

M O T I V E



NOVEMBER, 1952

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THE COVER: Artist Jim Crane says, "These are the censors, the small-minded people whose fear of life, of change, of growth leads them to stifle all they lay hands on. They are of all races, creeds, places, and times. They crucified Christ and forced Socrates to drink hemlock. They were the inquisitioners. They may call themselves capitalist or communist, good German, 100 per cent American, or even Christian. Their fear destroys even the things they profess to love. They are among us."

God. Death. Life. Christ. Sin. Pride. Love. . . . Here are traditional words in the Christian vocabulary which can scarcely be understood in our world. They have been so cheapened, so robbed of meaning, that God's Word has difficulty speaking through them. But we need not so much to change the words of faith, as to let them change us. . . .

By Roger L. Shinn

Can God Speak to JOE COLLEGE?

A RECENT radio newscast told about one of the meetings of the truce negotiations in Korea. The meeting was short, less than ten minutes. Nothing was accomplished. "They can't have said much in so short a time," the radio voice went on, "because everything had to be stated in three languages."

There was part of the problem. It's hard to understand people when we don't talk their language. Soldiers overseas often try to strike up friendships with people living there, or perhaps only aim to get bits of information. But unless they can find some common form of communication in language or deed they fail. College language students too know the frustration of trying to put their thoughts into a strange tongue with which they have little skill.

Curiously enough, the same problem of communication may arise among people who, technically speaking, use the same language. After a serious argument one person may say of another, "Well, he just isn't talking my language." Maybe the argument was put in familiar words. But the language was strange because the thought processes were strange and gave an unusual coloring to the familiar words.

In this situation translation may be harder than translation from one formal language to another. When Vishinsky or Gromyko addresses the Security Council of the United Nations, his remarks are quickly translated from Russian into English. But still the real translation has not been made. When he says *democracy*, for example, even if the word comes out in English, it

doesn't mean what the same word means to us. And so it is with many a word—freedom, oppression, exploitation, justice, peace, to take a few instances. Many people recognize the words; but the words speak in different languages to different people.

Part of the world's troubles is due to these differences in language. Some people, therefore, say that the solution is to clarify our terms, to set up a science of semantics, to study the precise use of words. All this can do some good. But sometimes the faddists of semantics approach us with all the enthusiasm of patent-medicine vendors, promising to cure all our ailments with their prescriptions. Then they miss the point.

Our disagreements often lie deeper than words. If we see more clearly what another person is saying, we may

disagree more sharply. I may listen to someone else, recognize all the words he uses, know how to tell their connotation and denotation—and still answer him, “That’s Greek to me.” I don’t mean that it’s not English. I mean that it might as well not be. It doesn’t register with me, doesn’t awaken a response in my personality. Perhaps I’m too stubborn. Perhaps the idea is too new. Sometimes—at least I think this is why I don’t understand our Hitlers and their henchmen—it is because the idea is so evil, so abhorrent, that I refuse to let it sink in. Sometimes—I’m sure of this—it is because the idea is so noble, so demanding, that my selfish concerns block it from my consciousness.

NOW we’re talking about questions of faith and conviction. Recall some of the preachers or college chapel speakers you have heard. Probably you can remember some who seemed well prepared and competent, but just didn’t “get across.” Perhaps there was one whose message was put in terms of the Bible or an orthodox theology, who was sincere beyond a doubt, but who “left you cold.” Maybe afterward someone commented, “Well, he probably had something to say, but he doesn’t know how to speak our language.”

Then you can probably recall some opposite types. Perhaps there was someone alert, interesting, humorous, able to keep his listeners fascinated all the way through. On the way out people said, “He knows how to get something across.” But it’s just possible that a week later, when you thought about him, you could remember only an attractive personality, a couple of jokes—and nothing else. And the reason might have been that he had nothing to say.

Not all speakers fall into these two groups. There are better and worse possibilities. But enough fit these classifications so that we can easily see the problem. Much of the difficulty of Christianity in our world is difficulty of communication. It is common enough to hear a barren reading of Scripture passages which say nothing to us—but that is not living reli-

gion. It is likewise common enough by tricks of psychology and stagecraft to drum up some sort of experience called “religious”—but that is not the faith of the Bible. To hear and respond to the God who speaks through Christ and the Bible is a different matter. But can a Gospel, recorded in ancient Greek, get across to a generation used to *Life* and *Reader’s Digest*? Can the God of Abraham talk the language of Joe College?

PART of the problems we hand over to the translators. As long as there has been a Christian faith, this work of translating has gone on. We see it in the New Testament, where Paul and John take convictions from their Hebrew heritage and try to put them in the language of the Graeco-Roman world. Part of the glory of Protestantism has been its continuous effort to make the Bible available in the language of common people. This year we celebrate the latest official translation of the ancient Hebrew and Greek texts into the American of today. So we hope that the old verses will speak our language.

From this point on the problem is ours. Translation of words is the entrance to the deeper problem (just as, we noticed, translation of Soviet words only begins the problem of understanding).

Although we talk about God in words, we know that God’s message to mankind is not just words. We can see the point in an example. Moslems believe that their Koran is identical with the heavenly Koran, which has existed from eternity. The angel Gabriel, as the belief runs, dictated portions of this document to Muhammad each night until the whole was transmitted to earth. The Koran is written in Arabic because the heavenly scroll is inscribed in Arabic. Therefore, the more orthodox Moslems believe it is wrong to translate the Koran into any other language. If God’s language is Arabic, he who would hear God had better learn Arabic.

In utter contrast Christianity tries to translate the Bible into every language. (I have heard of people who

held, as a sort of test of genuine faith, that the serpent in the Garden of Eden addressed Eve in *Hebrew*. But they would obviously make better Moslems than Christians.) In Christian belief the *Word of God* to man is not confined to the *words* of any given language. Rather it is the *living message of God to man*. It comes to us *through* the words of the Bible. It is the *Word made flesh in Jesus Christ*.

BUT is this Word part of *our* language? There’s the real problem. The answer is that it is not part and parcel of our ordinary vocabulary. For it speaks, not to our proud self-esteem, but to the humble and contrite heart. Yet, though constantly resisted, it has shown the power to address with penetrating effect folk of every land. It speaks our language if we let it—the language of man’s inmost being. But when it speaks to a man, it changes him. It awakens a response of faith and hope and love which transforms personality.

But we have a reluctance to be transformed. Perhaps we are pretty well satisfied with ourselves as we are. Or the cost of transformation, of discipleship, is too great. So we stay as we are. Yet we have a kind of loyalty to God and hate to think that we are resisting him. So instead of trying to talk his language, we try to make him talk ours. We try to find in his Word what we want it to say, not what God would say to us.

So we half-deliberately distort God’s Word to us. We are not so likely to reject Christ with nasty words as to maneuver things subtly, until Christ appears to support our all-too-human wishes. So men—yes, the church too—have through the ages called on the God revealed in Christ as their advocate. God, if we believe all we hear, has endorsed both sides of most of our modern wars. He has endorsed feudalism, socialism, capitalism. White supremacy, British supremacy, American supremacy, Nazi supremacy. Both sides in every electoral campaign.

How can this be? Part of the reason is sheer human perversity. But part is seemingly innocent. It is the result of

our problem of communication. Our modern world inherited an ancient faith stated in ancient words. We rightly recognized that the ancient words sometimes needed modernizing if they were to speak to our times. We modernized them. We translated. We said, "The Word of God must be spoken in our language." So we put it in our language. And too often, without realizing it, we took it out of God's language. Too often the New Testament, with all its modern translations, was "Greek to us," because *we were not ready* to understand its meaning. So all our good intentions, mingled with subtle sins of self-will, left us pronouncing words—words which we thought represented the Word of God, but which were often only the mumblings of our own desires.

IN the fiery trials of this century many a Christian—many a young Christian—has rediscovered some of the power of the Gospel. In the midst of temptation and suffering there has been heard the Word of the God, not of our imaginations, but of Jesus Christ. It is the word of a God majestic in holiness, terrible in judgment, compassionate in love. Our friends in the World's Student Christian Federation around the earth have told us how they heard that Word. Some of them became martyrs in responding to it.

As we have heard of that Word, we have heard again many of the old words which had been long forgotten. The theologies of today, in the student movements and elsewhere, are more traditional in their language and concepts than the theologies of the last generation.

In America we have sometimes resisted this tendency, which is so strong in Europe. Perhaps, without judging others, we should resist. There is no virtue in old language simply for the sake of old language. Theologies, old or new, can become fads, cultivated by their devotees. Our job is to break away the crusts, whether musty with tradition or streamlined and modern, which have separated us from the



Word of God. Then, after responding to that Word, we can hunt for the language which may help convey it. We'd better not be dogmatic in prescribing what that language must be. All we know in advance is that we want words that speak *to us*, yet speak *of God*.

All this, I dare say, is one way of putting the central problem of Christianity today. Is that claim too brash? When we face problems of peace, interracial fellowship, political and economic justice, personal maturity, and all the rest, can we say that this problem of communication is the *central* one? I think perhaps we can. For the other problems arise out of misunderstanding or defiance of God and his Word to mankind.

How then shall Christians communicate with their world? What language shall we use? Obviously a language we and our world can understand. But also a language that carries a message. For when we cannot understand, the failing may be in ourselves rather than in the language. If the God of Abraham is to speak to Joe College, the wording of God's message will not keep its ancient forms. Joe College will never learn the vocabulary of Abraham. But Joe College must change too. He must learn a vocabulary that can convey God's message. He need not master the jaw-breakers of technical theology. We

can see the problem in words of one syllable. God. Death. Life. Christ. Sin. Pride. Love.

Here are traditional words in the Christian vocabulary which can scarcely be understood in our world. They have been so cheapened, so robbed of meaning, that God's Word has difficulty speaking through them. But we need, not so much to change the words of faith as to let them change us. Then we will find a way to communicate. When the English language fails us, deeds of love will not.

IN a wintry campaign a few years ago some American troops in reserve became acquainted with the friendly people of Luxembourg. Clumsily and haltingly they communicated, each group learning to talk bits of the language of the other. One evening a halting conversation was going on in a home. Then someone started singing Christmas carols—*Adeste Fideles*, *Stille Nacht*—songs known in many lands and languages. A barrier to communication was broken as all sang together, sometimes in different words but in music which was a common language to all.

Yet how common was that language? Did it speak merely the varied memories of home fires and Christmas trees? Or did it speak of that Word made flesh in the event which Christmas commemorates? The answer only God knows for each person there.

So it is with all our talking about religion. We have trouble finding the right words. Sometimes it's because we and our age have lost touch with the Living Word. But whether our words be halting or fluent, God knows how faithfully we speak of him.

Roger Shinn's article is the first in an important series, "What the Young Thinkers Are Thinking." The editor has asked Roger Shinn, William Poteat, Preston Rogers and others, "What do you think most needs to be said at this moment?" Other answers will appear intermittently.



for Meditation

Only one end of the threads I hold in my hand.
The threads go many ways, linking my life with other lives:
One thread comes from a life that is sick, it is taut with anguish
And always there is the lurking fear that the life will snap:
I hold it tenderly; I must not let it go.

One thread comes from a high flying kite;
It quivers with the mighty current of fierce and holy
dreaming
Invading the common day with far off places and visions
bright.

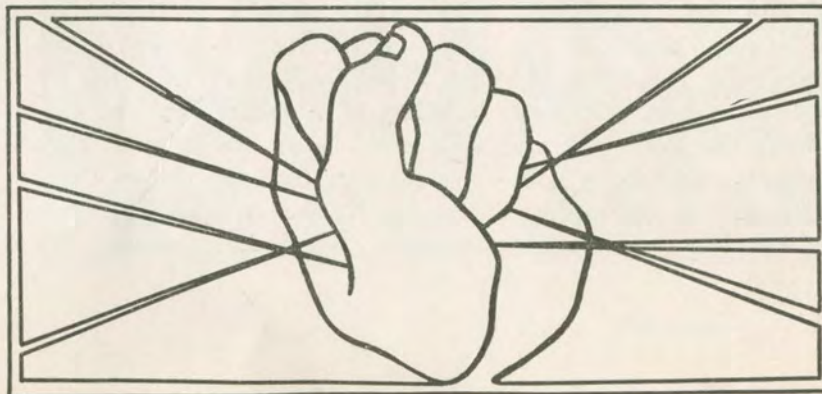
One thread comes from the failing hands of an old old friend—
Hardly aware am I of the moment when the tight line
slackened and there was nothing at all—nothing.

One thread is but a tangled mass that won't come right;
Mistakes, false starts, lost battles, angry words—
a tangled mass—I have tried so hard but it won't come right.

