophy* (New York: Harper & Brothers, 1939), chapter IV. (This book discusses in detail all positions referred to in this table.)

2. Those having scores from 75 to 85 accept the historic Christian creeds and sacraments. To those in the more ritualistic churches, the means of grace and salvation are mediated through the church and sacra-

ments. To those in the less ritualistic churches, the work of the Holy Spirit is given precedence over the formal ritualistic acts of the church.

See: Jacques Maritain, *True Humanism* (London: Geoffrey Bles, Ltd., 1938).

E. Gilson, *God and Philosophy* (New Haven, Conn.: The Yale University Press, 1941).

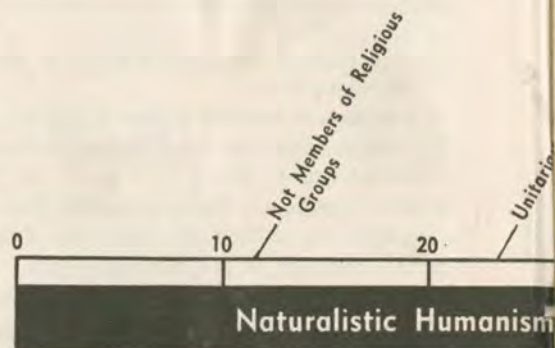
Karl Barth, *The Knowledge of God and the Service of God* (New York: Charles Scribner's Sons, 1939).

3. Those having scores from 65 to 75 interpret the Bible historically, and the creeds in terms of symbols. They reject what they call "naïve literalism." To them, the Christian faith presents the drama of salvation, and the "revelation of God in Jesus Christ" is decisive and final.

See: Reinhold Niebuhr, *The Nature and Destiny of Man* (Charles Scribner's Sons, Vol. I, 1941, Vol. II, 1943).

Nels S. Ferré, *The Christian Faith* (Harper & Brothers, 1942).

C. S. Lewis, *The Case for*



Christianity and Beyond Personality (New York: The Macmillan Company, 1944, 1945).

II. Religious Liberalism (35-65)

Persons in Group II believe in God and organized religion. They are, however, critical of many of the terms and methods used by traditional religious groups. To them, "the new wine" needs to be put into "new wineskins." Most persons in Group II stress social action. They accept science as a method. In varying degrees, they reject science as an all-inclusive world view, i.e., naturalism.

4. Those having scores from 55 to 65 understand and appreciate the values of both liberal and conservative Christianity. They reject biblical literalism and question, in varying degrees, the wisdom of using the older religious language. Jesus and his teachings are central in their religious faith.

See: Harry Emerson Fosdick, *As I See Religion* (New York: Harper & Brothers, 1932).

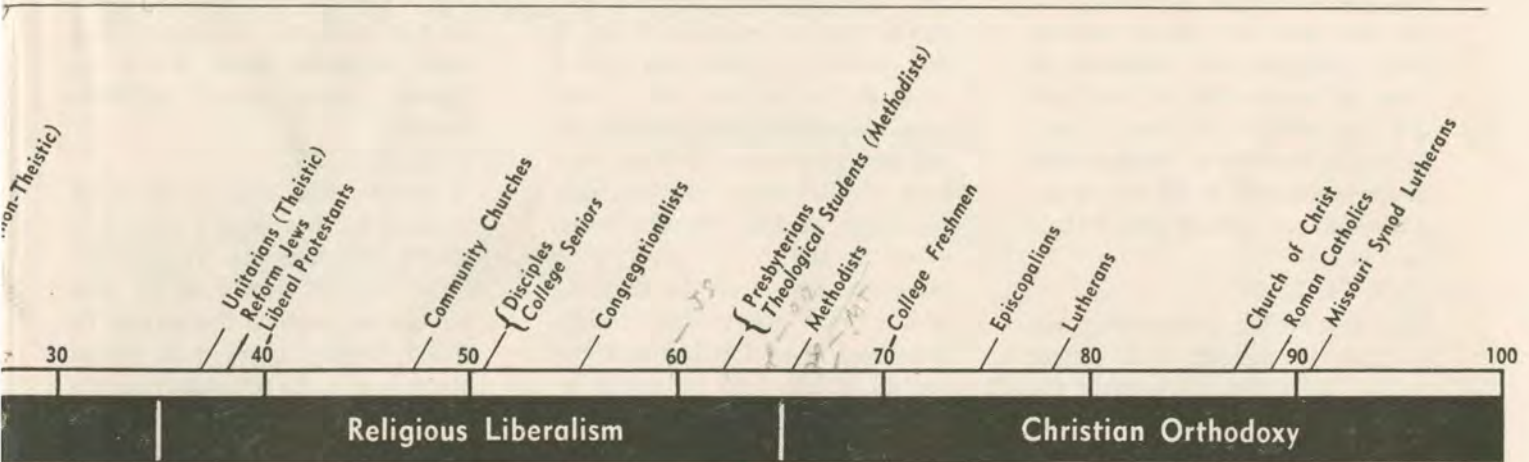
D. Elton Trueblood, *The Logic of Belief* (New York: Harper & Brothers, 1932). (Note: Also other books by Fosdick and Trueblood.)

Jack Finegan, *Youth Asks About Religion* (New York: Association Press, 1949). (Note: Finegan's description of the positions referred to in this table, chapter IX.)

E. A. Burt, *op. cit.*, chapter VIII, "Modernism."

5. Those having scores ranging from 45 to 55 consider them-

Table No. 2



selves liberal Protestants. They stress the universal qualities and characteristics of the Protestant movement.

See: J. S. Bixler, *Religion for Free Minds* (New York: Harper & Brothers, 1939).
 A. N. Whitehead, *Science and the Modern World* (a Pelican Mentor Book, 1948), chapter XII.
 Charles Hartshorne, *Man's Vision of God and the Logic of Theism* (Chicago: Willett, Clark and Company, 1941).

6. Those having scores ranging from 35 to 45 define religion in broad generic terms. They object to the idea of special revelation and in particular to the belief that Christianity is a distinctive and final religion. To them great religious teachers are to be found in all of the historic religions. The basic issue for those in this group is the concept of God.

See: Pierre Lecomte du Nöuy, *Human Destiny* (A Signet Book, 1947).
 J. B. Pratt, *Naturalism* (New Haven, Conn.: Yale University Press, 1939).
 H. N. Wieman, *Religious Experience and the Scientific Method* (New York: The Macmillan Company, 1926).
 Mordecai M. Kaplan, *The Meaning of God in Modern Jewish Religion* (London: The Macmillan Company, 1934).

III. Naturalistic Humanism (0-35)

Persons in Group III question or reject the concept of a personal God.

They accept as dependable only that knowledge which can be substantiated by the scientific method. They are critical of and/or reject the traditional teachings and role of organized religion. They generally stress man and human values.

See: E. A. Burtt, *op. cit.*, chapter IX, "Humanism," for a general discussion of this position.

7. Those having scores between 25 and 35 desire to effect a synthesis between liberal religion and a naturalistic world view.

See: E. S. Ames, *Religion* (New York: Henry Holt and Company, 1929).
 Abba Hillel Silver, *Religion in a Changing World* (New York: Richard R. Smith, 1930).
 A. Eustace Haydon, *The Biography of the Gods* (New York: The Macmillan Company, 1941).

8. Those having scores between 15 and 25 stress scientific hu-

manism. To them, the language, symbolism, and the approach of traditional religion, in particular all dependence upon the supernatural, are obstacles to man's quest for the good life.

See: Max C. Otto, *Science and the Moral Life* (a Mentor Book, 1949).
 John Dewey, *A Common Faith* (New Haven, Conn.: Yale University Press, 1934).
 R. W. Sellars, *Religion Coming of Age* (New York: The Macmillan Company, 1928).

9. Those having scores ranging from 0 to 15 hold a secular view of life, i.e., "a position which maintains that the duties and problems of *this present life* should be the sole object of man's concern."

See: Julian Huxley, *Man in the Modern World* (a Pelican Mentor Book, 1948).
 J. W. Krutch, *The Modern Temper* (New York: Harcourt, Brace & Co., 1929).

Table No. 3

The following comments were made by ten students in a university class after they read the interpretation of scores in Table No. 1 (the numbers in parentheses refer to their S-N and C scores).

1. (S-N, 96; C, 96)

"Yes, I believe in the Bible, its miracles and prophecies. But faith in Christ, his death, resurrection,

and shed blood for the remission of our sins, are central in my faith."

2. (S-N, 80; C, 84)

"I believe in the teachings of the Episcopal Church. Every time I participate in the service I am inspired and helped to live a better life. I find it difficult to understand those who are critical of

what is so obviously the intent and purpose of the Creator. I do not see how any logical person could question the existence of God. All we have to do is to look out the window and see a tree. Certainly man or a 'combination of circumstances' could not create a tree—to say nothing about a human being."

3. (S-N, 74: C, 64)

"The first sentence describing my position is correct. I do reject 'naïve literalism.' Whether the Bible is literally true is of no significance to me. Belief in the love of Jesus Christ is sufficient."

4. (S-N, 50: C, 48)

"I suppose that liberalism is the best description of my position at present. I was raised in a very fundamentalistic environment. I was taught to believe in the Bible literally. The fact that I question some of the miracles, from the point of view of my father and my brother who is a minister, classifies me as a 'disbeliever.' I find it necessary to believe in both God and science. When it comes to the Bible and the teachings of the church, I am not ready to express an opinion. I appreciate the work of some churches but discredit 'popular' revivalists and all those who believe in the 'literal' interpretation of the Bible."

5. (S-N, 48: C, 76)

"I was raised a Baptist and taught to believe in all the miracles. As a science major I cannot reconcile what I was taught about the Bible and what I now know to be true. I am not yet ready to say that what I was taught was wrong; hence I marked a number of items 'uncertain.' As to the other teachings of the church such as baptism, belief in Christ, etc., I believe some of them and reject others. Perhaps I am inconsistent, yet I believe in God and the Ten Commandments."

6. (S-N, 40: C, 96)

"I feel my score accurately describes my position, because I really do feel that 'a synthesis be-

tween traditional religious values and the naturalistic or scientific world view' is desirable. I am, in fact, seeking to work out such a synthesis in my own life. I was born a Catholic. For reasons I do not care to go into I drifted away from the arbitrary and dogmatic teachings of this church. Seven years in the Navy gave me a chance to reflect on the meaning of life. I now believe that brotherhood and love of fellow men are central. While I do not reject belief in God—to the contrary, this belief is all-important to me—yet I find it difficult to agree with most statements about God."

7. (S-N, 32: C, 84)

"The thing which impresses me most about my score of 28 is its nearness to naturalism. While I agree in general with this position, I disagree with them at one point, and to me this is a very important point. I believe in a personal God." When this student rechecked the inventory, she obtained a score of 40. Her comment on the change in score was as follows: "Since checking the 'Inventory' the first time, I have talked with my Rabbi and read a book on Reconstructionism by Dr. Kaplan. This experience helped me shift from a somewhat wavering to a positive belief in a personal God."

8. (S-N, 30: C, 48)

"Frankly I have not given the subject of religion too much thought. I believe in a synthesis between traditional religion and modern science. I do not reject the idea of God, nor am I ready to go to bat for the idea of God. It seems obvious to me that we should accept the findings of science. That is about as far as I have thought about this question."

9. (S-N, 4: C, 92)

"I am a naturalist who stresses human values. I believe thoroughly in the position taken by Julian Huxley and followed closely his work with UNESCO. I am not a member of any religious group because I feel that religious groups on the whole substitute

symbols for reality. I live in a cooperative house because I believe in economic democracy and racial equality, ideals which religious groups usually quibble about."

10. (S-N, 2: C, 96)

"I believe that this world is all there is. In that sense I am a secularist. Holding this view I believe that we should do all that we can to improve *this* world. In this I heartily agree with Julian Huxley, also the scientific humanism of Max Otto (See: *Science and the Moral Life*) and John Dewey."

