

IN A SECULAR AGE:

What Does Christianity Have to Offer?

Only today a student said to me, "I don't believe in anything and I don't know how to go about starting."

By Theodore M. Greene

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ABLE descriptions have been given of the chief contributions of the secular liberal disciplines to our understanding of ourselves and our culture. Does liberal Christianity add anything significant to the contributions of the natural and social sciences, the arts and letters, history and philosophy? To answer this question we must enumerate some of the distinctive characteristics of the Christian faith in its enlightened liberal form.

1. Christianity is, first of all, essentially dualistic. It is not a monistical materialism which declares that the world in space and time is all there is.

Nor is it a Spinozistic pantheism which says that God is, as it were, the inner essence or reality of all natural phenomena. Christianity is fundamentally dualistic, and this dualism is usually described in terms of the distinction between the natural and the supernatural. I would myself prefer to describe it in terms of the distinction between the finite and the Infinite, the relative and the Absolute, the profane and the Holy.

2. Christianity also conceives of God, or the Absolute, as a dynamic power rather than a passive value or scheme of values. This is the outstand-

ing difference between an idealistic philosophy and Christianity as a religion. Philosophical idealism and Christianity are natural allies, and each has much to contribute to the other, but they are not identical. The idealistic philosopher goes to reality on his own initiative and tries to discover and describe its basic pattern or structure, whereas the Christian believer is confident that God has taken the initiative by entering into the world of space and time, into history, and into the personal lives of individual men and women. Plato's Form of the Good, as described in the *Re-*

public, is not dynamic in this sense. Aristotle too conceives of God merely as the "final cause" of the universe, that is, as the ultimate principle of rationality in things: his classic definition of God is "thought thinking itself." Aristotle believes that the philosopher should contemplate reality in the same impartial spirit and thus imitate God so far as he is able. It is only in our religious tradition that God is believed to care enough about the universe to enter it as a potent factor and force, to love men enough to suffer for them on the cross. Christianity, unlike contemplative philosophy, is a dynamic religion, that is, a dynamic individual and corporate response to a dynamic Divine Initiative.

3. Christianity is essentially Incarnational. The Christian does, as we have said, distinguish God from the world, but he quickly adds that God, in his providence, continues to support the world which he created and enters profoundly into its operations and its destiny. The Christian also insists that God has uniquely revealed himself to men in the historical Jesus. This belief in Jesus as the Christ is a scandal to the secular historian who can find no place in his secular scheme of things for a unique event of this type. The historian recognizes, of course, the individuality of all human beings and of all social and historical events, but he finds it hard to believe that there was a man in history who was uniquely unique among *all* men in being not merely one among other sages and saints but authentically divine. Christianity must insist on the unique divinity of Jesus as the eternal Christ.

4. The God so revealed in history and in the Jesus of history is essentially redemptive. The God who has revealed himself is a righteous God, sitting in judgment upon men. He is also a loving God who forgives men and makes every effort to save them from their sins. He so loves them that he hunts them out and suffers for those who have strayed away from him, and, through this suffering, tries to reconcile them to himself. He is thus a saving God who enables men, if they will but trust in him, to love him once again and to obey him. This is scandal

to the humanist who believes that man must save himself, forgive himself, and be reconciled to himself. We will do neither Christianity nor ourselves any service by softening or minimizing these distinctive notes in the Christian message.

5. Christianity is basically theocentric, God-centered. It is not cosmocentric, cosmos-centered, as some scientists who base their philosophy on their scientific study of nature would have us believe; nor is it anthropocentric, man-centered, whether I as an individual or the human race be regarded as the ultimate locus of value. Whenever Christianity, as a historical religion, advocates the worship of God for man's sake, it becomes idolatrous, a perversion of its true nature. The crucial commandment in the New Testament is inescapably theocentric: "Love the Lord your God with all your heart and soul and mind," i.e., for himself, not for any benefits which you may hope to get, now or later, from such love and worship.

6. Christianity is fundamentally moral in its implications and demands. It dictates a concern for our fellow man second only to our concern for God. This is not true for all religions, even of the higher religions. Some of the religions of mankind have been predominantly ascetic. Others have been caste religions of one sort or another. Not so Christianity. The second great commandment is an everlasting reminder of this: "Love your neighbor as yourself." When we look at our churches and see that they are not initiating and backing movements of social reform, are not fighting racial and social prejudice and injustice as they should and as some secularists are doing, we must declare that, in this respect, these churches have failed to be the Christian churches they profess to be. A Christianity that is not socially belligerent for man's welfare is not authentically Christian.

7. The Christian religion is essentially communal. It is not a solitary enterprise. It is a group endeavor expressing itself in corporate rites, corporate worship, corporate social action—all rooted in corporate belief.

No church is worthy of the name that is not rooted in various dogmas, if we define "dogmas" as basic beliefs. But note that one can accept a dogma wholeheartedly without becoming "dogmatic," that is, self-righteous and intolerant and smug. The trouble with all our churches is that they pass so easily from acceptance of basic beliefs which are essential to hold the community together into a complacent authoritarian dogmatism.

8. Christianity is essentially both aristocratic and democratic. It is aristocratic in recognizing its saints and prophets, those who have excelled in their spiritual venture. It is democratic in insisting that every man and woman can become such an elected and purified person, that salvation is available to all men irrespective of native ability and social origin.

9. Liberal Christianity, in contrast to orthodox, rigid Christianity, is as dialectical as is philosophy at its best. It is the task of philosophy to go on forever with its intellectual quest, forever creative and forever critical. Because new evidence is coming in all the time, new philosophical syntheses must be attempted in each generation. The Christian's quest for God should be no less continuous, creative and critical. The historical Christian Church has, alas, been all too prone to pious idolatries, that is, to ecclesiastical, ritualistic, and doctrinal idolatries. It has been tempted again and again to worship the religion which we call Christianity, or the institution which we call the Church, or some rite which we call a sacrament, or some human formulation of belief which we call a theology, instead of God himself.

Actually, of course, all religions and rites, all theologies and institutions, are fallible and therefore not worthy of ultimate reverence or worship. As Christians, therefore, we should be on our guard to worship only the Deity whom Christianity as a religion seeks to respond to with its various rites and beliefs. It is this God alone who is absolute, not the Christianity which seeks to serve him. It is God alone who is absolute and holy, not his Church, even at its best, nor any of

his Church's rites or doctrines. Everything in religion that human minds make or touch is finite and fallible and, therefore, has to be revised and refreshed in each historical generation. A living Christianity is therefore inseparable from an ongoing dialectical Christianity.

You may ask at this point: Is not God's revelation of himself in Jesus Christ once and for all, perfect and absolute? A sincere Christian must believe that it is. But this does not mean that our interpretation of the Christ in Jesus is in itself final and absolute. However valid and revealing, it is still no more than a human interpretation of an event of supreme cosmic and human import, an interpretation which must therefore yield to later and more adequate interpretations.

In short, the *great* heresy of every Church is the heresy of misplaced absolutes. We worshipers are fatally prone to be so impressed by the majesty of God that we unconsciously attribute some of this majesty to our own apprehensions and celebrations of it. This is idolatry, indeed, the most insidious of all idolatries. When we read the lives of the saints we find that they are unanimous in their testimony that their hardest task is to avoid being proud of their own humility, to avoid saying, to themselves or others, "I am the humblest of all men." This is spiritual pride, pride at its most dangerous and at its very worst.

There is nothing more awful than pious idolatry. A militaristic idolatry which worships force, or a political idolatry which worships political power, is easier to spot and less disastrous spiritually. An idolatry clothed in unction and sanctified with prayer is desperately hard to discern and to eradicate. It must, therefore, be watched for and fought by the Church if it is to preserve its vitality and power. "If the salt hath lost its savor, wherewith shall it be salted?" The trouble with our age is not primarily its secularism, serious as this is; it is rather the lack of spirituality of its spiritual leaders and the idolatries of its churches.

10. Finally, Christianity is essential-

ly synoptic. Christianity needs and can incorporate all valid human knowledge. We should beware of any form of Christianity that is afraid of any truth. What Christianity can and should do is to take all human knowledge and put it into the context of the Infinite, thereby preventing anthropology from absolutizing itself or humanity, literature and art from absolutizing themselves or beauty, the philosopher from absolutizing philosophy or reason. Christianity has the magnificent power of drawing in, amalgamating and digesting all possible human knowledge and keeping it in proper perspective. For example, Christianity needs to ally itself with all human idealisms, all hatred of snobbishness, injustice, and cruelty, all fine human courage and endeavor, but it must put all these expressions of idealism into the context of the absolutely holy and thus purify them of self-righteousness and idolatry.

If all these things are true, it follows that Christianity is the answer to man's deepest need to become mature and maturely human. The great Catholic layman, Jacques Maritain, wrote a book some years ago entitled *True Humanism*. This was a good title. He was pointing out that Christianity, and Christianity alone, can enable man to achieve what the humanist is so eager that man should achieve.

What is the mark of maturity? Is it not the ability to combine criticism and belief? The mature mind is the mind capable of reflective commitment. Philosophy is an ongoing enterprise, and its truths, if they have achieved significant incorporation in our lives, are never lost. The philosopher sees, with increasing clarity in successive generations, but he never sees reality completely or omnisciently. The same is true of the Christian search for truth. As St. Paul puts it: Now we see [—not perfectly, but—] through a glass, darkly. Now we know [—not everything, but—] in part. The Christian faith is not the faith of a man who stumbles along in complete blindness, nor is it the knowledge of one who is omniscient and has the perfect and proved answer to every

question. The man of Christian faith is the man whose spiritual maturity enables him to assess the total situation, to take sides with fervor and confidence, yet without forgetting his finitude and fallibility.

WHAT are the characteristics of the thoughtful younger generation of today? Let me venture to describe you to yourselves. You are, I believe, a skeptical generation; you long for faith but you find it very hard to achieve an ardent faith honestly. A student said to me recently, "I don't believe in anything, and I don't know how to go about starting." This is a very common predicament. You are a lonely generation; you hunger for a warm community dedicated to a common cause, and you often do not know where to find such a community. You are a drifting generation; you don't like to drift without any clear objective, but you don't know in what direction to steer. You are a timid generation; you are preoccupied with security rather than adventure, and when you must face danger and death, you do so with stoic fortitude rather than with joyous courage. You are not a happy generation; you are, on the whole, a rather joyless crowd. Hence your tendency to throw yourselves into distractions in order to distract yourselves from your unhappy state.

It is my sincere belief that Christianity, honestly and deeply entered into and thought through, is without question *the* answer to all your deep-seated needs and frustrations. It is the way of life that is full of honest faith, communal warmth, meaningful purpose, courage and joy.

Let me conclude with the familiar words of St. Paul that have echoed through twenty centuries—words as true today as when they were first uttered, and words whose meaning sums up all that we most wish for in our most mature moments. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am

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Why Not

DEORIENTATION FOR SENIORS?

By J. Gordon Howard

ORIENTATION for freshmen is no longer argued, but accepted as a matter of course. The question now is not whether freshman orientation is valuable, but how to improve it and increase its effectiveness.

If orientation at the beginning of a college career is good, would not a similar process in reverse, which might be called deorientation, be equally beneficial at the end of a college course? If freshmen need some help in their adjustment to new experiences as they step on campus, do not seniors need some preview of the readjustment which confronts them as they step off campus?

There are those who say that life really begins after graduation from college. We have never held this view. To our way of thinking, college days are not a retreat from life, but compose a life of great intensity, demanding a high degree of self-discipline. The freshman with the help of an orientation program can successfully make the necessary readjustment to this new life and learn to gain the most from it. But what happens after four years, when college days draw to a close and the verdant freshman has become the seared senior?

Just as college living presents problems unique at that stage in life, so after-college life has circumstances and conditions quite different from anything that has gone before. The process of cutting the apron strings binding the student to *alma mater* can be painful, but such a process is both necessary and unavoidable, and it is

better that the severing from college life should be accomplished with forethought and preparation and not left entirely to trial and error.

If seniors are to be deoriented and made ready for their adjustment to after-college living, how shall such a deorientation process be planned and of what should it consist?

Let us say, first, that senior deorientation should begin with a synthesis of the vast array of facts and data which has been assembled, often unrelatedly, during a four-year college course. If a curriculum is an intellectual race track, as the semanticists suggest, and is paved with academic bricks, then there are too many loose bricks lying about hit and miss making the track quite unsatisfactory if not dangerous. This miscellaneous assortment of bricks should be examined, carefully sorted out and placed in an orderly arrangement beginning some place and leading somewhere.

It is amazing how much a college student actually knows if he is encouraged to dig into the recesses of memory and bring to light the results of his classroom discussion, library reading and laboratory research. Despite stale jokes to the contrary, a college senior really knows a great deal. He has more information and knowledge at his finger tips certainly than 95 per cent of the human race. But there is still the important matter of organizing this mass of data into some kind of orderly program for after-college living. So a program of

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motive

deorientation for college seniors should begin with synthesis.

IN the second place, a college senior needs to consider all that has been learned about himself—his body, his mind, his feelings, his spirit—in order to plan an after-college program of physical health, mental alertness, emotional balance and spiritual sensitiveness. To this end seniors can draw on all they have studied in physiology, anatomy, physical education, psychology, biology, zoology, genetics, chemistry, sociology, anthropology, philosophy, religion, education and many other regular credit courses, to say nothing of all that has been learned informally in athletics, dramatics, forensics, music and campus group life.

It is impossible to predict in detail the kind of life which lies ahead for each senior. Only one thing is certain, namely, that life will not be easy. Although science has done wonders to help modern men and women maintain physical and mental health and emotional balance, yet the complexities and pressures of modern existence cause bodies, minds and spirits daily to be subjected to bruising blows that are hard to take. If college seniors after graduation are to hold up with some degree of self-respect and sanity, they should be prepared for what is ahead in terms of their own physical selves and personalities.

Third, there is need for deorientation in social living as seniors step from a college campus.

A college, if it is anything, is a laboratory of social give-and-take. Except for a submarine or a battleship, there are few places on earth more crowded than a college campus where so many people live so many hours a day in such close proximity. The social order of a campus, it should be noted, is in many ways different from society off campus. For one thing campus society is composed of persons with great similarity of intellectual capacity and a large degree of unity in intellectual purpose. Campus society has a minimum of criminals, even fewer insane, and no feeble-minded (although many college deans

sometimes have their suspicions).

Campus society is predominantly youthful with only a sprinkling of maturity, in contrast to off-campus society where the needs and interests of old age are increasingly dominant.

In men's colleges women are absent for the most part, and in women's colleges men are correspondingly scarce much of the time, both of which conditions are abnormal when compared to off-campus society where men and women live and work in almost equal numbers. In coeducational colleges men and women are both present, but for the most part they are unmarried which is in direct contrast to off-campus society where the married state is typical.

Furthermore, campus society is one of the most stimulating social environments to be found anywhere with everybody encouraging everybody else to get into everything that is going on. The leap from this bubbling social caldron into the often tepid routine of a nine-to-five job in the business world, or the nine-to-three

schedule of schoolteaching, or the monotonous demands of unenlightened housekeeping will drive frantic the college graduate who is caught off guard and is unprepared and unoriented.

Senior social deorientation will direct the college man and woman to look ahead and see himself or herself as a social being off campus—as a husband or wife, a homemaker and parent, a citizen and voter, a community leader, a church worker, a club member, and a person interested in the arts. Here again senior deorientation is not so much a matter of learning new things as of organizing what has been studied and experienced in college so that the plunge from the campus type of social living into the off-campus social environment may be made smoothly and with benefit to all concerned.

FOURTH, senior deorientation should include a preview of one's
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"Boy, it must feel great to have that ole diploma and be out in the world."

From *Little Man on Campus*

So You Have Been DRAFTED!

By Arthur Hopkinson, Jr.

I CAN'T say that I am pleased that you are having to change your occupation of student for that of a military man. About ten million who served in the last war had hoped that it would not be necessary for you to be drafted. We were sure that this time the victory we had won on the battlefield would bring peace. Again we have learned to our sorrow that victory on the battlefield does not necessarily insure peace. Somehow we have failed you; so today you are faced with the prospect of a military career. Maybe you will serve in a peacetime occupation force, or possibly in the front lines of a hot war.

"Army Regulations," known as AR's, which govern the policies of the armed forces from the top down to where you will be when you start your training, have taken certain things into account: one, that you are an American citizen; two, that you are independent by nature; and three, that you are accustomed to teamwork, but very apt to function poorly unless informed of the real facts. Since misery loves company, you can take consolation from the fact that thousands like you with similar interests and ideals are answering the "greetings from your neighbors" letter in the affirmative. You "refugees from a college campus" can form a fraternal order for the "preservation of interest in the cause of higher education."

This new experience doesn't need to be a step down in moral living, nor does it mean that you are going to be forced to live with ruffraff. The prevalent idea is that upon being drafted, and donning a uniform, the service man turns over his mind to the brass, his education to the first sergeant, and

his morals to the atheist of the company. We know that war is evil and the tendency is, in some quarters, to pin the same label on those participating in war. The college student can stand on the corner and whistle as the girls go by, and the general public will smile amiably and say, "Boys will be boys, and girls like it that way." But put that same boy in uniform on the same corner the next day doing the same thing and the judgment upon him is more severe. He stands out from his civilian brothers and anything from a disheveled uniform to loose morals will elicit condemnation. The services, then, are judged by the actions of the men—as is the case in all walks of life.

THERE are certain questions which will be uppermost in your mind once you have received your orders to report for duty. What can I expect to find at camp that will help me to keep my religious faith alive and to strengthen it during my stay there? Does my education have to be shelved for a few years? Can I be myself or must I be a robot? If I feel that training rules or conditions are forcing me to lower my moral standards, to whom can I complain? And will it do any good to complain? Are chaplains in the military service representatives of Christ and his church or have they sold out to the military? What is this "program of character guidance" that I've heard about and what will it mean to me? Is the Church interested in me while I am in the service, and will God be with me in battle if I am called upon to face the enemy?

When you arrive at camp, no matter what time of day or night, your train will be met by a group of men and officers. In that group will be a chaplain. He will be the first officer to talk to you when you assemble for orientation lecture on your first day in camp. In fact, he will be very much in evidence through all your days of training. He will be with you as one of the outfit, training with you, and always willing to give you as much time as you need. During the first week you will be interviewed by a chaplain of your own faith who will talk with you about your religious background and assist you in solving any family or personal problems. Remember always that the chaplain is in the service first of all as a minister of the Gospel whose chief concern is for your spiritual welfare. He will also endeavor to serve as a link between your family, your church and your community. He is available at all times; even under battle conditions a request to see the chaplain will be honored by the Commanding Officer.

Many of the umpteen thousand, nine hundred and ninety-nine who enter the service the same month as you will be members of some church and leaders in church and community youth organizations. The chapels on the Post afford ample opportunity to continue those activities; for the counterparts of many positions in your home church are to be found in the chapel program. Choir, discussion groups, Bible study, evangelism, missions, and all other phases of churchmanship need the support of the men, if the chaplain is not to run an ineffective one-man-show.

Loyalty of men such as yourself will

motive

make all the difference in the world as to the impact of your chaplain's message and program upon those who are not in the habit of going to church. Your spiritual life can develop as well in the army as out. It depends upon you! Your habits of daily devotion established at the very outset of your life in the service and other spiritual disciplines, which may be a part of your normal life, rigorously adhered to even in the face of obstacles will enable you to cultivate the life of the spirit and to hold fast to your ideals. Living in a male society, for the most part, you will have an opportunity to show that religion is adequate for "he-men." In the normal routine of military life, with its irritations and frustrations, you can be a witness to the efficacy of the Gospel.

IN addition to this program which depends upon the voluntary response of the men, there is a character-guidance program which is compulsory. Twice a month you will be required to attend a lecture given by the chaplain who will speak and use visual aids on moral and ethical topics, such as home life, sex, swearing, honesty, drinking, and many others. The response of the men to these lectures and their discussion of them in the barracks give you as a Christian leader an opening to supplement the work of the chaplain and to interpret in your own words and from your own experience what has been presented in the lectures.

You may well ask who besides the

chaplain is responsible for the moral tone of the Post? A number of people including the Provost Marshal who is Chief of Police, the Surgeon General who is responsible for the health of the men, the Special Service Officer who is in charge of recreation (libraries, services clubs as well as sports), the Personnel Officer who takes care of records and makes recommendations for advancement, the Inspector General who is the trouble shooter on the Post. These plus the chaplain constitute a Character Guidance Council which meets regularly to hear reports on morale, to discuss improvements which the men themselves have suggested, and to discover ways and means of creating a working relationship between the camp and the neighboring towns which will contribute to the welfare of the men.