One thread is a strange thread—it is my steady thread—
When I am lost
I pull it hard and find my way—
When I am saddened, I tighten my grip and gladness glides
along its quivering path.
When the waste places of my spirit appear in arid confusion,
the thread becomes a channel of newness of life.
One thread is a strange thread—it is my steady thread—

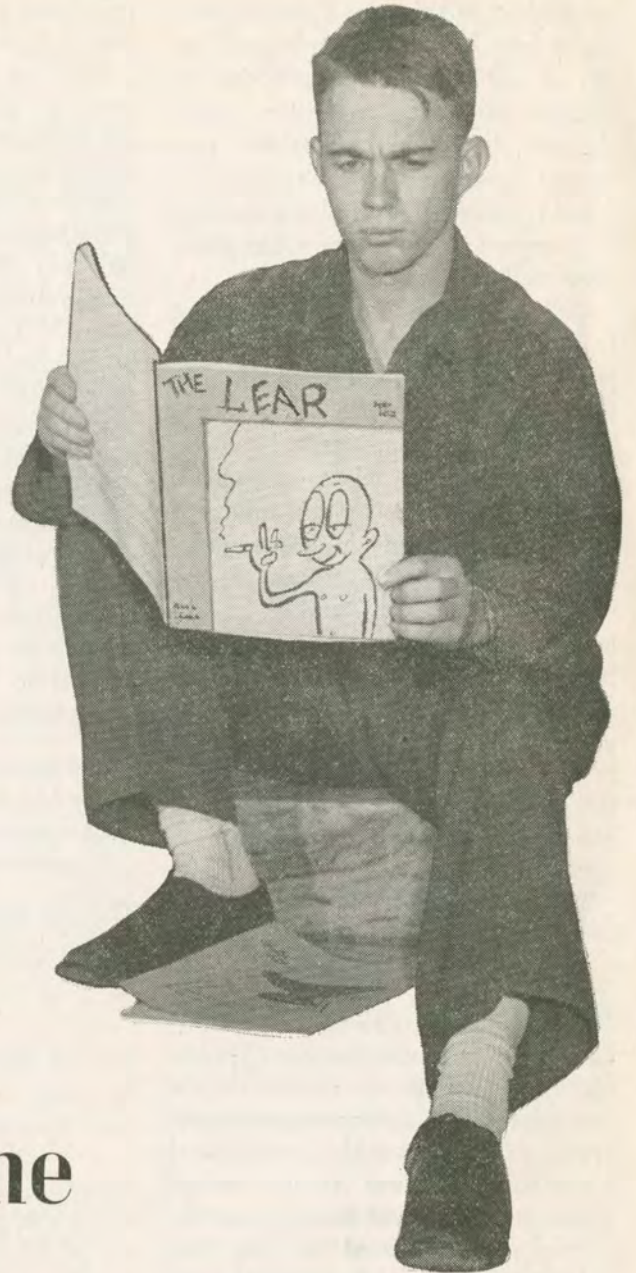
God's hand holds the other end.

—HOWARD THURMAN



By Herbert Hackett

The College Humorless Magazine



*How about a kiss?
Sir, I have scruples.
That's all right. I've been vaccinated.*

*Two old maids went for a tramp in
the woods.
The tramp got away.*

THESE items, variously identified as "Ha! Ha!," "Joke," or "Lifted," are not the least among the discoveries I have made in a recent tour of those junkyards of college wit, the college humor magazines. In an age of war

and threat to the free enterprise system, it is perhaps hopeful that students are still bubbling over with the preadolescent humor of Joe Cook by way of Berle and Hope.

One of my tolerant friends says that I must remember that boys will be boys, and that these magazines do nothing more than give a sophomore's version of the adult humor of our day. By such an appraisal "boys" are nasty-minded little delinquents writing on toilet walls for the entertainment of moronic social hounds to whom sex is a dirty word. Their coed counterpart

is a somewhat naive but fast little idiot who learned her morals from Mrs. Grundy but whose practice is an improvisation on the theme, "It's naughty but it's nice."

This picture I reject.

One of my cynical friends says that people get the press they deserve, that college publications are an honest reflection of the tastes, dreams and intellectual level of collegians. He points out that the circulation of humor magazines on a campus is greater than the circulation of all other magazines combined and that this must mean

something. But this too I reject; some of my best friends are students. Even the claims that colleges are full of pinkos, crackpots, marathon face-slappers, long-haired poets and registered Democrats I can't accept. I cannot assume that students deserve their press any more than Chicagoans deserve the *Chicago Tribune*.

College humor magazines reflect nothing more or less than the abilities, tastes and sense of humor of the narrow clique which produces them. Where this clique has talent the magazine may be good; where an individual wit, writer or artist has ability it may be excellent in part—and apologists for these publications always trot out the names of Thurber, Benchley or Woollcott, who were nurtured in their literary youth on college publication row. But, for each master of understatement in the Thurber style or of wild imagination *a la* Benchley there are a thousand would-be Schulmans—wisecrackers, less than subtle experts at the suggestive twist whose purpose is to “get away with something” or to shock.

IF, at this point, I sound like an old-maid Sunday school teacher it is because humor is a moral art, a comment on the pretensions and shortcomings of men within a cultural framework; cultural means moral. This is not to suggest that certain subjects should be tossed out, but only that they be treated in terms of a set of values. The females of Thurber are funny because they are comments on a society in which the secondary sex characteristics, breasts, hips, etc., have been exaggerated, and where the Victorian ideal of womanhood, coyness, modesty and submissiveness, which we still cling to has no longer any meaning. In contrast, the iceman, traveling salesman joke is rarely funny since it is outside the experience of most of us; we have here only a stereotyped sniggering at the moral code in which we live, which gets its laugh, if at all, from a sense of startle, of offended good taste.

If we examine the kinds of humor in college magazines, in jokes, car-

toons, articles or pictures, we find several distinct types.

The first depends on the double meaning, one intended to get by the college censor and the other on appeal to the campus wise guys. It is primarily concerned with certain words and situations which indicate a morbid and perverted interest in sex, simple biological functions and the “sacred.” The sacred ought at times to be laughed at *in its institutionalized aspects*, the “sacred cows,” the ritualized behavior which sometimes passes for religion, ethics, morality or social consciousness; but the attack on faith itself, regardless of its weaknesses, is a form of amoral viciousness, since it sets up no alternative but cynicism. Having no values it damns all values.

Look at a typical bit of doggerel, printed in at least half the humor magazines in the past year:

*Beneath this stone a virgin lies;
For her, life held no terrors.
Born a virgin, died a virgin—
No runs—no hits—no errors.*

This has elements of humor but they are all in the style—the epitaph for-



EMO

mat, the homely metaphor of baseball, the balanced sentence, the rhyme. However it is essentially callous, almost sadistic in its smirking. It is based on no alternative value system, say a straightforward interest in sex, but is cowardly, afraid of the implications of a moral code which values the family above physical pleasure and afraid of the alternative implications of a code based on sensuality.



EMO

THE psychologist or anthropologist would point out that such "humor" evolves in the following way: we have been taught by a puritanical system that certain subjects are taboo, that we must repress certain normal drives; we thus turn these drives in on themselves, in smut, pornography, in sadistic attacks on the normal or on the unfortunate victims of moral dogma. For example, we have the underlying cruelty of Bob Hope toward his favorite stooge, the man-chasing spinster who has been cut off by unfortunate moral repressions from normal sex life. An interest in sex has been replaced by violence and shock, cynicism or inhibition, frustration and hate. This shift in emphasis is most apparent in the so-called murder mystery and in "comic books" where there is little interest in sex; the Mickey Spillane formula of beating, mutilating, shooting, flogging and other forms of violence has all the intensity of the professional moralist to whom all pleasure is sin. At its worst this attitude is pathological and a problem for the psychiatrist.

It is appropriate that one of the filthiest of these college humor magazines is called *Leer*.

An alternate purpose of the startle joke, the double entendre, the dirty story, is to express contempt for the censor (who represents authority). Free men have recognized that authority should be challenged at times and that humor is one of the most effective ways of doing this. The bitter satire of Voltaire, Swift or William Steig attacks authority and those who conform to it without thinking, but this rebellion is in terms of an alternate set of values, say democratic action or individual decision, not in mere spitballs and tantrums.

Similar in its basic philosophy is the "My God!" or "Oh Hell!" joke:

Lady driver (who has almost run over a boy): Why don't you look where you're going?

Little boy: My God! lady. Don't tell me you're going to back up!

There may be some humor in this oft repeated item (four times in the fall issues of college humor magazines in 1951) but the impression is that of a

naughty boy who swears and smokes corn silks to prove he is a man of the world. The effect is to startle, to offend the sensibilities of the reader.

A second type of humor is what we call wit, an intellectual exercise in which the enjoyment lies in the ability to understand a clever play on ideas or words. In most of these publications the wit is at the level of a dull seventh grader.

Judge: Take the chair.

Prisoner: What for? I don't want any furniture.

This clever dialogue was printed in the *Harvard Lampoon* and three other college magazines in their fall issues, although eighty-two of my students (out of eighty-two) voted it *not funny*. Eighty-one out of eighty-two thought the scruples joke with which we started this article *not funny*; the proper term they decided is "corny."

A third type of humor in these magazines is the stereotyped joke: Little Audrie stories; "She was only a postman's daughter . . ." (boxer's, light-keeper's, etc.); the iceman, old maid, salesman jokes; repeated with slight variations. The original version may have been funny, but the repetitions usually reveal a desperate lack of originality.

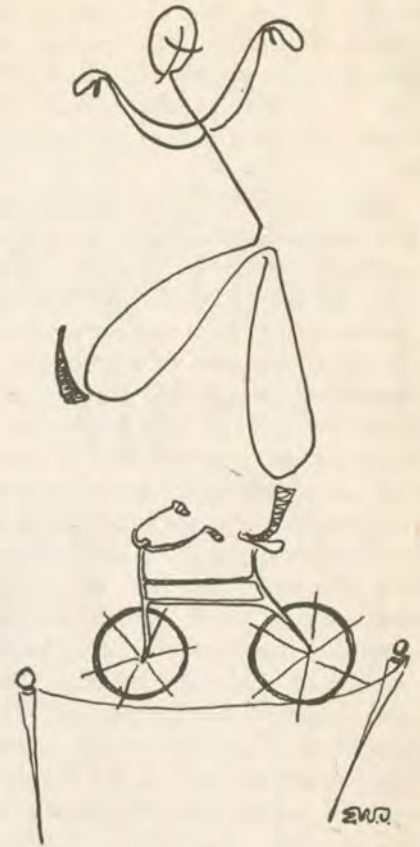
Where a writer has no ability and less imagination, he often turns to stereotypes. One of the most common is dialect:

"Gather 'round, freshies. You'uns who's nu ta this here university is gonna need some fatherly advise on how ta conduct yer affairs. . . ."

Crimson Ball, Indiana

This is lousy writing.

A SECOND type of article in college magazines is that which glorifies the least-important individuals and activities on the campus, the BMOC, the "social" life of fraternities, the emphasis on the "good time." The latter is so narrowly defined in terms of drinking, initiations and parties, petting and grill-hounding, that the reader is led to believe that college students are complete idiots. Here too we find the rah-rah for the All-American, hairy-chested meathead who kicks, throws or carries something



faster or farther or with more skill than someone else. The subject matter is not at fault, sports is a real interest, but the glorification of the Greek God (at my college the Spartan, whom everyone remembers as the prototype of all fascist and physical culture lunks); this glorification is a perverted notion of what a college should stand for.

The shoddy content of most of these publications tends to obscure the often excellent photography, art work, layout and mechanical production seen in the better campus magazines. Ohio State, Northwestern, Iowa, Syracuse, Columbia and others are mechanically superior to many commercial periodicals.

IF we take the best in art, cartooning, writing, humor, reporting and editing we are impressed with the possibilities in student publications. What are some of these bests? What might a real college humor magazine include?

First, a humor magazine must have a point of view based on a set of values. If prudery, treatment of stu-

dents as if they were children, or the actions of the administration are considered proper subjects of satire, ridicule and wit—excellent—but the humor must be a mature comment on life.

Student publications should get their material from campus activities, campus personalities, campus situations. The *Texas Ranger*, last fall, ran a serious article on a nuclear scientist, a group of pictures of a girl (not a stereotyped beauty but an unusually interesting face), a light feature on a campus theater group, and a short story on a British exchange student trying to buy a razor blade. *Skol* of Minnesota carried an attack on student government as the tool of the administration, well-written campus anecdotes, two features on faculty members, a discussion of the *Time* article on the "Silent Generation." The Ohio State *Sundial* presented a two-page cartoon series on the football specialist, taking him through a typical day from morning calisthenics and deep-breathing exercises to his moment of triumph when he carried the kicking tee out for the point-after-touchdown; it followed with a picture history of Ohio State's football coaches and comments on the downtown coaches' influence on the yearly firings of coaches who lose to Michigan; next was a "scrapbook" of Slumbowski, a burlesque of the football hero especially apt for Ohio State.

The interesting and humorous aspects of college life are endless, the stuffed-shirt prof, campus politics, administrative blunders, beauty queens, movies in the local theaters, campus housing, courses and the peculiarities of instruction methods. The *Bibler* cartoons printed in many campus newspapers are good examples of what can be done.

BECAUSE of this wealth of material it is all the more discouraging to see the lack of variety in most of these magazines. It is almost as if they were written and edited in a vacuum. For example, the year 1951-52 saw the challenge to freedom of expression on the campus, the Oklahoma and Oklahoma A and M witch hunts and loyal-

ty oaths, the Ohio State ban on speakers and censorship of all surveys and questionnaires, the study of over-emphasis on football, the slugging of a Drake football star—broken jaw but no conference action—the pious bleatings of coaches and presidents caught in the basketball scandals; none of these received the attention they deserved in terms of student interest and concern.

While ignorant legislators, sensational papers and organized fascistic groups attacked the integrity of our higher educational system, most college magazines concentrated on trivia. With athletic scandals from West Point, William and Mary, Kentucky, Bradley, NYU, CCNY, and LIU, hot on the front pages most college publications continued to beat the drums for greater, bigger and more winning teams, contributing to bigger and better scandals. With anti-intellectualism rising throughout the country the college magazines have kept free of dangerous ideas—any ideas. In only a few isolated articles or cartoons is there any hint that the social system, economic order or political corruption are proper subjects for humorous criticism. The social thinking is pre-Harding, the economic thinking a cynical acceptance of the worst in capitalism (jokes on cheating in business told with a boys-will-be-boys attitude), political willingness to go along with corruption and "politics"—as translated in campus political maneuvering.

The editors reply that such subjects are topical and belong to the campus newspapers. This is the weakest kind of rationalization since most college newspapers have lost their editorial fire (although they still represent more talent and more social consciousness than the campus humor magazines). The rare campus "literary" magazine, the "Literary Supplement" of Michigan, that of Florida State University, etc., struggle for survival.

THE real reason that college magazines in general fail to reflect the thinking and idealism of the campus is that they represent only a clique (in most cases) which is self-perpetuating

and self-satisfied. A job on the magazine is a political plum to swell the importance of the frat or club; the editorial plums go to friends of friends.

A second reason is much more serious, the fear of students to *express* any ideas; see the article by Justice Douglas in this issue, page 11.