CONTRIBUTORS

Kenneth Irving Brown has contributed to *motive* a number of times before and is always welcome to its pages. Formerly president of Denison University, he is now director of the Danforth Foundation with headquarters in St. Louis.

Robert E. Wilcox received his A.B. degree from Emory University and is now a senior at Union Theological Seminary, New York City. **Ray Laury** is the popular pastor and Wesley Foundation director of St. Paul's Methodist Church, Chicago. **Frances Laury** is his daughter. **Pina Alabiso**, Florence, is first Italian NCCC scholarship student.

Vernon Holloway is a professor at Denison University and author of authoritative works in political responsibility; **Ernest Lefever** is back with an excellent critical discussion of some well-known magazines; and **Milton D. McLean** is director of religious activities at Ohio State.

Philip Mair is editor of *The Frontier* magazine which is published in London; and **Paul Minear** of Andover-Newton Theological Seminary is back again with the last of three significant articles.

Elizabeth Steel (Mrs. W. H.) **Genne** has, with her husband, worked on college campuses for fifteen years. They have just left Pacific University. **Rabbi Gordon** is director of the Hillel Foundation at the University of Pennsylvania. **David S. Burgess** is director of the Southern region for the C.I.O.

Think on These Things

By Harold Ehrensperger

The Christian Student

The Christian student is a student with convictions—he believes in a world order that is purposeful, that is controlled by scientific law and that works because of these laws.

He believes that it is his business to know these laws and to work in harmony with them—that they are God's will for the universe as surely as truth is the law in all moral and spiritual realms. To know truth in all areas is to know the will of God.

He believes that God has created man to live for a span of years in his universe, and that man cooperates with God when he lives most meaningfully and most effectively as God's creature.

He believes that God works through men to effect his purpose in the world, and that man's single and highest duty is to be worked through, to become the means through which God's purpose for the universe is effected.

He believes that God became man supremely in Jesus of Nazareth, and that in that revelation man has been able to know what God is and what man can be.

He believes that God's spirit is constantly present in the world, that God is constantly revealing himself in all created things, and that all life and all things are sacred because of this. This is the characteristic of Christian respect—it embraces all things.

He believes that real sin is deception, that the greatest sin is self-deception, that hypocrisy is the way of evil, and that truth and honesty are the way of good, or the way of God.

He believes that things are not good or bad in themselves, but that the *use* of things is important, that the right use is the aim of all Christians in society.

He believes that the right use of things is for the greatest good of *all*.

February 1952

The Christian student is not a student apart. He is a belonging member of the group. His Christianity does not make him a member of a political party, but it gives him the incentive for responsibility in all political action and a basis for judgment in all social action.

He is not superior to the lowest of God's creatures, yet by the very example set before him in Jesus he is constantly striving for perfection—a perfection he will never reach but which gives him impetus for action throughout his life.

His aim for perfection does not become for him a frustrating, flying goal, a chimera which he knows he cannot attain. Rather it becomes for him the measuring rod on which all humanity comes to judgment. He sees in the worth-while men of all time the heights and depths which they have attained, and he takes courage in the knowledge that men can be only a little lower than the angels and that they can achieve even greater things than those achieved by Jesus. This gives him a sense of the wonder for human nature and for the unbelievable distances it can go in spite of its humanity and its faultiness and imperfection.

He knows that he is only an infinitesimal part of the tremendous universe that baffles his imagination. Yet he knows, too, that he is an integral part of that universe, and what is more important, the crown of that creation, a magnificently complex and wonderful part made up of cells integrated into what is called a person.

He marvels at the greatness of his creation, and respects it in himself and in all creatures, aware that the abuse of it in overindulgence is certain to harm him and is destined to bring unhappiness eventually no matter how intense the present satisfaction.

The Christian student knows that achievement is not a superficial attainment of goals, not merely successful "five-year" plans checked off against a false idea of progress. He knows that life is a growth process, a changing process that is successful or unsuccessful depending on the direction of the change.

The Appreciation of Art

By Philip Mairet

ART," said Dr. Emil Br nner in his Gifford Lectures on *Christianity and Civilization*, "is more mysterious than beauty."

True as that is about art as a human faculty, if a work of art is perplexing we all feel that there is something wrong—either in the work, the artist or ourselves. For is not the highest mission of art to reveal or clarify beauty? If it mystifies, there are recriminations between the artist and his actual or potential patrons, each trying to fix the blame upon the other. Such altercations have always been liable to arise, and it is an interesting question why they are sometimes conducted with so much asperity.

In one sense at least, aesthetic arguments resemble religious dissensions. The actual effect of a work of art, like that of a statement about God or the soul, depends upon something in the mind that receives it, a factor that no one can prove to exist. In the one case it is a state of the will, in the other of the sensibility; actualities that lie beyond discussion, between the soul and its God. There may be hypocrisy: a person who really sees nothing in a difficult picture by one of the latest painters may behave as though he admired it, and the pretence may be only snobbery or a fear of appearing out of the fashion. But not uncommonly, it is an attempt to achieve a spiritual condition by going through some of the motions supposed proper to it, like the King in Hamlet trying to pray. Much art-hypocrisy is a testi-

And Job said, "Though he slay me, yet will I trust him." And the just, upright man was laughed to scorn.



from *Illustrations of the Book of Job* by William Blake

This article reprinted from *The Frontier*, London, England, issue of August, 1951. Used by permission.



By permission Bertha Schaefer Gallery

"LOST" by Seymour Lipton

mony to the belief in art; indeed, most people are at least dimly persuaded that there is a mysterious essence, called beauty, that can only be experienced, like the grace of God, through a state of one's being. That, of course, is how the Platonists and neo-Platonists thought of beauty; but is not a similar feeling about it present in many who are innocent of any aesthetic philosophy? Why else should they be more or less ashamed of not understanding what is reputedly beautiful? To be convicted of blindness to beauty before a thing which ought to evoke it, or of having supposed something to be beautiful which was not, makes one feel low or sinful, as it were. That is why controversy about art is liable to arouse acrimony: it can cut very near the bone of one's being.

Landscape paintings which even the near-expert is liable to hang upside down, figure sculptures like wave-worn rocks, and equally puzzling products of music and poetry, have been putting an unusual and growing strain upon public appreciation during the present century. Some modern artists are accused of deliberately cultivating an esoteric formalism, and in reply the modernists accuse the conservatives of stupidity. But modernists often dismiss criticism too readily as stupidity, and are themselves not free from a subjective and sectarian bias. There is a genuine contemporary problem in the inability of some of the most creative artists to appeal to a wider public—a problem analogous to the failure of our spiritual leaders to inspire modern man with the will to worship. There is a partial breakdown in communication which I must not here attempt to diagnose: the following reflections are concerned only with the improvement of such appreciation as there is, looking at the question from the side of the public, the appreciators and not the producers of art. Appreciation is as important as production.

Appreciation appears to be much the easier, and in a sense it is. The artist does all the work of discovery, invention and presentation and makes us a present of the result. Yet we have to perceive its value, which may or may not be easy for us, being what we are. In some cases we understand a work instantly, in others it may only dawn upon us after several experiences of it, perhaps even years afterwards. Or again, we may never be able to grasp it at all, in which case our best interest lies in accepting our insensibility with complete nonchalance. Giving it up as a bad job with perfect resignation is, in fact, occasionally rewarded. At the next chance meeting with a work that was unintelligible it may suddenly beam upon one in its full beauty and meaning; very much like a thing which one had been racking one's brain to remember without success until, having given up the effort and turned the attention elsewhere, it suddenly springs to mind of its own accord. The worst preparation for understanding a difficult work of art, as for recovering a submerged memory, is the strenuous effort to do so, for then you will be trying to catch it with the wrong net, looking for something other than what it really is. You have to *see* a work of art, not look at it; *hear* and not listen to it; let it look into you, or sound in you. Even then nothing within may respond; this particular experience may not be for you: but if it is, the first requirement is to take yourself out of the way, to get out of your own light.

It is nevertheless true that you can improve your appreciation of art, and become capable of richer artistic experiences by means of study, study that is very much like work. Still more does the artist have to study and practice, often with labor and pains. Yet the artist knows that when he is about to produce anything of his best,



"RECONSTRUCTION" by Ben Shahn

By permission the Downtown Gallery

the work begins to grow in his mind or under his hands in a manner beyond his calculation; it is as though the work itself had not a logic, but an inherent *being* of its own, and the final realization is in some degree a surprise to the artist; it may or may not have taken up and used some of the gains of his deliberate studies; but it cannot be directly ascribed to them. Moreover, aesthetic capacity is developed by other things perhaps more than by critical or contemplative studies. Sometimes recovery from a bodily or psychic illness, or the survival of a vital crisis in the conduct of life, is followed by an intensification of artistic power or insight. But something of that may happen gradually, simply by having lived longer and experienced more. In any case it seems to come of itself, at its own good pleasure.

It is in this aspect that aesthetic and religious experience are not only analogous, but evidently in some way actually related. Not a few religious thinkers and teachers have explored this relation, of which there is an abundant literature, but it needs constant reinterpretation as the place and nature of the arts change with the developments of civilization. For our generation there have been no better interpreters than Kierkegaard and the late Charles Williams, who also show us the ambiguity of the relation, the enmity and opposition between art and religion, the reasons why the religious often turn puritan and reject art, why artists often disregard religion and pursue art as the all-sufficient end of life. The faculty of art, by which man is most readily raised to the perception of higher things is also that which shows him to him-

self as the pseudocreator, an image of self which he is most subtly tempted to idolize.

We have seen this most clearly in the last few centuries of Western culture. The number of people for whom a love of art functions in lieu of religion has been growing all that time and must now be very great. An age in which the artist has been supplanting the priest in cultural prestige has modified the conception and the ideal of personality until we have come almost to identify that ideal with productivity. Universal literacy, pictorial reproduction, higher education and travel have brought works of art of every kind within reach of practically everyone likely to value them, till it is no longer the virtues of saints but the creative powers of artists that are most widely and spontaneously revered, their biographies studied, and their places of birth, work or burial visited like shrines. When a comic writer of genius bequeaths his house to all posterity as a place of pilgrimage the public does not see this as his last and greatest joke, and he himself, alas, may have meant it seriously. The exaltation of art as the supreme value of life is absurd for a deeper reason than that the bulk of artistic production is only entertainment, or that much of it is misleading or corrupt; it would be nearly as absurd if all art were good art. No human faculty can live upon itself and for itself, nor can man exist by the cult of his own genius.

If he attempts to do so, man's essential humanity and dignity are insensibly devalued in favor of productivity, the standard of which declines from quality towards

quantity. Dr. Brünner, in the lectures from which we have already quoted, connects the overestimation of artistic genius, which reached its zenith about the time of Goethe, with that reliance upon competitive production in all the other spheres of human activity which was leading our civilization at the same time into the so-called epoch of "economic man." Give full license to creativity and invention, in disregard of all dependence and obedience, and it is not difficult to imagine the result—will there not be conflict amounting to a threat of deadlock, between man and the natural world, between the societies of men, and within man himself?

That is the present condition of man, as it was outlined by Lord Russell in his recent broadcast, and of course we are not to blame art or the artists for it—or not more than any other kind of work or worker. Overvaluation of artists and of productivity is an abnormality of culture that is not peculiar to any age or nation: but its excesses in contemporary civilization are symptoms of a division of labor so extreme that the various classes of men begin to develop into separate cultures. Men of science and art, of politics and manufacture lose hold on the underlying presuppositions of their common life: they begin to inhabit different worlds of discourse; and the utilitarian doctrine which seems to be common ground in effect divides them. But the artist's standards are nonutilitarian, supra-personal, whence his peculiarity and his power: something of the original spirit of unity clings about his vocation, and gives his greater normality an abnormal value.