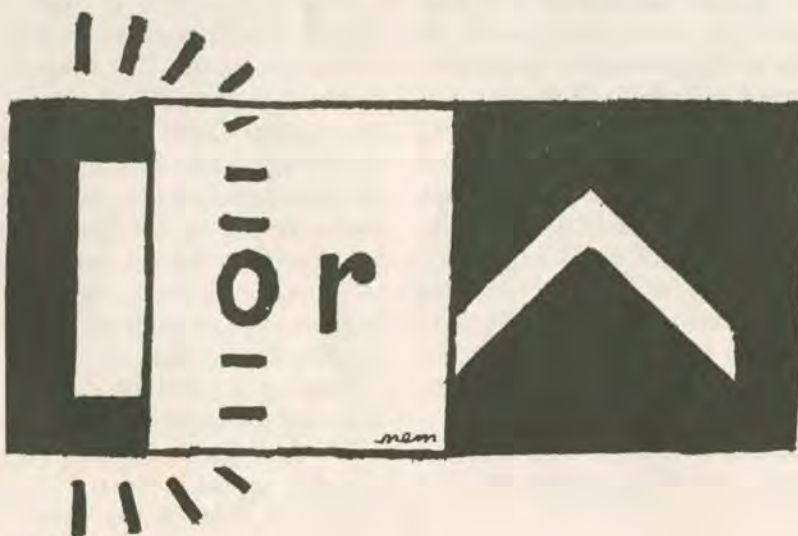
Among specific questions dealt with by the council are: Do all the men have adequate opportunity to worship according to their faith? Are there restaurants and night clubs where poor sanitation or immorality would warrant a recommendation to the camp Commander for them to be put "off limits"? Are there adequate recreational facilities on and off the Post? Are deserving men being promoted in all of the outfits? How many men have availed themselves of the privilege of bringing their complaints to the Inspector General, the officer responsible to no one on the Post and accessible to everyone, even the lowliest private serving time in the stockade. Contrary to civilian opinion the

democratic process is at work in all of this; for each unit the size of a battalion has its own Character Guidance Council made up of enlisted men who are charged with the responsibility of reporting to the over-all council which has been described above ways and means of improving the lot of the men.

You ask the question, Can I be myself in the army? Yes, as much as you can on a college campus, and maybe more than you can in your fraternity. The army expects you to be a soldier first of all. You will be trained to do your job and you will be expected to discharge your duties. When your job is done you will discover that you have more free time than you did in college. This brings us to the very important subject of leisure-time activities. The services make it possible for you to develop yourself and to express yourself in many ways during your own time. Each company has a day-room where you will find a place for writing letters, recreational equipment for use indoors and outdoors, *Armed Forces Talks* magazines with special articles by men who devote themselves to research in history, science and geopolitics. In addition, there are college texts, high school books, and even comic books that explain the ABC's.

This looks like a correspondence school setup. In fact, it is that, and more; for there will probably be special classes on the Post given by a neighboring college for which you may receive credit acceptable to your Alma Mater. This is proof that the powers-that-be in the service are interested in your continuing your education. There is an Intelligence and Education Officer, or at least a non-com, who will be checking up on your record, and when he discovers that you have some college credits he will encourage you to sign up for some courses, or he may ask you to teach elementary or high school subjects.

IN the February, 1952, issue of *Reader's Digest* there is a reprint from *The Rotarian* on "Military Service and Education, Too" by Charles Stevenson which refers to the U.S. Armed



Forces Institute with headquarters at Madison, Wisconsin. Any serviceman desiring to take a correspondence course in any of 334 grade, vocational or college subjects may do so by paying a fee of \$2. At present, there are nearly fifty cooperating colleges and universities that offer extension courses. Your formal education may be interrupted out of necessity; but the orders in the service that result in "hurry-up-and-wait" periods can be utilized by a wise person to further his college education. On shipboard miles from land, in the foxholes pinned down by enemy fire, men today are finishing work on their degrees and pursuing subjects that they couldn't crowd into their curriculum while in college.

Now we come to the final question,

Will the Church be with me in battle, and will God see me through? The Church is sending young men into the chaplaincy that they may be with you wherever you are called to go. The chaplain will be there not to bless war or the weapons of war but to minister to you in your time of need. Yes, God will be with you also; for he is wherever there is need. Being in battle is no different to God than being in the classroom; but his presence will be much more real, because when we are faced with a close-up of eternity God seems very near. You have only to recognize his presence and desire his power for your hourly needs.

A warning must be sounded at this point. God is not found in foxholes any more than he is found in the

examination room at college, unless you have cultivated his presence and made room for him in your heart. So when you go into the service you go in as the same fellow who just left home. When you return to civilian life you will be what you have allowed yourself to become. The service cannot change you into a drunkard, a swearing fool, a loose-living individual—only you can do that. Neither can it make a moral, upright, honest citizen out of you—again, you alone can do that. It's up to you!

May the Lord bless you and keep you; may the Lord make his face to shine upon you, and be gracious unto you; may the Lord lift up his countenance upon you, and give you peace.

Conscience, Your Honor, Is Important

THIS country was founded by men who valued conscience. The genius of the American people has always, at bottom, been loyalty to the dictates of integrity. When certain bold patriots before the Civil War maintained at personal cost "the underground railway," making it possible for Negro slaves to escape into freedom, they broke the law at one point. But the letter of the law they broke was for a socially useful reason: it was to promote the basic purpose of the law. Is not that basic purpose to help people to live together in such a way that the maximum freedom and security will be made available for each person?

However we define its purpose, the law requires binding-force. But there are two kinds, and we have to choose which kind, whether guns imposing slavish obedience, or ideals attracting loyal support. Our free society is not held together so much by the power to kill as by the power that comes from loyalty to the inner light. Saint Peter was true to this cohesive power

when he said, "We must obey God rather than men." So was Socrates when he declared to those sentencing him to death: "Gentlemen of the jury, I love and honor you, but I will obey God rather than you."

When Jesus asked us to "render unto Caesar the things that are Caesar's," he was not telling us to hand our consciences over to the powers that be, but to God. But such allegiance, far from being hostile, is friendly to the community. Jesus himself served his country with his conscience. His loyalty to the voice of God within his soul was of the greatest service to his country, even though certain leaders thought such loyalty threatened their freedom and security.

Today there is behavior differing from the average. The problem is to tell whether such behavior is in harmony with the basic purpose of law. And that leads to another question: is the unusual action prompted by the authentic voice of God within the soul?

By Allan Hunter

A memorandum to the judge before whom a young man is on trial "for conscience' sake."

Suppose somebody of draft age refuses to give the free assent of his will to the war system. He won't, for example, take the oath of allegiance to the military. How make sure that his conscientious refusal comes from real conviction and not the desire to escape social responsibility? Judges trying young men on this issue have the right to know. And young men involved have an even stronger necessity to be clear in their minds.

There is a yardstick and there are four test-questions.

The first question helping us to distinguish genuine from false conscience is this: Is the stand being

taken in the *open*? If there is evasiveness or furtiveness, that is a definite point against the validity of the conscience being examined. If, however, the man who is affirming his conscience shows no intention of concealment, that fact is on the side of genuineness.

The second question is: How about the follow-through? Is he willing to take the consequences of his conviction? If he is running away from the difficulties, that is against him. If he shows the spirit of "Here I stand, I can do no other," that is on the credit side.

The third question is not so simple: Is this commitment in the direction of willing the best for all men and not just in the direction of satisfying some cheap impulse? The reason this question is so hard to answer is that motives are exceedingly obscure. Ask any C.O. He will be the first to tell you about the agony of his struggle to make sure that the motive prompting him actually is love for all mankind and not just love of the limelight or overeagerness to suffer so as to *appear* to be a hero or the "I want to please my mama" complex or "This will punish the old man."

THE fourth question is also subtle: Is this set of seeming defiance against constituted authorities in the current of a great religious tradition such as the way of Christ, or is it something that the ego is improvising on the spur of the moment for its own enlargement? To be specific, does this conscientious stand have the backing of the historic Jesus who said, "Let your good will be all-inclusive even as the good will of your heavenly Father included all."¹

A fanatic might drive his car seventy miles an hour through a street crowded with children. Arrested, he might claim he was only exercising his conscience in accordance with the Bill of Rights. His act we can be pretty sure would be dictated, however, not by conscience but by a neurotic streak in him, not by inner light but by antisocial darkness. To be sure, he might as a fanatic say yes to the

first two questions, doing what he was obsessively driven to do in the open with the readiness to pay the price. But could he honestly pass the third question? Not when double-checked by the fourth. Certainly no jury, loyal to the Bill of Rights, would find that he was recklessly moving seventy miles an hour because of obedience to the way of Jesus, or of Buddha, or of any seer or saint deserv-ing of the name.

What we need to brood over more deeply is our country's highest interests. Our country's spiritual integrity depends far more than many people realize on the obedience of its citizens to the law of God. There are citizens who after serious study believe that the law of God is not "mutual terror" (on which Winston Churchill frankly but mistakenly, I think, says our peace depends). They cannot convince themselves that the law of God is the will to retaliate and destroy. Rather, and they would bet their lives on this, the law of God for them is the will to save, to help, to cooperate, to affirm our common humanity in practical ways.

It may be said that our country's survival in part depends on the number of citizens in it who transparently and at personal cost obey God's law. The obedience to God's law may for the moment obligate them to break some man-made law at some particular point. But if it is really in the spirit of love, that activity in a profound sense is "the fulfilling of the law." Society needs such conscientious behavior. Why then penalize it?

If after making my conscience run

the gauntlet of the four questions already stated, I then feel obliged to pay the price of my conviction that a certain man-made law is against the law and will of God, would I not in a sense be a traitor to my country unless I took the initiative and made a stand against that evil? Are there not times when obedience to the law of God requires disobedience to some particular law as a patriotic duty? Such an exertion of conscience is not a privilege so much as a sacred responsibility. It is the opposite of anarchy. It is a vote for the cohesive power that alone can hold the community together. Without that cohesive power which comes from obedience to the inner light making itself felt through conscience—without such costly integrity—the community is in danger. It is in danger of disintegration, from within and not just from without.

IF, to quote a British major general, "There is no longer any such thing as national defense but only national destruction through the use of mechanized force"; if, to quote General Bradley, chief of our own military staff, "War itself is immoral"; if, to quote a great statement of international law issuing from the higher courts at Nuremberg, "a citizen is morally responsible for his own acts even if living under an immoral government and that citizen should refuse to obey his government when his government ordered him to do an evil act," we have to keep our minds open. To what?

To this: Conscience, passing the test, can be one of the most constructive forces in the community, helping to preserve rather than destroy what is most valuable and worth saving. If the method of reconciliation and peace-building a man uses is in line with the will of God as that will is best revealed among us human beings, why be afraid of that man? "What eternally ought to be in this universe, regardless of cost or consequences," is important, terribly important.

Maybe we are contributing to our country's security only to the degree that we are loyal to that highest.



¹ Torrey's translation of Matthew 5:48.



Where Do New Ideas Come From?

CONFORMITY GRIPS THE CAMPUS

SPEAK UP!

This article is based on a radio script prepared for "Religion at the News Desk," a weekly commentary over station WELI in New Haven, Connecticut. Each script is the product of group journalism. Credit for this story goes to Robert Lynn and Carl Siebel, researchers, William Miller, writer, and Anne Austin, editor for publication.

THE deadly hand of conformity is evident in American schools. Students in colleges are afraid to express controversial opinions. In some public schools books are censored. Elsewhere teachers are under suspicion. The spirit of conformity crowded out the superintendent of the Pasadena schools, one of the nation's most able educators.

The conservative *New York Times* made a survey of seventy-two major colleges last spring.^o The report indicates that freedom of thought and speech and action is withering away on colleges campuses. Students no longer join political organizations; they express no political opinions, in

fact, they are wary of anything controversial.

At Purdue, the head of the student union board said, "McCarthyism or call it what you will, is disgustingly prevalent. Students fear being tagged."

At Rutgers, students would not sign the Crusade for Freedom scroll, unaware that it was widely publicized, anticommunist, and headed by General Eisenhower. They refused to endorse it because they were suspicious of the words "crusade" and "freedom."

At the University of Nebraska, a student who had completed an article criticizing the McCarran Internal Security Act was urged to withdraw it to protect his reputation.

Campus leaders report from every part of the country that students are proud they are not members of any organizations. Administrators and student leaders attribute this conformity in colleges to fear. You can list a few: fear of a "pink" or communist label, fear of criticism, fear of social disapproval, fear of being rejected for further study at graduate schools, fear that jobs in government might not be available.

Because of these real and imagined fears, diversity is being stifled on the campus, the very place that tradi-

tionally exists to permit free exchange of ideas. There is no longer controversy but only a passive acceptance of the *status quo*, and conformity is settling down over all.

This is a frightening thing because conformity is never just conformity; it is retreat. This is a world in which God is acting. To cling to things-as-they-are is failure to acknowledge the *living* God. Conformity denies that God continues to act in different ways in new events.

The anxious desire for conformity is motivated by fear. And we are now very much a people of fear. We are afraid because we see a threat, and interpret it as death. The people who rely on the *status quo* point to the threat—the threat of the Soviet Union and communism—and cry that it is death. All life, they say, is threatened and we must guard against death by resisting change, by refusing new ideas, by anxiously conforming.

BUT there is another way to respond to a threat. The prophets of the Old Testament interpreted the threat of Israel's enemies in the north, not as death but as judgment. The Lord is Lord of all nations. A threat to their own nation came not as death—with evil as the complete victor—but as

motive

^o *New York Times*, May 10, 11, 1951.

judgment, condemning the evil in their own nation.

The way we interpret a threat today reveals our faith. For the man whose faith is in God, the threat is not final and cannot destroy him. But the man who does not have faith in God responds in fear, in an anxious attempt to save himself. He will insist that no new ideas be taught in the schools, that controversy be silenced, that textbooks be banned, that no one form organizations. He insists that there be conformity. His faith does not reach beyond the immediate society in which he finds himself. The only good he knows is the partial good of what he already has in hand. He tries to save that from the threat of death by embalming the partial truth in conformity. He is unaware of the deep root of the life of his society, so he kills it.

The source of life in society is the living God, who is beyond all nations and civilizations. The truth of the words, "He who seeks to save his life shall lose it," is clear today: by trying to save our American life, by insisting on conformity in the colleges, we are losing that free and diverse expression of ideas which is the heart of American life.

The man whose faith is in the living God does not need to try to save his own life. God has saved him, and so man is free to accept new ideas, to allow free expression, to meet change confidently. A threat is not the threat of death, coming from the devil; it is judgment on man, coming from God. A man with faith in God meets the threat not with an anxious attempt to save his own life, but with a more zealous attempt to pursue liveliness. Confronted by a threat to America, the man whose faith is in God will reject a rigid conformity and will try instead to extend free and diverse expression of opinion.

LET'S take a concrete example. In Pasadena, California, last fall, the superintendent of schools was forced to resign. Willard Goslin was a past president of the American Association of School Administrators, and one of the nation's outstanding educators.

He had been carefully selected to come to Pasadena to set up a model school system. Two and a half years later he was asked to resign.

The story is told by David Hulburd in his recent book, *This Happened in Pasadena*.† Groups of superpatriots and extreme conservatives joined with local real-estate and property-owner groups in a campaign to throw out Mr. Goslin and to get a school administration more to their liking. They had two aims. One was to end so-called "progressive" education—which they never defined—in the interest of "Americanism"—which they never defined. Secondly, they desired to lower school taxes.

The real-estate and property-owner groups were after Mr. Goslin for reasons which were clearly selfish and narrow. The good school system Mr. Goslin proposed would need tax support. These groups would rather see a poor school system for the commu-

† Macmillan.

nity and have lower taxes for themselves. Their other reason for opposing Mr. Goslin was similar. He proposed a sensible, orderly redistricting of school zones, which would have placed white and Negro children in the same schools. The opposition raised the old mistaken and inhumane cry that such elementary democracy would mean a "lowering of property values."

Such clearly narrow and selfish interests could not have carried the attack alone. They were joined by the nationalist and conservative groups, which played upon the fears of the citizens of Pasadena with cries of "red" and "communism." They made wide use of the material put out by Allen Zoll, a former lieutenant of Father Coughlin, a friend of Gerald L. K. Smith, and a vigorous anti-Semite. The so-called "Americanism" which these groups promote, sounds like the vicious and intolerant nationalism of a totalitarian state. It is not

THIS YOUNGER GENERATION

This Younger Generation. *Time* blazonly proclaims and intimates that it has scooped the world. Others take up the call and echo—"Yes! Yes! THIS Younger Generation. Ain't it too bad? You're so right." And *Time* makes sure everyone knows about it and the presses go to work and run overtime so everyone will be able to have a copy and everyone will be able to read and say, "Tsk—Tsk—THIS Younger Generation—Too bad."

So—THIS Younger Generation says, "Aw nuts. Come out of your stupidity. You don't know us anyhow. You're just echoing the sentiments of the last generation and the one before that and the one before that and that and that and that. And by the way, you lived in one of those generations, didn't you?"

Are we a dying generation who don't have the gumption to raise our heads off the pillow of gifted glory of the past? Are we the lost generation of followers to be blindly led? Are we—yes, are we this—that—the other thing—all wrapped up and packaged to be delivered to the highest bidder—sight unseen?

LOOK AROUND, *Time*. Look deep. Look where you least expect to find the answers. THIS Younger Generation is calling. THIS YOUNGER GENERATION is calling from *this* college campus if from nowhere else.

- Standing room only at the early morn Matins services . . .
- A frosty breeze but warm hearts at the carol sing . . .
- Religious Emphasis and they keep searching, searching, searching . . .
- A bustling cafeteria and bowed heads and grace at meals . . .
- Someone needs my help, what can I do, what can I do? . . .
- Wayside Chapel, you stop and meditate, you're not alone . . .

And out of an infantile beginning THIS Younger Generation draws up and demands its just recognition as each succeeding generation of the past. And new forces come to the fore. And new ideas sprout and grow. And new causes appear to leave their mark upon the universe.

To you, *Time*. Yes, to you. "Time marches on" but it's to the rapture and rhythm of—THIS YOUNGER GENERATION!

—E. Ray Nuetzman
Nebraska Wesleyan Student paper

the free tolerance of diversity which was the real creed of the "Founding Fathers" these patriots talk about.

The real story of Pasadena is not in the success of extreme and selfish groups; it is in the apathy of the general citizenry. On behalf of Mr. Goslin and a good school system there was only confused and ineffective support. The present atmosphere of conformity and fear in the United States assisted the extremists. The atmosphere in which new ideas are played down and controversy is shunned, is not created by the extremists, the Senator McCarthys and the Allen Zolls. It is just used by them for their own selfish purposes. Condition of conformity and fear is created by all of us, by our lack of a confident and positive faith. The vacuum of faith among the general public allowed small but extreme special interests to carry the day. We allow forces to prevail who want to control textbooks or cut taxes at the expense of the schools. These forces point to the threat of communism and we respond in fear; then they use the

resulting conformity to serve their own privileged interests. We respond to the threat in fear because we do not have a faith which reaches beyond the world.

GROUPS similar to the ones which were able to capture the schools in Pasadena are working elsewhere in America, for this kind of fear is their opportunity. They are particularly attacking the schools, because there children can learn to appreciate diversity or to fear it. There, ideas are expressed and change is set in motion. Attack upon the schools can prevent expression of differing ideas, can prevent change and impose conformity.

Not only are the schools under attack, but the churches and government as well. John T. Flynn's book, *The Road Ahead*, and his articles in *The Reader's Digest* have served to instill conformity in the churches. Senator McCarthy's charges and similar investigations have done a thorough job on civil servants. The wor-

shippers of conformity use the time of fear to get rid of leadership which opposes them in church, school and state. They seek to impose conformity which protects their interests.

This attempt will never satisfy them, because man's attempt to save his own life is self-defeating. He gets rid of one man, but fears the next, and then the next. Senator McCarthy started accusing a few men, but the numbers went up and up until he attacked the whole State Department. Fear spreads. As in the communist purges, the circle of suspicion widens. Finally man destroys himself in the frantic effort to save himself.

If we in America have a trust not in ourselves, but in a redeeming Lord, there need be no such circle of fearful self-destruction. There can be, instead, the confidence which welcomes controversy as judgment and as the restraint of sin; confidence which welcomes change because salvation is not tied to any present form; confidence which rejects conformity as a denial of the living God.

The Castle

WITH A THOUSAND DOORS

A Modern Parable

By Edward W. Poitras

ONCE upon time, in a land which some say was once called Eden, a man was born. Time began that day, and ended that night. This man began the world—his world; and was the center of the universe—his universe. A creature such as you or I might know.