The reason is not that students have no values or ideas; large numbers of my students, at least, are concerned with the moral order and with a "brave new world" for which they can work, but they don't say much any more. *The expressing of ideas is dangerous!*

The best summary of the point of view I am taking is in the November, 1951, issue of the Penn State *Froth*, a reprinting of an editorial from the *Froth* of 1927:

"The time has come when clean humor must struggle . . . if it is to keep its head above the sea of smut . . . the majority of the stories, rhymes and jokes now offered . . . have a background of sex, and not sex as a natural, beautiful thing . . . but degraded and rotten. . . . Even a college man, as debased a creature as the Sunday supplements can present to the public, must tire of so steady a diet. . . . *Froth* disclaims the chriser's attitude, and does not wish to seem an applicant for the "Purity League" . . . but it does feel that with the abundance of comedy and humorous situations present in everyday life . . . the cause of dirty and violently suggestive stories be allowed to die a timely and deserved death."

That such a standard can be met is evident from the occasional good issues and frequent excellent articles and cartoons. That it must be met is a decision which can come from only one source, students operating in the intellectual arena of a university. Such students will find their world full of ideas operating in a moral framework; humor will help them appraise and use these ideas and will help them eliminate the pretense, folly and self-consciousness which accompany any moral order.

I

IT was hot. There was a vast crowd, swaying, singing, surging round the pillars. I caught the words, "Blessing . . . glory . . . wisdom . . . honor . . . power . . . might" (and I thought the best of them at that moment was wisdom) ". . . be unto our God." Beyond me towards the rising sun, separated from me by a screen of shimmering light, was One sitting upon a throne. Next to me in the crowd, I noticed Bishop Lightfoot.

"What is all this about?" I asked.

"Heavens above," he replied, and I wondered at an oath on a bishop's lips. But it was the sober truth.

"Your first day?" he inquired.

"Yes, it is," I said.

"It's much the same here as down there," he said.

"Really I'd thought it would be very different," I replied.

"Just how like you," he observed, "to distrust your teachers. We teach you to think anthropomorphically and you take no notice."

I suppose the resentful aspect of my face drew from him, "You have much to learn, and we had better begin now. Did you have a university education?"

"Well, yes, so they tell me: but this is no place to drag that up."

"Ah, but we have a special department for university men."

"Is that fair?" I asked. "Surely we all have the same treatment here?"

"Oh, indeed not," he rejoined, "you've been given a brain and we must have a look at it. How fortunate you met *me*."

I confess I expected that the secrets of the heart rather than the mind would matter up here, and I sighed for a simpler religion, the good old simple gospel.

• Give us the simple gospel, Lord,
Proclaimed by simple men,
Lord, if it's difficult we're bored,
Let's have it simple then.

Give us the hymnbook, Lord, we love,
Ancient not modern tunes,
Keep the edible fruits above,
Dry all our plums for prunes.

Give us the thoughts that please us, Lord,
Spare us the thing that's new,
Spare us Messiah's judgment word,
Mayn't we sleep in our pew . . . please.

"Come with me," said the Bishop.

II

Instantly I felt a rush of cold air. Soon I found myself in a building whose walls were lined with books. All bore the same title "Way . . . Truth . . . Life," though each had its own classification number. The Bishop sat me at a table, between St. Paul and a literary critic. Paul was sorting out the authorship of his own Epistles, and the other gentleman (J.E.D.P. were his initials) was fitting together the bits of a damaged jigsaw puzzle. Pen, ink and paper appeared before me.

(Reprinted from *The Student Movement* by permission)

November 1952

"EXAMINE ME"

(Psalm 26:2)



A FABLE

By Rev. B. Beckerleg
Chaplain and Tutor
St. John's College
Durham, England

"Steve," I said, forgetting where I was, "am I to be examined?"

"Every fourth morning of the month you have prayed, 'Examine me O Lord, and prove me!'" The Bishop reminded me of the importance of every casual utterance. I appealed to Paul for sympathy.

"Let a man examine himself," he muttered; and I seized the opportunity to claim a precedent for setting the examination myself.

"If this is heaven, this is going to be a heavenly paper," I said. I laid down the conditions:

1. I set the questions.
2. I take as long as I wish to answer them.
3. I be allowed to consult relevant books.
4. I mark the papers.

"Could I fail?"

The Bishop did not seem surprised; but as he went away he said something about the tree of knowledge and people who act like little gods. It seemed unkind.

III

I settled to my examination paper. Each condition I had proposed caused a little difficulty, but I hoped not insuperable. I have to set the question, so it must be a question I can give a good answer to. Is there even one question like that? Then, I have all eternity to answer it, and even on my best question could I do more than one hour? Again, I could consult books. But each book I consulted referred to some other book and there seemed no end to the search for information, until I realized that the books have the same title because they are the search for truth. Eventually I wrote an answer to a question in systematic theology, "Does God exist?" But marking it was impossible for I was in heaven where "God is." You *see*; you have passed from faith to sight, and where faith is superseded so are questions also. I returned to the Bishop.

"I don't think much of your examination system," I said.

Severely he replied: "We are more interested in YOU than your opinions, and this examination you set yourself shows just the sort of person you are. You are a creature, but you behave like your Maker. You set the question, set the time, use all knowledge and mark the result."

"Well," I said, "I did not expect to find the examination system here at all."

"Indeed," said the Bishop, "why not? It was invented in heaven."

I cut in quickly; this was intolerable. "Who by?" I said, "and what for?"

"It was invented," the Bishop spoke quietly now, "it was invented by a father for his son."

"No father would do that to his son," I snapped back impatiently.

"But there was a Son who very humbly allowed himself to be examined. He was obedient; you are just mischievous. He chose freely, you just take liberties."

"Well," I said, "tell me more. I don't understand really!"

IV

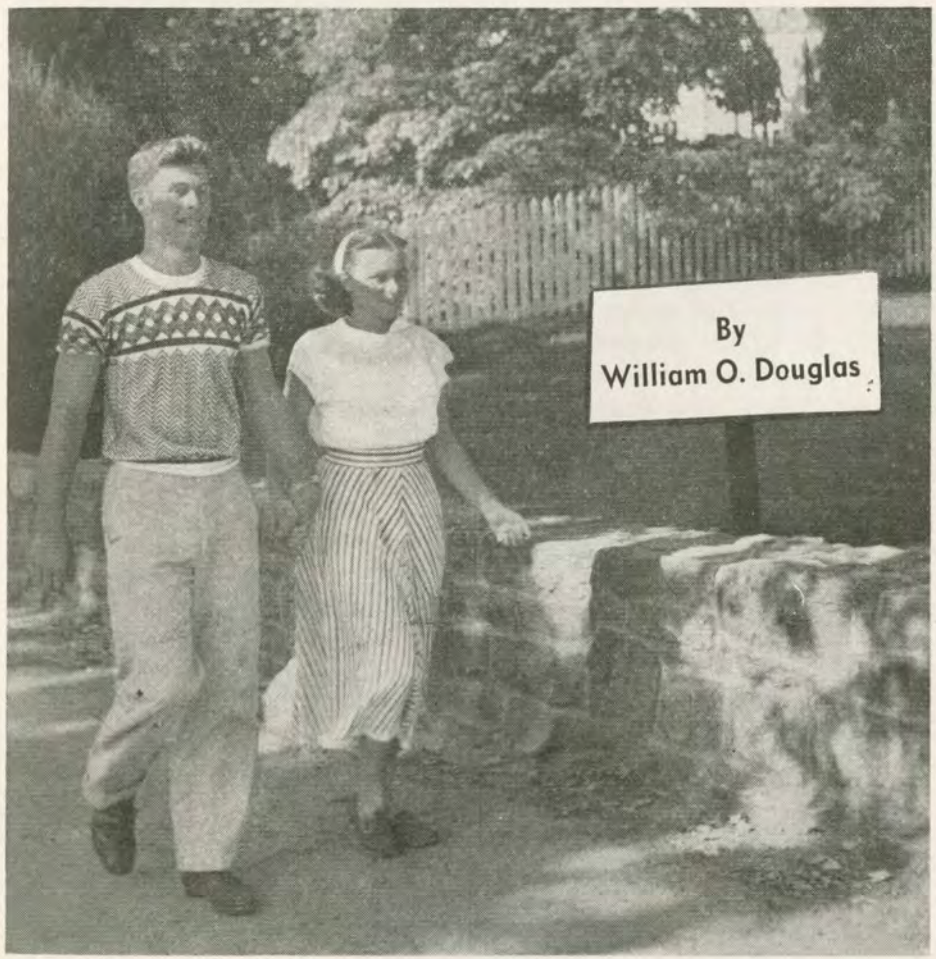
The Bishop spoke quickly.

"Take your mistakes and conditions one by one. First you set your own questions. He accepted the questions set by his Father. 'Will you go down to a crooked and perverse generation?' He went. The Word was made flesh and lived among them. He went down at God's com-

(Continued on page 39)



Where to, America?



By
William O. Douglas

A recent address by a Justice of the Supreme Court of the United States puts the finger on our foreign policy crisis.

THE north shores of Africa are lighted with fires. These are roaring fires that signal the ignition of highly inflammable substances. Their flames cast an ominous reflection in the Mediterranean from Morocco to Egypt.

There are uneasy stirrings among the people from Damascus on the east.

Iran is a troubled spot. It holds a fifth of the known oil reserves of the world. Iran has claimed that oil as her own, repudiating a British oil concession. The issue has caught the imagination of the Iranian goatherds and peasants, putting the great bulk of the

nation behind the new Prime Minister, Mohammed Mossadegh. The oil issue is in the forefront. But behind it are deeper issues that stir discontent and cause a rumbling that is heard from the Mediterranean to the Pacific.

There is turmoil in India and uneasy feelings at communist victories in India's recent elections.

Burma sits nervously under the pressure of Red China on her borders.

A new and violent outburst of energy sweeps Indo-China, pouring the natives over French ramparts in bloody fighting.

The Malayan peninsula is infested

with guerrilla bands that hold tenaciously to swamp lands.

Even in the Philippines where American military might is strong and where we have expended billions upon billions of dollars, the names guerrilla and huk are words of terror—especially in the central plains of Luzon.

During the last three summers I have traveled large parts of this area, visiting in the villages and exploring the back country in most of these nations. I came to have a feel for the sentiments and attitudes of the grass roots in this region, to know the peo-

ple, and for the first time to see the world from their horizons.

Their horizons are often too narrow, too confined for the great view of international problems. But their complaints focus on conditions that those who fashion international policy must know and understand if we are to act intelligently.

THOSE conditions can be summarized under three categories.

First—the countries of Africa and Asia have long been feudal. A few men have owned the country; the vast majority of people have worked for the few. The national income has no broad base of distribution such as we enjoy in this country. The few men who own all the land live in luxury from the rents; the rest work on miserable shares for a bare subsistence.

The people in this region are stirring uneasily against this condition; they are protesting and grumbling. They want schools and doctors and hospitals for their families; they want to be rid of oppressive leases; they want to own their own land. They want to put an end to government of landlords, by the landlords, and for the landlords.

Second—a powerful sense of nationalism is sweeping most of the countries in this area. It is as powerful as the pride of independence that swept this country in 1776. It is as fervent as the spirit of liberty that carried France to revolution in the eighteenth century. The passion for independence from foreign domination has caught the imagination of the people of the Middle East and Asia. It has shaped the manifest destiny of each of these nations, driving them on and on with the enthusiasm and determination of people on a crusade.

Third—the desire for equality of status is a compelling force making for revolution in the Middle East and Asia. A part of this feeling reflects the revolt against foreign domination and foreign exploitation of the country by an outside power. But the hunger for equality of status strikes much deeper. It is in large measure the desire of the colored people of Asia for an end of

discrimination, for recognition that they are the equals of the rest of us in the councils of the world and in intercourse among people. This color consciousness makes even minor problems in Asia intense; it conditions public policy; it determines political alliances; it tends to give diverse Asia a solidarity that religion, history, trade and national aspirations might otherwise tear apart. The attitude of the white man to the yellow man and to the dark-skinned man is perhaps the most important single factor that sways opinion and controls policy in Asia today. Color consciousness, in other words, is a dominant political and social force that makes for revolution in Asia. Color consciousness indeed gives a fervor and violence to these revolutions that the eighteenth-century revolutions in Europe and America did not know.

The communists, bent on serving the cause of Soviet imperialism, exploit each of these three basic conditions; they exploit them to the limit. The communists masquerade under false fronts, using democratic slogans of freedom and justice to rally support. Very often the communists offer the only political alternative that the peasants have to express their revolt against the existing regime. Sometimes there is a leader with democratic ideals who offers an alternative to communist leadership.

Such men are Mossadegh in Iran and Nehru in India. The tragedy—the great tragedy of this century—is that we misunderstand the situation and fail to support these leaders. We follow British colonial policy and repudiate Mossadegh. We use Nehru—the spiritual leader of all the colored people of Southeast Asia as well as of India—as a whipping boy. We throw our weight on the side of the status quo; we pour billions upon billions of dollars into projects designed to stabilize the situation; we prop up feudal overlords; we align ourselves against the revolutions; we become more and more identified with the forces that cause these revolutions; we become more and more the spokesmen of the vested interests, less and less the inspiration for the peoples of Asia.

WE are apt to talk about these problems as foreign policy issues. But they start at home. The state we are in, the drift of our affairs reflect a dangerous domestic condition. We have lost perspective; we have narrowed our vision; we are captives of one school of thought. We are constantly losing ground in the struggle for political support in Asia and the Middle East. The Red tide sweeps on and on. War becomes more and more of a threat.

The answer to the growing crisis is to be found partly in the trend of world events. Some of those events we cannot control. But a large part of the answer lies within our control. It turns on our mental attitude, our thinking, our state of mind. This state of mind represents indeed the most important condition in the world today—much more important than the fortunes of war in Indo-China or the election returns in India.

There is an ominous trend in this nation. We are developing tolerance only for the orthodox point of view on world affairs, intolerance for new or different approaches. Orthodoxy normally has stood in the path of change. Orthodoxy was always the stronghold of the status quo, the enemy of new ideas—at least new ideas that were disturbing. He who was wedded to the orthodox view was isolated from the challenge of new facts.