Normally—that is, in a culture still sensible of religious and organic unities from which it has grown—art is not so separate and self-conscious, but rather a quality of the doing or making of whatever people need or want done. A thing very well done (and it is natural for the worker to do his work as well as he can) is also, as we say, beautifully done; but in such a culture beauty is not yet studied as if it were something extra that you could add to or take out of a work; nor is the artist a man set apart. "The artist is not a special kind of man but every man is a special kind of artist"—that remark of the Indian philosopher Coomaraswamy, which the sculptor Eric Gill used to be so fond of quoting, is still a truth about men and artists. We speak of the "art" of medicine, even of salesmanship and other occupations, and quite correctly: there is an element of art in them all, and in the conduct of social life as a whole.

Man's ability to make things—especially to make, in his imagination, "things more real than living man"—is the primordial proof of his unique nature; of a being that transcends itself. *Homo faber* is a much truer label than *homo sapiens*. Between a primitive tribesman decorating his canoe paddle and a sophisticated modern poet composing an ode there is less essential difference than we think; both are, before and above all, making something additional to nature. And in earlier cultures, when all production was handicraft, the prosaic and the artistic motives in a piece of work were united and hardly thought of as distinct. People felt no such fundamental difference as we do between "technics" and "aesthetics," which today are studied in two different networks of schools taught by two different hierarchies of experts, headed in the one case by the pure scientists who venerate truth, and in the other by the hardly less abstract

mystics of beauty. Each, with almost the passionate zeal of religious sects, claims the right to pursue its own aims and excellences in complete autonomy: and we have to concede that right. A society which has lost its sense of unity in the service of God, is nevertheless still dependent on the worship of his attributes—goodness, truth, beauty—even if in different departments of life.

The artist has become all too clearly "a special kind of man," and his works accordingly difficult. Yet the best works of art, like the truest insights of science (which are still more esoteric) can still give men glimpses of pure reality, of normality; there are perfections that God still grants to the craftsman in the handiwork of whose craft is his prayer. These are communicated freely to all who have, or can attain to, the right simplicity of contemplation; riches conferred only on the poor in spirit. At the least they are symbols, at the best they can be anticipations, of the light of consciousness that shall be given to the children of God. Even in an epoch of disintegration and fear, these are experiences that speak to a soul here or there of a state of being in which every activity could be an art, its works prompted by the supreme Artist and offered to his glory. Have there been periods in the past when man's life was like that; or may it be so in the future; or perhaps only in a timeless world beyond our conception? In the moment when even its possibility is perceived the perceiver does not think to ask; his is the present in which all things are reconciled.

"THE VISIT" an old woodcut by Albrecht Durer

Courtesy of the Art Institute of Chicago



III. Election and Predestination

In the history of Christian thought, no doctrine has been more troublesome.

By Paul Minear

THE ideas of foreknowledge in the New Testament create acute difficulties for many American readers. They may concede that the concept of predestination is found in every part of the Scripture, but it remains repugnant to them as undercutting human freedom and responsibility, reducing the Gospel to philosophical determinism and theological fatalism, and undercutting the nerve of social change. In the history of Christian thought, no doctrine has been more troublesome, more difficult to formulate than the doctrine of election. No statement of the doctrine, whether ancient or modern, has seemed entirely satisfactory. Recent statements of Christian prisoners are perhaps no more adequate than those of their predecessors, but they suggest clues that are very helpful in understanding Scripture. Because of the genuineness of their struggle, we cannot easily ignore their testimony, nor charge them with defeatism, passive resignation, nor a retreat to an ivory tower. How, then, do they help us interpret Scripture?

(1) Their imprisonment reveals to them afresh the power of intercessory prayer. Their own agony releases within them a flood of intercession for their friends, for other prisoners, and for their captors. As de Pury says: "In prison (prayer) becomes the believer's whole existence. This is true especially of intercession for others." This prayer helped him to remain steadfast. Imprisonment also proves that very tangible support often comes to the prisoner through the intercession of others. Lilje was particularly conscious of this as a source of

alertness and a sense of security during brutal interrogations. "It pleased God who holds our destiny in his hands, to grant me assistance which was not of this world. In expressing this conviction I am not being poetical, mystical, irrational or fanatical." He who thus receives priceless gifts made possible by intercession cannot doubt the actual foreknowledge of God. Trust in intercessory prayer and trust in divine election are interdependent—each is as strong as the other.

(2) The prisoner learns what it is to be upheld by God, and by God alone. De Pury insists that what distinguishes a Christian from a non-Christian is not the extent of suffering. "A Christian is no more able to endure than another. He too quails under stress; he too is lost, unhappy, crushed." Rather a Christian is one who discovers that "God's strength is made perfect in weakness." He does not uphold; he is upheld. According to Lilje, the most wonderful gift he had ever received was this discovery of the power of the "everlasting arms." This gift was so valuable that it redeemed the whole long agony of imprisonment, enabling him to thank God in the depths of suffering. Lilje realized that this gift can be received only at the lowest point in a man's existence, when he sees himself in his utter helplessness. Then he can see that every life

lives on the fact that there is the Divine mercy. . . . Man can only exist at all because God has declared him a sinner, to be justified, because He promises him, who is under the power of death, eternal life.

In other words, the doctrine of election is one way of translating this discovery that God has already had mercy on a man, a discovery that is proved real only when a man has no power left within himself. The consciousness of being upheld at this point is a certain awareness of predestination.

(3) The assurance of foreknowledge is also inseparable from the conviction that God is now using even the evil powers to accomplish his purpose. Scores of times in prison, de Pury was afflicted with asthma, with a strangling sensation. Scores of times, this strangling ceased almost instantaneously with the realization that God guides all things and knows whither he is leading his children.

If God puts us here to suffer, the Christian attitude does not consist in transmuting suffering into happiness . . . by means of spiritual acrobatics. . . . (It) consists in accepting this suffering fully and completely, with all its bitterness, all its terror, from the hand of God. That is the unanimous testimony of the Bible: God causes men to suffer. . . .

Lilje gives his testimony in similar terms. Prison proved to be a precious school of trial in which he found the same help as the three men in the fiery furnace: "The angel of the Lord made the midst of the furnace as it had been a moist, whistling wind, so that the fire touched them not."

There is only one way to the mercy of God: I must seek it at that point which He himself will show me, since it is He who has determined the purpose of my life. Only if I willingly surrender to His holy will can I praise Him.

Likewise, according to Niemöller, Hitler helped God bring new life to the

III. Election and Predestination

In the history of Christian thought, no doctrine has been more troublesome.

By Paul Minear

THE ideas of foreknowledge in the New Testament create acute difficulties for many American readers. They may concede that the concept of predestination is found in every part of the Scripture, but it remains repugnant to them as undercutting human freedom and responsibility, reducing the Gospel to philosophical determinism and theological fatalism, and undercutting the nerve of social change. In the history of Christian thought, no doctrine has been more troublesome, more difficult to formulate than the doctrine of election. No statement of the doctrine, whether ancient or modern, has seemed entirely satisfactory. Recent statements of Christian prisoners are perhaps no more adequate than those of their predecessors, but they suggest clues that are very helpful in understanding Scripture. Because of the genuineness of their struggle, we cannot easily ignore their testimony, nor charge them with defeatism, passive resignation, nor a retreat to an ivory tower. How, then, do they help us interpret Scripture?

(1) Their imprisonment reveals to them afresh the power of intercessory prayer. Their own agony releases within them a flood of intercession for their friends, for other prisoners, and for their captors. As de Pury says: "In prison (prayer) becomes the believer's whole existence. This is true especially of intercession for others." This prayer helped him to remain steadfast. Imprisonment also proves that very tangible support often comes to the prisoner through the intercession of others. Lilje was particularly conscious of this as a source of

alertness and a sense of security during brutal interrogations. "It pleased God who holds our destiny in his hands, to grant me assistance which was not of this world. In expressing this conviction I am not being poetical, mystical, irrational or fanatical." He who thus receives priceless gifts made possible by intercession cannot doubt the actual foreknowledge of God. Trust in intercessory prayer and trust in divine election are interdependent—each is as strong as the other.

(2) The prisoner learns what it is to be upheld by God, and by God alone. De Pury insists that what distinguishes a Christian from a non-Christian is not the extent of suffering. "A Christian is no more able to endure than another. He too quails under stress; he too is lost, unhappy, crushed." Rather a Christian is one who discovers that "God's strength is made perfect in weakness." He does not uphold; he is upheld. According to Lilje, the most wonderful gift he had ever received was this discovery of the power of the "everlasting arms." This gift was so valuable that it redeemed the whole long agony of imprisonment, enabling him to thank God in the depths of suffering. Lilje realized that this gift can be received only at the lowest point in a man's existence, when he sees himself in his utter helplessness. Then he can see that every life

lives on the fact that there is the Divine mercy. . . . Man can only exist at all because God has declared him a sinner, to be justified, because He promises him, who is under the power of death, eternal life.

In other words, the doctrine of election is one way of translating this discovery that God has already had mercy on a man, a discovery that is proved real only when a man has no power left within himself. The consciousness of being upheld at this point is a certain awareness of predestination.

(3) The assurance of foreknowledge is also inseparable from the conviction that God is now using even the evil powers to accomplish his purpose. Scores of times in prison, de Pury was afflicted with asthma, with a strangling sensation. Scores of times, this strangling ceased almost instantaneously with the realization that God guides all things and knows whither he is leading his children.

If God puts us here to suffer, the Christian attitude does not consist in transmuting suffering into happiness . . . by means of spiritual acrobatics. . . . (It) consists in accepting this suffering fully and completely, with all its bitterness, all its terror, from the hand of God. That is the unanimous testimony of the Bible: God causes men to suffer. . . .

Lilje gives his testimony in similar terms. Prison proved to be a precious school of trial in which he found the same help as the three men in the fiery furnace: "The angel of the Lord made the midst of the furnace as it had been a moist, whistling wind, so that the fire touched them not."

There is only one way to the mercy of God: I must seek it at that point which He himself will show me, since it is He who has determined the purpose of my life. Only if I willingly surrender to His holy will can I praise Him.

Likewise, according to Niemöller, Hitler helped God bring new life to the

dead congregations of Germany, he helped God teach these pastorless churches that there must be no silence in them, he became a builder of the Church, a missionary of Jesus Christ, a servant of God's kingdom. The discovery of God's power to use all evil powers, and all situations of emergency, as occasions for the fulfillment of his purpose, is a basic constituent of the doctrine of foreknowledge. Only a God who knows, who purposes, who carries through on his plans can be accorded that ultimate loyalty which he claims.

(4) Another signpost to the experience of election is the prisoner's testimony concerning the fact of death and rebirth. When de Pury was thrown suddenly into his cell, everything was taken from him. His first great gift was the key of a sardine can with which he scratched on the wall verses from the Bible that would help him in his struggle with despair. The next great gift, one which made him dance for joy, was a copy of the Bible. Still later he acquired a short pencil stub, retaining it even after it was announced that anyone found with a pencil would be killed. With

this pencil, on stray scraps of paper, the prisoner jotted down a commentary on I Peter, a commentary which he managed to save and later to publish. It is a very simple, but a very moving book (*Ein Petrusbrief in der Gefängniszelle*). Let me give a brief summary of several pages.

"To the exiles of the dispersion . . . chosen and predestined by God the Father. . ." Thus the Epistle opens. Who are the elect? Not men of distinction who are selected for their prominent achievements, but men chosen from eternity according to the foreknowledge of God. Their election was independent of what they are and of what they can become. Who then can understand the letter? Only those whose lives are a result of that election. Those who have been begotten by the Word of which Peter speaks.

Peter does not speak of them as balcony spectators, viewing from a distance the purposes of God. No, they are standing within the stream of God's salvation looking backward to its source, looking backward to the mysterious plan according to which God has rescued them from death to

receive an inheritance in his kingdom. These men had died, because their hopes were dead and futile. They had had many hopes, but because they had turned away from the Tree of Life these hopes had been frustrated. They were existing in a living death; they were living their own death. Those whose hopes have died have ceased to live. (Ask the prisoner, de Pury interjects.)