His home was a castle, an imposing monument to his forefathers, which commanded the summit of the highest hill in the Land. It was spacious and lofty, and as he gazed up the

sheer height of its walls, he imagined he could not see the top of them. High on the dark walls were Gothic windows with mysteriously enchanting pointed arches. Through these openings came the only light he ever saw. It streamed down to him in long, golden shafts.

The castle had a thousand doorways, but this man had never been outside his home. *A thousand doors. He did not know what they were. No one knew, there was merely speculation.*

I am the Sun. Each day I etch a burning path across man's heavens. I give him light, I give him warmth, nutrition; indeed, his very life is my gift. Man loves the Sun, and seeks it when he is in darkness.

I see below me his castle, surrounded by fertility. The vibrant green of the forest, the bright colors of the birds and plants paint a picture which defies comparison. My light penetrates into the farthest reaches of the living area, and the warmth and love which I pour out know no

bounds. Yet, in the midst of this, the man seems trapped in his home.

He knows about the abundance of life beyond his doors, for I have by great effort made my way into his building. But he dares not imagine how full life could be if he would escape the prison into which he has walled himself. I am patient—I have told him how to come out into the warmth, but he has forgotten. I am still trying to tell him. I shall one day break down his castle walls. My world of fruitfulness and life is not complete without man, and I shall set him free if I can reach him.

Living in his vast home did not provide happiness for the man. Life to him was barren, sterile; he thought continually of his unfortunate condition and how much more happy he would be if he could only have more freedom, more light, more of life and the living. All that he had was made possible by the light which came in through his high windows. But there never seemed to be enough light. Perhaps the windows were too small, or too few. Only a meager and barely tolerable existence was possible in the castle.

The man was attracted to the light but could not reach its source. He wanted to get outside his prison. More and more the idea obsessed him, until he could think of nothing else. His every waking action was directed toward a means of escape.

A thousand doors surrounded him. He did not know what they were. No one knew, there was merely speculation.

There was a library in the castle, in a spacious vaulted room. Old, dusty, fascinating bindings covered the walls of the study. The man became so absorbed in the study of these books that he spent whole days reading in them. They were the inheritance which his forefathers had left him. He found there indications of a wonderful promise. Some of his ancestors had been outside the castle! He worked feverishly to discover their secret. But it was in vain. He could

not decipher enough of the writing. Somehow the secret had been lost, he could not unearth the key. He revolted—turned his back on the library and sought another way. Somehow he knew there was a way out, but he felt too small, too weak, too alone to find it.

But there were interruptions and disturbances for the man. They bothered him constantly in his search for contact with the outside. His castle was solidly built, but it was old, and it leaked. Rain came in through the arched ceiling far above him. It made grass grow up between the flagstones of the floor. Crickets and earthworms crept into his rooms. Even a bird found its way into the building now and then. Keeping his house in order was a arduous task for the man, and he often worried about the amount of time he spent on it while he could have been looking for an escape.

One morning as the light penetrated the darkness of the castle and announced a new day, the man conceived a plan. He would fashion himself a chisel and hammer, and carve an opening straight through the castle wall. His hopes ran wild. What treasure of life must lie on the other side of that wall! He could hear it outside from time to time, and the winds often excited his imagination with the strange and wonderful smells which they carried. He worked for days on his tools, for he had little to work with. He finally managed a chisel with a part of an old iron staircase railing, and set to work. Months of this torturous monotony passed, and the man had made only a small niche in the stone wall. He worked with determination if not skill, until he could go on no more. This could never work. He stopped his stone carving. Somehow he knew there was a way out, but he felt too small, too weak, too alone to find it.

During the night a thunderstorm passed over the castle and the winds loosened one of the panes of glass in the old windows. When it fell the man was terror stricken; what mysterious forces could these be, intruding upon him, making more repairs

necessary? Yet—could this be all happiness in disguise? A new thought inspired him. He would build a ladder to the window and to freedom and light!

He worked during every moment of light which came to him, assembling all the wood in his house, to make a ladder. He made rope to lash it together, and began. Slowly, ever so slowly, he worked his way up the sheer, almost endless wall. He was sure that this was the way if he could only last until he reached the top. Centuries seemed to pass, until one day, it was over. There was no more wood. Still far below the window which promised light, he could go no farther. Somehow he knew there was a way out, but he felt too small, too weak, too alone to find it.

One morning the singing of a cricket awakened the man from his sleep of darkness. After many months of futile thought, it was strange that this cricket should inspire him to try another way to get out. He would escape in the way that the creature had come in, he would dig his way out under the walls.

A thousand doors surrounded him. He did not know what they were. No one knew, there was merely speculation.

He lifted one of the flagstones from the floor, and began his new work. Days later, he had made a hole large enough so that he could crawl out of sight. He was making real progress now. Not soon, but eventually, he hoped he would be free.

As he disappeared into his tunnel each day, the Sun lighted his way. He did not know that the Sun sought him. He only knew that he needed it and wanted to be in its full rays. When the man was in his tunnel, the Sun could not reach him. Somehow he knew there was a way out, but. . . .

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him. . . .”

RATS RATS RATS

AND CHRISTIANITY

TRAPS TRAPS TRAPS

EVEN before this Age of Free Enterprise it was said that the world would beat a path to the door of the man who invented a better rat trap. But the better trap has yet to be built, and we still read of sleeping children being bitten by rats.

This desire for the better trap that will easily and quickly sweep away our ills seems to me to epitomize the shallowness that has dogged Christianity through the ages. All too often the church has attempted to deal with problems from a very superficial level, and keen observers have noticed failure time and time again. Only when basic factors are dealt with can a real solution be found.

For centuries men have held to trapping or poisoning as the way to get rid of rats. After a great many years of attempting to reduce the rat numbers to zero, the varments are still with us. Through the years it has been prophesied that, when invented, better traps or more effective poisons would really do the job. New traps and new poisons have come along, but in spite of them rats continue to thrive.

The city of Baltimore thought that all it had to do to eliminate its rats was to distribute enough traps and poisons. But it discovered that this direct and simple technique wasn't doing much more than putting a temporary dent in the city's rat population. The municipal rat-control crews were catching or killing about 50 per cent of the rats in each area in which they worked. While this looked like a sizable reduction, it was only a matter of months before the population was right back to where it had been.

Rats have a terrific reproductive potential; and when a partial vacuum is created, as by trapping, it is only

Is the church working to uproot the basic causes of sin?

By William B. Jackson

a matter of a short time until the deficit is made up. Most rats never live to be more than a few months old because such factors as fighting or lack of food or shelter—in short, competition—prevent their getting past a tender age. But when rats are removed by trapping, their food and shelter become temporarily surplus. This excess is quickly utilized by rats which normally die young, and the population is soon as large as it was before the rat-control campaign.

Within the last decade scientists began to investigate a relationship that seemed pretty obvious after it had been pointed out. A rat needs a place to live and food to eat. A tunnel under broken cement or under a garbage can provides a safe nesting site; a loosely covered garbage can provides many a free banquet; an old board fence gives protection for that nightly scamper from the hole to the garbage.

Take away these basic requirements of life, and the rat will not be able to survive. Putting all the garbage in tightly lidded cans eliminates the food supply; repairing the concrete or closing all the holes is like padlocking the front door; tearing down the board fences makes him vulnerable to the neighbor's cat or to junior's air rifle.

Thus came the realization that treatment of the total environment is the answer, and now Baltimore operates a comprehensive housing im-

provement program. When the walls and foundations of a house are repaired, when the outdoor toilets are torn down, when the back yards are well cemented, when the board fences are eliminated, and when the garbage is no longer scattered around the yard but kept in closed cans, then not only will living conditions be improved, but in the process the rats will have been given their eviction papers.

WHAT has all this to do with Christianity? Just this! Too often the Christian Church has thought that all it needs to do is to preach the straight and simple Gospel, and all would be well. But just as rodent-control experts learned that they had to change the rats' habitats, so must Christianity learn to deal with the total environment. This means that if one desires a lasting effect on an individual, one must also deal with his environment. As one strives for spiritual integration, he must also strive to provide the basic necessities and securities of life.

I imagine that it takes considerable courage for a W.C.T.U. member to march into a bar and preach about the sinfulness of alcohol. But it seems to me that Alcoholics Anonymous is making much better use of its energies, for it strives to rebuild the whole man. It provides a convert with a helpmate only as far away as the nearest phone and strives to build emotional stability and security. He enters into a vital fellowship of believers—a new environment.

Much of the impetus to the mission movement came from a simple desire to convert the heathen. Gradually the concept of medical missions, agricultural missions, and educational mis-

sions became more and more prevalent. This was an enlightened view, for attempts were thus made to free the environment of disease and to increase the productivity of the land. But very few thought through the long-range implications of these efforts.

Coincident with the missionaries, the modern age of wonders spread to many areas of the world. The engineers were quick to drain the mosquito swamps and to install glistening white plumbing. The medical men were quick to inoculate against killing diseases and provide disease therapy. As a result, the lot of many was bettered. People were rescued from an early death; the life expectancy was lengthened. Now fewer babies and children are dying every year; more people are living long enough to produce families. Under such conditions, populations took a few leaps and bounds; and the world slowly began to realize that its population was getting too big for its continents.

With these high population densities come many problems. People often desire to have more room for living or more resources to live on, and the political boundaries have been changed by force more than once to gain these environmental factors. In some areas starvation is a consequence of a population larger than the country can support. The compact living conditions of people in great cities play a part in the present day's uneasiness and restlessness, moral degeneration, civil strife, and mental breakdowns. But how much is the church doing to get at the basic causes?

IN these days we moan about the corruption in our government, and we may even go so far as to write a letter to a congressman. Yet what hope for the future is there until the environment is changed, until trustworthy men fill government posts? What chance is there for this change in government until we as Christian citizens become active in the local environment of political parties and endeavor to nominate and elect qualified people?

When we set up a soapbox outside a sprawling factory and speak about the virtues of the Christian life with all the energies that are within us, how much will we accomplish? How many churches today understand the impact of a factory assembly line on an individual and how to bring that individual into a creative Christian fellowship? How many churches really understand what part they must play in modern industrial environments? Until more churches answer this increasing challenge with deeds, Christianity will continue to have little relation to this segment of the world's population.

Communism is sweeping over major areas of our globe. We seem to believe that military might will be able to hold it in bounds. Might not the millions spent for food, clothing, housing materials, books, seeds and fertilizers, and machinery do more to change the environment from a breeding ground for communism to that for democracy than can the billions spent for military implements? The Point 4 Program aims directly at this creative concept of environmental control, yet it squeaked through the Senate by only one vote and has a budget only big enough to sneeze at.

This population problem has no simple answer. For a time, with the

new techniques in agriculture, we will be able to produce more food for more people, but all that we are doing is to save more people now so that they will be able to produce more people to be taken care of in future years. The world's ability to support people is limited; and, in many ways, modern science is speeding our journey toward that limit—and it is not many generations away.

Finding ways of dealing with high-population density problems, whether they are in the realm of food and space or in the realm of psychological adjustment, will come only when the relation between men and their environments is better understood. Although our concern is basic, our problem is that our approach has been too superficial. We have ameliorated the immediate conditions but caused new and more difficult problems to develop.

Just as better rat traps are not effective in preventing rats from biting children, so the Christian Church dare not use superficial, rat-trap techniques if it is to play a vital role in the twentieth century. The Church must be actively aware that the organism cannot be separated from its environment and that creative efforts must deal with the inter-relatedness of the two.

IT'S GENERAL CONFERENCE TIME

Once every four years, the highest legislative body of The Methodist Church, the General Conference, meets to review the work of the church during the past quadrennium and prepare plans for the next quadrennium.

April 23-May 7 is the date of the 14-day session this time. The place is San Francisco in the same auditorium where the United Nations Organization was created seven years ago.

The Conference is composed of approximately 800 official delegates, half of them ministers and half laymen (including lay women), plus a number of alternates. These delegates are elected by the 101 Annual Conferences of the United States and 41 overseas Conferences. The delegates are elected on the basis of the clerical membership of each Annual Conference, one for each 70 members—similar to the plan of electing members to the House of Representatives.

The fifty-three active bishops take turns presiding over the sessions but are not allowed to enter into the debates.

General Conference operates within the framework of the Constitution of the church. Its actions become the laws of the church, but are subject to interpretation by the Judicial Council—the Methodist "Supreme Court."

Matters affecting world peace, UMT, evangelism, education, missions, and church organization are among the numerous items before the group for action this year.

The Methodist Student Movement is well represented at the Conference by many leaders vitally concerned about its needs.

Secularism and Education

BY JOHN O. GROSS

THE problem raised by this topic may be introduced by recalling the salient facts of the widely known stage and cinema play "Born Yesterday." The play while exaggerated, yet gives a sordid commentary on contemporary American life. The junk dealer, Harry Brock, who had come to a place of affluence and wealth, and his unrefined and ignorant female companion, Billie, whose interest centered chiefly in mink coats, were in Washington to exert influence favorable to the junk business. After receiving the first guests in their expensive apartment, it became evident that Billie's coarseness and stupidity would be a handicap to Brock's business adventures. Brock's lawyer, a Mr. Devery, suggested that they hire Paul Verral, a young reporter for *The New Republic*, to educate her. There and then Billie becomes the Washington equivalent of the girl in Shaw's "Pygmalion."

Verral takes his work seriously; he rises above the temptations proffered and makes the educating of Billie a "cause." He introduces her to the great minds of all time, takes her to the art galleries and national shrines in Washington and as an apt student she shows rapid development. All of this was more than Brock anticipated, who had no interest in her mind or personality. He wanted her to have just enough culture to behave properly when in the company of clients. But Verral warns him that when curiosity is awakened, imagination is stimulated and great ideas are planted, something happens to the individual. And with Billie something

did happen. As a changed person, she loathes Brock's uncouthness, his blatant dishonesty and shady dealings. Learning for the first time the meaning of honor she now understands her father, a humble elevator operator, who placed morality above money. Discontented with the life she had known, the play climaxes with her walking out in contempt from the disreputable, meaningless kind of living that she had found with the junk man.

This is the problem. Secularism, the practice of the absence of God, now is the prevailing atmosphere of our culture. It progressively pulls down all the life to the level of the material and physical. It debases whatever it dominates. It makes education do work unworthy of its association.

America has adopted education as a means of promoting success and success here generally means the amounts added to one's earnings. Some schools base their recruitment drives on the income value of a college education. And in soliciting big gifts, educators frequently represent their programs as the best insurance for continued prosperity. But the greatest of all educators once said: "Ye shall know the truth and the truth shall make you free"—not rich.

Secularism has just about seized the playing fields originally dedicated to the building of sound bodies and fastened upon them a commercialized octopus. It has brought to the university communities on week ends the morals of a Roman holiday, corrupted educational standards, made hypo-

crites out of many administrators and travesties out of serious scholastic efforts.

Secularism fills the curriculum of colleges and universities with courses having utilitarian but little educational or cultural value. Even the worth of language study is computed in terms of commercial needs. As an example, Spanish is very popular as a language but is it because a reading knowledge opens the mind to valued sources of wisdom and a literature of superior quality? The worst aspect of unabashed utilitarianism is shamed in an editorial appearing in the *Daily Bruin*, student newspaper of the University of California at Los Angeles:

"The educational system of America is failing the youth of America. It is fashioning sparrows and pushing them out to compete with hawks. Why should we be taught this foolishness about honesty, truth and fair play? If a student is majoring in law, he should be taught the most approved methods of finding the loopholes in the law. If he is to be a doctor, he should learn how to milk the largest fees. If a journalist, how to slant, alter, lie. Let us remove these namby-pamby professors stumbling on their white horse of Truth, and get some good, hardheaded businessmen in our colleges who will teach us what we have to know to become a success."¹

A brief review of the history of education in the United States shows that the struggle of Christian idealism with secularism has been continuous. Education unquestionably helps to germinate the seeds of secularism by promoting the growth of personality, increasing earning power, widening the control over the material world, and bringing social prosperity. A

¹ Robert Hamill, *Gods of the Campus*, p. 24.

country such as ours with its unlimited natural resources very early showed its susceptibility to secular control. John Wesley, in one of his sermons on the destructive influence of riches, cited as an example the luxurious living of the new rich in colonial Philadelphia. As the nation's resources grew its educational work was increasingly threatened by secularism.

There is no desire to intimate here that education should dissociate itself from the improving of economic and social conditions. Even minute Cokesbury College near Baltimore in 1787 sought to meet the material needs of new America by including agriculture and architecture in its list of studies. Many of the first settlers who moved into the new West had their interest not in religion but land. Their aim was to build a prosperous democracy where all things were to be new. But the Church came into this atmosphere insisting that there were some treasures from the high civilizations of the ancient world which must become the heritage of the new world. The Hebrew concepts of ethics and morality, the Greek appreciation of beauty and culture, the Roman genius for order and government were channeled into American life through the nation's first educational endeavors. The schools and colleges under the auspices of the Church became the important agencies in instilling the fundamental elements of culture and religion into the life of early America. The value of these enrichments to our total life can hardly be estimated.

Pioneer American educators, following the practice of the great scholars of the ages, built their system about a "school of thought." This they defined as "the set purpose to train men in a particular way." It was discerned then that the learning process never operates in a vacuum but is always associated with some view of life. This was set forth in explicit and unequivocal language by Samuel Johnson, the first president of King's College, now Columbia University:

The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve Him,



CONVERSATION AMONG THE RUINS by Giorgio de Chirico

Courtesy, Art Institute of Chicago

in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind; and to train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public weal in their generation.

The "particular way" or view of life projected by American pioneer educators was the Christian way and through it they placed in our culture whatever Christian ideals it had and still contains. The initial educational efforts of the Church in this nation were characterized by positive and

direct emphases upon character building and essential ethical guidance.

Traditionally associated with early American educational philosophy, if not the core of it, were the Readers. They focused upon aiding the child to apprehend thought from the printed page and concomitant with this objective was a marginal one of teaching moral and intellectual virtues such as integrity, honesty, industry, temperance, patriotism, courage, politeness, etc. The Readers were prepared for the schools by men known not only for their sound scholarship but also for their unquestioned concern for Christian training.

The New England Primer was used for over a century as a textbook in the New England schools. Its contents were about ninety-five per cent religious in nature, containing many selections from the Bible and from the Westminster catechism. It has been said to have "taught millions to read and not one to sin." After the Revolutionary War it was superseded by Noah Webster's Blue Back Speller, the sole textbook for many pioneer schools. First published in 1790, over one hundred million copies of it were sold.

Of all the readers used in the American schools, the best known and the most influential were the ones compiled by William Holmes McGuffey. McGuffey, sometimes called the American Confucius, took his lessons and sayings from the accumulated wisdom of the race.

The pioneer schools in their limited fashion did try to expose their pupils to the best things that had been done, thought and written in the known world, and to establish these in their minds as standards for guidance and character building. The leaders of the nineteenth century had their outlook influenced by the Christian ideals implanted during that period.

Lord Bryce was once asked, "What do you think would be the effect of the disappearance of religious education from the schools?" He replied that three generations would have to pass before an answer could be given. Surveys showed three generations ago that a vast portion of American youth was not then receiving religious instruction. The answer of the effect of such widespread secularization now becomes apparent. The loss of knowledge of the Bible might be treated as unimportant if it did not point to the loss which Plato calls "the science of good and evil." Knowledge of the Bible furnished the pegs on which great spiritual concepts could easily be hung. Now the Kefauver, Fulbright, and other reports are revealing that without Christian beliefs, ethical disillusionment, cynicism and moral irresponsibility follow. "Moral education is impossible without the habitual vision of greatness," is an aphorism of

Professor A. N. Whitehead, of which Sir Richard Livingstone said, "Outside of Plato there is no profounder saying about education."

The guiding educational philosophy which now mirrors the public mind was developed largely by Professor John Dewey. His influence upon educational philosophy has been greater, his admirers say, than anyone's since Aristotle. Through his leadership educational techniques and practices have been greatly improved and unquestionably enriched. But in fitting the philosophy to current life he has shifted from metaphysics, theology and religion to natural science and thus has aided the advance of secularism.

Dr. Robert M. Hutchins, formerly chancellor of the University of Chicago, does not think that the true freedom a democracy promises will be achieved by the Dewey formula of disentangling ourselves from philosophy, metaphysics, theology and religion, and by committing ourselves to natural science. Hutchins defines the task of education to make "enlightened citizens for our democracy and to enrich the life of the individual by giving him a sense of purpose which will illuminate not merely the forty hours he works but the seventy-two he does not." This sort of plan, he asserts, required a spiritual outlook.