The democratic way of life reflects standardized thought. It rejects orthodoxy. It wants the fullest and freest discussion within peaceful limits of all public issues. It encourages constant search for truth at the periphery of knowledge.

We as a people have probably never lived up to that standard in any of our communities. But it has been an ideal toward which most of our communities have strived. We have over the years swung from tolerance to intolerance and back again. There have been eras of intolerance when the views of minorities have been suppressed. But there probably has not been a period of greater intolerance than we witness today.

To understand this, I think one has to leave the country, go into the back

regions of the world, lose himself there, and become absorbed in the problems of the peoples of different civilizations. When he returns to America after a few months, he probably will be shocked. He will be shocked not at the intentions or purposes or ideals of the American people. He will be shocked at the arrogance and intolerance of great segments of the American press, at the arrogance and intolerance of many leaders in public office, at the arrogance and intolerance reflected in many of our attitudes toward Asia. He will find that thought is being standardized, that the permissible area for calm discussion is being narrowed, that the range of ideas is being limited, that many minds are closed to the receipt of any ideas from Asia.

This is alarming to one who loves his country. It means that the philosophy of strength through free speech is being forsaken for the philosophy of fear through repression.

That choice in Russia is conscious. Under Lenin the ministers and officials were encouraged to debate, to advance new ideas and criticisms. Once the debate was over, however, no dissension or disagreement was permitted. But even that small degree of tolerance for free discussion that Lenin permitted disappeared under Stalin. Stalin maintains a tight system of control, permitting no free speech, no real clash in ideas, even in the inner circle. We are, of course, not emulating either Lenin or Stalin. But we are drifting in the direction of repression, drifting dangerously fast.

WHAT is the cause of this drift? What are the forces behind it? It is only a drift, for certainly everything in our tradition would make the great majority of us reject that course as a conscious choice.

This drift goes back, I think, to the fact that we carried over to days of peace the military approach to world affairs. Diplomacy, certainly in our relations to Asia, took a back seat. The military approach conditioned our thinking and our planning. The military in fact determined our approach to the Asians and their problems.

That has been a great tragedy in Asia. And the tragedy to us at home has been about as great.

Military thinking continued to play a dominant role in our domestic affairs. The conspiratorial role of Soviet communism in the world scene was apparent to all who could read. This conspiratorial role of Soviet communism was, of course, backed by Russia's military strength. We, therefore, had to be strong in military sense to hold off Russia. But we soon accepted the military role as the dominant one. We thought of Asia in terms of military bases, not in terms of peoples, and their aspirations. We wanted the starving people of Asia to choose sides, to make up their minds whether they were for us or against us, to cast their lot with us and against Russia.

We did not realize that to millions of these people the difference between Soviet dictatorship and the dictatorship under which they presently live is not very great. We did not realize that in some regions of Asia it is the Communist Party that has identified itself with the so-called reform programs, the other parties being mere instruments for keeping a ruling class in power. We did not realize that the choice between democracy and communism is not in the eyes of millions of illiterates the critical choice it is for us.

We forgot that democracy in many lands is an empty word; that the appeal is hollow when made to illiterate people living at the subsistence level. We asked them to furnish staging grounds for a military operation whose outcome, in their eyes, had no perceptible relation to their own welfare. Those who rejected our overtures must be communists, we said. Those who did not fall in with our military plans must be secretly aligning with Russia, we thought. This was the result of our military thinking, or our absorption in military affairs. In Asia it has brought us the lowest prestige in our existence.

The military effort has been involving more and more of our sons, more and more of our budget, more and more of our thinking. The military policy has so completely absorbed our

thoughts that we have mostly forgotten that our greatest strength, our enduring power is not in guns, but in ideas. Today in Asia we are identified not with ideas of freedom, but with guns. Today at home we are thinking less and less in terms of defeating communism with ideas, more and more in terms of defeating communism with military might.

The concentration on military means has helped to breed fear. It has bred fear and insecurity partly because of the horror of atomic war. But the real reason strikes deeper. In spite of our enormous expenditures, we see that Soviet imperialism continues to expand and that the expansion proceeds without the Soviets firing a shot. The free world continues to contract without a battle for its survival having been fought. It becomes apparent, as country after country falls to Soviet imperialistic ambitions, that military policy alone is a weak one; that military policy alone will end in political bankruptcy and futility. Thus fear mounts.

FEAR has many manifestations. The communist threat inside the country has been magnified and exalted far beyond its realities. Irresponsible talk by irresponsible people has fanned the flame of fear. Accusations have been loosely made. Character assassinations have become common. Suspicion has taken the place of good will. Once we could debate with impunity along a wide range of inquiry. Once we could safely explore to the edges of a problem, challenge orthodoxy without qualms, and run the gamut of ideas in search of solutions to perplexing problems. Once we had confidence in each other. Now there is suspicion. Innocent acts become telltale marks of disloyalty. The coincidence that an idea parallels Soviet Russia's policy for a moment of time settles an aura of suspicion around a person.

Suspicion grows until only the orthodox idea is the safe one. Suspicion grows until only the person who loudly proclaims the orthodox view, or who, once having been a communist, has been converted, is trust-

(Continued on page 44)

This I Have

By Wiley Kim Rogers



I do not know where this had its beginning
Nor have I clearly in mind its end,
The lines flow in my veins and spin within my heart's meter.
I question yet, and I seek still more;
I, but knowing the verse, the meaning remains hidden from me.
The answer lies somewhere in life, its beginning,
Death though, has obscured it by ending
And my answer lies far from me, in regions now forbidden.

“Shall I,” “Should have I,” “Why,” “Where”—
These all drive their tearing barbs in me
And I am not free.

“I want,” “I shall have,” “I,” “I am—*this or that*
All take their part of me
And I am divided and torn asunder.

I, and the question still stands, 'til I cease being.
It drives me to fear, to farce, to wander,
And yet wandering, brings me back to myself,
Dispelling fear, and making foolish the farce.
It guides me, tries me,
And in the end, holds me, as it held me in the beginning.
This I have, to do with it what I want, and having it,
Return it whence it came, to God.

A Policy for America's Power

America's role in the world has been in large measure thrust upon her by events. Our country is the great center of power in the noncommunist world. It would be much better if power were more widely distributed than it is. The polarization of power between the United States and the Soviet Union is unfortunate but it is a fact with which it will be necessary to live for some time. This situation is the source of temptation to us to use power recklessly and it also causes us to be very widely distrusted no matter

opinion is expressed through the United Nations. It remains to be seen how strong this new isolationism will prove to be. It is almost certainly a minority movement but it has behind it enough political support in the Congress to handicap any administration that tries to pursue the alternative of a responsible foreign policy designed to preserve peace and by relative means to prevent the spread of communism. Loyalty to the United Nations is *one* essential mark of such a responsible foreign policy. The conflict between these two points of view in regard to foreign policy is one of the most fateful inner struggles through which we are now going as a nation. Wherever the churches have sought directly to influence the outcome of this struggle, they have generally been on the side of "a responsible foreign policy."

Such a policy must always have two objectives. *It must seek (1) to prevent further aggression or internal subversion of the Soviet Union and it must seek (2) to prevent general war.* These two objectives may seem to conflict, and undoubtedly emphasis on either one will lead to actions which, on the surface, threaten the other. But those objectives are really interdependent. If we lose either one, we will almost surely lose the other also. If we do not succeed in stopping the extension of Soviet power in the near future, the danger of our drifting into a third world war will be very great. If Soviet control should spread to the Atlantic and if it should spread beyond a certain point—perhaps to Japan—in Asia, it is almost certain that the American people would become so panicky that they would act in such a way as to make hot war inevitable. This is not to say that we would be more responsible than the communists for the war, but only that at some point in the spread of Soviet tyranny, war would almost certainly become inevitable.

But look at the other side of the matter. Suppose we do at some stage have hot war, universal atomic war; it is most likely that the consequence of such a war would be the extension of Soviet totalitarianism, no matter

America in the World--- The Church in America

what we do. Other nations quite naturally fear that we may try to withdraw from the responsibilities that go with our power but whenever we act upon those responsibilities those same nations will fear that we will make of them economic colonies and instruments of our own security.

The conflict within America between isolationists and internationalists has in recent years entered a new phase. The old isolationism is dead, but in its place there has developed a much more dangerous tendency, the desire to be free to throw our weight around alone. Usually this tendency is accompanied by preference for action in Asia to our taking much responsibility for the defense of Europe. In general we do not have to fear the geographical isolationism of 1940 but rather the moral isolationism of those today who, impatient with most other countries (except Japan and the government on Formosa), advise us to "go it alone." Not only would this cut America off from allies; it would also mean that our policy would cease to be subject to the constant scrutiny of world opinion, especially as that

(From *The Christian Student and the World Struggle*, a study book of the United Student Christian Council. New York: Hadam House, 1952.)

By John C. Bennett

which side wins. Such a war would leave the world so broken and impoverished and so full of despair that the communist idea would have fertile soil. Even if the Soviet-controlled nations were defeated, the communist idea or some other totalitarian idea would be likely to win. It is for these reasons that these two objectives which seem to conflict on the surface are really interdependent.

The responsibility of America in the world today is to serve both of those objectives. This is essential in its own interests as well as in the interests of peace and justice and freedom for men everywhere. This task which may be ours for many years to come will tax our resources and place great burdens upon our people; it will require more patience and moral discipline and wisdom than it is natural to expect of any nation.

A Policy for American Churches

The American churches have an immense task before them in keeping as much of the nation as possible aware of this continuing responsibility and humble before God as they discharge it. Our churches are divided on the question of pacifism but this should not be very crippling because there is much in any relevant message of the church with which most pacifists should have sympathy. It is doubtful if the type of pacifism that claims to have an alternative foreign policy will be a very strong factor in the life of the church. There have been churchmen who have been greatly influenced by the communist idea and who saw no danger in the extension of the power of Soviet communism in the world. Today that group has lost all of its influence. There is more danger from the groups of churchmen whose minds are controlled almost entirely by a zealous and reckless anticommunism. Churchmen and others who specialize in anticommunism add greatly to the nation's moral confusion and make it difficult for us to do the constructive things which are essential if some other countries are to find alternatives to communism. This type of Christian opinion is found chiefly in the Roman Catholic Church and among military conservative Protes-

tants who are usually opposed also to the National Council of Churches and the World Council of Churches.

The churches in their message and in their program in the next few years should emphasize the things that will help the nation to resist the temptations that naturally accompany our present role in the world. The following points are suggested for emphasis:

1. It will be necessary to keep reminding the nation that the second objective—the prevention of general war—is as important as the first, the prevention of the spread of Soviet communism.

It would be very easy to become so obsessed by the danger of communism that we would lose all sense of proportion and follow reckless policies that might provoke war. It is most improbable that any American administration or the American people would cold-bloodedly decide to begin a preventive war. But it would be easy to lose patience, to decide to call for a showdown, to prefer a hot war to the slow and difficult task of negotiating with other countries. Reinhold Niebuhr has said that it is America that will need to be restrained by the United Nations, especially when the time comes when it seems that we are at the peak of our military power. The struggle to which we have referred between the new isolationists and internationalists will be crucial in this connection. The churches have a stake in this struggle in view of all that has been said by them corporately since 1945; but it must be admitted that there are political aspects of the struggle which are embarrassing to the churches, for many of their members find themselves politically on the side of the chief representatives of the new isolationism.

2. The churches should continue to emphasize the subordination of the military to the ideological and social aspects of the world conflict.

We have already indicated that military preparations in the noncommunist world, are, unfortunately, necessary; but whenever we come to regard the problem raised by communism as primarily a military problem we will do

the wrong things. It will be increasingly difficult to keep a proper balance here. Our young men are drafted and taxation has become a real burden for many families. It will be natural to assume that, because military defense is so costly, it must be of primary importance. The churches are among the few agencies in the nation that can help to keep a true sense of proportion among our people.

The most that military force can do in this situation is to help us to gain time. If we do not use that time to try to solve some of the social problems that drive nations to communism all of our military efforts will be self-defeating. In Europe the spread of communism may be halted by military preparations because there is enough social health and enough understanding about the totalitarianism of Soviet communism to undercut the appeal of communist propaganda and to defeat communist conspiracy. But in Asia military defense against communism will do little to stop it. This is especially true when such military defense is provided chiefly by Western Powers. The action in Korea gets its justification as an object lesson to the Soviet Union that direct efforts to extend communist power from one country to another by military force will be too costly, but it is not likely to contribute greatly to the defense of Asia as a whole against communist revolution. If communism spreads in India, for example, it will be because of the desperate problems of India and not because of the threat of military aggression.

Americans seem to be easily tempted to see things in reverse, to neglect the military defense of Western Europe and to emphasize military action in Asia. It should be possible for the churches, with their close connections with the people of Asia, to influence American public opinion at this point, to help people to see how largely irrelevant our military power is to the situation in Asia. The revolution in Asia is one of the great upheavals in history. Unless constructive and democratic channels are found for it, the communists will ride to power on this revolution.

3. The churches can help the American people to understand the attitudes of people in other countries to American power and to American policies.

Membership in the world-wide Christian community should be the best corrective to a narrow and provincial spirit among us. American Christians need to know why it is that a nation as powerful as ours is sure to be widely distrusted. Even the help that we give other nations will be, in some measure, resented, for proud nations do not like to be dependent on us. That does not mean that we should stop trying to help but only that we should be very sensitive and tactful in the way we help.

It is widely believed that we are using our economic power to force other nations to adopt our political and economic institutions. This is probably not true of those responsible for American policies, but many things are said in our press which suggest that we are as much opposed to socialist experiments as we are to communism. We often give the impression that any nation is very benighted that does not seek to adopt our "way of life."

There is a combination of envy and contempt in the attitude of other nations to us. People envy our prosperity and yet they also feel contempt for our materialism. This is not a strange combination under the circumstances.

There is a widespread fear of what people regard as our recklessness. They fear that we may drag them into a war in which their nations will be more vulnerable to attack than ours.