Election is not an enhancement of their former capacities, plans, or hopes. Election is a new birth, a birth into hopes that will never be put to shame. Where there is a new hope that lies beyond the reach of death, there alone is new life. And this is the life of the Elect, whom God has called in the death and resurrection of his Son. The new life is wholly the result of God's act; it is wholly dependent upon the life of his Son. It is in Christ, that we are called, foreknown, predestined. It is through Christ that the new inheritance is realized. When the stone was rolled away from Jesus' tomb, the stone was also rolled away from ours. The conquest of despair through a living hope is thus a sign of a salvation prepared for us.

(This is the concluding article of this series. Quotations are from Lilje's *Journal from My Cell*, Harpers, and de Pury's *Valley of the Shadow*, Muhlenberg Press. Used by permission.)

Onto a High Mountain

By Barbara Swartzendruber

Now it came to pass that a certain college called Simpson in the city of Indianola held what was termed in those days "Religious Emphasis Week." And, lo, many students gathered together to hear a man called "Lacour" tell about the joys of following Jesus, the Christ.

And the students allowed the Lord God to lead them into a beautiful experience—yea, up onto a high mountain He led them—and the students did open their hearts' doors and let Jesus enter as their Friend.

They did earnestly ask for Strength and Guidance, and did earnestly seek to know Jesus, and did earnestly knock at the door of Truth, and, lo, what they asked was given, and they found that for which they sought, and

the door upon which they knocked did open unto them.

The week did pass quickly by, and soon a new week had dawned. And still the students did ask, and seek, and knock; and still they did receive.

Now, there were in the college at that time certain unbelievers who did not know Jesus as their Friend, and who looked upon these new Christians with much doubt, saying, "O ye who have accepted the Christ, thou wilt soon change thy foolish mind and enter again into thy old way of living."

And these new Christians did continue steadfastly in their faith.

But there were some who began to weaken; yea, there were even those who did forget to ask, or to seek, or to knock, and soon their peace and

joy began to fade, and they did follow again in their old ways. Then they did believe that Jesus had forgotten them and God had overlooked them.

And they did look back and wist again for a friend such as Jesus, the Christ, and they did ask in their hearts, "Why? Where now is Jesus? And where now is God?"

And lo, from the very walls echoed the words, "Ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open unto you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens."

And they did? ? ? ? ?

—reprinted from *The Simpsonian*

Samson Was Strong

(A parable of modern times based on the 16th chapter of Judges)

By Elizabeth Steel Genne

ONCE upon a time, in a fair, small town, there was a Christian college. The faculty of this college worked as a team. A new professor came to teach in the school. He was very strong and able. His name was Samson. He was popular with the faculty. He was a good talker. He was well trained. He was "the thing."

Samson, like his colleagues, had many strengths. He also, like his colleagues, had some weaknesses. Samson looked out on this college community, and he saw two things . . . his own strengths and his fellow teachers' weaknesses.

So Samson, as the Samson of old, began to think that the way to build up himself was to tear down his fellow men. This he did very subtly. He merely hinted to the history teacher that the biology teacher hadn't kept up on the latest research. He shared his concern with the psychology teacher that the music teacher was on the verge of a nervous breakdown, because of his inability to get his fellow musicians to take departmental responsibility. He said, in a casual sort of way over coffee cups, to the speech teacher that the sociology professor was rather bungling in his lectures. One day in the hall as he stopped between classes to chat with the religion professor, he mentioned that he had heard that the philosophy teacher's class notes were so old that moths were flying out.

SAMSON did his talking with smiles and understanding. These reports of one teacher to another were always confidential and rather flattering to the hearer. It was not long until the religion teacher suspected the efficiency of the

sociologist who in turn suspected the musician who was suspecting the philosophy man. Instead of feeling that they were working together, each man began to perceive that he must strengthen his own position by undermining every other person. No one escaped the disease. It was not long until no person trusted any other. No person felt secure. No person felt loved.

The symptoms of the disease were varied. Headaches, brusqueness, sleeplessness, worry. The wives of these teachers felt the uneasiness, and they, too, among their own group, built up themselves and their husbands by tearing down the other faculty members and their wives.

The children in these families felt unhappy. They lived only temporarily, they felt, in their homes and neighborhoods. They wondered which school they'd be in the next year.

The students in the college felt the bitterness and rivalry. Professors told students, in the greatest of confidence, damning things about the other professors. The students felt that they had to take sides, that they'd be wise if they agreed completely with the judgments of their major professors.

SAMSON of old prayed to God and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once. . . ." And then he put his two strong arms around the center pillars on which the great house stood, and he bowed himself with all his might; and the house fell upon him and upon all the people that were therein.

Samson the professor prayed to God and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once. . . ." And then he put his arms around his colleagues with a great show of comradeship, the very same colleagues that he had undermined and criticized. These men, in turn, put their arms around Samson in pretended fellowship, though each one knew the things that he had said to the others about Samson and about his fellow teachers.

And Samson died in his spirit, because he no longer trusted anyone. His fellow teachers died too, for they had lost confidence in each other and in themselves. The Christian college died, for while it had preached the fatherhood of God it had not practiced the brotherhood of man.

There was sadness and sorrow and hopelessness, where there might have been a cell of the kingdom of God on earth.

OUR generation has witnessed anti-Semitism in every conceivable form and degree, ranging from the mild, velvet-gloved social aloofness of old-time "aristocrats" to the savage inhumanity of Nazi storm troopers. Within the lifetime of most of my readers Jews have been avoided, excluded, expropriated, evicted, man-handled and murdered by their fellow men for no other reason than that they were Jews. From all walks of life and all levels of culture have come these manifestations of Jew-hatred, which pose to Jews a painful problem and to Christians a profound spiritual challenge.

By Rabbi Theodore H. Gordon

**"I like X because he is a Rotarian.
I dislike Y because he is a Jew."**

Prejudice is the fallacy of judging individuals or groups not on their own merits and shortcomings but on the basis of preconceived ideas or stereotypes. The less we know about a group, the more likely we are to develop such stereotypes. Then, when confronted with an individual who bears the label "Negro" or "Catholic" or "Jew," our preconceptions come into play. Prejudice enables one to pin a label—"desirable" or "undesirable"—upon an individual without specific knowledge of him and without investigation. Prejudice, stereotypes are the lazy way, the short-cut to judgment. "I like X because he is a Rotarian. I dislike Y because he is a Jew."

By anti-Semitism we mean prejudice against Jews, and the acts of exclusion, discrimination and persecution which flow therefrom. The anti-Semite, for one "reason" or another, and frequently for some personal advantage or other, dislikes Jews and is prepared to subject to disadvantage anyone who is a Jew. This is the fact of anti-Semitism. To understand it more fully we must explore some of the factors that make for anti-Semitism.

The roots of anti-Semitism are

many, and they lie deep within the economic, religious, political, social and psychological soil of our society. If we are ever to come effectively to grips with the problem we must recognize, above all, this multiplicity of causes. There can be no solution in oversimplification.

The Economic Factor

The Marxist line, which accounts for all social phenomena in strictly economic terms, interprets anti-Semitism also to be the result solely of economic forces. Tolerance, they hold, is a luxury of abundance. When jobs are in short supply, it is the marginal men in the economy who are squeezed out first. Jews being everywhere a minority group, the Marxist points out with disarming simplicity, they are universal marginal men who are squeezed out in the competition for jobs and livelihood. Anti-Semitism is, therefore, the concomitant of economic competition. The corollary: Solution of our economic problem—through communism, naturally—would solve with one stroke the social problem of anti-Semitism as well.

The cold fact is that anti-Semitism does show itself in economic discrimination. Every Jewish college youth, in making his vocational plans, must take into account the fact that certain areas of the American economy are either closed or inhospitable to him—because he is a Jew. Jews have a definite stake in F.E.P.C. legislation. There is discrimination and exclusion in the business world, practiced against Jews because they are Jews. This is undeniably an aspect of anti-Semitism; but Marxists to the contrary notwithstanding, it must be viewed as only one aspect and not the total problem.

THE LAZY WAY TO JUDGMENT

Roots in Religious Teachings

A frank investigation into the roots of anti-Semitism leads us inevitably to the church as one source that has fed the smouldering fires of Jew-hatred for many hundreds of years. The medieval church, particularly, regarded Jewish refusal to accept Christianity as calling for a penalty of some kind. The penalties ranged from economic disadvantage, expropriation and expulsion to martyrdom. And even today, in teaching the story of the crucifixion, church texts and teachers frequently lay special stress on the role that *Jews* played in this episode in the story of Jesus. One cannot overestimate the emotional impact of such teaching upon impressionable young children in Christian Sunday schools. Having first been taught that everything fine and noble and true is associated with the personality of Jesus, these youngsters are then told that Jesus was betrayed by *Jews* and put to death at the hands of *Jews*. Apart from historical inaccuracies that are often tolerated for the sake of dramatic effect, the story is too seldom balanced by mention of the fact that Jesus was himself a Jew and that his friends and disciples were likewise Jews. Such vivid memory from childhood may create a negative predisposition toward Jews which in later life could form the framework for anti-Semitic acts and attitudes.¹

We cannot without considerable study assess the relative importance of the religious factor, among the others, as the cause of anti-Semitism. Yet in the very nature of things the religious groups should be the first to come to grips with the problem, to make a thoroughgoing study of their share in the responsibility for anti-Semitism, and to make whatever modifications may be required, consistent with their view of historical truth, to reduce this barrier to the creation of a true kingdom of God upon this earth.

From these wellsprings anti-Semitism has grown over the centuries. It has been used by demagogues as a

¹ For fuller treatment of this aspect of anti-Semitism and for a unique theory to explain it, see *The Great Hatred* by Maurice Samuel.

political instrument. It has served as a stick with which frustrated individuals have beaten out their frustrations on the backs of helpless and therefore submissive Jews, until in our generation we have a definite social heritage of prejudice against Jews. This is a fact that must be reckoned with, for it affects the social attitudes of our children and young people. It enters into the very fabric of their interpersonal relations and may become one of the psychic pillars of their total personality.

The Psychological Wellsprings

We need to examine more carefully this psychological factor in anti-Semitism, and in so doing we move into an area which is far more complex than those we have just surveyed. Certain it is that anti-Semitism finds its dynamics, at least in part, in the tensions and frustrations of the people in whose midst Jews live. Prejudice in general (and anti-Semitism in



particular) is more than just "a pattern of hostility in interpersonal relations which is directed against an entire group or against its individual members." It fulfills, in addition, "a specific irrational function for its bearer."² Anti-Semitism serves some people as a release for pent-up emotions which cannot find any other socially acceptable expression. Anti-Semitism, unfortunately, is socially acceptable in our society. To grasp the full meaning of anti-Semitism it may be necessary, then, to approach it not only historically and sociologically,

² Ackerman and Jahoda, *Anti-Semitism and Emotional Disorder*.

but through the insights of psychiatry and psychoanalysis as well.

A Political Instrument

Given this basic human need for the release of tensions, plus this now historic and socially acceptable pattern of hostility, we should not be surprised to find that anti-Semitism is frequently invoked as an instrument of political policy. The classic example is, of course, Hitler and his Nazis, who made full use of anti-Semitism to beguile and mislead the German people, and to give them a convenient scapegoat upon whom they could heap responsibility for all the failures of the German people individually and collectively. We may be less ready to recognize the use of anti-Semitism as a political instrument right here in America. Yet in many a political campaign, particularly if it is intensively contested, we have witnessed the appeal of anti-Semitism brought in by one party or the other, and sometimes both. It is much easier to throw out an anti-Semitic cliché than to discuss civic or political issues on their merits. But these clichés would have no appeal and no campaign value and anti-Semitism as a sociopolitical phenomenon might well disappear were it not for the fact that so many of us feel the need for a scapegoat.

Who Suffers Most?