The boundary line between current secularism and historic Christian theism is often difficult to determine. One of the subtle things about secularism is its chameleon-like nature. It takes on the color and mood of Christianity so that only sharp observers are able to tell it from Christianity. But when put to a test much of the talk heard concerning religion from persons today identified with the educational program cannot be accepted as Christian or theistic. It is naturalism; and orthodoxy in the educational world means just that. To be Christian, however, education must be theistic, and must rest upon a world view that recognizes the part and place of God in the universe. Many of the philosophers and educators today who use the word God, have a vague meaning for it. To them

it is "a floating literary symbol with a value which if we define it scientifically, becomes quite algebraic."

The secularization of educational theory has prompted Sir Walter Moberly to say:

The modern university . . . neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him. . . . In modern universities, as in modern society "some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter." . . . It is in this sense that the university today is atheistic.²

The late Professor James H. Leuba, for many years professor of psychology in Bryn Mawr College, is known for the studies he made of the religious beliefs of American scientists, and published in *Harper's Magazine*. In a questionnaire concerning God he asked a group of the best-known American scientists if they believed in God. Leuba defined God as one to whom one could pray in the expectation of receiving an answer. By answer he meant more than the natural, subjective psychological effect of prayer. Some who received this questionnaire rejected its implications but nevertheless said they believed in God. While Dr. Leuba did not call such persons atheists he noted that they did not believe in the kind of God worshiped by adherents of the Christian religion. He defined the God of the Christian as one who can be moved by personal desires or personal feelings. One's relationship with Him and to Him, he noted, is not dependent entirely on discovering the laws of the universe—physical, biological and psychical—and conforming to them. When the returns were compiled, thirty per cent of the scientists were listed as believers in a God, such as is recognized in traditional Christian worship with supplication, thanksgiving, songs of praise, etc. Fifty-six per cent were avowed disbelievers; and fourteen per cent claimed to be doubters. Professor Leuba noted that the order in which

² Sir Walter Moberly, *The Crisis in the University*.

the four classes of scientists place themselves with the regard to the proportion of believers, could by no means be disregarded. Of the scientists concerned with inanimate matter, thirty-eight per cent were believers, but of those concerned with the mind, the psychologists, only ten per cent were believers.

Naturally the question is raised as to what effect the beliefs of these individuals have upon the students whom they teach. Professor Leuba notes from a study of college students in several schools that the students in considerable numbers lose their beliefs as they pass from the freshman to the senior year. Under the protecting flag of academic freedom in American institutions many professors take wide opportunities to set forth their materialistic and atheistic conceptions of the universe. Eternal verities, absolutist ethics and other postulates of religion are, they say, the products of myth and superstition. On the other hand in the name of objectivity or neutrality teachers have been known to be apologetic or evasive on the matter of religion.

Leaving religion out of the educational program often results in irreligious teaching. Persons with no understanding of our Christian way of life are unable to catch the significance of the culture it has bred and developed. Here the whole gamut of values associated with the American heritage, such as respect for human rights, freedom, liberty, etc., is involved. Never in any culture, says John Baillie, has intellectual life so much lacked a sense of direction. American education, Walter Lippmann charges, has no common faith, no moral values, no common culture.

It would be unfair to charge the nation's public educational institutions as being indifferent to moral and spiritual values. Perhaps it would be more representative to say that they are really hospitable to all religious opinions and partial to none. But when they do teach moral and spiritual values, it must be done without endangering religious freedom or interfering with the established policy of separation of Church and State. If

the dynamic previously mentioned by Lewis is attained it must be through the home and Church. The Roman Catholic Church is trying to meet this challenge through its own educational program and statistics show that it is taking its task seriously.

Secularism forces upon Protestant educators a serious educational dilemma. They believe in the separation of Church and State and accept the public schools as the very sinews of democracy. Furthermore, because of the close relationship of Protestantism to the schools, it and public education have often been considered as two aspects of the same thing. Protestants have defended the integrity of public education and the wide liberties given to professors. They cannot and will not join hands with the Roman Catholic Church in its persistent opposition to public education or modify their traditional stand on the safeguarding of public funds against sectarian uses. Their attitude in this connection is reflected in their negative response to the book *God and Man at Yale* by William F. Buckley, Jr. While deploring the existence of agnosticism and atheism in that and other universities, Protestants fear authoritarianism in education will culminate in fascism, not democracy.

But Protestants cannot remain silent while youth are exposed to a view of life that ignores God. Their leaders in either State or Church institutions should not refrain from critically evaluating educational philosophies and trends. The challenge of secularism must be met.

Secularism declaims God as unnecessary to progress and proclaims man as sufficient for his personal and institutional needs. Over against this, the Christian faith has been set as an antithetical force. To deal with one atmosphere, another and better atmosphere is needed. This strategy was adopted by the early Christians who refused to let the world squeeze them into its own mold but asked God to "remold their minds from within so that they could prove in practice that God's plan is good, meets all demands, and moves toward the goal of true maturity." With this advice in mind

they spurned the ease possible in ancient Rome.

Later, here in America the church added an educational program to its strategy in the war against secularism. The recent commemoration of the two-hundred fiftieth anniversary of the founding of Yale University lifts up again those crusading Yale bands which went into the new west to found forty-one daughter colleges to fight against worldliness. The attitude of these pioneer Christian educators is reflected in the catalog of Wabash College, a daughter of Yale, in the lines describing the founding in 1833.

We then proceeded in a body to the intended location in the primeval forest and there kneeling in the snow we dedicated the grounds to the Father, the Son, and to the Holy Ghost for a Christian College.

Unfortunately many of these institutions, like Harvard, have cut the strings which bound them to the church, and now unapologetically walk the secular path. Since the ultimate end of secularism is nationalism, it may be predicted that schools which once fought so hard to free themselves from religion, face in the years ahead a greater struggle to free themselves from the state.

What President Charles Seymour said in his inaugural address at Yale University in October 1937 may be appropriately repeated here:

I call on all members of the faculty, as members of a thinking body, freely to recognize the tremendous validity and power of the teachings of Christ in our life-and-death struggle against the forces of selfish materialism. If we lose that struggle, judging from present events abroad, scholarship as well as religion will disappear.

In conclusion it may be said that the present strength of secularism in our nation and in the world is tremendously discouraging. But the history of civilization reveals that there are no trends which are absolutely irreversible.

think on these things

BY HAROLD EHRENSPERGER

Earnestness is the path to freedom, thoughtlessness the path to death. Those who are earnest do not die, those who are thoughtless are as if dead already.

—Buddha

One who renounces self becomes as powerful as the thunderbolt and with the irresistible strength born of renunciation can work for the highest good of Humanity.

—Swami Vivekananda

Arise, awake, stop not until the goal is reached. The sages say that the path to Freedom is hard as walking on a razor edge.

—Upanishads

To my countrymen I say—Forget not that the greatest curse for a man is to remain a slave. Forget not that the grossest crime is to compromise with injustice and wrong. Remember the eternal law—You must give, if you want to get it. And remember that the highest virtue is to battle against iniquity, no matter what the cost may be.

—Netaji Subhas Chandra

India's special genius has been to acknowledge the divine in human affairs, to offer hospitality to all that is imperishable in human civilization, regardless of racial and national divergence. From the early dawn of our history it has been India's privilege and also its problem, as a host, to harmonize the diverse elements of humanity which have inevitably been brought to our midst, to synthesize contrasting cultures in the light of comprehensive ideal.

—Rabindranath Tagore

There is no religion higher than Truth or Righteousness. The highest morality is universal. . . . I cultivate the quiet courage of dying without killing. But to him who has not this courage I advise killing and being killed rather than shamefully fleeing from danger.

—Mahatma Gandhi

It is now generally admitted that not religion only but unbiased common sense as well as the accurate deductions of scientific research lead to the conclusions that all mankind are one great family of which numerous nations and tribes existing are only various branches. Hence enlightened men in all countries feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order to promote the reciprocal advantage and enjoyment of the whole race.

—Ram Mohun Roy

I have practised all religions—Hinduism, Islam, Christianity, and I have also followed the paths of the different Hindu sects. I have found that it is the same God towards whom all are directing their steps, though along different paths. The tank has several ghats. At one Hindus draw water in pitchers and call it jal; at another Mohammedans draw water in leathern bottles and call it pani; at a third Christians, and call it water. Can we imagine that water is not jal, but only pani or water? How absurd! The substance is one under different names, and every one is seeking the same Substance.

—Sri Ramakrishna

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. . . . What doth it profit a man if he gain the whole world, and lose his own soul [Freedom]? Or what shall a man give in exchange for his soul [Freedom]?

—Jesus Christ

This present life is no other than a pastime and a disport: but truly the future mansion is life indeed. Would that they know this. . . . Seek ye wisdom even if it were in China.

—Mohammed

The superior man acts before he speaks, and afterwards speaks according to his actions. The superior man is universally minded and no partisan. The inferior man is a partisan and not universal.

—Confucius

The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. . . . It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

—Abraham Lincoln

"Wesley Window" in the Epworth Methodist Church, Epworth, England. It honors the founders of the Methodist movement: John Wesley, preacher and organizer; Charles Wesley, writer of 6,000 hymns.



Arranged by
Mary Dickerson Bangham

THE TWENTY-THIRD PSALM

as it might have been
spoken by

MARY, MARTHA and LAZARUS

ALL THREE: The Lord is our shepherd, we shall not want;

MARTHA: He maketh me to lie down and to relax from my anxieties;

MARY: He maketh me to rise up, vitalized through communion with him;

LAZARUS: He maketh me to rise up, even from Sheol!

MARTHA: He leadeth me first to rest, then to work;

MARY: He leadeth me first to work, then to rest!

LAZARUS: He leadeth me even from the darkness of the grave!

ALL THREE: He restoreth our souls,
He leadeth us in the paths of righteousness,
For his name's sake;

MARTHA
AND MARY: Yea, though we walked through the valley of deep despair,

LAZARUS: Yea, though I walked through the very gates of death,

ALL THREE: We had no need of fear for Thou wert with us;

LAZARUS: Thy rod and Thy staff opened my tomb!

MARTHA
AND MARY: And they comforted us!

MARTHA: Thou, not I, preparest the table of good things to satisfy our hungers;

MARY: In the presence of a world that so little knew Thee Thou gavest us food for our hunger and drink for our thirst;

ALL THREE: Our cups run over!
We are anointed by Thy gracious benediction which rests upon us;

MARY: Surely goodness and mercy shall follow us,
LAZARUS: All the days of our lives,

MARTHA: And we shall dwell in the House of the Lord,

ALL THREE: *Forever!*



Report from Europe

EUROPE does not believe that it could survive a third world war; many Europeans will tell you that they would prefer either Russian or American domination to another war. What are the people of Europe thinking and what are they doing to prevent war?

My report is based on six months in Europe during which time I worked under the American Friends Service Committee for three months in Germany and traveled in France, England, Italy, Austria, Holland and Switzerland. During this time I lived in the homes of both the poor and the rich. I worked on farms, and I talked with hundreds of people while hitchhiking. During all of this time I asked, "What can be done to achieve peace?"

In Germany two seemingly contradictory expressions of opinion are heard frequently. The demand upon Western Germany to build a new army has had the effect of causing the Germans to justify in part Hitler's war plans; many Germans today say that the mistake America made was in not joining Germany in 1945 to defeat Russia. This rationalization of what may be a guilty conscience also helps to build the revived Nazi movements that are stirring in Germany. One realizes, too, in working with some of the German youth that many of them will perhaps never recover totally from the indoctrination they underwent as children in Hitler's time. The distortion of truth, including the truth as to who started the war, for example, is startling to hear today.

At the same time that preparations for a new German army seem to justify the German past, I could find almost no German who was willing to say that he would serve in such an army. I talked with former war criminals, SS troops, and many who had fought against the Russians, and the general feeling was: "We have had a nose full." At the same time, they seemed to feel that it was all right if

America wanted to defend Germany, or at least, there was nothing to stop her from doing so. The question one asks after living in Western Germany even a short time is: "Where is Eisenhower to find soldiers for this new army?" Two possible sources are the unemployed (in considerable numbers in northern Germany) and among the refugees.

THE Germans are well aware of the incongruousness of the shift in policy of America from that of treating them as a conquered country potentially dangerous to that of extolling German military genius. In the work camps there were many discussions of rearmament; the general feeling is that most of the German people feel it is undesirable. At the same time there is a belief that pacifist forces are not strong enough in Germany to make an effective resistance. Some, also, were openly cynical about the whole affair: "Well, yes, it will probably all happen over again."

DURING my short stay in Germany I was deeply oppressed by the failure after six years to rebuild German cities, and especially by the lack of development of home building co-operatives and self-help associations. There also seemed to be a lack of modern building tools, cement mixers, power shovels, etc., which make possible the reclaiming of devastated cities. Frankfurt, until recently the American headquarters, is still a broken city—broken stones, broken bodies, broken spirits. Here the United States has built blocks of handsome modern apartment houses for government personnel not far from the former I. G. Farben office building; within a short walk of this American luxury were celler holes under many feet of rubble where Germans were trying to live. The plight of parentless young Germans boys in a

Frankfurt youth home was especially tragic; here were some fifty boys between the ages of seventeen and twenty living in a few rooms of an old schoolhouse, without steady work or training for work, and, one felt, largely without hope. Strongly motivated social agencies, able to cope with such problems on any large scale, appeared to be lacking; so few starts have been made, six years after the end of the war.

An American traveling in Europe is probably surprised by the amount of suspicion and resentment of the motives of the American foreign policy. He is almost inevitably made aware of the different attitude of the European toward communism as a political party. Returning from Europe and reading American papers about "defending the Rhine with one hundred divisions," one is reminded of the knowledge that the Communist Party recently secured about six million votes in France, about five million votes in Italy. In America where there has never been a large membership in the Communist Party, we seem unwilling to acknowledge that conditions may be different in Europe. If economic distress for the working people of Western Europe (especially in France and Italy) is increased by the demands of rearmament, unrest amongst the working people will certainly grow. It seems that the United States is failing to understand the fundamental nature of the European situation. Is it possible to relate armored divisions to increasing social uneasiness? On the basis of these real differences between the United States and Western Europe, our present foreign policy seems ever more unrealistic.

Ye who would enter, follow me;
take up thy cross, and bear it.

(Did He say that!? Well, bless my
soul!

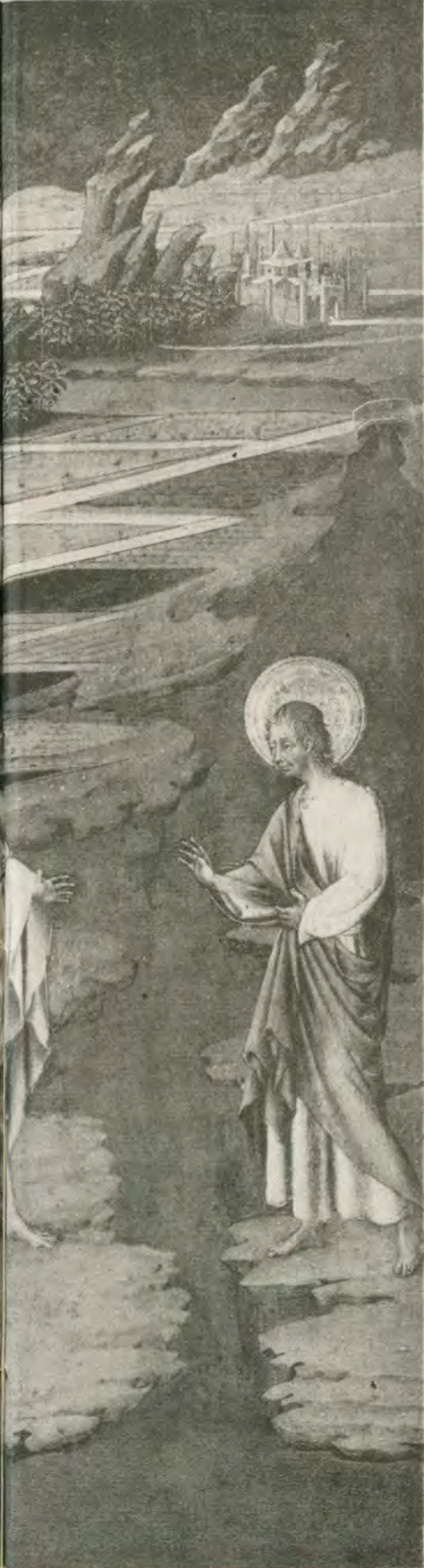
I thought He said to WEAR it!

—Miller Williams

JOHN
JOHN
JOHN



Giovanni di Paolo
John in the Desert
Courtesy, Art Institute
of Chicago



Giovanni di Paolo
John Meets Christ
Courtesy, Art Institute
of Chicago

John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem. . . .

As it is written in Isaiah the prophet,

“Behold, I send my messenger before thy face,
who shall prepare thy way;
the voice of one crying in the wilderness:
Prepare the way of the Lord,
make his paths straight—”

When John was asked, “What shall we do?” he answered them, “He who has two coats, let him share with him who has none; and he who has food, let him do likewise.”

. . . All men questioned in their hearts concerning John, whether perhaps he were the Christ. John answered them all, “I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire. . . .”

Herod . . . sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; because he had married her. For John had said to Herod, “It is not lawful for you to have your brother’s wife.” And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias’ daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will grant it.” And he vowed to her, “Whatever you ask me, I will give you, even half of my kingdom.”

And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptizer." And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When the disciples heard of it, they came and took his body, and laid it in a tomb.

Giovanni di Paolo
Salome Before Herod

Courtesy, Art Institute of Chicago



John, Known as the Baptist

The beginnings of our era were difficult days for the people of Judea. Their rulers, the Herodians, tried to make over a simple, agrarian Palestine, or at least to bring it into line with the industrial and urban-controlled civilization of the Rome of Augustus.

Urbanization and capitalistic enterprise put a strain upon the simple ways of doing things. And in religion there was the opportunism of many who used it to their political and economic advantage. This contrasted with the religion of escape at the opposite extreme. The unity of the Holy People was threatened.

Into this world came our Lord, and the man we know as his forerunner—John. John, like the prophets of old, spoke words of warning, haunting persons with the demands of God, urging them to become acceptable before God.

*Not too much is known for sure about John, but what most of us do know is not nearly as much as we should!**

* Finally we have in English an excellent study: *John the Baptist*, by Carl H. Kraeling (Charles Scribner's Sons, \$2.50). The volume has been many years in preparation by the distinguished Director of the Oriental Institute at the University of Chicago, having recently left his position on the faculty of the Yale Divinity School.

The Bible text
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Giovanni di Paolo
John in Prison
Beheading of John
John's Head Brought
Before Herod
Courtesy, Art Institute
of Chicago

Giovanni di Paolo, an artist of the Italian Renaissance, was born about 1403 and died in 1482 in Sienna. His handling of the details of landscape and figure moves past the demands of realism to the idea in which form has not lost its importance, but rests upon the authority of composition and impression.



THE BIBLE AND I

By Ruth Suckow

Ruth Suckow is one of the most distinguished of contemporary American writers. She may well be of those few that new generations will love and read. She has just published, accompanying a collection of some of her short stories, a "memoir." It is one that a great many "PK's" (Preacher's Kids) are going to like. Here is none of the smart-alecky description of parsonage life as a company of "queers," nor the acid reaction to the supposed restrictions of life in a minister's family, but a tribute to a way of life very important on the American scene.

In her account, Miss Suckow discusses the place that Bible reading has had in her growth. She wonders, "Does this have too simply pious a sound? If so, I cannot help it. My effort is to tell what really was in one actual instance, my own."

THERE was never any spectacular period in my life when, like the hero or heroine of a tract found, let us say, in a railway station, I turned away from the Bible. Familiar with it from childhood, I always had cherished portions of it. Even during the college years—when I had seldom looked into it and would have nothing to do with courses in religion—the Bible, particularly the New Testament, had remained central—as I started to discover when I ran into the reversed ethics at the time of the first world war. But I probably thought that I knew much more about the Bible, as a book, than I did: myself accepted some of the assumptions and generalizations I have criticized for their shallowness. My knowledge was rather by verse and line, I think, than of the Bible as a whole, until I reached what may be called serious rereading.

I have always been a rereader, and formed such discrimination and judgment as I possess largely in that way, always unsatisfied with any kind of assumptions, literary and aesthetic as well as intellectual. A deeper comprehension of the greatness and validity of the Bible thus came to me through rereading in maturity. The

first approach, as nearly always in my life, was aesthetic. We had bought a copy of Ernest Sutherland Bates' selective edition, *The Bible Designed to Be Read as Living Literature*, then recently published; and in the Bates book, in its fine large pages, I read again portions chosen primarily for their literary grandeur and beauty, printed without traditional notations of chapter and verse.