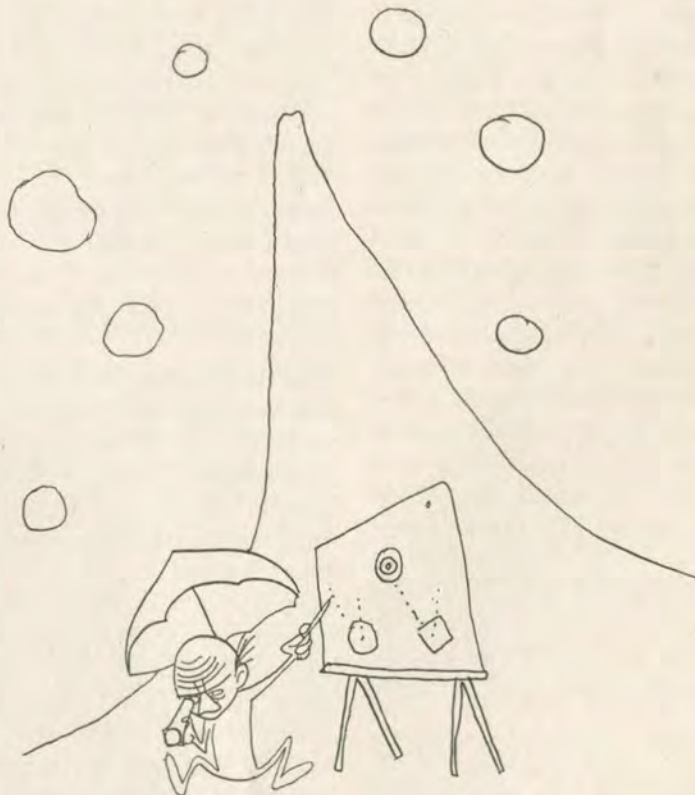
Such attitudes as these need to be understood. They are often intensified by communist propaganda; but their origin is in each case natural enough. Within the Christian community it should be possible to absorb all of these criticisms without bitterness. The American churches can sometimes help our government to understand why a particular policy arouses unusual fear or resentment abroad.

4. Another contribution of the American churches to the formation of a sound foreign policy is to help to preserve freedom of discussion of the issues that are most important for such a

policy. There are times when one fears that freedom of discussion will be largely cut off by the tendency to intimidate those who differ from the majority, perhaps only a local majority. There are many communities in which any effort to be objective about America's role in the world would be regarded as subversive. Anyone who raises the question of the future recognition of communist China as an "open question" is in danger of being regarded as a communist. Such matters must be discussed freely. The churches are in a better position to encourage free discussion of controversial issues than other institutions in the community. They are not under any local authority. They have worldwide connections. They should keep hysteria and national pride under judgment.

The American people are impulsive in their generosity, in their fears and in their hostilities. They quickly change their mood depending on

events. In these days the churches should seek to preserve a steadiness in our national life. There are no quick solutions to any of the problems that harass us. We as a nation cannot by ourselves provide the solution of many of them. Whether communism spreads in Asia depends upon the degree of success that people there have in establishing governments that are strong enough to overcome poverty, disease and famine. We shall have to learn how to help and yet to stand by, knowing that these other nations must find their own way. This will involve a combination of a sense of urgency with great patience. Christian caring about what happens to other peoples and Christian humility concerning the limits of our own wisdom and power are equally necessary. Such attitudes develop most naturally within the Christian community and they can have great influence on public opinion and national attitudes beyond the limits of the Christian community.



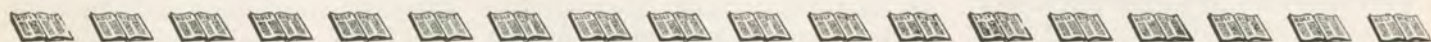
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The System Builder

Biblical Bedrock:

We Can't Box With God

The first of a series of articles on biblical themes. Written by younger scholars, they will reflect the new trends which biblical theology and studies are taking. Subsequent issues will examine great Christian themes from the perspective of the Bible.



WHEN the modern man turns to the Bible and reads it seriously, intently, and with understanding, he is struck with the idea that religious faith is not an easygoing, aesthetic affair, nor an elective to embellish "a satisfying life." There is something tenacious, stern, uncompromising, and all-encompassing about the Bible—something our complacent American culture has not found in the *Reader's Digest*. Here on some pages from antiquity, the restless and distracted modern man finds no packaged peace of mind: He is jerked sharply up to the consideration of the problem of his own destiny. It is as though he had hauled out a Model T Ford to race with the farmer's work horse and suddenly found himself required to match the speed of a Sabre Jet. The contrast between what he has imagined the Scripture to be and the tough communication of Scripture is shocking.

What is this strange Book that our ancestors bound in an austere black and placed prominently on the parlor table?

It seems to me that the Bible is a commentary upon a single sentence:

Thou dost beset me behind and before,
and layest thy hand upon me.¹

The Bible is the story of God's pursuit of man. It is the record of God's mighty acts of creation, judgment, and redemption. It is the record of man's inability to escape from God or to find a hiding place; for the whole canon seems to illustrate James Weldon Johnson's lines,

Young man—
Your arm's too short to box with God.²

The Bible tells us that the entire creation is under the authority and protective care of God, a God who demands not a part of man's time or wealth but man's whole life. The Bible tells us that man is a sinner, a finite creature given to rebellion against the Creator and the whole purpose of creation. And the Bible tells us how God's chase of man has never ended, how God's cross-examination of man is constant and unrelenting. The God of Abraham, Isaac, and Jacob (who is, according to Pascal, not the God of the philosophers),

can never be permanently dismissed. He seeks man through the entire range of human joys and tragedies.

As a father pities his children,
so the Lord pities those who fear him.
For he knows our frame;
he remembers that we are dust.³

How can I give you up, O Ephraim!
How can I hand you over, O Israel!⁴

The persistent, judging, redeeming compassion of God—this is the authentic note of the Old Testament.

Running through the entire sacred literature is the inescapable theme of the inescapable God.

A direct look at the biblical literature confirms us, it seems to me, in the conclusion that the Creator has used two means of forever guaranteeing that he shall have a tie upon man: He has planted in man a yearning for community, and he has set man to work. Man is born into a family, and as long as he lives he is responsible to other persons. He never knows the meaning of God's revelation apart from his responsibilities in the haz-

¹ Psalms 139:5 (RSV).

² *God's Trombones*, The Viking Press, 1927, page 21.

³ Psalms 103:13-14 (RSV).

⁴ Hosea 11:8 (RSV).

By
Woodrow A. Geier

own strength is insufficient to fulfill his destiny.

Now, when the theologians have reasoned about the divine and the human sides to this matter, many of them have said: Existence precedes essence; faith precedes reasons. The *How* of faith comes before "scientific proof" of the existence of God. The Lord is trying to "prove" us. Faith is a personal relationship of trust and obedience to a personal God. Faith involves man's reason, his will, his feeling, his power of affection—the whole self—and it is the whole self which must act. As every college man knows, an exclusively intellectual relationship to a person is impossible. This means that a shepherd boy or scrub woman may reach profounder depths religiously speaking than the learned Pharisee.

And so, in the Bible, we have the record of revelation and faith. God takes some tribes of desert wanderers, who repeatedly are beset by hunger and the attacks of rapacious nations, and makes of these people the instrument of his disclosure to all mankind. He takes Moses out of his privileged existence in Egypt and makes of him a great statesman who can lead a whining mob of refugees to freedom. He takes the sensuous, impulsive, and ungrateful David and makes of him a leader who can establish a nation. He takes Amos, the trimmer of sycamore trees, and makes him a prophet to thunder judgment upon those who despoil the poor. (Our contemporary images of death and devastation, of crumbling steel and chrome, under the scourge of world wars have not yet taught us that Amos talked sense.) He takes Jeremiah, who weeps over the sins of an arrogant little nation, to teach us that the severity and the compassion of God are all of the same piece. And he uses the years of Exile to create incredible dreams and songs of a new messianic age, when God will rule and men will be brothers.

Always in these experiences the human preference and the divine purpose clash. Always man, who would follow his selfish way, is recalled to a higher destiny—and he is given

strength in the hour of his surrender and need.

Before they call I will answer,
While they are yet speaking I will hear.⁵

And always there is the promise of the coming reign of God in man's total community. Everything points forward to a new covenant, a new age.

Finally, when the time is ripe, the personal Word, Jesus Christ, comes out of eternity to place the final signature of God upon the whole redemptive adventure. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."⁶ This is the grandest thing any people have ever been able to say about God. "The Word was made flesh and dwelt among us."⁷

And now, we who boast of the moral superiority of our century over others, we who have rejected the Incarnation only to get all the frenzies of Demogorgon, what do we make of the accounts of God's eternal search for man?

I think that if we still think we can box with God, if we have not learned that the fear of him is the beginning of wisdom, we shall view the Bible as exhibiting one flat dimension. It will be a noble story of human aspiration, but it will not really be for us a book of revelation. It will contain fine moral precepts, history, poetry, but we shall not understand it as the communication of the Lord God. And thus we shall try to flee from God, asking questions about his existence and giving no answers to *his* questions.

But the pursuing God will catch up with us. That is why Jesus Christ came down from heaven.

JESUS the Christ is the revelation of God in person. He is ultimate, final—there will be no higher revelation to come. In the life, death, and resurrection of Christ, we have a key for interpreting the whole *biblical* revelation; for Jesus Christ represents the conclusive action of God. We interpret all past, present, and future by

⁵ Isaiah 65:24 (RSV).

⁶ John 3:16 (RSV).

⁷ John 1:14 (RSV).

ards, struggles, fears, hopes, and affections of living with others. God makes himself known to man in friendship and work; for in these the creative urges of man clash with the recalcitrant stuff of the world—and in his successes and defeats (especially in his defeats, I think), God redeems man and teaches him the divine purpose.

And this method of making himself known is precisely the revelation as it is described in the Bible. Now revelation (an indispensable word for any educated person) is God's message—God's speaking to man in his total existence. Revelation confronts man with a truth about God he did not know before, but it also demands a radical change in man's thought, loyalty, and conduct. Revelation—there is no other word that for Christians will do—means a communication from God's side, a personal demand upon man. And this communication comes to man not when he sits in uncommitted theorizing. It comes to him when the sense of responsibility has overwhelmed him, when he desperately cares about some issue, and when he knows his

the light that has come to us in him. We interpret the whole Bible by this Last Word who came from the very heart of God: *Christus Rex et Dominus Scripturae*. This sovereign principle must be ours for understanding the Scripture—and for concluding that some sections are more valuable than others.

Revelation, which is the main business of the Bible, then, is not some printed words, not a doctrine, not some slowly evolving moral and religious principles, but a Person seeking man's allegiance. God gives himself to man. Jesus Christ, not even the record of him, is the primary revelation.

But the scriptural record is indispensable for us. It tells us what we need to know about him. We take the entire record of what the New Testament tells us about the life, death, and resurrection of Jesus Christ as that which illuminates and helps us draw all the parts of Scripture together. Every author, said Pascal, has a meaning in which all contradictions are reconciled. In Jesus Christ, then, all contradictions are recorded—reconciled on the plane of decision; for it is in decision that the immediate as well as the ultimate mysteries must be resolved.

And this printed page of the ancient Book, why is it so incisive and disturbing for us now? Simply for this reason: that the Holy Spirit, who is God operative in every aspect of existence, illuminates for us the divine word. We turn to the Bible and, through the power of the Holy Spirit, the same fundamental questions are raised of us as were raised of the Hebrews in the long ago. The Scripture confronts us with the problem of our destiny and requires that we decide for God and his will for our lives. The Holy Spirit guarantees that God has acted to cut off every retreat of ours. Through the Bible he raises the questions that we might want to evade. Through the Bible we are shown the shape of death and the purpose and opportunity of life. And we are called to a decision.

The old words of the Psalm have a new relevance:

Whither shall I go from thy Spirit?

O whither shall I flee from thy presence?

If I ascend to heaven, thou art there!

If I make my bed in Sheol, thou art there!

If I take the wings of the morning and dwell in the uttermost parts of the sea,

even there thy hand shall lead me, and thy right hand shall hold me.*

It is as if it should be said: "If I try to escape Thee in religious activities, Thou wilt find me. If I ascend to the libraries and bury myself in commercial geography or differential calculus, Thou wilt be there. If I lose myself in the noise, unconcern, and mediocrity of the crowd, Thy hand shall trouble my conscience. If I sell my life to the American gods of money and success, Thou wilt afflict me all of my days, until I reject this slavery and surrender myself to Thy freedom."

This "free translation," I believe,

expresses something of the meaning and the perspective of the Bible.

WHAT do we make of the Bible? It is a personal question, and the answer depends upon our response to the Lord of the Book who is determined to make something of us.

Let us put the Book away upon the inaccessible library stacks during the college years—if also we want to place in the dust our humanity. And let us forget the Book—if also we want to forget the glimmerings of the dream which the loving God has already given us concerning what our lives ought to be.

Or can we who have known something of him to whom the Bible is a witness, forget? We can't forget, though we and our modern age reap the whirlwind and the desolation—the arm of God is long.

* Psalms 139:7-10.