The question has been asked: Who really suffers most from prejudice, from anti-Semitism? Is it the Jews, the victims of exclusion and discrimination, even of violence and extermination? Or may it be the persecutor who, in the process of venting his frustrations upon innocent people, destroys the integrity of his own personality?³

This discussion obviously cannot be considered an exhaustive treatment of the problem of anti-Semitism. We cannot leave the subject, however, without posing a few questions to our college youth leaders: What may be a

(Continued on page 45)

³ An extensive treatment of this thought may be found in a volume entitled *Pity the Persecutor* by Rabbi Julius Gordon.

The Christian

as a

Union Man

By David S. Burgess

MIDNIGHT hung heavy on the strike-bound town of Danville, Virginia. Under the suspicious eye of the state troopers, the pickets had marched for hours. Their feet ached, and their hopes were dim when they saw hundreds of strikebreakers, protected and encouraged by the "law," on the verge of entering the main gate of the textile mill.

Suddenly, the pickets began to sing the union version of that old Negro spiritual, "We Shall Not Be Moved." Quickly they bunched together, marched to the main gate, and as one man they lay down across the entrance keeping the trucks and the "scabs" from entering the plant. The leader of these protesters was a Methodist minister, the Reverend Charles Webber, a member of the New York East Conference and president of the Virginia CIO Council.

The company retaliated by hauling out its fire-fighting equipment to threaten the offenders. The state troopers promptly jailed the Gandhi-like pickets. The judge laid a fine upon Mr. Webber and his associates. And, as could be expected, practically every Virginia daily ran editorials the next day attacking the wayward preacher and his fellow sinners.

Brother Webber was reviled mainly by honest, God-fearing Protestants who had failed to comprehend why any professing minister would have truck with the labor movement or allow himself to become an official in it. Their lack of understanding was not unusual. It was merely symbolic

of the great chasm which divides the average Protestant—with his middle-class diet of Calvin, Wesley, Billy Sunday and Billy Graham—from the sixteen million Americans now carrying union membership cards. And similarly, it symbolized the barrier between those privileged persons who have social standing and those who labor in the factories and fields of America.

As college students, we can understand the inner meaning of the labor movement to the working people of our nation if we first study the reasons why a handful of believing Protestants, from both the clergy and the laity, have broken with their pasts and have entered the labor movement believing that they had been guided into their new calling by the will of God.

Like the prophet Amos, they had first put the plumb line of the Gospel up against the crooked wall of modern society. They had seen that the unorganized worker was little more than a slave of the machine. Divested of any control over the tools of production, he was thrown into the labor market in his search for employment. He was pitted against his fellow workers, against other races and colors of men. He was taught that the way to get ahead was to work harder, to produce more and to outshine his competitors. Thus in our highly mechanized and interdependent industrial society, he found himself *alone*—a victim of unemployment in depression and a slave of competition in prosperity. And he was *alone* because he had lost the sustaining benefits of the agrarian society of yesterday—a sense of brotherhood, a premium upon simplicity and integrity, a security in the family circle, and a proven faith in his own God-given independence.

TO catch the spirit of our society of lonely men, come with me to a typical textile village of the South where allegedly contented workers spin thread, weave cloth, worship God and vote Dixiecrat—under the all-seeing eye of their "Big Brother" (Orwell's 1984) employer.

If you are a good listener who can discern men's inner thoughts and hear their unspoken words, you will sense the spiritual poverty of those whose lives are controlled by the owners of the machines. Today these workers may have high wages—but they have no security in their jobs under an all-powerful employer. They may have good houses—but they suffer immediate eviction if the boss so wills it. They may work hard and produce much—but lack a sense of job responsibility, since they have no voice in their job and no organization in their plant to protect them against the arbitrary decisions of their superiors. They may vote in local elections, they may attend church regularly—but with the city council, the police force, the school board and the board of deacons under the domination of the mill owner, their interest in community affairs is understandably low.

Against this pattern of paternalism the working people of America have rebelled, and their rebellion is shaping a new and more democratic society in industry. Workers are rejecting paternalism even when it is sugar-coated with the employer's Christmas bonuses, Thanksgiving baskets, free barbecues and even golf courses and beach resorts for his employees. These gifts do not subtract from the fact that without a union an employer can hire or fire, promote or demote, raise or lower wages at will, and that the workers remain his pawns in the terrible scramble for quick profits.

If we believe that "all men are created equal," if we have faith that all men are children of God, then we will confess that industrial paternalism is something less than Christian. It is degrading to the employer with inordinate power, and to the worker without collective power. It creates inequalities between capital and labor which make impossible true cooperation and understanding.

Seeing the evils of industrial paternalism, reformers like Dr. Frank Buchman of Moral Rearmament have advised the employers to become more kind and considerate of their workers. The message of Dr. Buchman and others may have had a salutary effect

Without a conquering faith, a college student will not remain long in the labor movement.

upon employment conditions, but it leaves unanswered the control problem of industrial democracy, that of power.

THE solution to this problem lies in the organization of workers into labor unions. This will tend to create a condition of power equality between capital and labor. This equality will make possible the signing of a union contract defining the duties and responsibilities of the worker and the employer in regard to seniority, promotions, wages, pensions, discharges, production loads, grievances, and hundreds of related questions. In addition, the contract outlines the methods of arbitration by which most of the inevitable differences between the two parties can be resolved without resort to strikes or lockouts. Every year at contract-renewal time each party tries to improve the contract in the process of free collective bargaining. This is the basic pattern of industrial democracy.

The mechanics of collective bargaining, however, are not half as important as the spiritual benefits of this process to the workers. In the mind of union members, fear of discharge for arbitrary causes is replaced by a security in employment. Rivalry for promotion is overshadowed by an orderly process of bidding for a better job within the framework of seniority. Division and dissension between the workers give way to a growing sense of unity and brotherhood among the members of the union. For the first time in their lives, the workers have *their own organization* created by them for their mutual benefit. Through the union they have a new source of political information and a fresh realization of their own power after years of division and impotency.

But how, you ask, will the workers

use their newly won power? That is the question on the lips of most Americans, and many ask it with the same skeptical spirit which characterized the slave owners freeing their slaves, the British releasing India for self-rule, or a worried father letting his son go out into the world.

The answer to the question is writ large in American life. Materially, the labor movement has used its power to expand American productivity, to increase public purchasing power, and to spread the base of political power in our land. Spiritually, the labor movement has used its power to free millions of workers from the bondage of fear and insecurity, and it has given the individual worker a feeling of mastery over his own fate and a greater realization of his own significance and influence in our society.

Yet if the Gallup polls are correct, many Americans fear the labor movement. Some call it a parasite. Others term it an octopus. And others of the McCarthy school regard it as an alien colossus bringing our land to the brink of revolution. Those who fear labor may be the victims of a public press which has always favored capital. But often they are victims of a far more serious malady, for they have rejected the American dream of equality and brotherhood symbolized by those famous words found on the Statue of Liberty:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed,
to me:
I lift my lamp beside the golden door.
—from "The New Colossus," Emma Lazarus

To them this is *not* the promise of America. They dream instead of the rule of the better born—of the reign of the privileged, the educated, and the cultured.

DO most college students reject the American promise of brotherhood? Do they regard themselves as the better born who alone are fit to rule America? To both these questions, most labor leaders of my acquaintance would give an affirmative answer,

whether the particular college student in question were earning his own way through Berea College or driving his Cadillac through Princeton University. He believes that Joe College was raised on the myth of Horatio Alger and free enterprise, and that consequently Joe is "on the make" at school, on the job, or on the employer's side of the bargaining table—where most Joes usually wind up. The labor official, moreover, is seldom impressed by college presidents, university professors and their intellectual offspring making loud statements about the American right of collective bargaining; for these academicians, in his memory, have seldom aided a union on strike, rarely allowed the college employees to organize, and seldom flown in the face of the "moneymen" on the college board of trustees.

Despite this understandable skepticism of union leaders, however, some college students have caught the vision of the labor movement. Yet they too have difficulties. Fresh from college these collegians have dreams of leading a strike, addressing a large union conclave, or at least being the brain trusters advising the elected labor leaders. They forget, unfortunately, that the beginnings for a college student in the labor movement are exceedingly drab and routine. He must mimeograph leaflets, distribute pamphlets, call door-to-door, attend the most humdrum union meeting. He might do well to preface this experience with work at some students-in-industry project. Or he might "go it alone" as an unheralded worker in the shop for a summer or even a year or two. Gradually, he may rise in a local union—possibly first as a recording secretary, then as a shop steward and eventually (who knows?) as an officer or president of his local. After this apprenticeship a national union may discover his worth and hire him.

Through his early labor years, a college student must understand the important distinction between *staff* and *line* positions in the labor movement. Most future job opportunities for college students in labor will be of the staff variety—that is, research, educational, editorial, organizational

and legal positions. But with a few exceptions granted, the holders of these positions are *not* the policy-makers for the union. This policy-making power is held by the top elected officers and executive board members, and their counterparts on regional, state and local levels. Unfortunately, many college students with labor ambitions have never accepted this important distinction, and consequently after a few months or years in labor they often quit with great bitterness and disillusionment. They fail to realize that, if the labor movement is to be democratic and responsive to the demands of local union groups, the policy-making power must remain in the hands of the elected officials—and not in the hands of golden-haired brain trusters at the top, fresh from the university and still wet behind the ears.

The college graduates who have the greatest power in the labor movement today are those who have worked in the shop, were elected first to local office, and then climbed the steep ladder of democratic elections to top positions. Of this type, Walter Reuther, president of the United Auto Workers—CIO, is probably the best example. Other college graduates have started with menial organizational assignments and then have risen to positions of greater responsibility. Some labor leaders came out of the ministry—Franz Daniel, State CIO Director of North Carolina, Charles Webber of the Virginia CIO Council, and Stewart Meachem, former assistant to President Jacob Potofsky of the Amalgamated Clothing Workers—CIO. At the beginning of their labor careers all of these men were dubbed "damned intellectuals," yet by their work and perseverance they proved themselves so indispensable that even the most crusty labor officials recognized their merits.

These men have stayed in the labor movement, moreover, because they had a conquering philosophy and faith. Without these a college student will not remain long in labor. He will become so shocked by those who have joined the labor movement to forward their own power and prestige, he will

become so disillusioned with the "pie-cards," "pork-choppers," "big shots" and imitators of Horatio Alger in the unions, that he will resign in disgust. Without a philosophy, he will become like an old holiness preacher of a South Carolina town who was so scandalized by the personal life of a certain labor organizer, so infuriated by the incidents of violence on the picket line during a strike that he forbade his church members to join the union. To him the Lord had said, "My kingdom is not of this world." Therefore he believed that church members "should not equally yoke themselves with unbelievers"—in labor unions. He was preaching a gospel of escapism and irresponsibility, and in a more secularized form the disillusioned college student will be preaching the same gospel if he lacks a philosophy to guide him through the hard days ahead.

ENTERING the labor movement today, a Christian of faith is impressed with the contrast between the lean-and-hungry days of the 1930's when labor was weak and ineffective, and the strong and responsible position of the labor movement in the America of 1952. In its strength it faces certain definite problems: the South remains to be organized, the agricultural workers of America scarcely know the meaning of unionism, and the labor movement has not yet developed its great strength politically. These problems can be overcome, because the American labor movement is strong and an accepted part of the American way of life.

As it matures and becomes stronger, however, the American labor movement is afflicted with what the late Justice Brandeis called "The Curse of Bigness." Others called it "The Curse of Irresponsibility." The problem arises from the simple fact that new and youthful workers, who have never known the Depression, are now joining labor unions. They tend to take their hard-won benefits for granted. Consequently, with little sense of responsibility or participation, they seldom attend local union meet-

ings except on the eve of a contract expiration or an anticipated wage raise. To them the union is not a human organization bought at the price of blood and sweat and sometimes lives. It is, rather, a "meal ticket" guaranteeing more security and higher wages. Such new members of our second generation in unions need an elementary lesson in trade-union philosophy so they will comprehend the meaning of responsible participation in *their* union.