This was about the time of the civil war in Spain, and I was also reading a much-praised novel of the period, *Man's Hope*. (André Malraux) It is fair to say that I owe some thanks to this novel because through its action and discussion a clear, plain fact stood out: that to large numbers of mankind, particularly (at that time) people of intellectual and artistic interests, "hope" was being presented through means of violence, and itself came down to hatred, the futility of which I had seen demonstrated years ago. (A comment here might be that I should have been aware of this fact long before. I was, but a reading of *Man's Hope* sharpened the point.)

CLOSE beside this novel, the Bates literary Bible frequently lay open to

passages which may be said to bear upon the same subject of "man's hope." I read extracts from the letters of Paul to the early Christian churches. Like many people, I think I had been particularly careless about accepting general modern assumptions in regard to the character and teaching, particularly the theological teaching, of the Apostle Paul. First Corinthians: Thirteen, had, of course, been known to me, perhaps almost word for word. Yet its great and universal light now broke upon me. "But now abideth faith, hope, love, these three." The small, limited, finite "hope," not new but savagely old when reduced to its essential meaning, showed in contrast, in brutal ugliness and final futility. (But it would be unjust to suggest anything like a full comparison between the two books which happened, just then, to lie open for reading; and I do not, beyond the one point mentioned.)

As with many volumes of selected material, the Bates edition had the further virtue of causing me to turn to the complete book. There were plenty of Bibles on our shelves, various versions, and copies dating from various eras in our personal lives, some in the nature of family keep-

sakes. The King James Version first. I took up the copy which had belonged to my mother, and which had gone with me on many journeys. Although I may not have opened it very often, it seemed that I wanted it at hand. The volume was nearly worn to pieces from my mother's use of it, and was still harder to read because its thin pages all had a brittle brown scorch across them. With many of my other books, this had gone through a fire in a New York apartment, from which it had escaped partially intact because of the glass doors of an old-fashioned bookcase. But this was the volume I wanted, scorch and all.

Then there was the New Testament which my mother had given me when I was nine years old, thinking that its decorative quality would appeal to me—as it did; a tiny volume with ivory covers (now smoke-darkened, the pages scorched also) bound and clasped in gold, with a golden spray of flowers imprinted upon the front cover, and a purple marker of what I called "baby ribbon." The print was extremely fine—that had been one of the book's attractions to me at the time it was given!—but I still took up this New Testament occasionally for reading.

AFTER my father's death, I have said that I took home with me his favorite, *The Revised Standard Version*, "Newly edited by the American Revision Committee, 1901." This book was not the original volume, but it was the same kind of volume, of medium size, with flexible black covers, which it seemed to me he had always used—the Bible which he carried under his arm when he crossed the parsonage ground to the church, in how many towns? and which he had spread open as he faced the congregation to read his text, from how many pulpits? The touch of his firm, vigorous hand seemed still upon it. But this was the particular book he had been using in his last pastorate. It was a preacher's volume, and in the blank pages at the back he had put down a number of outlines for future sermons. They were in the characteristic small clear handwriting, but

the letters were shaky. As the book of old age, it was even more beloved than any volume used earlier; and human love—as in the case of my mother's Bible that was nearly falling apart—and memory and association—in the case of the tiny New Testament—added a depth of personal sweetness to the words that now shone above all others, not only with higher literary grandeur—as they did—but with a farther-searching light.

But the words no longer needed the touch of association. They seemed to quiver and be alive with that startling immediacy which no others possess in the same degree. I read them simply for what they were in themselves.

Then from this reading, starting with *The Bible to Be Read as Literature*, from appreciation of my father's sermons, and from what was finally rather broad religious reading, I seemed visibly to see the two streams of art and religion flow together. They were not opposed, or inherently in conflict. Ancient misconceptions were involved in that assumption: two forms of worship, two forms of civilization, Greek and Hebrew, not yet completely reconciled. But the stream of art, although separate part of the way, and with its own nature, tasks, requirements, and contributions, nevertheless I saw flowing into the greater stream. When such realization comes, an artist does not write or paint or compose music merely to illustrate a lesson for which the an-

swer has already been fixed; he does not employ his art in accordance with moral standards and religious vision because he is told he *must*, but because he will do so naturally, in his own terms, whatever his subject matter. He will not drop or lower his standards of art, but the ethics of great religion will be his "frame of reference," transcending any wholly secular view, scientific, economic, national, social, humanitarian or aesthetic.

TO return to an earlier image, the purely aesthetic pathway, when followed beyond its normal meeting place with the highway of great religion, tends to wander off into personal aberration and even perversion. Its marking is fitful and goes back quickly to wild growth.

In my own individual context of experience and my own idiom, the Greek gods and goddesses were not driven out and the aesthetic vision of ancient Greece obliterated, but were perceived as mythical in a true and not derogatory meaning of the term; while the "Bible characters" known still earlier became, according to another true meaning, more real. The Bible took on final significance, as enshrining the life of the greatest character, at the center of radiance.

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The Captive Audience . . .

How to Choose

By Ernest Lefever

The Eighth Article in a Series on
Magazines . . .

ONE morning about two years ago commuters pouring into Grand Central Station were pleasantly surprised to hear soothing music rise above the accustomed din and clatter of the waiting room. While several grateful passengers were on their way to the Station Master's office to express their appreciation for this new public service, the music stopped. Abruptly the commuters found themselves listening to canned commercials over the public address system. They had become a *captive audience*. They could escape the voice of the huckster only by leaving the station. After several meetings of irate commuters, and with the aid of *New Yorker* editorial support, the amplifiers in Grand Central were silenced. The Red Caps, ticket agents and passengers were free once more.

But they weren't entirely free, just as you and I are not free. All of us in America are in a great captive audience. The butcher, the banker and the college sophomore in Red Wing, Minnesota—none of us can escape the enormous flood of words, sounds and images flowing from the world's greatest communications industry. There is no place to hide. We all live and move in a climate of ideas and values influenced tremendously by the radio, TV, movies, newspapers and mass magazines. The pollyanna outlook of the *Reader's Digest* and the gaudy mediocrity of Cecil B. de Mille films are part of the atmosphere we all breathe.

Perhaps it's not quite as bad as it sounds. True, we cannot escape the mass culture in which we live, but we can choose between the good and the bad, the more responsible and the

less responsible. We can choose Edward R. Murrow or Fulton Lewis, Jr., *A Streetcar Named Desire* or *Quo Vadis*, the *New York Times* or the *Chicago Tribune*.

We are not captives in the same sense that Soviet citizens are. Short of death they have no escape, except listening furtively to the BBC or the Voice of America—when these broadcasts are not jammed by the Kremlin. Behind the curtain the tightly controlled press as well as "the arts" grind out the same standardized product with interchangeable parts. *Pravda* (Moscow), *Rude Pravo* (Prague), *Romania Libera* (Bucharest), Radio Peiping and the *Daily Worker* (New York and London)

speak with a monotonous, single voice.

The communist charge that the American press is controlled by Wall Street is preposterous. Yet studies show that large segments of the press do reflect the "big business" political outlook of upper-income people. Nevertheless, there is great variety in the press. Taken as a whole, however, American radio, TV, newspapers and magazines have failed to provide "the current intelligence needed by a free society," concluded the Commission on Freedom of the Press.

To rise above the limitations of the captive audience, we must select those radio programs, newspapers and magazines which do deliver the goods. To what magazines can we

A RESPONSIBLE MAGAZINE

1. Gives a balanced coverage of basic issues. It is concerned with root political and economic problems rather than their symptoms. It deals with the power centers where decisions affecting profoundly all the people are being made.

2. Understands the economic and political facts of life. It rejects simple solutions of complex problems, recognizing that the ills of the world have many causes. It takes the findings of economists and political scientists seriously.

3. Deals with possible political alternatives. It does not indulge in utopian dreams, but informs its readers of the actual open choices and helps them see the probable consequences of alternative paths. It rejects a third-party mentality which pronounces a plague on the only possible courses of action and gives the citizen-reader no guidance for the actual choices he must make.

4. Respects the integrity of its readers. It rejects all the propaganda tricks of double-talk, card-stacking, and emotionalized slogans. It looks upon its readers not as pawns to be pushed about, but as fellow citizens seeking facts and perspectives necessary for responsible decisions.

5. Seeks a better society. It believes in a community where justice, freedom and security are granted to all. It rejects all efforts calculated to benefit the few at the expense of the many.

turn for a full and truthful account of public events in a context which gives them meaning and for a critical interpretation of these events in the light of the goals we seek? In short, where can we get the current intelligence necessary for forming constructive opinions on the great issues of our time? (See outline: "A Responsible Magazine" in box.) In this series we have dealt with magazines only in terms of their contribution (or failure to contribute) to a sound public opinion.¹ There are eight periodicals which can be recommended as exceptionally responsible sources of sound information and insight, from a Christian point of view. (We are not considering scholarly journals and specialized magazines, many of which make splendid contributions in particular fields.)

New York Times (Sunday edition): "The News of the Week in Review," section 4, is for my money the best summary of public events published in the United States. It is outstanding for accurate reporting and responsible comment. The *New York Times Magazine*, section 6, is a top-opinion journal, with an able coverage of long-range political issues.

The Reporter:² This brilliant new "fortnightly of facts and ideas" is the best American opinion magazine available. It has gone a long way in achieving its aim of providing "information-in-depth," especially in the field of world politics. It sorts out the significant elements from the avalanche of news, and comments on them with balance, insight and a rare sensitivity to values we call Christian. Excellently written. Good art and make-up.

Harper's Magazine: This respected monthly needs little plugging from this quarter. Its coverage of political issues is not as complete as the *Re-*

porter's, but it is one of America's great "general" magazines. The *Atlantic Monthly* is not far behind.

The New Yorker is considered by critics as the best-written journal in America. It does excellent reporting over a large range of topics, and consequently does not deal fully with current political questions.

Public Affairs Pamphlets:³ These well-known pamphlets, appearing each month, are produced by a non-profit educational committee which has done a remarkable job summarizing and popularizing the findings and insight of experts on great public issues as well as on topics such as consumer education and family problems.

*Information Service*⁴ is a weekly publication of the Central Department of Research and Survey of the National Council of Churches. It reports and comments briefly upon major social, economic and political issues. Its scholarly standards of accuracy, balance and insight stand in sharp contrast to the superficial and partial approach of much Protestant writing on public affairs. It carries occasional summaries of the legislative picture in Washington, reviewing questions of particular concern to the churches. It excels in book reviews.

*Social Action*⁵ is the official organ of the Council for Social Action of the Congregational Christian Churches. Its current series on "The Christian Faith and Our World" represents a new synthesis in Protestant journalism, combining 1) an over-all interpretation of major public issues, 2) which takes seriously the findings of social and political science, and 3) is written by a group of churchmen who are attempting to apply the central theological assumptions of ecumenical Christianity to the problems dealt with. The present series has issues on American politics, economics, public opinion and foreign policy. The final number will deal with the application

of these problems in the local church.

*Religion at the News Desk*⁶ is a weekly radio commentary on major news developments at home and abroad from a Protestant point of view. It is written by a group of graduate students at Yale University who are trained in Christian ethics and who have specialized in different fields such as economics, public opinion, politics and foreign affairs. Each fifteen-minute script is the product of group discussion, research and writing. Topics recently dealt with include Senator Taft's foreign policy, General Eisenhower's candidacy, the national budget, inflation control, the problem of U.S. power and the confidence of other nations, and the meaning of freedom. Religion at the News Desk is broadcast over some twenty local stations and is used in many church, college and seminary discussion groups.

Thorough acquaintance with these eight American periodicals will go a long way in providing the facts and ideas we, as Christians, need to act responsibly in this year of decision. By turning to them and other responsible sources of news and opinion we can transcend the captive audience.

The mantle of world leadership has fallen upon America. More than ever before we need an informed and responsible public opinion to guide us through the momentous decisions ahead. We must recognize that public opinion is more than a game played by Dr. Gallup and the advertising men—it is a fundamental affirmation of a community about the meaning and direction of its total life. When we pull the voting lever or mark an X on the ballot we are expressing our faith. We are registering what we really believe about the great issues of our time. God cares what decisions we make. God cares who wins in politics. God cares what magazines we rely upon for our interpretation of the world around us.

¹ For a critical analysis of the relation between the mass media of communication and public opinion in light of Protestant assumptions, see "The Christian Faith and Public Opinion," *Social Action*, February, 1952. This 43-page article also includes a critique of the Protestant press.

² Published at 220 E. 42nd Street, New York 17, New York, for \$5 a year. Introductory offer: 18 issues (36 weeks) for \$2.67, includes a free copy of *The Political Yearbook—1951*.

³ Public Affairs Committee, 22 E. 38th Street, New York 16, New York, \$2.50 a year. Single copies 25 cents.

⁴ Published weekly, except July and August, 297 Fourth Ave., New York 10, N.Y., \$2.50 a year.

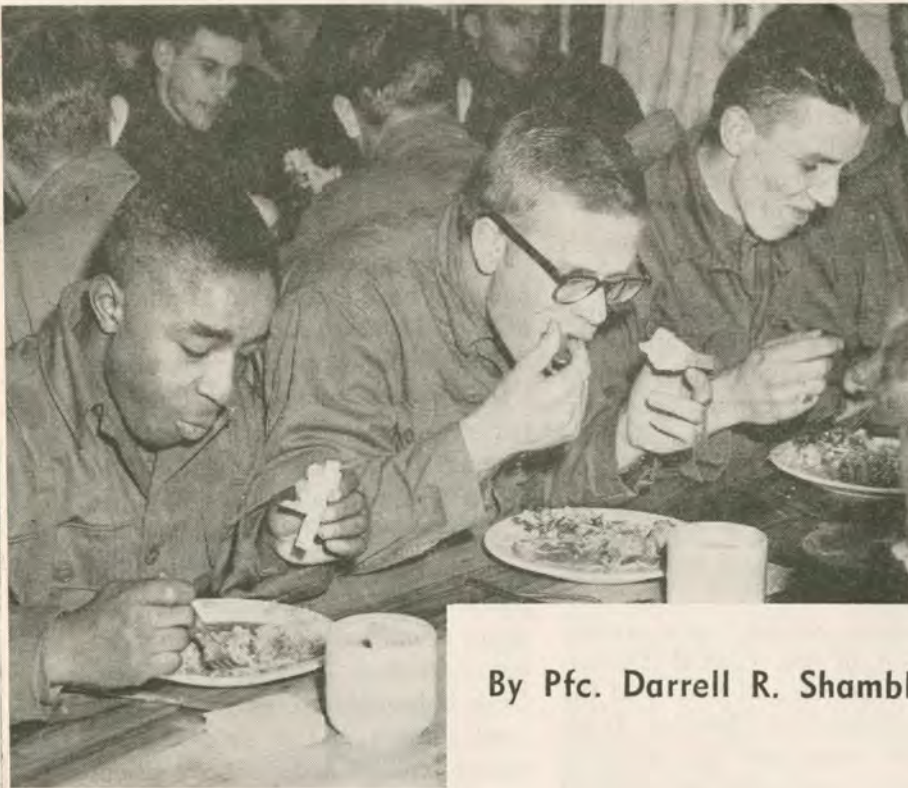
⁵ Published six times a year, 289 Fourth Ave., New York 10, N. Y., \$1.50 a year.

⁶ For sample scripts write Religion at the News Desk, 409 Prospect St., New Haven 11, Conn. Subscriptions are \$4.50 a year.

COLOR

at

FORT KNOX



By Pfc. Darrell R. Shamblin

MUCH individual freedom and many of the liberal aspects of civilian life are lost when a person receives his "greetings" from Uncle Sam, dons a uniform, and undergoes a period of regimentation in the process of becoming a soldier. But even though the military life deprives an individual of a lot of civilian privileges, there are some aspects of the military that provide opportunities for accomplishing goals that have only reached the "discussion" or "planning" stage in civilian life.

One such goal, or mark of progress, as far as the Army is concerned, is the breaking down of prejudice in regard to race, religion, and creed.

Strange as it may seem, prejudice is being broken down and men of different races, religions and creeds are learning to live together in the Armed Forces.

Where one would expect to find more hatred and prejudice, he finds, rather, a spirit of brotherhood, cooperation and teamwork functioning among men who have been called from their civilian occupations during this period of national emergency to serve in the Armed Forces.

But first, lest I give the reader the

idea that I am a member of the Army recruiting office, I should explain that I do not suggest the Army as a training ground for men to learn teamwork. I do not think Universal Military Training or learning to kill the enemy is the best way to make for universal brotherhood. It is my aim, rather, to point out that the Army has made progress in breaking down prejudice. While civilian life offers a lot of individual freedom and opportunities, I believe communities can profit by catching some of this spirit of teamwork and of brotherhood that is developing among men in the Armed Forces.

Before entering the Army, I had pictured Army training centers as places where men learn to hate. But after spending one year in the service, I find more progress along the line of teamwork and cooperation as far as minority groups and sects are concerned than I actually had found in my experiences in civilian life.

To illustrate this somewhat rash conclusion, maybe I should back up twelve months and relate a few of my personal experiences which began when I was drafted in November, 1950.

In Charleston, West Virginia, when our group of draftees reported for Army physical examinations, the Negroes and whites had to eat in separate restaurants.

While we were eating there in West Virginia's capital city, one inductee, a white boy, made the following remark:

"If they (the Negroes) are good enough to fight with us, then they are good enough to eat with us!"

Several other white men agreed with his statement. This spirit of brotherhood, or "all for one and one for all," continued after we reached the Army training center at Fort Knox, Kentucky.

In basic training the men were assigned to barracks by rosters. One barracks had a Negro platoon sergeant. Immediately one soldier from Kentucky told his buddies what he thought about it all.

"I'm not goin' to take orders from that 'nigger,'" he growled.

Later the outspoken "recruit" apologized to the sergeant. The trainee soon forgot the sergeant's skin color and respected him for what he was—a good leader and a capable instructor.

After the platoon sergeant knew his men better, he appointed four squad leaders. His appointments included two Negroes and two white men, one of whom was a Jew.

Again complaints arose. Men were judging other men by stereotypes

motive

formed in civilian life. They weren't going to take orders from "niggers" or "them Jews."

One squad not only had a Negro leader, but also a Negro platoon sergeant. Both proved to be good leaders and earned the respect of the men under them.

The Jewish squad leader was from New York City. His New York accent, coupled with his "Big City" ways, made him seem a little overbearing to some of the men, but as weeks passed, the nicknames vanished and once more harmony reigned as the men became better acquainted.

One day in basic training we fired the 60 m.m. mortars with a crew of four men on each weapon. One crew included Pvt. Schulkind, the Jew from New York City; Pvt. Tyrone, a Negro from Gary, Indiana; Pvt. Prino, an Italian from Huntington, West Virginia; and Pvt. Vorwald, a German from Wisconsin. Vorwald and Prino were Catholics.

Here were representatives of four states, four nationalities, and three religious faiths practicing teamwork on the mortar range. Nothing was said about the differences. Each member of the team did his part of the job and all went off smoothly.

ON other details, such as kitchen police, teamwork functioned too. Jobs were assigned from a roster sheet, and

some tasks were harder than others.

For example, I remember one cold January day when working inside the warm mess hall would have been preferred. But one man had to work outside.

A white fellow, Pvt. Matthews, from Marmet, West Virginia, was assigned the job of working outside as "G-Man." (Garbage Man.) Matthews' job was to see that trainees put their scraps in the right cans after meals.

Another K.P., Pvt. Samuels, a Negro from New York City, worked in the dining hall with three other men where a big, potbellied, coal stove provided an abundance of heat. Two other privates had the hot, steamy job of washing pots and pans, and operating the dishwasher.

None complained. Meals were served on schedule as each performed his task. Again teamwork accomplished the job quickly and efficiently.

On guard duty, trainees cooperated in spite of weather conditions or assignments. Some men drew warm jobs, such as standing guard inside the P.X.'s (post exchanges), while others had such cold outposts as guarding ammunition dumps and warehouses. Each soldier walked his post, hoping his next assignment would be better.

AN incident which occurred during my basic training cycle bears mentioning. One evening we came dragging

in from a long day on the range, and after supper (chow) we all "hit the sack" to grab a few minutes of rest before we began cleaning our weapons.

George ———, a Negro soldier from southern Kentucky, was lying on his bunk, leafing through his Bible which had been distributed to us by the Gideons and the American Bible Society at the chapels.

Suddenly George glanced up from his reading and called up to his bunkmate, a white soldier.

"Tell me, Charlie," he said, "where do you find the Ten Commandments?"

"Charlie" later told me the details. George had been searching through the New Testament for the Commandments!