THE PROBLEM CHILD

By Louise Louis

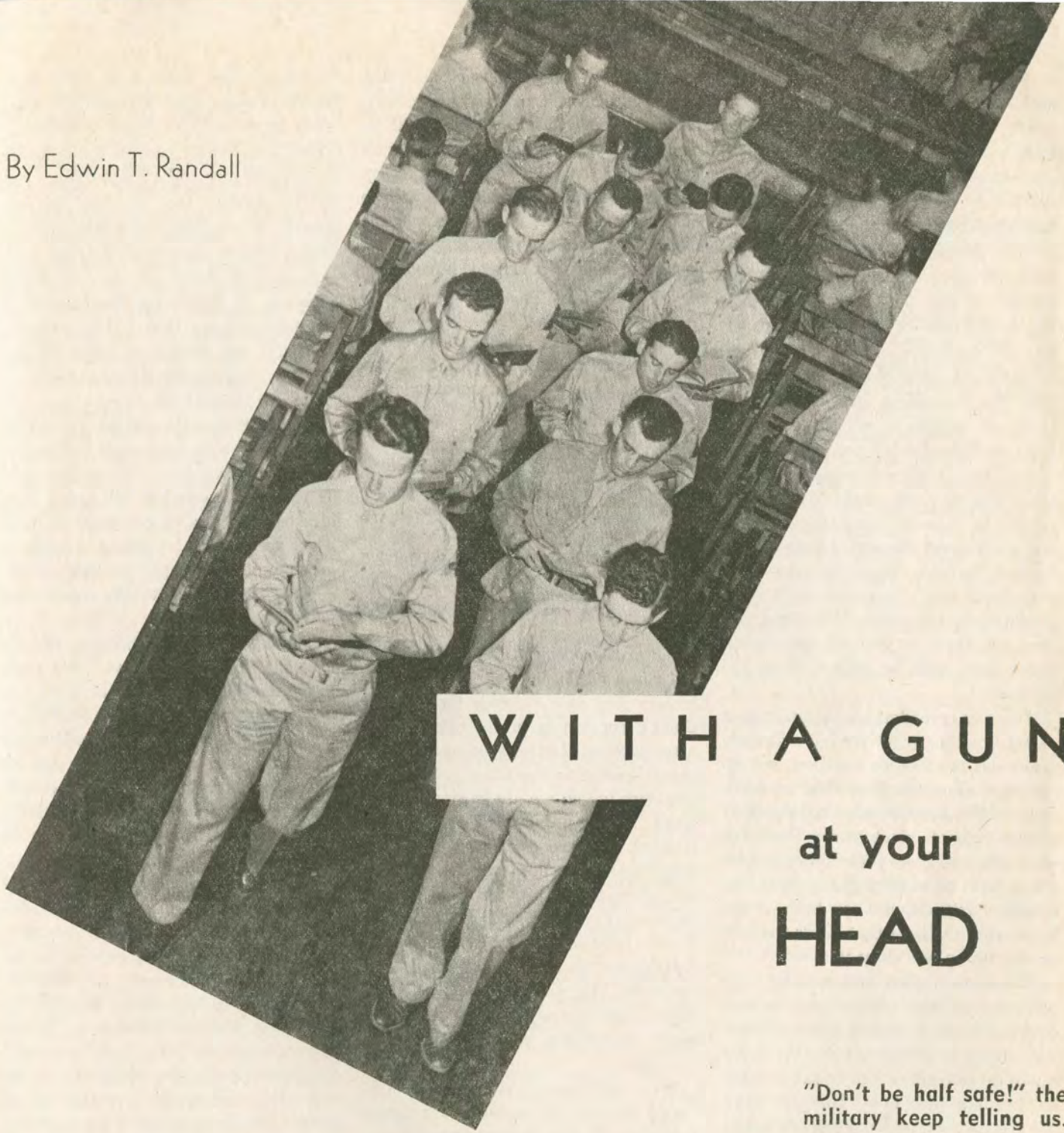
What he needs is a personal salvation—
a god with a face, two eyes, a nose, and a mouth.
A heaven, aware of his efforts to reach that god—
chromium-plated, and equipped with television.

What he gets is without his asking—
a perpetuation of the tribe to which he belongs—
a warm breath on the cold window of time,
a wearing away by himself of a small circle
on the frost of indifference . . .

But Power is personal, he thinks—
and salvation is too, he thinks—
and his thoughts dredge deep a well for him
to plunge in. From there he strives for heaven.

Oh, little griefs gathered together like fagots
for a fire . . . Oh, little thoughts that wall in all
the fields of delight . . . Oh, weary creeds all limp with use—
tell him to sing! For he IS saved. He is continuous.
Yes he is. Yes he is. Yes he is.

By Edwin T. Randall



WITH A GUN

at your

HEAD

"Don't be half safe!" the military keep telling us.

BEFORE you marry the girl it is a good idea, of course, to sit down with yourself, and with as much calmness of spirit as you can command give very careful consideration to the issues involved. Before you can make out that list of courses that is going to get you one term closer to the desired degree, you've got to do a great deal of sitting down with your-

self, and with your advisor, and with patient friends—maybe even a relative or two—to reach some conclusions about what you really want to do with your life.

There was a time in our national life when the same kind of meditation could accompany important decisions. But that time is gone for the United States and seriously altered for many

individuals. These are days when many personal and national decisions are made under the distressing emotional condition created by feeling the muzzle of a gun at your head. Occasionally what you have at such a time is a reaction rather than a decision, and at such a time a reaction can be fatal.

If you aren't liquidated in response

to the first and most immediate reaction, you may have a little time to think. But you may not be in just the best condition to think clearly and objectively. How long you live afterward may well depend on how you have lived up to that moment.

Well, history has a gun at our heads now, all right. It is loaded, too, but plenty! It has all the frictions of a hundred years of racial tensions. It has the explosive hatred of exploited people for their exploiters. It is loaded with the boundless yearning of hundreds of millions of people to be free—as we have been free. It is loaded!

And we don't know when it will go off. While there are unthinking Americans who fear we may lose some of our sovereignty through loyalty to the United Nations, there is very little complaint that Congress can't even declare war any more. When the gun goes off, there is general agreement, the trigger will be pulled from the Kremlin.

There is considerable disagreement about whether what we have already done was reaction or decision, but no question about the fact that we have done it. We have decided to hope that it won't go off right away. We have even come to hope that before it goes off we will be able to put guns in the hands of friends who can help us out by scaring the bear that holds the gun so maybe he will drop it.

So we are smiling ingratiatingly upon some of the oddest people and offering them technical aids—if they will accept a few guns also. We have made up our minds not to say a word to the man who holds the gun until we are sure we and our friends (who have accepted our guns) are strong enough to scare him. Then we will say to him, "Look here, old chap. It's no good your holding that gun at our heads any more. You're entirely surrounded with friends of ours who have guns pointed at you, as you can plainly see if you will look around a little. So why not just drop that back into your pocket and let's sit down and talk things over—while, of course, our friends keep their guns pointed at you."

Maybe you think that is over-

simplified, or that it is very wide the mark. But if you look it over carefully, perhaps you will find enough truth in it to be quite disturbing. It is a fact that while we have been building up our "strength," from which we will be able to negotiate, the military have been saying that military might is not enough by itself. There have been voices raised to say that, in the final analysis, America's strength is in its power to produce. Others have declared that more important than the power of violence is the moral strength of the nation. Still others insist that, if we are going to represent to the friends among whom we are distributing guns that we are a democracy of free men, we've got to do something about the second-class citizenship of many of our own people, and that we must present a better picture of public concern with private and public honesty.

All of these voices are raised, every once in a while, with more or less intensity. But they are only sounds that don't carry very far in the midst of the arms factory. Little is being done in other lines with the same grim intensity with which we are storing up violence in the sanctuary of our beloved country. We are even puzzled when the people to whom we are offering our guns are a bit skeptical of our motives. They are asking themselves if we would be doing just that way if there were no gun at our head, and we smile (the best we can) and tell them that of course we would. We really love them and want them to love us.

But a well-known columnist, Edgar Ansel Mowrer, in answering a question about a cure for our growing unpopularity "particularly among the peoples we are helping," says we ought to stop trying to be loved and seek to be respected by demanding more in return for what we give. Apparently Mr. Mowrer wants to go on acting as if he didn't see the gun at our heads at all. But that won't help any when it goes off.

NOW it might not be so terribly bad to have come to the decision we have reached—by thought or reaction—if

this were fifty years ago. Fifty or a hundred years ago we could count on some limits to the spread of violence. There were really careful limits in the first world war and a great many even in the second. But by now we are aware, if we are thoughtful at all, that violence once turned loose cannot be governed. It begets more violence. If we begin trusting in it partially, saying that it isn't enough by itself, we may soon come to the point where we have nothing else in which to trust at all.

That's the point where we stand right now—with the gun at our heads. The military are egging us on. "There's no use being half safe," they also tell us. "You've got to go all out." They want us to be strong enough at any moment to repel possible attack—or to make the attacker regret that he made the first move.

That's a real modification of our idea of "national defense." We used to think of it in terms of keeping our own people safe no matter what happened to the rest of the world. Now we know that no one of us can be safe, even here in America. Of course there are people who are relatively safe. They are in the mountains of Montana or on the plains of Wyoming or the sands of Arizona—and sufficiently distant from military installations to be outside the target areas.

But at this very moment no one in Washington can be sure he's safe on any day or at any hour. Nobody in New York is safe. Children, in all the large cities, are being systematically taught to be afraid and told where to run when real fright overtakes them. So the whole business of national defense is now a problem of retaliation. If they hit us, we're ready to hit them back—and much harder. Of course we'll do all we can to keep the fighting in other countries, though that isn't exactly how we explain our hopes to our friends.

So when we are sufficiently frightened, the military come along and say, over and over again, "Don't be half safe!" If we are going to fight at all, we've got to be ready to lick the other fellow—or any combination of other fellows. And the condition the world

motive

is in now it will mean, according to the military, that we must turn every resource to its best military advantage.

Of course our greatest resource is manpower. Thus the military, commissioned as they verily believe to turn the nation into an armed fort, want to make the best military use of the whole manpower. Naturally they take it for granted they know what use of manpower is "best" in military terms. So they were quite impatient with the country when their plan for Universal Military Training was turned down. For, granted the thesis on which they are operating, UMT would seem to be an inevitable development. If the highest and best service each man and woman can render the country is as a soldier, then the sooner we begin Universal Military Training the better. Mussolini began with boys of six. That's not a bit too young.

BUT there are other voices. Not many of them are persuaded that the military only complicate the scene. But they are all certain that the military, left to themselves, certainly would complicate everything to the point of failure. They believe, most of them, that armed force is necessary, but they are persuaded that it is only one—and not the most important in the final analysis—of the necessary elements.

Supreme Court Justice William O. Douglas has been traveling widely in the areas of the world where people know the least about us—and we know the least about them. He has gotten pretty close to them and comes back with some very firm convictions. The world is in the midst of revolution. People who are hungry want food. People who have food want to be free. People everywhere are determined to change things. The communists come along and say, "While you are changing things, change to our way. It will get you all you want. It is the maximum in change, and you certainly want the maximum."

At the same time we are saying to them, "Things aren't as bad as you think they are. Only a little change will fix everything up all right. And

until we are sure just what changes we want, let us keep everything just as it has been."

Justice Douglas says we ought to be leading revolution rather than discouraging it. When we do as we should, "We, rather than the Soviets, will become the great revolutionaries of the age. We will show the peasants of Asia their alternative to communism. We will prove that our ideas of freedom and justice are more powerful revolutionary forces than anything the cheap and cruel creeds of communism can offer. When we hitch ourselves to the power of ideas rather than to guns and dollars, we will become strong in political management and be able to offer the world an alternative to war." (Cf. Douglas article in this issue, p. 11.)

I think this is an excellent statement of the alternative before us: Is it to be guns, or ideas? Guns can't save us. Ideas, if they are the right ones, might. All the guns in the world couldn't save the wrong ideas!

With decision in the hands of the military there will be no room for ideas. Anyone who has ever been in the army knows it is not organized to encourage ideas. Because of this we are desperately in danger of making our decision by indecision, by simply accepting the present situation without protest.

It doesn't look as much that way as it did two years ago, however. At that time General Marshall, who was Secretary of Defense, took it calmly for granted that the country was in the hands of the military, being operated from the Pentagon. When he, as the head of the military, decided that the time had arrived for incorporating Universal Military Training into our national life to be ready for use when peace might come, it didn't seem to occur to him that the country might refuse to accept his scheme. Not many other people, at the time he proposed it, thought there would be any trouble. The country was so in the control of the military that, when Senator Douglas of Illinois merely asked about the possibility of reducing the appropriation to the military by a few dollars, he wasn't

answered intelligently. Another senator suggested that what he was saying would make the Kremlin happy and the discussion was over.

But the country did feel differently. By one of the most amazing expressions of public determination in the history of America, UMT was decisively defeated. Once more congressmen could hold up their heads in the presence of messengers from the Pentagon, and appropriations were cut not by millions but by billions. The reins of government were once more in the hands of civilians, where they ought always to be. But the military could not rest easy under conditions that are, and must always be, normal to democracy. They have been plugging for UMT with unabated zeal, but with more tact and subtlety. It is clear that they intend to have it brought up at the next session of Congress, and they expect to have it passed. So again we ought to look very carefully at the situation and see what would happen.

IF, as Justice Douglas has said so eloquently, we need to put some trust in ideas we must have some people with ideas. We must begin with boys and girls while they are still very young and encourage them to have ideas. If we are to make these ideas real to people in the rest of the world, we must provide some practical demonstrations of what they lead to. The communists promise food and land reform. It is no matter whether they deliver it or not. By the time the deluded people discover they don't deliver, it's too late. But when people are hungry enough, nothing matters but food. We must have ways of assuring them of food that they will accept instead of the communist promise. To do so we must understand them better. People coming back from Europe and Asia are emphasizing this. We must draw near to the people of the world. We must understand them and help them to understand us. We must have thousands of Americans who are willing to live among them, to learn and to teach.

This is a far more difficult and complicated task than any military opera-

tion ever was. Shooting a man is relatively simple. All we have to know is what will kill him and how to get it to him. We don't even have to see him to kill him. We don't have to know a word of his language, though sometimes it helps. We don't have to know anything about what makes him happy or what makes him suffer or if he has any children, or if he loves them. In fact it's better if we don't know any of these things because, if we do we might get to thinking that he's very much the kind of chap we are, and that sometimes interferes with killing.

But if we are going to get close to him, understand his problems enough to be any help in solving them, then we've got to know what makes him tick. We not only have to know that he has children; we have to be able to call them by their names in a way that will make them smile at us. We've got to be near enough to him so that he can tell for sure that we really are his friends and aren't just shining up to him because that infernal pistol is at our head.