As the labor movement grows and prospers, moreover, to the irresponsibility of the new members may be added the selfish institutionalism of

the older members. Vice-President Allan Haywood in the last CIO Convention sounded a warning against such curses of institutional middle age when he called for a spiritual renewal of the "organizational spirit" characterizing the hectic union campaigns of 1936 and 1937. At the same convention President Philip Murray prophesied in the same vein:

The CIO must be a workers' organization, not a club for old, or fat or bald-headed or grey-headed men. . . . It must be a crusading organization that has its life, its soul, its spirit, its mind and its heart dedicated to serving human beings. And you know that is why you are strong, and that is why you are going to get stronger,

because the millions of people back home whom you are privileged to represent in this convention are your life's blood, they are your muscle, they are your counselor, they are your advisers; and you, my good friends, must happen to be their servants.
(*CIO Convention Proceedings*
Friday, November 9, 1951)

The American labor movement needs men and women who are motivated by this same desire to serve working people. It needs those who are willing to bridge the chasm between those who work and those who are fortunate enough to have education and money. And into this great labor movement God will send men and women called by him.



"Perhaps we need not change."

By Robert Steele

A PLACE in the SUN

A PLACE IN THE SUN is not only the name of a fine motion picture. It is a description of what Hollywood has that it didn't have five years ago. The day is over when one could divide his friends into two clear-cut groups: those who accepted the Hollywood fare, and those who limited their film-going to seeing films from abroad shown at some remote art theater. Hollywood's achievements are now sufficient for the cinema world to take note.

To what do we attribute this new respect? Why didn't Hollywood ever have it before? After all, Hollywood is the pioneer in the motion-picture business. It's been in the business for more than fifty years, and there has never been any contesting its being the largest producer of films in the world. More Hollywood films have been shown, and are being shown throughout the world, than those of any other country. What are some of the causes of this new place in the sun for Hollywood?

Hollywood's partially burying its hatchet with legitimate theater may have had something to do with this development. For years, theater people have been going to Hollywood, but they have either fled, vowing never to return, or so compromised themselves to banality that they dared not show their faces in New York City again. When Elia Kazan used Broadway people and had a more free directorial reign with *A Tree Grows in Brooklyn* and *Gentlemen's Agreement* than other directors from theater had previously had, a

step forward may have been taken. Now his authority in making a film his way rather than Louis B. Mayer's way has climbed to such a pinnacle that snipping a few frames from his *Streetcar Named Desire* necessitates asbestos paper for the letters page of the drama and film section of the *New York Times*.

Somewhere along in the forties, films from abroad managed to be seen outside of New York City and Chicago. Other cities, universities, and libraries got a taste of a kind of motion picture with a more honest way of looking at life. People began to see and hear things while movie-going that they had never seen or heard before. Instead of taking in a movie, as a way to put in an evening, motion-picture going became an event to be anticipated and remembered.

The war got more people from the States on the continents of Europe and Asia than had been there before. Perhaps Hollywood froth and falsehood may have been seen in sharper focus. Then the Hollywood formula, while bringing temporary respite from the war, may have seemed more stultifying than ever for the people who had been through the anguish of war. Perhaps some of the American people did some growing up.

Motion - picture discrimination taught in a few of our schools may have reaped a more informed and thoughtful audience. Previewing in some city newspapers and weekly periodicals may have given a bit of nourishment to sensitivity which is a very tender plant. Young and new

talent in Hollywood, which insisted that motion pictures should be made as a whole—and that they might be made more cheaply, in less time, and inside a small studio rather than over the whole of the West and a half of the world—and that a director and writer might *work together*, even be the same person, brought integrity, originality and stature to a few films.

NO matter what the causes may be, however, it is clear that something has happened to Hollywood since the war, and that something is for the best. Not too long ago one could mention one or two Hollywood films, such as *The Informer* or *The Long Voyage Home*, which evidenced our potentialities for making creditable films. But these films, despite their uncontested creativity, were the accidents of film-making. Somehow they slipped by. Either a director got too much freedom or a producer or angel was a novice or a dimwit. The "mistake" in spite of the film's winning awards and bringing a prestige glow to the big-company name was not repeated. After all there was a box office, there was to be no mistaking that fact!

There are so many beautiful, eloquent, and powerful Hollywood films nowadays that it would take a long article to present them in any detail. Even the Oscars have taken on a bit of sincerity. Good writing, direction, and camera work are vying with studio and star public relations as the criteria for the handing out of rewards. International film festivals are

motive

now less embarrassed about the plethora of Hollywood films about which, in the past, they have been unable to find anything good to say. The Venice Film Festival held last fall granted three of its eleven major awards to American films.

A few of the films that one might make an effort to see and even see again are: *Pickup*, *Teresa*, *All the King's Men*, *Sunset Boulevard*, *The Asphalt Jungle*, *The Quiet One*, *The Men*, *Cyrano de Bergerac*, *Fourteen Hours*, *The Heiress*, *Panic in the Streets*, *The Red Badge of Courage*, *An American in Paris*, and *The River*. (Whether or not this is an American-made film or internationally made one is a moot point.)

Some older American films ought not to be forgotten: *Treasure of Sierra Madre*, *Grapes of Wrath*, *The Snake Pit*, *Search*, *The Champion*, *G.I. Joe*, *Home of the Brave*, *Lost Boundaries*, *Intruder in the Dust*, *The Ox-Bow Incident*, *Crossfire*, *The Best Years of Our Lives*, *All Quiet on the Western Front*, *Mr. 880*, *Lost Weekend*, *Louisiana Story* as well as, of course, all of the Robert Flaherty films, and the films of Preston Sturges, Charles Chaplin, and the Marx brothers.

Many of these films have been intelligent and imaginative in their presenting people and subject matter. They suggest that some American filmmakers have become aware of the motion picture as an art form rather than a facility or commodity of some kind. Also there seems to be some awareness of the film's responsibility for being a cultural force in our lives. Our films lately have succeeded in being honest and real in their looking at life, and what we wish life to be. The way life is rather than the mystical formula that lines 'em up at the box office has achieved more power as a guiding factor of Hollywood's destiny. The dictum that people won't pay to see films based on controversial subjects has been disproved. We are still unable to spot and laugh at ourselves in films, but we have been "entertained" by seeing our racial bigotry and political naïveté paraded.

AT this mid-century point in the history of the motion picture, Hollywood may be ready to begin taking its proper place in the sun. But to do that we need to know ourselves and our films better. Several excellent studies of the American motion picture have been made recently. There is agreement about the maturity level of the routine Hollywood film. Martha Wolfenstein and Nathan Leites have made one of the more detailed studies.¹ They have arrived at some conclusions about what differentiates the films of Great Britain, France, and the United States: "Looking back over the films which we have been discussing, we shall now indicate the essential plot configuration which distinguishes each of the three groups of films with which we have been concerned. . . . The essential plot in British films is that of the conflict of forbidden impulses with conscience. Either one of the contending forces may win out, and we may follow the guilt-ridden course of the wrongdoer or experience the regrets of the lost opportunity virtuously renounced." Noel Coward's *Brief Encounter* is a clear example of this kind of plot. "British films evoke the feeling that danger lies in ourselves, especially in our impulses of destructiveness. . . . Self-accusation is prominent in British films and may be evoked by wishes no less than by acts.

"In . . . French films, human wishes are opposed by the nature of life itself. The main issue is not one of inner or outer conflicts in which we may win or lose, be virtuous or get penalized. It is a contest in which all lose in the end, and the problem is to learn to accept it. There are inevitable love disappointments; people grow older; lovers become fathers, the old must give way to the young, and eventually everyone dies. . . . French films repeatedly present these aspects of life so that we may inure ourselves to them and master the pain they cause us. We must learn that the world is not arranged to fulfill our demands for justice any more than to satisfy our

¹ Wolfenstein, Martha and Leites, Nathan, *Movies, a Psychological Study*, Glencoe, Illinois: The Free Press, 1950, pp. 294 ff.

longings for happiness." Support to this Wolfenstein-and-Leites conclusion is found in films like: *Les Enfants du Paradis*, *La Fille du Puisatier*, *La Femme du Boulanger*, *Non Coupable*, *Sous les Toits de Paris*, *La Symphonie Pastorale*, *La Diable au Corps*, *Monsieur Vincent*, *Journal d'un Cure de Campagne*, *La Beaute du Diable*, *Besoin des Hommes*, and *Justice Est Faite*.

"The . . . American film contrasts with both the British and the French. Winning is terrifically important and though it may be a tough fight always possible. The conflict is not an internal one; it is not our own impulses which endanger us nor our own scruples that stand in our way. The hazards are all external, but they are not rooted in the nature of life itself. They are hazards of a particular situation. . . . American film plots are pervaded by false appearances. . . . In a false appearance the heroine is promiscuous, the hero is a murderer. This device makes it possible for us to eat our cake and have it, since we can enjoy the suggested wish-fulfillments without emphatic guilt; we know that the characters with whom we identify have not done anything. The contention of American films is that we should not feel guilty for mere wishes. . . . What the plot unfolds is a process of proof. Something undone rather than done: the false appearance is negated. The hero and heroine do not become committed to any irretrievable act whose consequences they must bear. Nor do they usually undergo any character transformation, ennoblement, or degradation. . . . They succeed in proving what they were all along. What has changed is other people's impressions of them."

Because of the films we've had in the last year or two which are exceptions to these conclusions, we're inclined to wonder what films this study was based on. The authors say, "We analyzed all the American A-films with a contemporary urban setting which were released in New York City for the year following September 1, 1945. We have also attempted to take account of develop-

(Continued on page 45)

The Case for Long Engagement

By James W. Gladden

Question

Numerous persons from several campuses contacted by me have raised the question, "How long should an engagement be in the face of the many uncertainties of today's living?" When we answered succinctly, "Long enough!" we opened a conversation which demonstrated the lack of understanding on the part of many that the best way to avoid marital difficulty is to do many things before marriage which will help the two to know whether they are actually mated or not.

Student Opinion

Most studies of student opinion concerning their own future experience place the length of time between twelve and eighteen months. However, many who vote that way fail to follow their own opinion and marry shortly after they announce their intentions to wed. Obviously, their answers were not realistic and show that they were academic when polled rather than aware of what the engagement period could mean for them. When we have mentioned the average number of months college couples actually are engaged before marriage most hearers admit the time is too short. That they fall into the same error seems to say that they think they can be surer than they would allow everyone else to be.

Our Recommendation

The prime cause of divorce is marriage! Most people are married before they know that they can live for fifty

years with each other—loving, honoring, and cherishing each other until death parts them. From a study of 526 couples made by Burgess and Cottrell in the 30's, comparing the length of engagement to happiness in marriage it was found that 50 per cent of those engaged for less than three months made poor adjustments and only 11 per cent of those engaged for two or more years made faulty marriages. Actually a large majority of the ones who waited two years after the first announcement made good adjustments. Locke recently revealed the same finding in his studies of nearly 1,000 marriages.

All evidence points to the fact that long engagements (eighteen months or more) are best. The Landis study admitted that "some people can get thoroughly acquainted during a relatively short period of engagement, whereas others may be engaged for years without having settled many of the questions which should be faced prior to marriage." It certainly depends upon the individual couple but, on the average, or for most persons meeting on college campuses these days, there is no doubt of the need for taking time.

If there is any possibility of mis-mating, a long engagement tends to bring it out. Superficial attraction such as passionate infatuation wears off. Better wear off before vows are taken! Broken engagements temporarily crush spirits but broken marriages break hearts.

Persons find out if they have common interests and, more important,

similar attitudes toward those shared objects if in their frequent hours together as "one and onlies" they experiment. If they find they have little agreement, not enough to make for permanent companionship, parting then can be sweet sorrow!

If a couple has different religious beliefs, they can find during the *years* they are analyzing themselves how deeply entrenched their background is. Mixed marriages need more time to work out these factors but differences in intensity toward basic convictions in religious philosophy may be too great even if they are both Protestants or both Methodists. A common occurrence is that of saying, "We will talk those things out when we have children." But then it is too late to discover they cannot talk them out or avoid the issue.