The Negro soldier explained that he had some questions in his mind about what was "right" and what was "wrong." He confessed that he had attended church occasionally in civilian life, mainly because his mother was a "good" Baptist, but he, himself, hadn't been interested in "religion" then. Now he was interested!

In the Army, living with all types of men, a person soon forgets a man's skin color. Soldiers eat together, sleep in the same barracks, attend church together, see the same movies, pull details equally, train in nonsegregated groups, and get pass privileges according to individual merits as soldiers. Brotherhood and teamwork are the only solutions for speed, efficiency and good training here.

Men practice teamwork and brotherhood at camp, and then when they return to civilian life for a few days, they are stunned by the contrast! The Army is expected to teach hate and intolerance; civilian life has more chances for individual freedom and development of brotherhood. Often it is vice versa!

To illustrate, I have only to travel thirty-one miles from Fort Knox to Louisville, Kentucky. Here Negroes and whites have separate waiting rooms in bus and train stations. Soldiers still face "Jim Crow" laws in some states when they go on leave or pass.

A few weeks in camp and men be-



gin to forget about race prejudice. Then when they go on pass, it pops up again.

Men here often form car "pools" on the week ends and kick in on the gas bills. Any week end, you can see Negroes and whites piling into cars and departing for home. No friction arises over color or creed. All are happy and homeward bound!

Protestant men worship together in joint services at Fort Knox, Catholics have their services, and the Jews conduct their rites.

Since there are a limited number of chapels, frequently all faiths use the same building for services. Often there is Catholic mass at 8 and 9 a.m., Protestant services at 10 and 11 a.m., and the Jewish services may be held during the week in the same building.

Since all faiths use the same chapel, it is common to find literature of different faiths on tables in the vestibules of the chapels.

There may be Catholic literature proclaiming the "one true church" on one table, and Protestant literature about the Reformation on the next stand.

ONE of the most impressive and inspirational church services I have ever attended was a communion service at Fort Knox in an Army chapel.

When the invitation was given, after an impressive devotional, I went forward and knelt at the altar with an Italian, a couple of Negroes, a German, a Pole, and several other soldiers. Our chaplain, Captain Medina, an Italian, read the words from the Bible:

"This is My body . . ."; "This is My blood. . ."

Meditating there at the altar, with a background of soft organ music, I realized that Christ's sacrifice was made for all men—not just Americans, not just white men, but for all men of the earth—regardless of race. My thoughts turned to the Bible and I thought:

"Surely God HAS made of one blood all the nations of the earth!"

Symbols in Stone

By R. P. Marshall

(Continued from the April issue)

AS we have seen, the church buildings of the early days were strictly utilitarian, and usually followed the pattern of the public buildings of the day. It was many years later that they began to show a form peculiarly their own. In Italy this form was modeled on the prevailing architecture which was called Romanesque and which was distinguished by rounded arches and heavy lines. In France, the Gothic soon took pre-eminence. This was the favorite type for many years in both Germany and England, although the latter country built many beautiful Norman-style buildings, with their square towers.

The Romanesque style of architecture developed in the south of Europe as a variation on the ancient *basilica*, adding windows in front and on the sides, and often an apse at the east end. (The "east" in church architecture is wherever the altar is placed. Originally, all church buildings were "oriented" with the entrance in the west and the chancel in the east, symbolizing the rising Sun of Righteousness.) Later the chancel was widened and an open space was left in front and across the entire nave. This, with the apse and aisle, formed a cross. Many of the oldest German churches are of this type, but the finest example is the Church of St. Ambrose in Milan, Italy. Many Roman Catholic buildings in America are of this style.

The Norman was a variation of the Romanesque and came into England with the wave of migration from Normandy. It is very similar to the Romanesque, but has even greater solidity of line. The cathedral at Durham is its finest example.

FIRST to employ the cross form was the Byzantine, which originated in the East, where the Church was less

influenced by existing art forms and was free to work out a distinctively ecclesiastical style. With this freedom came some interesting developments, for the East did not hesitate to distort and stylize in the interest of art. Instead of using the Latin form of the cross in its symbolism, it adopted an equilateral cross, with each arm of equal length, and the churches built upon this pattern became quite different from the Roman style. On top of the church, where the arms of the cross met, was placed a dome, and other domes were placed over each arm. The Byzantine was not only the oldest ecclesiastical style (remembering that the basilican was merely an adaptation of the Roman law court), it was also the most richly ornamented, with great mosaic murals, made of colored glass, and all furniture was of the most valuable and expensive construction and material. The Sancta Sophia (which later became a Mohammedan mosque) is the outstanding example of this style.

The student of ecclesiastical art may find some examples of the Byzantine without journeying to the East, for there are in this country many good churches of this style. Christ Methodist Church, New York, is a Methodist adaptation in the modern manner, where the outside has been kept comparatively free from ornamentation, but inside the murals almost rival some of the greatest Eastern churches. It is somewhat disconcerting, however, to view a Methodist service in such a gorgeous setting. The Byzantine was designed to fit the Eastern rites, which place emphasis upon the Mystery of the Mass, and shut off the altar by a screen, called an *iconostasis*, which is usually covered with pictures of the saints. In Christ Church, the screen is behind the altar and serves

to partially hide the choir, although soloists have been known to peek out at the openings to insure their being seen and heard!

TURNING to the North, we find another variation of the Romanesque in the famous Gothic, which originated in France, in the Medieval Age, when time was not important and church building was the greatest industry of the country. Guilds of workmen moved from one great cathedral to another, and the designers and artisans were trained in ecclesiastical art from their very childhood. Some authorities say that the Gothic came as a result of the influence of the towering forests, and that the soaring, pointed arches, and the towers were in imitation of the trees. Others say that the builders put into the delicate stone tracery and upward-pointing lines their aspirations toward God, in a day when everyday life was sunk in mud and filth. Certainly the medieval religion was a strange combination of holy faith and unholy living.

One of the distinctive elements of the Gothic is the pointed arch. In the Romanesque, the arch is rounded and the window much smaller. Another characteristic is found in the longer nave and apse. The latter was changed from a comparatively shallow, semi-circular end, to a deep rectangular section which formed a beautiful setting for the altar and chancel. The Gothic carried the focal point of worship, the altar, farther from the people, and moved the pulpit down into the body of the church—sometimes fastening it to a pillar halfway down the nave. Also distinctively Gothic are the amazingly high side walls and the columns, and the peaked roof. Architectural embellishments were freely used. However, many of the elements which are today unnecessary, were at first developed as an aid to sturdy construction. For instance, the “flying buttresses,” the strange walls outside the walls, joined by stonework to the church building, were designed to prop up the heavily loaded sides, which, without them, would have collapsed. They are similar, in purpose, at least, to the extremely ugly timber

“props” which are sometimes seen holding up the walls of sagging country churches in America. When modern methods of construction brought in the use of structural steel, the buttresses were useless, but they are still used in an effort to imitate the old Gothic.

This type has been effectively adapted to various conditions. An English Gothic, with simpler lines, can be built effectively in small, as well as large, buildings. The Modern Gothic tends to use the massive style with modifications and seems well adapted to Protestant use.

ANOTHER style is called *Renaissance*. It is distinctively Italian, and Michelangelo was its greatest builder. He completed St. Peter's Church in Rome, and it is to him that the world owes much for the superb execution of the almost impossible dome of St. Peter's. The Renaissance sometimes used the Greek cross plan, with the nave lengthened out of proportion. Instead of placing a tower at the “crossing” (where the arms met), it used a dome. Instead of seeking a “dim, religious light,” the Renaissance architect wanted sunshine and plenty of it, and so made the windows large and plentiful, with rounded arches. Turning away from the idea of mystery, the new style sought to bring everything out into the open, and the long, dim chancel in the apse became a broad platform, sometimes within the nave, with only a shallow apse to house the altar.

Many Roman Catholic churches in America are built in this style, and most of them follow the overelaborate fashion of ornamentation which is called *Baroque*. A further degeneration of artistic quality brought the use of hundreds of brightly colored statues and stations of the cross, until many of these churches became painful to behold.

The next development stemmed from this. The Renaissance gave birth to the Spanish, which moved to the New World and gave us the elaborate and ornate Mexican and South American cathedrals. Dr. Paul Zellar Strodach describes the cathedral in

Mexico City with its towering altar in the apse, a massive choir in the center of the nave, and a confusion of architectural monstrosities which mar the undeniable beauty of some of its lines. But the simple Spanish style which grew up in the pioneer territory is unsurpassed for primitive beauty.

THE English architect, Sir Christopher Wren, used the Renaissance style in a new way to build the great St. Paul's Cathedral in London, and his followers adapted it further into something called the *Georgian*, which in turn gave rise to the *American Colonial*. Here we come into more familiar territory, for we have all seen the pictures of New England churches of this type, which some think is the best adapted to American conditions. Says Strodach, “Externally, it is simple and chaste: it has both beauty and appeal. One knows instantly that it is a church, a house of God. The ground plan, simplicity itself—and so much like that of the ancient basilica—lends itself to the perfect planning for every need of divine worship. The interior is full of light, let in through ample-sized windows, which need not be of colored glass! Likewise in the interior is fine opportunity for well-conceived and harmonious decoration. Whether it be a large or small church the possibilities will meet every requirement.” (*A Manual on Worship*, page 24)

But Strodach is a Lutheran, and Methodists seem to prefer a modification of the English Gothic, which is more in harmony with our traditions. It is true, as Strodach suggests, that a small church may be built in the Colonial style with small opportunity for mistakes, but it is also true of the modern Gothic. When carefully designed, as all church buildings should be, this style can be both simple and beautiful.

What Happened in the Last Century?

After this hasty survey of ecclesiastical architecture, it is pertinent to ask, “What happened to church building in the last hundred years?” For surely we are handicapped by buildings which follow no known style and have no resemblance of beauty.

The hastily built church is a phenomenon of the last two hundred years, when religion expanded into a new territory and time and money were scarce. Buildings were erected by carpenters, of whatever material was at hand, and during much of this time the concept of the church as a place of worship was overshadowed by the idea of a preaching place. If nothing was important except listening, then the prime consideration was that of getting the people seated comfortably (or uncomfortably) where the preacher could command their attention. Gone was the idea of mystery, gone was the liturgical service of prayer and praise by the congregation. All they had to do was sit. This was the Puritan concept, modified only in many cases by the Methodist insistence upon corporate action in the hymn singing.

The first American churches, outside of the Lutheran and Episcopalian tradition, were boxlike structures whose only beauty was that of simplicity. But these were modified in the interests of a supposed improvement in acoustics. Lacking the present-day understanding of the mechanics of sound transmission, the builders, or committees, decided that the best plan was that which brought as many people as possible within close range of the pulpit. Thus the long nave gave way to a square auditorium, with semicircular seating.

A recent writer on church building, who must have spoken without too much knowledge of the subject, suggested that the true Protestant style was that which brought the congregation around the preacher, like children about their mother's knees. But, if we are considering only the acoustical properties of our plan, we must accept the ancient basilican pattern, for science tells us that sound travels best in a straight line. The square auditorium with sloping floor, while very good for seeing (if the minister would remember to move rapidly in all directions while delivering his sermon), was very unsatisfactory for hearing.

If you doubt this, try listening to your radio from around the corner of

the room, then move directly in front. Your ear will tell you the difference.

The "Akron Plan," which has given so many pastors and congregations a perpetual headache, was designed along unchurchly lines in an attempt to provide space for overflow congregations and a large general assembly of the Sunday school. This plan, which originated in the early days of the present century, owed nothing to history and very little to art. It was designed along utilitarian lines, and was based upon a false premise—that people came to church only to see and hear the preacher. The pulpit was often set in the corner, on a shallow platform, with the choir at one side. Folding doors along one wall opened into an overflow auditorium, which was seldom needed except on Easter morning.

The ugliness and inconvenience of such a building became more and more apparent as time went on, and there are no churches of this type now being built, but many of the old ones linger on to plague the architect who is called in to modernize the "church plant."

Due to the influence of the Interdenominational Bureau of Architecture and its director, Dr. Elbert M. Conover, few new churches are being built without adequate plans, and almost invariably these plans follow one of the traditional styles, with a chancel, altar, and side pulpit.

Some Definitions

Here are some definitions of architect-terms used in church building.

Aisle. Spaces outside the row of columns in a building with a clerestory. Commonly applied to the open space between the seats.

Altar. The holy table, communion table. Technically there is a difference, but custom has sanctioned the use of the term.

Apse. A semicircular or polygonal termination of a choir or chancel.

Chancel. That part of the church set aside for the clergy or choir.

Clerestory. That part of the wall which rises above the roof over the side aisles.

Communion Rail. A railing used for

the convenience of those who kneel for communion. This was once called the altar in some Methodist churches.

Dossal or dorsal. A fabric hanging behind the altar.

Lectern. A reading desk.

Narthex. The vestibule.

Nave. From the word *navis*, meaning ship. The part of the church in which the congregation sits.

Recommended Reading

The following books are suggested for the use of the student who wishes to learn more about church architecture and worship.

The Church Builder, by Elbert M. Conover

Art and Religion, by Von Ogden Vogt

Ascent to Zion, by S. Arthur Devan

Religious Art, by Émile Mâle

In a Secular Age:
What Does Christianity
Have to Offer?

(Continued from page 3)

persuaded" (this is perhaps the most triumphant sentence in Western literature) "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We have to earn the right to talk that way, but this right *has* been earned again and again by men and women with complete intellectual and moral integrity, and these words have been repeated often with spiritual sincerity and dedication. If we too can achieve St. Paul's faith and echo his ringing affirmation we need fear nothing that life may have in store for us. This is the hope, the assurance, and the crown, which Christianity offers us in our secular age.

(This article is taken from an address by the author before the Wesley Foundation at Yale.)

Through Tropical Fury



After the Storm

Inspecting a package of vital medicines and instruments dropped by the Philippine Air Lines are, left to right, Rev. Atanacio Caramat, Dr. George Ros, and Nurse Elnora Hines.

THE territory along the northern and eastern coasts of Luzon is 200-500 miles long and 30-50 miles wide, covering more than 10,000 square miles. It is largely unexplored. There are only *two* tiny settlements along this vast expanse of coast. For the past two summers we have led work camps in the tiny settlement of Palanan to the north. By using our plane it was possible to fly in the people and supplies for the two camps. This year it soon became evident that someone must go in again. The young church, barely able to toddle when we left, was facing difficult problems. Twenty to thirty per cent of the population had tuberculosis caused by lack of good care. I went from school to school and from church to church asking for daring young Christians who would hike in, and hike out again, to help these people in their distress. We needed doctors, nurses, a deaconess, an agriculturist and a courageous young pastor. Finally, a young doctor, George Ros from a hospital in Manila, who had been with us on the work camp the summer before, volunteered, saying he would give his month's vacation. Then a young agriculturist, a young pastor, an American G.I., two nurses, and a deaconess volunteered. Most of them had been working or going to school in Manila and were not in condition for a 50-60 mile hike through the dense mountainous jungle that rose to more than 5,000 feet along the trail.

They gathered in San Mateo and assembled their equipment. After hiring five Negrito cardagores to carry

By
C. L.
Spottswood,
Jr.



their heavy medical equipment, medicine and seed, the group was off, each carrying a heavily loaded pack atop his own back with all the clothes and equipment he'd use in the next thirty days. It was slow going. There seemed to be an endless number of swift rivers to cross. The first night camp was pitched along the river bank and soon shoes came off as these untrained, unconditioned individuals flopped down in exhaustion. Working 10-12 hours a day in a hospital or going to school seemed easy in the light of the hardships suffered in this wild, mountainous, tropical jungle.

The second day began with dark, ominous-looking clouds hugging the shoulders of the mountains. Soon the wind began to blow, harder, then harder. Torrents of rain came down. Since there was no house except miles and miles back, there was no choice but to bow one's head, duck the rain

and plow slowly forward. The wind was now blowing with such terrific force that some trees were bent almost over; now and then one could hear the crash of a tree as it fell to the ground. Gradually it dawned on the group that this was not just a storm—they were in the midst of a wild, tropical hurricane. Lunch was impossible. Drenched to the skin, cold and shivering, step by slippery step they inched forward. Time moved by on leaden feet. The Negritoes took leaves and bushes and made a half shelter against the chilling blast of the wind, but the wind still drove the rain through the leaves. The wood was too wet to burn, so again no supper. All their clean clothes and blankets were wet, too, so they huddled together in the lean-to and sang hymns to while away the time. The cold and the dark and the fact that they were in the country of wild,

pagan tribesmen did not add to their comfort.

Through the long watches of the night the wind howled, the rain beat upon them and they knew no sleep—only the tired wakefulness caused by aching joints and sore muscles. When the dawn finally came, they could not eat as there was no fire to cook the rice. A can of cold sardines was found and hungrily eaten. The second day of the hurricane the wind increased in fury. Sometimes it seemed as if they could “lean against the wind” completely. After more than twelve hours of strenuous effort they managed to slip and slide and fall less than *three miles*. On the sixth day of this saga of volunteer service, they straggled into Palanan, their clothes in shreds, their bodies many pounds lighter and their eyes sunken from loss of sleep and hunger.

One of the villagers greeted the nurses with, “My, you must be paid an enormous salary to make such a heroic effort in a hurricane.” The nurse replied, “I receive no salary; I do this for the love of Christ.”

So their work began. The clinic was set up immediately. Soon Christ was using the hands of the nurses and doctor to heal and to help. A woman was very ill, her body swollen to enormous size by too much liquid. Without an operation she would die. Word was sent out to Manila requesting help from our large Methodist hospital. The instruments and medicines were sent in by parachute. The operation was performed under the most primitive circumstances. With the help of God, the skill of the young doctor, and much prayer, the woman got well.

BACK ISSUES AVAILABLE

A complete file of *motive* from February, 1941 (Vol. I, No. 1), to May, 1948 (Vol. VIII, No. 8), is available for only \$5.00. Good condition. If interested, write Sid Anderson, 239 East 19th Street, New York City 3.

Deorientation of Seniors

(Continued from page 5)

after-college vocation or lifework. Assuming that effective vocational counseling in high school and college has enabled the college senior to choose wisely his occupation, there is still to be considered the secret of how to find that first job, how to begin it, how to stay in it, and how to advance in it. Furthermore there are the more important matters of how to find satisfaction at one's work, how to see it as a social good, how to find in it the way to do the will of God.

There is also the unhappy chance to be considered that one will choose the wrong vocation. What happens in such a case? What are the involvements if one feels bound to make a change in life plans? How can one be sure that the second choice will be an improvement over the first? How shall one balance the advantage of a secure but unsatisfactory position against the risks of an untried new post that seems to offer greater rewards?

Fifth, any serious senior deorientation for the men these days must include a long and frank look at the probability of military service. There is a considerable shock when a high school or prep school boy lands on a college campus, but such a shock is nothing compared to what happens when a college man shows up in the queue at the railroad station under the auspices of the Selective Service Board and Uncle Sam's military forces.

In college, self-direction has been encouraged; in military service taking orders is the prime requisite. In college self-discipline voluntarily assumed has been the ideal; in military life discipline involuntarily and externally applied is the custom. In college individuality is encouraged with the caution that it be curbed at the point where social good is threatened; under military auspices individuality is early discouraged and mass psychology takes over. Many other sharp contrasts appear between collegiate and military patterns of living. For all all of this the college man should be prepared if the transition

from campus to camp is to be made with a maximum of know-how and a minimum of distress.

Nor are college women untouched by the exigencies of military necessity. For them looms the possibility of being engaged or married to a military man stationed on the other side of the globe. If the college woman is neither engaged nor married, then she faces the prospect of living for some years in a civilian society devoid of eligible men of her own age.

SIXTH, senior deorientation can be helpful to the man or woman headed for postgraduate study. The gap between undergraduate and postgraduate experience is not a yawning chasm, yet there are many things common in college which drop by the wayside in postgraduate work. At the same time certain skills undeveloped in college must be acquired if the postgraduate student is to measure up to his obligations and take full advantage of his opportunities.

It is clear by this time that so-called senior deorientation as a matter of fact is orientation into the kind of life that awaits when the sheepskin is firmly in hand and the academic degree suitably attached to one's name. Perhaps the most important aspect of senior deorientation is the development of a philosophy of life which is shockproof and watertight, ready to hold together when the accumulated fury of many storms seeks to do its devastating work.

College men and women during the course of four years usually acquire ideas and ideals. These need to be collected and fitted into a framework that will endure strain and stress. If there is anything which distinguishes a college graduate from a nongraduate, it is that the collegian has convictions regarding the purpose of life and has some measure of skill to translate such purpose into actuality.