THIS, of course, will require a lot of people. They will have to be some of our best people, too. They will have to be trained as agriculturists, economists, scientists, educators, doctors, printers, writers, and so on. For some time now, Dr. Frank Laubach, who has taught millions of people to read, has been calling for such people and trying to train them. A school of journalism at Syracuse University, under Dr. Roland Wolseley, has been trying to teach young people to speak simply enough to reveal instead of conceal their thoughts to their neighbors. It is really a big-scale proposition.

And it cuts so sharply across the plans of the military for all our young people. The reason the Pentagon wants UMT is so that the young people of America won't be bothered with ideas, at least not with the "wrong ideas." The military want to grab them while they're young and give them the "right ideas." They want young people to think of people in other nations as possible targets—oh

yes, as friends, maybe, after a fashion. But, after all, the way the world is, with Franco for a friend, and China for an enemy, one never knows who one is going to have to fight when. They want to choose the best brains of the country for permanent professional army careers. They will leave the rest for whatever civilian uses we may have time for.

This is the real danger of UMT—as well as the real reason why the Pentagon is so desperately determined to get it fastened on the country.

Universal Military Training would, as the people realize, destroy democracy. This the Pentagon might not consider an unmixed tragedy since they once described democracy as "Mobocracy, the rule of the mob." It would also destroy the last hope for peace. This they would look upon as a distinct gain since they think no one really hopes for peace (within a matter of hundreds of years) unless he is a crackpot anyhow. And it is exactly because of this kind of thinking that we cannot permit the army to take over the direction of the lives and the minds of young America from the ages of eighteen to twenty-six.

UMT was stopped, decisively defeated, last spring because the people everywhere made their opposition known. It can be stopped again in exactly the same way because the peo-

ple are more against it now than they were then.

THE gun is at our head. But let's not react with panic. Let's not act on ideas so foolish we wouldn't entertain them for a minute in calmer times. If we think the man with the gun is going to wait while we pass out the firearms until we are stronger, we will find the gun going off! The man with the gun is smart, too. We've been surprised several times to find out how smart. But we can still make an intelligent decision.

There seem to be three possibilities. We can go on arming to the teeth and thus precipitate a war in which we will certainly lose more than anyone else no matter how it comes out. We can go right on building up armaments until we bankrupt ourselves and our civilization. Chairman Carl Vinson has expressed his fear this might well happen at the present rate of expenditures. Or we can shift our faith from guns to ideas. We can promote an idea in the world, the idea of freedom! We can lead men everywhere toward the light. This is the hard way, but the only way out. It is particularly difficult with the gun at our head. But it is the only way with a prospect that looks at all hopeful. And it is the way that we can travel only with civilian guides.

CREATION

By Jimmy Miller

Out of the night and the chill and the winter
 incognitant Sheols
 infinite nethers
 Up through a mass of grey whirling motion
 spirallitic progression
 the hope of the world
 Comes forth the sun and the little Child singing
 love of the stars
 and the luminous mountains
 the glory and honor and beauty
 of Heaven!

IKONS for PROTESTANTS?

By J. Robert Nelson

FEW Christians today would bash other church members on the head over the question of having pictures in church. Some may believe that paintings of Christ, for example, violate the commandment against "graven images" and so have no place in God's house. Others may simply plead for better artistic taste in the choosing of pictures for worship centers or general display. But none would delight in spilling Christian blood to emphasize their points of view.

History shows that Christians have not always been so mild-mannered. In the eighth century there arose an "iconoclastic controversy" which actually led to the splitting of skulls and nearly caused a permanent split in the Church between those who cherished pictures over the altars and those who yearned to smash and banish them. This sore on the Body of Christ was eventually healed, but it enjoyed a recurrence in the sixteenth century when the Reformers revolted against Roman cultic practice. Although a lover of good art and music, Huldrych Zwingli decreed that all churches in the Swiss canton of Zürich should be stripped of paintings and organs. In the cathedral of Bern, twenty-one beautiful altars with their superb paintings were carried out and burned—while indignation seethed in the breast of Christian artist, Hans Holbein, in near-by Basel. The Puritans

of England later took up the crusade against "images," burning paintings, decapitating statues, and bequeathing to New England the pure and beautiful barrenness of the white colonial church. It seemed that, so far as Protestants were concerned, the hateful images were gone for good. And grandfather was perfectly satisfied to worship before the organ pipes, high and lifted up.

JESUS once told an illustrative parable about an evicted demon, who wandered about after he had left a man and tried to find a place to rest. Finding none, the demon recruited seven cronies more evil than himself and they all returned to inhabit the wretched man. (Luke 11:24-26)

The parable applies to the present

"Popular with nobody but the public."

Hunt's "The Light of the World."

state of religious art in most Protestant churches. A combination of Puritanism and eighteenth-century rationalism exorcised the churches of that "popish" demon, Christian art. But in the present generation this demon



has returned to the swept and gar-
nished churches, bringing his un-
savory friends with him, and making
the last state of the churches worse
than the first. The art of the real mas-
ters was expelled. The art of the back-
ward apprentices has taken command.

Something strange, unaccountable,
and to some minds regrettable, has
been happening in countless churches
and Christian student centers. A table
has been constructed, or just re-
painted, and pushed against the wall.
On the table have been placed candle-
sticks, flower vases and a cross. A pic-
ture has been hung on the wall over
the table, usually a picture of Jesus
Christ. This ensemble is called an

"altar" by some, although seldom or
never is there performed upon it the
ritual of the Holy Communion which
expresses at its center the concept of
a divine sacrifice. Others, being more
accurate, call this a "worship center,"
for it provides a visual and variously
symbolic object on which the eyes of
worshippers may focus.

OUR concern at the moment is not
with the table and fixtures but with
the picture on the wall. What sort of
picture is it? In nine cases out of ten
it is the reproduction of a painting by
Warner Sallman. So far as American
Christians are concerned, this picture,
the head of Jesus, is the most popular

one known. Many churches are not
content to have one copy of it in the
building: a large reproduction hangs
in the vestibule, or narthex, and small-
er ones are distributed in several other
rooms. In the Sunday school rooms
for smaller children, however, there
may be a representation by the same
artist of "Christ at Dawn," the famil-
iar figure seated among the flowers
on a hillside gazing dreamily toward
the roseate sunrise. Or elsewhere in
the church's rooms are the framed
favorites of the previous generation:
the Shepherd surrounded by his flock
of well-laundered sheep and coddling
the ostensibly lost-and-found one in
his arms; or the unlikely representa-



"Christ Mocked by Soldiers"
Rouault

tion of a crowned and lantern-bearing Jesus knocking on the door of an English cottage. Beyond references to these widely recognized paintings we shall say nothing of their inferior counterparts to be seen on the covers of lesson booklets and colored folders for printed orders of worship.

It may confidently be said of all these pictures, as was said of the lust-and-murder novels of Mickey Spillane, that they are popular with nobody except the public. Expose a person to a course in art appreciation, or let him make a few return visits to the National Gallery of Art, and then ask his judgment on pictures of this type. Or more devastating, present them for scrutiny and criticism by a true servant of the visual arts and hear his reasons for relegating them disdainfully to the nefarious but profit-

able category of the "calendar art."

But lest the adverse appraisals and upturned noses of the art experts fail to be convincing about the quality of these pictures for display in churches—since there is no disputing concerning artistic taste—let them be shown to Christians who have both a wide knowledge of the Bible and a deep faith in Jesus Christ. For Christian art must pass the test of both the artist and the theologian, the connoisseur and the man of faith.

We have no way at all of knowing what Jesus looked like—despite Veronica's veil. Whether his features were fine or rugged, fair or swarthy, no one can say. But from the words of Jesus as recorded in the Gospels, and the reactions which people showed toward his personality, we can know with sureness that he was *virile, com-*

passionate, loving and tragic. Moreover, in the one passage of the New Testament which refers to Jesus' face, we are reminded by St. Paul that we perceive "the light of the knowledge of the glory of God in the face of Jesus Christ." (II Corinthians 4:6)

Of any picture depiction of Jesus, whether in oils or charcoal or spray-brush tint, we ought to ask the question: How adequately does this picture portray a Messiah who is virile, compassionate, loving and tragic? Or even more: How satisfactorily does it represent a Christ in whose face is reflected the glory of Almighty God?

The contention of this essay is, plainly, that most of the pictures now hanging in church parlors and over altar tables accomplish these aims most inadequately and unsatisfactorily.

"Crucifixion"
El Greco



So much for the negative and somewhat cynical approach to the problem. But if this new "Protestant iconography" is here to stay, as it may be, can we offer any positive suggestions? Surely the answer is an affirmative one.

Most of the truly great painters of past and present have tried with varying success to depict on canvass or wood panel the face of the Son of God. Scenes of crucifixion and resurrection have predominated, because the great masters have been more sensitive to the primary emphasis of the Gospels than our contemporaries are. But scenes from the teaching and healing ministry of Jesus are plentiful enough, as are the imagined portraits.

To catalogue the *best* pictures for use in churches would be a precarious and lengthy undertaking. But a few of this writer's favorites might be worth considering according to the twofold standard of judgment offered above. The "Christ at Emmaus" by Rembrandt; Andrea del Sarto's "Head of Christ"; any of the Crucifixions by El Greco; Ghirlandaio's "Last Supper"; the *Ecce Homo* by Hieronymus Bosch; Andrea Mantegna's or Giovanni Bellini's "Gethsemane"; the powerful "Crucifixion" and "Resurrection" by Mathis Grünewald; or for modern, the stark features by Rouault. These are by no means obscure paintings. They belong to the whole Christian Church as well as the Western culture at large. And if Christians knew them, cherished them, and desired them in their churches, the manufacturers of reproductions could make them widely available.

Having raised this debatable question to the level of discussion—and it is hoped that inspiring discussions will take place in student movements—let it be noted at last that no picture can do full justice to the person of Christ. Even more than the Christian writer feels frustrated in trying to say the definitive word about the Son of God, the painter senses the inadequacy of his medium and conception. But try to depict him we will; or lacking the painter's talent, we will search for the pictures which tell us most about him, letting our taste and our faith be our guides.

"Ecce Homo"
Bosch



The International Summer School

By Christian Miller

THE second session of the Cooperative International Summer School, inaugurated last year by the College of Puget Sound and the Union School of Theology of The Methodist Church in Scandinavia, opened July 12, 1952 for a five-week term, ending August 16. Some sixty participants from the United States, the Scandinavian countries and England shared in the many activities and opportunities of the gathering. These included formal classes, incidental talks and lectures by visitors and others concerning special topics, religious exercises, social evenings with local citizens, as well as sight-seeing to noteworthy points of interest within reach, and many other features.

The Summer School was conceived by the sponsoring institutions and leaders as an effort to realize a better understanding and greater friendship among students and teachers in the Methodist institutions in the different countries. The activities and classes are under Christian auspices and a religious motive is dominant. The emphasis is on a wholesome and constructive interpretation of life, living together in one world. While the present sponsoring institutions: The College of Puget Sound, of Tacoma, Washington; Emory University, of Atlanta, Georgia; and the Union School of Scandinavia are all institutions under the auspices of The Methodist Church, the staff and the students are not at all restricted to membership in that denomination. The only requirement for attendance is that they be heartily in sympathy with a Christian view of life. That is the great need of the world today. Many different types of institutions are represented among the staff members and in the student body, and many are adherents of other Protestant denominations, but here they all meet in harmony and good fellowship.

NATIONAL boundaries and language barriers mean little. Finland, Denmark, Norway, Sweden, England and the United States are all well represented. Each person deserves a separate story, but space forbids. The official language of the school is English but one cannot spend many minutes in the classrooms or around the campus without running into a veritable babble of tongues. When someone's vocabulary does not suffice to put the idea across in English, someone else is sure to expand it in another language and so the work continues. Classes are fifty minutes in length but the discussions and ideas continue to flow along with the students into the halls or onto the excursion busses and particularly into the dining room where all meet for the three meals of the day. Grace before eating is usually sung in Swedish. At 12:30 on Tuesdays and Thursdays everyone gathers in the beautiful chapel for a short period of devotions led by one of the ministers present.

Through it all, new and deep friendships are formed, or renewed, and new inspiration taken or given for almost every moment of the day. Life at Overas is a great experience. For our college young people it means a widened horizon and deeper understanding of the world they live in that can hardly be measured in terms of the "credits" that they may have earned in formal class work. One can only wish that many more of our young people would avail themselves of this wonderful opportunity of seeing and getting acquainted with Europe and especially with their colleagues in Scandinavia.

THE basic tenets of the school are religious. Therefore, many of the courses, especially those which are ar-

ranged for the Scandinavians, are appropriate in the training of the leadership within the churches. Especially fine courses are offered in theology and interpretation of the Old and New Testaments by such men as Dr. Alf Lier of Norway, Rev. Thorvald Kallstad of Sweden, and Rev. Amos Rogers of the United States, and many others. The school should, therefore, be of special interest to American students entering those same fields but for these first two summers the American students have been mostly general college of liberal arts students with only a layman's interest in religion. Classes which have been organized for them are those giving them a background for understanding Scandinavian economic, historical, political, and social institutions and practices. Courses in the geography and nature of Scandinavia, the literatures of Scandinavia, and language have also been popular. The American and English instructors are offering, especially for the Scandinavian students, lectures in: The American Educational System and Methods of Instruction; American Literature; The Theological Debate in America; Adolescent and Youth Psychology; Religious Education; and a special short course in English-American Conversation.

What does a five-week course at the Overas Summer School cost? For American students the charge these past two years has been \$200. This includes board, room, and tuition for the five weeks in Gothenburg. Special excursions involving additional outlay must be borne by the students. The charge will have to be increased a little for future sessions because of the increasing cost of everything in connection with the school. None of the sponsoring institutions can afford to operate with a deficit, nor can the staff members be expected to contrib-

ute their time and effort without some compensation. Thus the charge for 1953 will perhaps be raised to \$220-25. The institutions reserve the right to revise the quoted figures in light of new demands.