Friends and family influence the happiness of marriage. They do this much more openly after marriage. They could have more opportunities to show how they feel if they had many contacts in various social situations to both see one's prospective partner in action and hear some of his choice opinions. During the long engagement, if one or the other notices reservations and questions on the part of his associates, there is still time either to ask for changes or to terminate relations.

If a couple can adjust and last through this "trying" time, then the blessing of all can be given without qualifications. These feelings and indications of approval are important items which counselors check as predictive items when they are allowed to offer advice to fiancés.

It may be objected that long engagements heighten the emotional involvement and may lead to marital indulgence prematurely. So many people believe so little in the value of engagement that they support the idea that engaged people can do almost anything they please with each other. Because of this we must add a further word in our case for long engagements. To be intimately studying each other after the first major acceptance may and often does mean that sex experimentation is the out-

motive

come. Then they have to get married whether they are mated or not or so they think. Thus any intensive intimacy between persons who are promised to each other must be more guarded than ever. A common-sense decision that what married people do in their most intimate moments must be reserved for the long, long time they will be together after marriage is most earnestly urged.

There are so many things that en-

gaged people should know about each other before they are put in a position of saying, "I do," that they must resolve to diminish their expressions of embrace, control their desires, and, if necessary, not to be together as many hours of the day as they might otherwise be. Married people are not related so intimately for most of the hours of their days, and those intending to marry might well practice being absent from each other.

A Place in the Sun

(Continued from page 43)

ments in American films generally in 1948-1949."² It would be helpful to have a sequel to this study which would analyze the films of 1950-1951.

Let's not forget in our purrings over our accomplishments of the last two years that they are the exceptions. Wolfenstein and Leites would probably find that the bulk of our A-films remain willfully empty and dishonest. *Samson and Delilah* and *David and Bathsheba* are not over. We must now steel ourselves for *Esther*. The unresolved question is how to get *Esther* into a milk bath without gumming up the Bible too atrociously. The film, seemingly, has not been titled yet. *Esther and Hitler* would have a pertinency, but *Esther and Mordecai* will probably win.

And let's remember when we take satisfaction from *Pickup*, which we got in 1951, that German film people dealt with the same theme in a vastly superior way: *The Blue Angel* was made in 1929. Germany, Denmark, Italy, Great Britain, France, Russia, and Sweden have sometime in their past, produced more entertaining and mature films than our best of today. But while we still have much to learn from the film-makers of many other countries, there are people in Hollywood now capable of creating films worthy of the mission of the motion picture. We must support them. The

United States, we will hope, is finally beginning to do its part toward "the real mission of the film," as it is uttered by Jean Benoit-Levy. "This mission, yet to be fulfilled," he says, "is to show men that they are brothers. Every agency, political or cultural, that reveals or increases the basically common interest of all humanity, serves the most important purpose of our troubled times."

Moralism or Responsibility

(Continued from page 18)

hope is threatened not only by Soviet imperialism and by the moralistic nationalism of contemporary mankind, but by our own irresponsibility, egoism and ignorance.

9. Our own task therefore begins at home: (1) defining and promoting the "national interest" in terms which are conducive to the common interests of world society; and (2) struggling on behalf of civil liberties, interracial and economic justice in our own nation. Our national character and morale are of fundamental importance for the responsible use of our power in world society.

(This article is a part of a continuing discussion of the Christian use of power. A different point of view will be presented in an early issue.—Editor's Note.)

The Lazy Way to Judgment

(Continued from page 37)

way out? Shall we attempt to inform and reform the confirmed anti-Semite, or is his problem essentially a psychiatric one which must be left to those specially trained in that field? Shall we concern ourselves with the unusual and extreme manifestations of anti-Semitism, or should we rather direct our efforts toward the average man and woman on the campus, who are not anti-Semites but who may be potentially anti-Semites—or good Christians.

Is it possible, with the help of experts in the field of human relations, to build a base of warm intergroup relations between Christians and Jews which can become in turn the foundation for shared responsibility and cooperative action toward common goals? Can we, through our Wesley Foundations, our Christian Associations, Newman Clubs and Hillel Foundations build a framework of mutual knowledge and mutual respect within which Christian and Jew can work together toward mutual spiritual goals? Surely the first steps in approaching some kind of solution to the problem of anti-Semitism are (1) to re-examine our social attitudes, (2) to bring to bear upon our own personalities the light of our religious values and ideals, and (3) to get what help we may need in order that we may recognize for what they are our emotional needs and find for them constructive social and religious expression.

The rabbis once summed it up in this way: It is not your responsibility to complete the task; but neither are you free to excuse yourself from carrying your proper share of it. It is not given to any one human being, however skillful and well intentioned, singly to solve so massive a psychosocial problem as anti-Semitism. But it may yet some day be resolved if every conscientious person contributes his wisdom and his spirit toward that ultimate solution.

² *Op. cit.*, p. 304.

Of Love and Learning

"People is people. People is fun, play, imagination, magic. Ah ha! People is pain, people is sick, people is mad, people is hurt, people is hurt *people*, is kill, is kill self. . . . People I love. Mad people, beautiful people, hurt people, people, broke people, in pieces people, I love, I love. . . ."

Every good Saroyan book sings this refrain, and his latest novel is no different. *William Saroyan, Tracy's Tiger, drawings by Henry Koerner* (Doubleday & Company, Inc., \$2.50). It is a good song; too bad that more novelists, poets and preachers cannot sing it as well as Saroyan.

The illusions of love are not illusions. Only the skeptical (which did not include the police chief and captain) scoff at the reality of love. Tracy's tiger was quite real, because Tracy's tiger was love. So I do not take Saroyan as fantasy, like some people do. I take him as real because he loves people and he therefore loves love. What better for today?

THE illusions of love may be troublesome to the old in heart, but the illusions of the Westerner are at the same time a trial, a glory and a pitiful thing. (I speak as a Westerner—a Montanan.) Hollywood and cow operas sentimentalize and perpetuate illusions that the western realist sardonically admits never exist. At the same time he plays the illusion to the last phony line. He thinks he believes it.

Violent people are usually people of illusions. They work hard to make the dream reality and attempt to crush the unbeliever. And when violent people talk to each other it is in the boast, in hyperbole. It is boom or bust and as the country is big as all outdoors, why shouldn't the conversation be? The stories must keep pace. One could no more imagine a western Henry James than a British Paul Bunyan. (Irish, yes, but not English.)

But there is something about it that is not only enduring but also endearing. The illusion of the West is about the only West that persists. Could it be that this prototype of the free and self-reliant man, the cowboy (actually an underpaid

hired hand on a horse) is a fact? In my heart I know he is. And I suspect that is the tragedy of being a Westerner. Until I get back to those mountains where I think I'm free, whether or not I am, I'll never be happy, never content.

A *Treasury of Western Folklore*, edited by B. A. Botkin (Crown Publishers, Inc., \$4), takes the stories, the tall tales and legends, the traditions and ballads of the people of the West and the reader can come to know the way of thinking and believing of a people, if not much about a way of life. On the other hand, the way of life and the folklore are too closely connected to be separated except unjustly.

No better choice than Bernard DeVoto could have been picked to write the foreword. He is at once the West's fiercest literary protagonist and critic, an ambivalent situation that is typically western. Maybe he ought to go back to stay.

Botkin has become the most prominent collector of American folklore. This latest volume of regional folklore sustains his position.

THE interest in the social tales, the folk customs and foibles of the American people is a part of a wider and more important investigation. The old conception of history as a purely objective science, a process of cataloguing data irrespective of its meaning, has been found not only impossible of attainment but undesirable as a goal. History has meaning, purpose, and is loaded with the dynamics of life. As a part of the basic reorientation has come a conviction that the political twists of fortune and the turmoil of wars are hardly more important, if as fundamentally significant, than the social processes of a people, including their intellectual passions.

When Wisconsin Professor Merle Curti's *The Growth of American Thought, Revised edition, 1951* (Harper & Brothers, \$4.75), was published in 1943, it brought distinction to the Pulitzer Prize Award which it won. It has been one of the seminal volumes in the burgeoning field of American studies. With both imagination and scholarship Curti outlined the relationship between the so-

cial practices of Americans and the thought which formalized it. Escaping the myopia and prejudices of Parrington's *Main Currents in American Thought* (for instance, the treatment of the Puritans), Curti has been a real stimulation to the American studies field. This study is not chauvinistic, but American in the universal sense of the word. It is with real joy I discovered that Professor Curti had revised this volume, bringing certain aspects up to date, including the stimulating and amazing bibliography.

At about the same time as Curti's revision, another important American work in progress has come to completion. With *The Confident Years: 1885-1915* (E. P. Dutton & Co., Inc., \$6), Van Wyck Brooks concludes his series, *Makers and Finders: A History of the Writer in America, 1800-1915*. This has been one of the most stimulating projects in casual and urbane scholarship in the last decade.

Like Curti, Brooks is wise enough not to attempt a study of writers and their projects without placing them in the social context of their times. It is this which apparently gives the high-brow literary critics their disdain for the series. Some literary critics would have a novelist and his works considered only in themselves. That is, they demand that a novel be criticized as an entity, a work which is a whole in itself. They consider that to drag in social aspects, the conditioning of the times, is not only confusing but damaging to good criticism. Admittedly this technique has some important values for literary study. That its proponents decry anything else is mischievous.

The Confident Years is in some respects the most fascinating of the list. This is so because it deals with the writers of our immediate past, Wharton, Cather, O'Neill, Mencken, etc. They have shaped the literary tradition against which the writers of the moment are evaluated.

It requires to be said that Brooks is weakest when he speculates theologically. He writes about the religion of the "fallen" and "the upright." That, of course, is but another way of making a religious estimate of man. Brooks, however, is uncertain in this area. He seems to have somewhat pious promptings but shies away from a responsible religious criticism. Nevertheless, this book is a grand conclusion to a fine series.

THERE is some literary criticism being done from a religious point of view. Yale's Hal Luccock, Chad Walsh, Crishman and others are helping us to see the religious values in literature. An interesting volume is *Fifty Years of the American Novel: 1900-1950, edited by Harold C. Gardiner* (Charles Scribner's Sons, \$3), which is written by a group of Catholic scholars under the direction of

the literary editor of *America*, a national Roman Catholic weekly.

This volume shows some of the strength of religious criticism by those competent to interpret in terms of a definite religious tradition. It also shows the weaknesses that come when that tradition is a narrow and dogmatic one. One would expect the treatment that is given to James T. Farrell; he has not been very kind to the priests of the religious tradition of his origins. I think Steinbeck is better than we would ever discover in this volume, and surely William Faulkner needs more discerning consideration. But one must admit that here is literary criticism from a religious point of view. That was where Brooks failed.

Several years ago, *Peace of Mind* by Joshua Liebman was a best seller. A new book, *Self-Understanding* (Charles Scribner's Sons, New York, \$2.75), seeks to do the same thing that *Peace of Mind* intended to do, but it will not be a best seller.

By Seward Hiltner, professor of pastoral psychology at the University of Chicago, this new book is a much more thorough analysis of human behavior. It is deeper and broader, too, but somehow when the reader finishes the book, he doesn't feel that he understands himself better than when he started. All that he is certain of is that his behavior is much more complicated than he had believed.

The subtitle of the book is "A Guide to the Sources of Strength for Solving Personal Problems." It is a guide, and it may be helpful to professors and others who counsel with students. The book isn't particularly deep, but it does seem unnecessarily complex.

There was but one thing really wrong with *Peace of Mind*. It presented a weak and superficial discussion of death and immortality. *Self-Understanding* is no real improvement in this department.

Reaching beyond the bounds of the United States, Charles T. Leber has edited *World Faith in Action* (Bobbs-Merrill Company, Inc., \$3). Discussing the unified missionary enterprise of Protestant Christianity, experts in different areas have frankly faced the relevance of the Protestant mission.