FUSS
FUME
FUROR

GRADES

Don't Want
Don't Like
Don't---

A motive survey

VISITING a campus at semester examination time, the editor was pushed back, in reminiscence, to his own experience as a college instructor and undergraduate. The happenings on the strange campus were parallel to his own experience: the students in feverish activity of cramming, professors with piles of "blue books" and wondering how to wade through the stacks with the least possible amount of effort and teachers joining students in one final drive for *the grade*.

In what must seem an anomaly to anyone who is not acquainted with the mores of the campus, at the very moment the students were trying to make up for missed work, hunting for short cuts which would be designed to make the professor think that his pupils had done a lot more work than they actually had, they were examining the course offerings for the next semester. For the most part they were not hunting for the "soft spots," but were judging what to take in solid "value" terms. The grade possible seemed quite beside the point; but for the courses just being finished, the grade was the only reason for existence.

Questions naturally arose: are grades given at course termination a good or an evil? what do they evaluate? do they evaluate the right or the wrong things? can we do without them, or ought we?

motive has taken its own poll on the question of grades. It hit major institutions from the University of

Washington to Yale. Small colleges were represented from Antioch in Ohio to Millsaps in the deep south of Mississippi, from Redlands in Southern California to Dickinson in Pennsylvania. Representative faculty and students responded in most situations.

We can't make up our minds

For the majority, both students and faculty, grades seem to be something akin to the reaction of a Boy Scout and his parents in Montana to taking shots for Rocky Mountain Spotted Fever: the results of the shot are often violent, almost always painful; it makes the boy disagreeable and the parents unhappy for his sake. But there does not seem to be any other system, so the ritual continues each spring.

A university faculty member complained that grades do not measure what he desires, that they are an incentive to cheating, that the competition promoted by grades is unhealthy, but in no case would he have them done away with! On the other hand, another university faculty member felt that grades should evaluate memory, integration of knowledge, mechanical skills and "coordination of verbal knowledge with real objects," but could not make up his mind whether the results were unhealthy in competition or not. When it came to eliminating grades, however, he was enthusiastic, and would substitute nothing in their place: "College

should be like going to church. Everyone gets out what he can but no grade!"

Grading on the "curve" is often the object of considerable fuss. As some faculty members suspected, a lot more of the students think that they are graded on the curve than the faculty estimate. Three quarters of both university and small college students estimate that they are subjected to grading on the curve ("some professors are exceptions"), while 80 per cent of the small college faculty said they do not grade on the curve, and 46 per cent of the university faculty maintained they do not grade on the curve, 36 per cent insisted it varied according to the size of the class and whether or not the members were freshmen or undergraduates with only 18 per cent using the curve "generally." A university student insisted that since we are "evaluated by the curve in society," it is well to do such in schools, thereby letting the individual know his rating in regards to the group he belongs to."

What do grades evaluate?

There is a generally uniform usage of the letter system in grading, both in colleges and universities. A few institutions evidently use a mixture of letters and numerals, sometimes where comprehensive examinations are scheduled. Most also transfer the letter grades into a numerical credit rating such as A,B,C,D equals 4,3,2,1.

Both the university and college stu-

dents agreed that what an examination best evaluates is memory—70 per cent of the university students naming it as the first tested and 68 per cent of the small college students agreeing.

The faculties did not agree with the students. In the university, they put "integration of knowledge" far ahead, 53 per cent with memory, mechanical skills, appreciation and different combinations of them trailing far behind percentagewise. The small school faculties more generally agreed that memory was important to evaluate, but some "hoped" that critical faculties were being developed and integration was stressed equally in the total list with memory as necessary to reflect in final grades.

In response to a question asking whether the humanities and the sciences ought to use different grading systems the students and faculty again disagreed. University faculty were the most skeptical about such a change, 57 per cent saying no, 34 per cent agreeing and the remainder saying that the problem was in a different kind of testing, not the letter given as a grade. Small college faculty were 40 per cent opposed, 40 per cent favorable with the remaining 20 per cent looking for better examinations to meet the difficulty or unwilling to express themselves. But the students were overwhelmingly in favor of such a change in both universities and colleges—77 per cent in the former and 61 per cent in the latter.

Eighty-three per cent of the students thought that grades ought to evaluate the progress of the student, with only 17 per cent uncertain or flatly saying no. Some interpretations among the students would agree with the statement, ". . . progress as to the assimilation of learning and thinking techniques is important but progress as to factual information cannot test the student's actual potential. As William Lyon Phelps said, 'Thank God, I didn't learn how to *do* anything in Yale College.'"

Some of the faculty tended to regard an attempt to judge "progress" as nonsense. A student might put a lot of effort into his work and come

a long way from where he started but still be a washout as a chemist. He's either a good chemist or he is not and progress has nothing to do with it. In this area of trying to evaluate progress the faculty was largely equivocal in answering, maybe yes, maybe no, yes if it means of a "type," etc.

When it came to estimating that which grades ought to evaluate, some of the students felt they might do the grading rather than the instructor—"a student can evaluate his own progress much better than his professor unless the class is very small and the teacher has numerous conferences with his students." On the whole the students felt that "working with the group," "increased understanding of the world," "broader consideration of the individual's attitude, motivation and other personality factors" should be emphasized as contrasted to the faculty. The teachers tended to think that the critical abilities of the students should be sharpened along with synthesis, and achievement in relation to others and the standards of the institution tagged behind. Students sought the broad generalization, on the whole, much more than the faculty who want a firm "grasp of an area of investigation."

Grades and morals

When asked if grades are an incentive to cheating, every one of the college students responding, with one exception, said yes, although five made qualifications, such as "depends on the school, students, and methods of grading." The university students were 82 per cent in agreement with their cohorts from the smaller campuses. Asked if grades stimulate an unhealthy or healthy competition, they were not so sure, about evenly split all along the line with many qualifications such as the difference in this respect between college and the lower grades where competition was felt to be so much more prevalent than in the collegiate atmosphere.

Considering what kind of students get the best grades, the student respondents ran the gamut from a cynical appraisal of the professors' weaknesses and toadying to them to

those who were convinced it was a reward for intellectual ability and hard work. Starting at the bottom they said good grades came to "those who were apple polishers and people who say plenty in class"; "those who cheat intelligently"; "ones who spot the professor and learn quickly"; "students with the most pleasing personalities in the eyes of the professors."

These cynics were in a decided minority, however. Many thought that those who "put studying before play and learn to discipline themselves so that all else is put aside in their minds" get the high grade rewards. If one can "cram" successfully and at the same time please the professor personality wise, he has a good chance at the top of the ladder. The majority of students were willing to say that plenty of brains to start with, discipline in study, and ambition to be on top guarantee getting there. There remains a kind of bewildered appreciation for the Phi Beta Kappa candidate.

The faculty were much surer than the students that integrity, ability and diligence produce top grades. Only a few agreed with the university professor who said the best grades go to "the unquestioning student with ability who discovers what the professor wants and GIVES IT TO HIM!" Many recognized that they were liable to be the victims of apple polishing, and had to be careful not to confuse the parrot with the genius, but hoped such were not too successful. There seemed to be somewhat more emphasis among faculty on the good students being willing to follow instructions than the students felt was the case.

A journalism professor felt that in his institution there was a high correlation between good grades and success in later work. He insisted that although the student leaders and college editors were not the most excellent, they were "high enough in grades to make me feel that the system is not unfair; they usually wish they had had time to learn what it takes to make straight A's." Many, both among students and faculty, in-

sisted that the correlation between good grades and ability and leadership was such as to justify confidence in the present system of grading.

The students, for the most part, felt that faculty could not be objective in passing out grades, and the faculty disagreed, insisting that they could be detached and disinterested at this point. A small college faculty member insisted that, of course, a professor could not be objective "and who wants him to be? Many of the subjective elements reflect the student's ability to establish relationships and his habits of work, organization, etc. When we isolate the more intellectual elements, we use comprehensives, although even there we are interested in attitudes and values although we would not grade for right answers as the right answer varies with the individual."

A few of the professors (24 per cent) would like to see the grading system eliminated, although some see no practical alternative. Students in the university sometimes felt that it would be nice to get away from grades but could see only a possibility in the smaller college. This seems to agree with the judgment of the faculty, for almost all of the arguments for grade elimination came from the colleges.

Much of the strength of the grading system seems to depend upon the mass education idea. Under the present system grades must continue, but most of the faculty and students longed for a more intimate relationship where potentialities of material, student and professor could be fully exploited. Both student and faculty generally resented the "cramming" preparation for tests and thereby the part played by cramming in grades.

Students are uniformly critical of the kinds of tests they receive, feeling that they measure the wrong kind of knowledge in most classroom situations. Many professors agree and wish for skilled guidance in examination evaluation and uses. If there could be close consultation between student and teacher, it was felt that many of these difficulties would disappear, but as one small college teacher insisted,

"think how much time, effort, and wisdom that would demand of already overworked faculty members!"

Honor system?

When it came to inquiries about the honor system, there was radical disagreement, although a heavy majority of students and faculty favor it. Those that take a jaundiced view of human goodness and consider its propensity to evil insisted that honor systems and human nature are not compatible—the cheaters are just to be better off. A much larger proportion felt that our culture is such that an attempt at the honor system puts an unfair strain on the student. Life is a matter of "get as get can," so why attempt a different scale of values in college? The result would be an unjust penalization of the good students, always under pressure to bolster the weak, and anyway, the emphasis is on competitive achievement "not only in the university but in the business world, which would make the honor system here at the present time a farce."

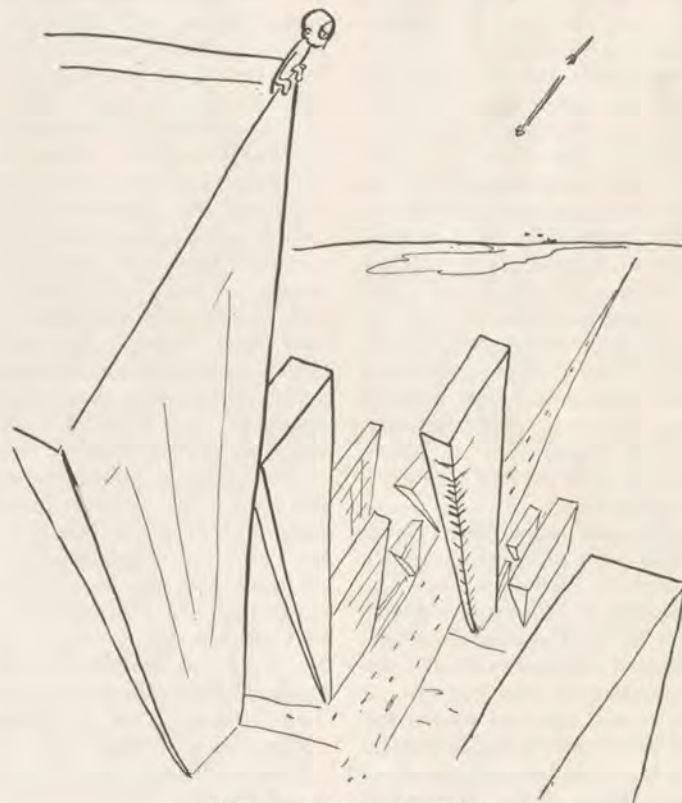
The university students were much more skeptical than the small college

students about the feasibility of the honor system, although representatives of two universities where it is used extensively liked it, recognizing, in one case, that the newly inaugurated system had yet to prove itself over a period of time.

A small college faculty member begged to disagree with the claim that the honor system is not compatible with our economic and social system: "The honor system is highly desirable because when operated by responsible students—not faculty—it affords an indispensable element in the educational process not obtainable through books or lectures. The present public scandals reported in the press to the contrary, notwithstanding, modern society operates on an honor system of its own. Were it not so, not even the billions available by national taxation could police or proctor all transactions on a catch-me-if-you-can basis.

Every mature person knows this and knows that the concept of personal honor must be learned sometime—early or late. This is especially true for those young people who by

(Continued on page 48)



"Still, somewhere we've failed"

Things Theological

There is no question about the accelerating theological interest of those in the Christian student movements. Some of it is inchoate, therefore seemingly rudderless and uncertain, but the trend is a fact, and a good one.

Meeting the rudderless student at the point of his newly located theological interest has not always been easy. The jargon of many of the big theological names stumps the professionals and is a bewildering to the newcomer. *William A. Spurrier's Guide to the Christian Faith* (Charles Scribner's Sons, \$2.50) is the kind of book that deals with profound issues in a lucid and helpful way. I used one of the chapters recently, "The Doctrine of Christ," as the basis for a discussion on Jesus. The experiment was successful—the students got the point. The author is quite middle-of-the-road theologically, that is, he is orthodox but does not seem to be in the camp of the neo-orthodoxists.

If the students have started to grow up theologically and are ready to handle tough assignments, they might wrestle with the new English translation of Volume I of *Theology of the New Testament* by Rudolf Bultmann (Charles Scribner's Sons, \$3.50). Bultmann's is a theology based on the New Testament, not necessarily the theology of the New Testament. Bultmann has a position to defend and does so with vigor. It is the New Testament seen through semi-existentialist eyes. Of course, the argument can be made that existentialism has its origin in the New Testament. Which is why so much attention is paid to Paul by theologians of Bultmann's persuasion.

There is another not altogether minor reason why American students ought to get acquainted with Bultmann. He has made a vigorous and decisive impression upon young European intellectuals. When their American contemporaries hold chats with them, they ought to know something of what the conversation may be about!

The Scandinavian theologians, represented by such men as Nygren, Aulén, and in this country, Nels Ferré, are also not as well known to American students as they ought to be. Their whole school is one of the most provocative and helpful in Christendom at the moment. It unites a precise and classical scholarship with brilliant and timely insights. *Gustaf Aulén's* brief but solid historical study of the three main ideas of the atonement,

Christus Victor (The Macmillan Company, \$2.50), may not be one of the great works produced by this group, but it is a valuable study. I heard, recently, a certain unregenerate leader insist that the course of the atonement idea has been one of the most unfortunate developments in Christian thought and we ought to ignore it from now on. Fie to his plea! I am told that since Amsterdam (1939) the student conferences of Europe hold in the forefront of their thoughts the slogan there dramatized again for Christendom—*Christus Victor!* And we too should be aware of its meaning.

The three ideas of the atonement examined are the classic idea which emerged with apostolic Christianity and was the dominant idea for a thousand years, the Latin doctrine of the Middle Ages which is still common to much Protestant thought, and the subjective type popular with modern liberal thought which emphasizes the psychological lines in the portrait of Christ—the perfect example and realization of human perfection, with God having a secondary share in the process of salvation. Aulén claims that his is a disinterested study of the three main patterns, but there is little doubt concerning his favor—the classic. The power of God is emphasized, but there is not the mechanical satisfaction, addition and subtraction which vitiates the Latin doctrine nor the subtle toning down of God to man's level so often implied, if not expressed, by the moderns.

It is not long after one ventures into the theological undergrowth that he longs for an adequate dictionary by which to identify some of the terms and keep his mental bearings. A recent dictionary may be just what the young student wants: *A Protestant Dictionary* by Vergilius Ferm (The Philosophical Library, \$5). It is brief, sometimes too much so. For instance, in looking up "atonement" I read with interest what was said but doubt that the uninitiated would be much better off than if they had not investigated, although the "ransom" and "moral" theories were succinctly defined. And a dictionary is not supposed to be an encyclopedia. Its best job is to give clues. I think this desk reference will do that all right.

As a writer in *motive* suggested earlier this year, the current favorite in the realm of theological cuss words is "secular." In some religious circles it is pronounced with the kind of alarm plus a sneer that are characteristic of Senator McCarthy when he says "communist." Mr. Ferm has ignored the term, but *Dr. Georgia Harkness* wades right in with *The Modern Rival of Christian Faith* (Abingdon-Cokesbury, \$2.75).

The tendency which has resulted in group tagging with the label of secular

is not only avoided but harpooned by Miss Harkness. For we are faced, as she says Kierkegaard felt, with the necessity of "introducing Christianity into Christendom." The Christians have been so infused with secular values that ideologically they are brothers with those they decry. They must be confronted with the realities of their faith and the contrast of the abiding convictions of orthodox Christianity.

While Christians must broaden their views, in contrast to the narrow views of nationalism and racism, the broadening is in a sense a narrowing, for it must recognize the infusion of its thought by standards in which God has no place, and replacing them with a humble witness to the Lord. Dr. Harkness would not have the faithful fight secularism by withdrawing from the world. Just the opposite, she would have us enter into the world in such a practical way that secularism will no longer have a chance. This is quite different, and a salutary difference, from the propaganda techniques that some modern ecclesiastics are employing in using the label of "secular."

In *A Protestant Manifesto* (Abingdon-Cokesbury, \$2.75) *Winfred E. Garrison* develops his theme with the conventional three points of a sermon: What is Protestantism? What do Protestants affirm? What do they deny? He does his job vigorously, often accenting the positive by the negative. He makes no attempt to make dogmatic lists of peculiar Protestant beliefs and read out of court those who would deny them. In fact, as he observes, it is Protestant diversity that is a source of its strength. While Protestantism has a deep and solid body of agreement beneath diversities, he would not have the kind of uniformity which is more in keeping with an army than free religious personalities and movements.

With the late resurgence of orthodoxy, the liberals, and especially those of pacifist hue, have been accused of having an inadequate if not a stupid theology. Two publications of the Fellowship of Reconciliation have done a good deal to rectify this accusation: *The Dagger and the Cross* by *Culbert G. Rutenber* (Fellowship Publications, \$1) and *Charles E. Raven's The Theological Basis of Christian Pacifism* (Fellowship Publications, \$1).