Christianity, of course, is not the only faith doing business over the earth. Communism, fascism, Islamism, etc., are very much alive. They have answers to the questions that anxious people ask. Rivaling them, how does Christianity come out?

All those who have written are persons close to the missionary enterprise, although of many different nationalities. They are confident, but they are not full of illusions. The optimism of nineteenth-century expansion has been shed. But neither are they disillusioned.

Around and about all of them are the evidences of their faith.

Undergirding faith must be communication. The conversations of Christians should be not only horizontal, but vertical.

Much casting about the world of our time is being done to see if there is any place, some regime, any conditions under which it may be possible for persons of different color to live together without the suspicions and passions of racial prejudice intruding into good behavior. Some have searched and seem to have found their haven. Others still wander.

Roi Ottley, whose interpretation of race relations in this country, *New World A-Coming*, was a best seller during the war years, followed by *Black Odyssey* in 1948, knows both the feelings and the aspirations of his people who are the minority victims of white racial prejudice. During his years as a foreign correspondent in Europe and the Near East, Mr. Ottley collected the data for his last book, *No Green Pastures* (Charles Scribner's Sons, \$3).

There do not seem to be any green pastures in Europe. Superficially the Negro seems to have a better chance there than here. But that is not always the case when he ceases to be a visitor or a novelty. The familiar color bar is lowered for the tourist, for the colored celebrity, but for the ordinary and unimportant—the green pastures of European equality are an illusion. Seldom do the legal restrictions or spontaneous prejudices assume the obvious tokens of discrimination that are encountered in America's Southland. But they exist.

This circumstance should not give Americans anything to rejoice about, i.e., that Europeans are tarred with the same brush. In fact, it helps to dramatize the split in the soul of Western culture which tears at its very capacity for survival—the denial of the Christian conviction concerning the brotherhood of man.

People of color are not the only victims of superstition and prejudice. Disease is just as involuntarily possessed as color, and the results are often just as tragic as far as social obloquy is concerned. The scandal of becoming a leper seems to run about the earth, with violent and haunting fears accompanying its touch.

I first read Perry Burgess' story of a leper, Ned Langford, in *Who Walk Alone*, after promising to get a group of other persons to read the volume. The book has long since left my library in that cause, but the memory persists. Now Perry Burgess has told the story of his own crusade, accompanied by his wife and other enthusiastic cohorts, in helping the victims of the disease to help themselves, and assisting the rest of us to get over our superstitions and fears of

the disease. *Born of Those Years* (Henry Holt and Company, \$4) is distinguished by the same warm and sustained insight into the nature of our common humanity that marked his earlier volume. There is a little, not much, of the "cleansing laughter" he writes about, for there is scantily precious to laugh about where leprosy is concerned. But there is cleansing in reading *Born of Those Years*—a cleansing of unconcern.

Always mixed in the ugly colors of prejudice are streaks of superstition. The irrational and cloudy nether world of fears which commands judgment on the basis of illicit evidence is not the sole possession of the racist nor the ignoramus. Curiously that seemingly emancipated individual, the so-called realist, is often a superstitious person when it comes to a discussion of religion. In its field he delights to condemn without evidence, gives way to irrational fears without a shred of reason except hearsay, and departs completely from the standards of discriminating judgment he claims for other fields.

In a neatly titled little volume, George Hedley has probed *The Superstitions of the Irreligious* (The Macmillan Company, \$2.50). Nine and one half of the irreligious superstitions that commonly float around are examined. (The one half superstition that religious people can't have fun is not dignified by giving it a full-blown count.) Every one of these superstitions will pop up during some round or other of college sophomores' bull sessions. They are not original with them, having been picked up from some blasé young professor. Because said prof has passed off his superstitions as facts, the sophomores become impassioned with their new emancipation from religion's shackles. What they have given up is probably an adolescent religion. They have replaced it with a puerile naturalism, even more loaded with superstitions.

The cure for the superstitions of the irreligious is not further ignorance of religion, but an examination of mature religion, of which George Hedley is a pretty fair apostle.

E. Stanley Jones delights in having opportunity to work on the reluctant who call themselves realists or agnostics. Many he has transformed.

Next best to personal contact with the vital missionary preacher is to follow faithfully his preparations for meditation. If one of the superstitious were to take *How to Be a Transformed Person* (Abingdon-Cokesbury Press, \$1.50) and live with it for a year, the chances are there would be some changes made. What he had considered superstitions would soon become realizations, and others seen as the nonsense he had confused with facts.

THE CURRENT SCENE

RE: AMBASSADOR TO THE VATICAN?

(From Statement of the National Council of Churches)

Three major reasons are advanced in support of the President's proposal, none of which bears scrutiny:

It is alleged in the first place that the United States should establish formal diplomatic relations with the Vatican in order to gain access to a unique source of information, achieve effective cooperation against communism and advance the cause of peace. The fact is that formal diplomatic relations constitute no binding agreement for either party to reveal any information except what it chooses to reveal. On the other hand, if both parties desire that all resources of information be utilized and coordinated against communism, this can be achieved through our ambassador to the government of Italy, who is resident in Rome and readily accessible to the Vatican. Eager allies in a common cause are not frustrated in their common efforts by considerations of protocol or prestige.

All Christian bodies stand together in opposition to communism. The National Council of the Churches of Christ in the United States of America holds unequivocally that communism, in its basic philosophy and in its practice of disregarding many essential human rights, is opposed to Christianity. Our conviction in this matter has already been stated in these words:

"It (communism) is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity. Such differences can never be resolved by the compromise or surrender of faith by Christians."

We continue to stand ready to cooperate with Roman Catholics and other men of good will in working for peace. We have worked with them in the past and intend to do so in the future. We work also with our government in informal but effective cooperation without any necessity for any legal diplomatic agreement. Our constituent bodies are related to the World Council of Churches which has similar channels for international cooperation in the furtherance of peace.

The second reason for the President's proposal is that there is precedent in American history, notably in the middle of the last century. The fact is that the present proposal for an ambassador to the Vatican is without precedent. The Charge d'Affaires of the United States accredited to the Papal States in 1848 was instructed to deal "exclusively" with civil and commercial matters with a state which comprised some 16,000 square miles of territory and a population in excess of 3,000,000. In contrast, the present "State of Vatican City" comprises an area of one sixth of a square mile and a population of some 1,000. It has no civil courts or civil administration distinguishable from ecclesiastical authority. It should be remembered that in 1867 Congress cancelled appropriations for the representative to the Papal States in response to public indignation over the reports of a prohibition of public Protestant worship within the city walls of Rome. The protest was against the infringement of religious liberty and in support of the separation of church and state.

The third reason offered in support of the President's proposal is that other nations send ambassadors to the Vatican. This is a most unsound argument for abandoning our distinctive American tradition which has served us well. Most of the other countries

THE CURRENT SCENE

that have diplomatic relations with the Vatican give special recognition and status to the Roman Catholic Church and recognize the diplomatic representatives of the Vatican to their own capitals as deans of the diplomatic corps. Our nation, on the other hand, has always refused to give any church preferential status.

The President's action precipitates precisely the kind of situation which our forefathers sought to prevent in the interest of the national welfare by constitutional separation of church and state. To establish formal diplomatic relations with the Vatican would be to concede to one church, the head of which has only nominal secular power, a political status in relation to our government which could not possibly be given to all churches and which could not, as a matter of principle, be accepted by most. Thus tension and controversy would be induced in our national life at the very time when unity is most essential.

Commission on World Peace (Methodist) Recommended Action on U.M.T.:

1. A letter or telegram to Representative Carl Vinson, House Office Building, and to your own Representative, asking that hearings be extended sufficiently to give opponents to U.M.T. an opportunity to express themselves.

2. A request for the opportunity of testimony at these hearings on behalf of yourself, your student association, or your council of churches.

3. A trip to Washington by yourself or delegated persons between January 13 and February 13. The Friends Committee on National Legislation offers briefing sessions for those desiring them each Monday morning during this period at 1000 11th St., N. W.

During the next two months when U.M.T. legislation will be a critical national issue, as many letters as possible should be sent by local persons and groups, plus personal interviews when possible.

POLICY CONCERNING "THE CURRENT SCENE"

This section of motive is a short-deadline feature of comment upon what is happening in the contemporary scene. It goes to the printers a month later than the body of the magazine. It expresses views upon various situations and activities, usually controversial. It does not necessarily represent motive's editorial position unless clearly so identified, but is the comment, editorial or otherwise, of those periodicals, groups or individuals who are identified with the selected items. This statement is made imperative by some reader reaction to our recent (Dec.) discussion of the Vatican issue.

Speaking editorially for motive, the magazine stands firmly upon the traditional Methodist and American Protestant tradition of separation of Church and State. Wherein the Vatican appointment impinges upon that principle, we are in opposition. We would inject three items into the discussion, however: 1. What are the theological implications of making an absolute of a contingent and relative principle (viz., separation of Church and State)? 2. Let us be careful about letting this matter get out of hand and seeking to unite Protestantism on the undignified and unworthy project of anti-Catholicism. 3. Is this question switching the efforts of church people from constructive alternatives to U.M.T., thereby making more probable the militarization of this land and making more possible the "holy war" against Russia?

AM I A WHO?

editorial

THE Professor was busy correcting a pile of exam papers when a Man from Mars dropped into the room.

PROFESSOR: What are you?

MARS MAN: I'm not a what, I'm a who.

PROFESSOR: You look like a what to me. It's obvious you have not two eyes, but four, no ears, no hair—not even legs. This brief, but admittedly cursory examination, leaves me sure you are a what.

MARS MAN: You are a wise man, a professor, but you believe nothing save the evidences of your senses. You apparently suspect little and know less of other worlds than your own.

PROFESSOR: What is your world?

MARS MAN: God's.

PROFESSOR: There's a rumor around here that Texas is God's world.

MARS MAN: Do people on earth laugh when Texas is so called?

PROFESSOR: The people outside of Texas do.

MARS MAN: Even if they giggle about it, they ought to be disturbed.

PROFESSOR: Why?

MARS MAN: Because it indicates a fundamental but false pride. The "who's" belong in Texas and the "what's" are all from the outside.

PROFESSOR: I'm from Ohio, but I'm sure that in Houston I'd be a "who."

MARS MAN: What would they call a Ubangi? Or better, what would they call me?

PROFESSOR: Unfair. Most Texans obviously do not know any Ubangis. And they certainly could not know you. You're from outside this world, aren't you?

MARS MAN: I'm not a member of this dingy little planet, if by that you mean outside this world. So anything outside your immediate sense experience is a what and only those of your kin are who? It was reported by our earth investigators that the denizens of this

planet had a high religion which proclaimed that all people are of one blood. Or don't you believe that?

PROFESSOR: Oh yes, we believe it, but we are practical about the matter when it comes down to the question of relationships. Do you have blood?

MARS MAN: Not the same mixture of hemoglobin and oxygen, of pale yellow plasma and semi-solid corpuscles you call blood. Mine is chlorine and sulphur. However, that's only blood in its most obvious but most confusing sense.

PROFESSOR: Confusing?

MARS MAN: Can it be other than confusing if we rely on your test tubes? If I call God "Father," and you call God "Father," are we not similarly children of one blood?

PROFESSOR: That I believe.

MARS MAN: Then we are of one blood; sulphur and chlorine are beside the point. Certainly color and the number of eyes don't count.

PROFESSOR: We agree.

MARS MAN: Doesn't that make me a who?

PROFESSOR: Who are you?

MARS MAN: A child of God.

PROFESSOR: Should I shut my eyes when I say brother?

MARS MAN: No, don't close your eyes. They tell you something. Just remember that there are more important worlds than those of sight. . . . You did not even think you had brothers on Mars, did you?

PROFESSOR: I'll admit not.

MARS MAN: But you'll believe, now you have seen?

PROFESSOR: It helps.

MARS MAN: Better start developing some better sights. Then you'll see lots of worlds and "who's" you never imagined. Be seeing you.

A sound, something like a "whee," and all the Professor could see was a pile of exam papers.