Rutenber's volume is orthodox. The second volume is from one of England's most respected theologians and churchmen. I recently heard a bright, if somewhat officious, young American professor remark, when asked about Raven's visit a year or two ago, "Raven? Oh, Raven's out of date. He's passé! We're far beyond him!" . . . The only trouble with that bright young man is that he never caught up to Raven! —Roger Ortmyer

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| See also: World Report | | | | | |
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| Obiter Scripta, by Louis L. Wilson | Nov., | 29 | | | |
| O' Cain, Joe, "If" (poem) | Mar., | 18 | | | |
| O Come, O Come, Emmanuel, by Lloyd A. Pfautsch | Dec., | 42 | | | |
| Onto a High Mountain, by Barbara Swartzendruber | Feb., | 34 | | | |
| Open Letter from Paul, An, by J. B. Phillips | Oct., | 9 | | | |
| Orientation: Special orientation issue, published August 1951 | | | | | |
| Ortmayer, Roger, Art in Young Churches | Nov., | 7 | | | |
| Cops, Clerks and Crust | Ori., | 25 | | | |
| John the Baptist | May, | 24 | | | |
| Magazines of the Christian Student Movement | Dec., | 37 | | | |
| Symbols of the Season | Dec., | 10 | | | |
| Ortmayer, Roland, What Are You Out For? | Oct., | 11 | | | |
| Osmosis Through Prayer Cells, by Clarice Bowman | Oct., | 32 | | | |
| Overstreet, Mrs. Bonaro W., To One Who Doubts the Worth of Doing Anything If You Can't Do Everything (poem) | Oct., | 50 | | | |
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| Page, Kirby, War and God's Will | Dec., | 17 | | | |
| Parables: | | | | | |
| Castle with a Thousand Doors, The, by Edward W. Poitras | May, | 12 | | | |
| Onto a High Mountain, by Barbara Swartzendruber | Feb., | 34 | | | |
| Samson Was Strong, by Elizabeth Steel Genné | Feb., | 35 | | | |
| Sunlight Lay Across My Bed, The, by Olive Schreiner | Jan., | 5 | | | |
| Paul, Doris A., This Is the Way It Will Be in Heaven | Jan., | 6 | | | |
| Peace, See: War and peace | | | | | |
| Peace? (poem), by Laura M. Shaulis | Jan., | 15 | | | |
| Pen Point Percussion, See: Movies reviewed | | | | | |
| Peoples Church, East Lansing, Michigan | | | | | |
| See: This Is the Way It Will Be in Heaven, by Doris A. Paul | Jan., | 6 | | | |
| Periodicals, See: Magazines | | | | | |
| Pettet, Edwin Burr, Show Business in Education | Mar., | 14 | | | |
| Pfautsch, Lloyd A., O Come, O Come, Emmanuel | Dec., | 42 | | | |
| Phillips, J. B., Open Letter from Paul, An | Oct., | 9 | | | |
| "Phog" Allen Was Not Taken by Surprise | See: Current Scene | Oct., | 48 | | |
| Physical Scientist at His Work, The, by Kirtley F. Mather | Dec., | 18 | | | |
| Pimm, Donald, Under the Dissecting Knife | Mar., | 21 | | | |
| Place in the Sun, A, by Robert Steele | Feb., | 42 | | | |
| Poem, by Miller Williams | May, | 23 | | | |
| Poetry: | | | | | |
| Annunciation, by Tony Stoneburner | Dec., | 16 | | | |
| Brothers of Man, by Ray Laury | Feb., | 12 | | | |
| Crucifixion, The, by Jeremiah Monkoe | Apr., | 6 | | | |
| I Heard a Prophet, by Henry Barnett | Oct., | 31 | | | |
| "If," by Joe O'Cain | Mar., | 18 | | | |
| Last Letter, by Louise Louis | Nov., | 21 | | | |
| Peace?, by Laura M. Shaulis | Jan., | 15 | | | |
| Poem, by Miller Williams | May, | 23 | | | |
| Prophet, The, by Tony Stoneburner | Apr., | 18 | | | |
| To One Who Doubts the Worth of Doing Anything If You Can't Do Everything, by Mrs. Bonaro W. Overstreet | Oct., | 50 | | | |
| Twenty-third Psalm, The, arranged by Mary Dickerson Bangham | May, | 21 | | | |
| Was, Is and Will Be, The, by Robert DeVere Bollinger | Nov., | 30 | | | |
| Watchman, The, by Pierre Henri Delattre | Apr., | 5 | | | |
| You Ask Me, Pastor, Why I Weep, by Wanda Van Goor | Nov., | 17 | | | |
| Poetry article: | | | | | |
| World of the Poet, The, by Louise Louis | Nov., | 21 | | | |
| Poitras, Edward W., Castle with a Thousand Doors, The | May, | 12 | | | |
| Politics: | | | | | |
| Christian and Political Reality, The, by Herman Will, Jr. | Mar., | 34 | | | |
| Christian and Politics, The, by Robert E. Wilcox | Feb., | 11 | | | |
| Christian Students Investigate Government, by Henry Koestline | Apr., | 23 | | | |
| Legislative Quiz, by Eleanor Neff Curry | Nov., | 48 | | | |
| Power and the Glory, The, by Edwin T. Randall | Dec., | 12 | | | |
| Record of the 82nd Congress, by Eleanor Neff Curry | Jan., | 32 | | | |
| Washington Report, by Eleanor Neff Curry | May, | 48 | | | |
| Potthoff, Harvey, Will College Change My Religion? | Oct., | 16 | | | |
| Power and the Glory, The, by Edwin T. Randall | Dec., | 12 | | | |
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| My Experience of God, by Toyohiko Kagawa | Oct., | 7 | | | |
| Osmosis Through Prayer Cells, by Clarice Bowman | Oct., | 32 | | | |
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| Universal Day of Prayer for Students | Jan., | 4 | | | |
| What Cells Are For, by Allan Hunter | Jan., | 8 | | | |
| Why Should I Pray? by G. Ernest Thomas | Mar., | 46 | | | |
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| Probing Protestant Periodicals, by Ernest Lefever | Mar., | 28 | | | |
| Problem of Relationship, A, by Ed Harvey | Mar., | 49 | | | |
| Profession of Being a Student, The, by Ed Harvey | Nov., | 45 | | | |
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| See: Left of Center: Is There a Responsible Voice?, by Ernest Lefever | Jan., | 25 | | | |
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| Prophet, The (poem), by Tony Stoneburner | Apr., | 18 | | | |
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| See: Time, Life and Misfortune, by Ernest Lefever | Feb., | 19 | | | |
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| RAND, Religion at the News Desk, by Ernest Lefever | Dec., | 32 | | | |
| Randall, Edwin T., Power and the Glory, The | Dec., | 12 | | | |
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| Rats, Traps and Christianity, by William B. Jackson | May, 14 | School of Navarre, See: Artists and their works | | Symbols of the Season, by Roger Ort-mayer | Dec., 10 |
| <i>Reader's Digest:</i> | | Schreiner, Olive, Sunlight Lay Across My Bed, The | Jan., 5 | | |
| See: God and the <i>Reader's Digest</i> , by Ernest Lefever | Nov., 26 | Secularism and Education, by John O. Gross | May, 16 | T | |
| "Ready or Not, You Shall Be Caught!", by James W. Gladden | Ori., 30 | Seifert, Harvey, Ghosts of Dead Religious Beliefs | Nov., 32 | <i>Take Care of My Little Girl</i> , See: Movies reviewed | |
| Recommended Action on UMT (Method-ist Commission on World Peace) | Feb., 48 | Shahin, Ben, See: Artists and their works | | Teaching as a Christian Vocation, by Frank D. Slutz | Jan., 22 |
| Record of the 82nd Congress, by Eleanor Neff Curry | Jan., 32 | Shamblin, Pfc. Darrell R., Color at Fort Knox | May, 32 | Tecchi, Bonaventura, Civita Revisited | Nov., 18 |
| Regular Study Hours, by Bev Nuckolls | Ori., 21 | Shaulis, Laura M., Peace? (poem) | Jan., 15 | That They May Have Life (book re-view), by Douglas Cook | Nov., 46 |
| Religion: | | Shaw, Bill | | Theater, See: Drama | |
| Bible and I, The, by Ruth Suckow | May, 28 | See: "I'm Going to Be One of Them," by Richard T. Baker | Nov., 2 | Theater Out of Isolation, by James Carl-son | Mar., 10 |
| Ghosts of Dead Religious Beliefs, by Harvey Seifert | Nov., 32 | Show Business in Education, by Edwin Burr Pettet | Mar., 14 | Theology: | |
| In a Secular Age: What Does Christian-ity Have to Offer?, by Theodore M. Greene | May, 1 | <i>Sleep of Prisoners</i> , A (excerpt), by Christopher Fry | Mar., 4 | Election and Predestination, by Paul Minear | Feb., 33 |
| Judgment of the Judges, The, by Paul Minear | Jan., 11 | Slutz, Frank D., Teaching as a Christian Vocation | Jan., 22 | Judgment of the Judges, by Paul Minear | Jan., 11 |
| Not Under a Bushel, by Farrell Fulton, Jr. | Oct., 30 | Smith, Don, See: Cartoonists | | New Program in Theology and the Humanities, A, by Preston T. Roberts, Jr. | Dec., 22 |
| Rats, Traps and Christianity, by Wil-liam B. Jackson | May, 14 | So You Have Been Drafted!, by Arthur Hopkinson, Jr. | May, 6 | Satan and Hell, by Paul Minear | Dec., 26 |
| Religious World Views, by Milton D. McLean | Feb., 22 | <i>Social Action:</i> | | Think on These Things, by Harold Ehrensperger, Oct., 37; Dec., 39; Feb., 27 (The Christian Student); Apr., 14; May, 20 | |
| What Students Want from Religion Versus What Students Get from Religion, by Trudy James Sundberg | Oct., 34 | See: Probing Protestant Periodicals, by Ernest Lefever | Mar., 28 | This Business of War, by Herbert Hack-ett | Oct., 5 |
| Will College Change My Religion?, by Harvey Potthoff | Ori., 16 | Society Is Setting the Standards, by Jerrold L. Schecter | Oct., 49 | This Is the Way It Will Be in Heaven, by Doris A. Paul | Jan., 6 |
| Religion and art: | | Sororities, See: Fraternities and soror-ities | | Thomas, Alfred, See: Artists and their works | |
| Art in Young Churches, by Roger Ort-mayer | Nov., 7 | Spickard, Virginia, See: Cover artists | | Thomas, G. Ernest, Why Should I Pray? | Mar., 26 |
| Church and the Modern Artist, The, by Robert Hodgell | Nov., 36 | Spottswood, C. L., Jr., Through Tropical Fury | May, 37 | Thomas, Winburn T., Block That Kick | Apr., 16 |
| From Paris to Podunk, by Robert Hodgell | Oct., 36 | Staley, Harry L., Middle East Conference | Jan., 33 | World Mission of the Church as Con-ditioned by Asia's Revolution | Nov., 12 |
| See also: Artists and their works | | Steele, Robert, Place in the Sun, A | Feb., 42 | Tilson, Everett, Yale, Missions and the Difference God Makes (book reviews) | Mar., 46 |
| "Religion at the News Desk" | | See: Movies reviewed | | <i>Time, Life and Misfortune</i> , by Ernest Lefever | Feb., 19 |
| Probing Protestant Periodicals, by Ernest Lefever | Mar., 28 | Stipp, John Lloyd, U. S. Foreign Policy: First Principles | Jan., 1 | Time to Resist, The, by George H. Ball | Apr., 3 |
| RAND, Religion at the News Desk, by Ernest Lefever | Dec., 32 | <i>St. Matthew Passion</i> , See: Movies re-viewed | | To One Who Doubts the Worth of Doing Anything If You Can't Do Everything (poem), by Mrs. Bonaro W. Overstreet | Oct., 50 |
| See also: Current Scene | Dec., 49 | Stoneburner, Tony, Annunciation (poem) | Dec., 16 | Turner, Joan, College Conscience Is Not Gone, The | Oct., 49 |
| Religious World Views, by Milton D. McLean | Feb., 22 | Prophet, The (poem) | Apr., 18 | Twenty-third Psalm, The (poem), ar-ranged by Mary Dickerson Bingham | May, 21 |
| Report from Europe, by Robert R. Stowell | May, 22 | "Stop Looking for Causes and Begin to Witness," by Harold Ehrensperger | Nov., 35 | | |
| <i>Reporter, The:</i> | | Stowell, Robert E., Report from Europe | May, 22 | U | |
| See: Left of Center: Is There a Re-sponsible Voice?, by Ernest Lefever | Jan., 25 | Student editorial board: | | Uchida, Yoshiko, Saga of an Unmet Need, The | Apr., 20 |
| Rigg, Margaret, See: Cover artists | | I Am Prejudiced, by Collette Schlatter | Nov., 40 | Under the Dissecting Knife, by Donald Pimm | Mar., 21 |
| Right Direction, A, by Genevieve Dilts | Apr., 27 | Student life: | | Unions, See: Labor unions | |
| <i>River, The</i> , See: Movies reviewed | | Conformity Grips the Campus | May, 10 | Universal Day of Prayer for Students | Jan., 4 |
| Roberts, Preston T., Jr., New Program in Theology and the Humanities, A | Dec., 22 | Homogenized Religion, by Sally Salis-bury | Oct., 11 | Universal Military Training (UMT) | |
| Robinson, Robert, I Believe in Fraterni-ties | Oct., 18 | Not Under a Bushel, by Farrell Ful-ton, Jr. | Oct., 30 | See: Power and the Glory, The, by Edwin T. Randall | Dec., 12 |
| Rogers, Wiley Kim, Christmas Story, A | Dec., 1 | Profession of Being a Student, The, by Ed Harvey | Nov., 45 | Current Scene | Feb., 48 |
| Ross and Tillev, by William Miller | Apr., 25 | Why Not Deorientation for Seniors?, by J. Gordon Howard | May, 4 | University of Denver: | |
| Ross, Harold C. | | Working Your Way Through College, by Scotty Bozeman | Oct., 13 | See: Time to Resist, The, by George H. Ball | Apr., 3 |
| See: Ross and Tillev, by William Miller | Apr., 25 | See also: Orientation | | University of Iowa: | |
| Royo, Adomech, See: Artists and their works | | Student movement: | | See: Four Chaplains of Brotherhood, by J. Mart Bailey | 1 |
| Rucker, Guy W., My Job | Dec., 29 | Homogenized Religion, by Sally Salis-bury | Oct., 11 | U. S. Foreign Policy: First Principles, by John Lloyd Stipp | Jan., 1 |
| Russell, Fred, No Charge for Athletic Contests? | Oct., 48 | Magazines of the Christian Student Movement | Dec., 37 | <i>U. S. News and World Report!</i> | |
| | | Open Letter from Paul, An, by J. B. Phillips | Oct., 9 | See: <i>Time, Life and Misfortune</i> , by Ernest Lefever | Feb., 19 |
| | | Problem of Relationship, A, by Ed Harvey | Mar., 49 | U.S.-2 Program, by Susan Fry and Jen-nette Griffin | Dec., 34 |
| | | <i>Student Movement, The:</i> | | U.S.-2's (list) | Dec., 34 |
| | | See: Magazines of the Christian Stu-dent Movement | Dec., 37 | United Student Christian Council: | |
| | | <i>Student World, The:</i> | | See: Problem of Relationship, A, by Ed Harvey | Mar., 49 |
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| | | Study abroad: | | V | |
| | | Buy a Pipe, by Charles Brown Ketcham | Jan., 16 | Van Goor, Wanda, You Ask Me, Pastor, Why I Weep (poem) | Nov., 17 |
| | | Where to Obtain Scholarships for Study in England and Western Europe, compiled by M. A. Miller | Jan., 19 | Van Praag, Van, Mystery of the Missing Doctors, The | Mar., 32 |
| | | Suckow, Ruth, Bible and I, The | May, 28 | Vatican, See: Current Scene | Feb., 48 |
| | | Summer service directory: | | | Dec., 48 |
| | | For Fun, Work and Learning This Summer, compiled by Eddie Lee Mc-Call | Mar., 37 | | |
| | | Sundberg, Trudy James, What Students Want From Religion Versus What Stu-dents Get From Religion | Oct., 34 | | |
| | | Sunlight Lay Across My Bed, The, by Olive Schreiner | Jan., 5 | | |
| | | Symbols in Stone (in two parts), by R. P. Marshall | Apr., 23; May, 34 | | |

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| Vocations: | |
| All Journalism Needs Christians, by Roland Wolsey | Mar., 30 |
| Christian as a Union Man, The, by David S. Burgess | Feb., 38 |
| Ghosts of Dead Religious Beliefs, by Harvey Seifert | Nov., 32 |
| Physical Scientist at His Work, The, by Kirtley F. Mather | Dec., 18 |
| Profession of Being a Student, The, by Ed Harvey | Nov., 45 |
| Teaching as a Christian Vocation, by Frank D. Slutz | Jan., 22 |

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| Wang-Su-Ta, See: Artists and their works | |
| War and God's Will, by Kirby Page | Dec., 17 |
| War and Peace: | |
| Barrier to Barbarism, by Leland B. Henry | Oct., 16 |
| Moralism or Responsibility?, by Vernon Holloway | Feb., 16 |
| Power and the Glory, The, by Edwin T. Randall | Dec., 12 |
| Prayer for Peace | Dec., 49 |
| So You Have Been Drafted!, by Arthur Hopkinson, Jr. | May, 6 |
| This Business of War, by Herbert Hackett | Oct., 5 |
| U. S. Foreign Policy: First Principles, by John Lloyd Stipp | Jan., 11 |
| War and God's Will, by Kirby Page | Dec., 17 |
| What Can a Christian Do About War?, by Paul Hutchinson | Feb., 9 |
| Was, Is and Will Be, The (poem), by Robert DeVere Bollinger | Nov., 30 |
| Washington Report, by Eleanor Neff Curry | May, 48 |
| Watchman, The (poem), by Pierre Henri Delatre | Apr., 5 |
| Water into Wine, by Daniel Luzon Morris | Apr., 10 |
| Waugh, Mildred Ockert, Legends of the Child | Dec., 2 |
| Wefer, Marion, Broadway Conscience | |

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| Catchers | Mar., 17 |
| Weihe, Kenneth G., Choosing and Care of Professors, The | Ori., 5 |
| Wescoga, an Experiment in Christian Living, by Jvanne Henry | Dec., 40 |
| Wesley Foundation: | |
| Homogenized Religion, by Sally Salisbury | Oct., 11 |
| Wesley Players, by Katheryn Bates | Mar., 23 |
| "Wesley Window," Epworth Methodist Church, England | May, 21 |
| What Are You Out For?, by Roland Ortmayer | Ori., 11 |
| What Can a Christian Do About War?, by Paul Hutchinson | Feb., 9 |
| What Cells Are For, by Allan Hunter | Jan., 8 |
| What College Did to Me, by Robert Benchley | Ori., 12 |
| What Is a College For?, by Myron F. Wicke | Ori., 2 |
| What Magazines Do You Read?, by Ernest Lefever | Oct., 22 |
| What—Shaw Again? | Mar., 9 |
| What Students Want From Religion Versus What Students Get From Religion, by Trudy James Sundberg | Oct., 34 |
| What's Happened to Our Values?, by Samuel D. Marble | Nov., 25 |
| What's Wrong With Gambling?, by Dick Farr | Dec., 30 |
| When Failure Isn't Failure, by Forrest D. Brown | Ori., 9 |
| Where to Obtain Scholarships for Study in England and Western Europe, compiled by M. A. Miller | Jan., 19 |
| Whose Responsibility?, by Jane Ewing | Jan., 9 |
| Why Bother About Brotherhood?, by Kenneth I. Brown | Feb., 1 |
| Why I Stayed an Independent, by Dewey Helmick | Ori., 28 |
| Why Not Deorientation for Seniors?, by J. Gordon Howard | May, 4 |
| Why Should I Pray?, by G. Ernest Thomas | Mar., 26 |
| Wicke, Myron F., What Is a College For? | |

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| Wilcox, Robert E., Christian and Politics, The | Ori., 2 |
| Will College Change My Religion?, by Harvey Potthoff | Feb., 11 |
| Will, Herman, Jr., Christian and Political Reality, The | Ori., 16 |
| Williams, Miller, Poem | Mar., 34 |
| Wilson, Louis L., Obiter Scripta | May, 23 |
| Wirth, Robert, See: Cover artists | Nov., 29 |
| Wolsey, Roland, All Journalism Needs Christians | Mar., 30 |
| Wonder, by Louise Louis | Apr., 8 |
| Work camps: | |
| See: For Fun, Work and Learning This Summer, compiled by Eddie Lee McCall | Mar., 37 |
| Right Direction, A, by Genevieve Dilts | Apr., 27 |
| Working Your Way Through College, by Scotty Bozeman | Oct., 13 |
| Works of Calder, The, See: Movies reviewed | |
| World Mission of the Church as Conditioned by Asia's Revolution, The, by Winburn T. Thomas | Nov., 12 |
| World of the Poet, The, by Louise Louis | Nov., 21 |
| World Report: (letters to Dorothy Nyland) | |
| Christian Faith Triumphs | Mar., 43 |
| Cross on a Hill | Apr., 29 |
| New Student Sanitarium in Tokyo | Jan., 29 |
| Through Tropical Fury, by C. L. Spottswood, Jr. | May, 37 |
| Which Way, India? | Oct., 40 |

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| Ye Dead Sailor Knoweth, by Russ Miller | Jan., 12 |
| You Ask Me, Pastor, Why I Weep (poem), by Wanda Van Goor | Nov., 17 |

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| Zorach, William, See: Artists and their works | |
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GRADES (Continued from page 41)

attendance at our colleges and universities are screened and selected for positions of leadership and responsibility. If society cannot depend upon this leaven, it is lost, for no system of checks and vouchering, auditing and investigation could ever assure us decency, justice and fair play. In the last analysis, there is no substitute for character."

Many of the students also took exception to the dim view of man's nature and his institutions expressed by the minority, most of them more or less agreeing with the sentiment, "the honor system is an appeal to the best in human nature and in general, I think, human nature responds to the best."

A student from one of the most distinguished of the small colleges in the nation described its pattern of honor with enthusiastic favor: "—'s honor system is not confined to grades; it is a way of life. In a practical sense it eliminates the expense of

a police system (proctors, etc.). It makes housemothers, lockout hours, etc., unnecessary. It promotes mutual trust and cooperation within the student community. . . . We believe that democracy (and our way of life) is more than freedom—it is responsibility.

"When we enter —, we pledge ourselves to act as mature individuals in every phase of life. Thus, it is mandatory to attend only the first and last classes, but we are encouraged to attend all the time. Many professors, for example, hand out the exams on Tuesday and tell us to bring them back on Thursday. Sometimes it is an open book test, but most of the time it is a closed book exam. There is usually a time limit, but we time ourselves. The results? There is no pressure, tests are not evaluated just in terms of grades. . . . We are not out to cut the other guy's throat. The emphasis is brought back where it should be—on the acquiring of knowledge

and truth in a way that is permanent and useful."

Some students did not like the idea of having to report their friends, so preferred the proctored exam.

Many of the professors, favoring the honor system, felt, however, that it is not compatible with the present system of grading. As long as there is an emphasis on grades, is it required that the "faculty be responsible for justice to all students even though only a few are dishonest."

Other professors felt that the trouble was not so much with grades as with the fraternity-sorority system on their campuses. With it, operating the honor system would be "impractical; few would be able to resist pressure from a weaker brother." Small college faculty thought it desirable on such campuses as theirs, and one university faculty member wondered what excuse a church-related college could possibly have for not working on the honor system.