For American students there is also the matter of getting to Gothenburg and returning to the States. The cost of this travel will vary greatly with the mode and extent of the itinerary taken. Many choices are open: plane or ship direct to Scandinavia; ships or planes to the Continent and rail or bus north and south; all-expense tours, New York to New York, as arranged by responsible agents; or any combination of the various possibilities that the traveler's ingenuity can resolve. The opportunities are almost unlimited. The cost need not exceed \$1,500 but, of course, that depends on the traveler's tastes and buyer resistance.

THE ideal way to reach the Summer School is to join with other students and faculty members going to Gothenburg in forming a special travel group. Thus they are assured of good company, adequate accommodations and good supervision. The members of the group are most likely to be persons with similar motives and high ideals, with whom close association over the period of the summer will wear well. For such a group, all travel arrangements: hotel accommodations, all transportation tickets, sight-seeing programs, selection of proper guides, admissions, food, tips to personnel, etc., in short all the nuisance details of travel will be taken care of by the group's travel agent. His organization has had many years of experience in making such bookings and routings for college and educational groups. In the two years that the College of Puget Sound groups have toured the Continent, there has only been one or two moments when the expected arrangements did not click perfectly. These were all quickly remedied and brought to a happy conclusion.

There are actual economic advantages in such group travel. For groups with a basic membership of 20 to 25 persons paying, there are many in-

stances of lower rates for railroads, busses, admissions. Often such an educational group can get admission when and where the lone tourist could not. For 40 persons a group can get a whole railroad car reserved. There is no struggle for seats in the rest of the crowded train. Busses with a capacity of 25 to 30 are the most comfortable. With such groups one can relax and take the tour in the most comfortable way.

AS the College of Puget Sound group experienced it this past summer the routine on an "all-expense" tour was somewhat as follows. This was the bare itinerary, without any of the interesting details: hotel reservation in New York for the rendezvous; round-trip ticket on the Holland America Line for crossing the Atlantic; met at Le Havre by agent who saw us safely to Paris and installed in hotel; sight-seeing busses to all points of interest; food and beds; day train through Seine and Rhone valleys to Marseille, Nice; lunch and dinner on train; hotel in Nice and meals; tourist bus to Genoa, lunch en route, and on to Rapallo; hotel in Rapallo; Italian bus, driver (our finest yet) and courier waiting for us. Courier was senior at Milan University, English major, prospective teacher; ten wonderful days in Italy, Sienna, Rome, Florence, Venice, Bolzano, everywhere hotels, dining rooms and other agencies had been alerted and had their facilities awaiting us. Our Italian friends closed their portion of our itinerary by taking us over the amazing scenery of San Giovo Pass to the Brenner Pass and Innsbruck, Austria, where they left us. From Innsbruck we went mostly by train, daytime, through Germany, stopping overnight at Munich, Heidelberg-Mannheim, bus to Frankfurt, train to Hamburg. Sleeping car accommodations to Copenhagen; breakfast on train ferry between Nyborg and Korsor, Denmark, with arrival at Copenhagen about midmorning. Transfer to hotel, lunch, sight-seeing, guides. Next morning transferred to fast train going to Sweden and connecting with express train for Gothenburg. Met at station

by school friends and transferred to campus at Overas. At the close of the Summer School, the return trip was via Copenhagen, the Hague-Scheveningen, Bruxelles, Ostend, Dover, London, the Shakespeare Country, Southampton, the Atlantic Ocean and back to New York. Thence to Tacoma.

THE total cost to each tour member for this itinerary, bare outline given, amounted to \$930 (all-expense, New York to New York). Add to this the cost of the Summer School: \$200 (of course, personal spending money and unusual extras are not included). This seems a very modest sum in return for the pleasures, friendships, and new visions which the members of the group received.

In order to assure himself of the arrangements as indicated the prospective traveler should have his reservations made to the College of Puget Sound, Tacoma, Washington, immediately. Bookings with the steamship companies or air lines have to be made many months in advance of the actual sailing dates. Late applications for space have to accept what may be left. The best accommodations are usually taken by well-known travel agents.

APPPLICANTS for places in the Summer School and the tour associated with it should be at least juniors in college, or higher, or graduate students, teachers, ministers, social workers, or other persons having a serious interest in better international understanding and good will. All applicants should be in full sympathy with Christian traditions and modes of living and be real ambassadors of good will wherever they may be, even under trying circumstances. Persons desiring only a luxury "tour," or having no interest in the serious purpose of the International Summer School, are not encouraged to join.

Do you wish to have a personal contact with places, persons, condition and cultures you may have read about but have never seen? Then come to the International Summer School in Gothenburg, July 12 to August 15, 1953.

Too Wise to Live

By Robert H. Hamill

HE was seventy years old, but the youngest mind in the crowd. He felt sure of himself like a sophomore. He turned the tables on his judges and put them on trial! He refused to bow and scrape before those who had his life in their hands. And from the prison of that Greek courtroom, he spoke free words.

Confronted with the hemlock, Socrates drank it like a toast. His 501 judges didn't want to condemn him; they would have been happy to get him quieted down, as four centuries later the authorities wanted Peter and Paul to keep quiet. Socrates said no. He was not willing to take his judges off the hot seat. It was his trial, but he had them on the docket. Therefore he would not admit any fault, nor propose any alternative punishment (which was his legal right, and would have given the court an easy out), nor appeal for mercy because of his family. He did nothing to make it easy, everything to make it hard. He drank the hemlock to the last drop.

Some will call him cocky. His words in effect sounded like this, "I'm not really smart, but at least I know it, and that makes me smarter than you judges. You think I deserve death; I really deserve a seat of honor. Condemn me and you condemn yourselves." But in his serious moments he dropped the playful torment and documented his charges.

Excerpts from *The Apology*, trans. F. M. Stawell, Everyman Edition. E. P. Dutton & Co. 1937.

I do not know, men of Athens, what you have felt in listening to my accusers, but they almost made even me forget myself, they spoke so plausibly. And yet, I may say, they have not spoken one word of truth. And of all the lies they told, I wonder most at their saying that . . . I was a great speaker. . . . That did seem to me the height of their audacity; unless perhaps they mean by a great speaker a man who speaks the truth. If that is their meaning, I should agree that I am an orator. . . . From me you will hear the whole truth. . . .

If you should say to me, "Socrates, for this once we will not listen to Anytus; we will set you free, but on this condition, that you spend your time no longer in this search, and follow wisdom no more. If you are found doing it again you will be put to death." If, I repeat, you were to set me free on that condition, I would answer you: Men of Athens, I thank you and I am grateful to you, but I must obey God rather than you, and, while I have life and strength, I will never cease to follow wisdom, and urge you forward, explaining to every man of you I meet, speaking as I have always spoken, saying, "See here, my friend, you are an Athenian, a citizen

Keep an ear open for the punch lines. "I must obey God rather than you." (Peter shouted the same, four centuries later.) "I would far rather die after that defense than live on your terms." "The difficulty is not to flee from death, but from guilt." "No evil can come to a good man in life or death."

of the greatest city in the world, the most famous for wisdom and for power; and are you not ashamed to care for money and fame and reputation, and care not at all, not make one effort, for truth and understanding and the welfare of your soul?" . . . I have gone about doing one thing only—exhorting all of you, young and old, not to care for your bodies or for money above or beyond your souls and their welfare, telling you that virtue does not come from wealth, but wealth from virtue. . . . If it is by these words that I corrupt your youth, then these words do harm. . . . Acquit me or acquit me not, but remember that I will do nothing else, not if I were to die a hundred deaths. . . .

You must understand that if you put me to death when I am the kind of man I say I am, you will not injure me so much as your own selves. . . . I do not believe it is permitted that a good man should be injured by a bad. He could be put to death, perhaps, or exiled, or disenfranchised. . . . I think it far worse to do what he [his accuser, Meletus] is doing now—trying to put a man to death without a cause. So it comes about, men of Athens, that I am far from making my defense for my own sake, as might be thought: I make it for yours, that you may not lose God's gift by condemning me. For if you put me to death you will not easily find another of my like; one, I might say—even if it sounds a little absurd—who clings to the city at God's command, as a gadfly clings to a horse; and the horse is tall and thoroughbred, but lazy from his growth and he needs to be stirred up. And God, I think, has set

me here as something of the kind—to stir you up and urge you, and prick each one of you and never cease, sitting close to you all day long. You will not easily find another man like that. . . .

I have a divine and supernatural sign that comes to me . . . a kind of voice that comes to me; and, when it comes, it always holds me back from what I may intend to do. . . . And I, as I believe, have been commanded to do this by God, speaking in oracles and in dreams, in every way by which divine grace has ever spoken to man at all and told him what to do. . . .

—After the Verdict, and Before the Sentence—

I set about going in private to each individual man and doing him the greatest of all services—as I assert—trying to persuade every one of you not to think of what he had but rather

of what he was, and how he might grow wise and good. . . . What, then, do I deserve for this? . . . There could be nothing more suitable, men of Athens, as a place at the table in the Presidents' hall. . . .

—After the Sentence of Death—

Convicted I have been, for lack of—not arguments, but audacity and impudence, and readiness to say what would have been a delight for you to hear, lamenting and bewailing my position, saying and doing all kinds of things unworthy of myself. . . . I would far rather die after that defense than live on your terms. As in war, so in a court of justice, not I nor any man should scheme to escape death by any and every means. . . . But, sirs, it may be that the difficulty is not to flee from death, but from guilt. Guilt is swifter than death. And so it is that I, whom am slow and old, have been caught

by the slower-paced, and my accusers, who are clever and quick, by the quickfooted, by wickedness. And now I am to go away, under sentence of death from you: but on them truth has passed sentence of unrighteousness and injustice. . . .

And you too, my judges, must think of death with hope, and remember this at least is true, that no evil can come to a good man in life or death, and he is not forgotten of God. . . . When my sons come of age, sirs, will you reprove them and trouble them as I have troubled you, if you think they care for money or anything else more than for righteousness? . . . And if you do this, we shall have received justice at your hands, my sons and I.

But now it is time for us to go, I to death, and you to life; and which of us goes to the better state is known to none but God.

The Man Who Shot Himself

He killed himself in a small-town manner: by placing the end of a shotgun barrel in his mouth and pulling the trigger with his toe.

Though he had lived amicably with his good neighbors for many years, the suicide note which they discovered convinced them that he must have been insane, at least temporarily so.

The note said:

No one can accuse me of detesting progress. I saw this town's first horseless carriage when I was six and made my father's life unbearable until he purchased one.

Long after I should have outgrown hero worship, Lindberg became my hero, not because he grappled with the unknown but because it seemed to be progress to fly across the Atlantic.

I was sorry about the atom bomb but we discovered penicillin at the same time.

I did not become alarmed as some people did when a Harvard man made a mechanical brain because I thought we might learn something from the monster: it computes but does not dispute.

In short, I have been proud of my progressiveness and so today, when for the first time I rebelled at progress, I decided I had outworn my usefulness (and thus my welcome) and should end my life.

My rebellion was provoked by an advertisement describing a doll that weeps plastic tears.

Do you wonder that all his good neighbors thought he must be mad to let a doll, no, just an ad, provoke him so?

—David Langworthy

ON the occasion of our National Conference session, the Political Commission of the Conference wishes to write to you to ask certain questions that lie close to our heart. We hope these questions will not only provoke answers from you, but will also prompt you to ask questions of us, since you doubtless have some on your mind. We are thus beginning a dialogue between you and us. We are starting it today as one national SCM addressing another, but we are, of course, ready to continue it at a deeper level between a local American SCM and one of our French SCM's. Shall we add that since we are initiating this dialogue we think we should not hide from you any of our objections and criticisms, even though they might be severe at times. Friendship has the right and duty to be severe. It is up to you to be just as severe in a friendly way when you write to us.

As a matter of fact, what we shall say will generally concern the policy of your government rather than you personally. You may guess that we don't always feel enthusiastic about and have perfect confidence in that policy. Why shouldn't we tell you so? Even if you don't always approve that policy, aren't you jointly liable and responsible for it, just as we are jointly liable and responsible for any decision of the French Government?

AS students and Christians, we first of all want to fight against all dangerous myths. Just as we don't let ourselves be taken in by the blackmail for peace which is organized at present by the Communist Party in Europe, we cannot let ourselves be taken in by the blackmail for liberty which your government too often goes in for. Are you so sure that, in opposition to a Soviet bloc which would be the very negation of liberty, you really constitute the "free world," and that you have a right to speak in the name of "free peoples"? Allow us not to be so sure of this. It is not enough for a country to affirm loudly in its constitution its belief in liberty, it must embody it in facts. Do you think that it is possible for your government, without contradicting its constitution, to support, as it is doing more and more just now, a totalitarian government in Spain which closely resembles that of the former Axis powers? You are just as concerned as we are about the political trials that have taken place in recent years in the popular democracies of Eastern Europe; but is your American justice always free from outside pressure? In your trials are all necessary guarantees of freedom given to the accused when these happen to be colored Americans (trial and execution of Willie McGee)?

Besides, don't you sometimes end up by believing that the liberty you wish

Beginning of a Dialogue

French student Christians ask us some penetrating questions

to embody in your institutions, your human relationships, your political and business activities, this liberty of which you are and can legitimately be proud, is the foundation of the only valid political regime, of the only economic system capable of insuring the happiness of mankind, the only real way of life? Aren't you thereby suggesting that you are the only ones who speak and act in the name of truth? And here we really are speaking as Christians addressing other Christians. Because Christ and Christ only is the truth, nobody and no nation in the world can claim truth for themselves only, without injuring the truth of Christ. What we fear the most, you see, is your good conscience (self-righteousness). Always to refuse the truth of others, to give up trying to discern it in the man we meet (even if he is a communist)—the man who was maybe placed before us by God to question and to judge our particular truth—doesn't this end up by creating a war situation? That is the reason why we cannot take lightly the calls to preventive war which some of your Republican senators publicize every once in a while, nor the imaginative outbursts of your *Colliers* when they try to familiarize the public opinion of your country with the idea of an inevitable, just and infallibly victorious war for the "liberation" of the Russian people. Couldn't that be one of the expressions—a doubtless extreme but perfectly logical one—of this good conscience (self-righteousness) wherein your compatriots seem to be settled today?

BUT we would like to ask you a few more precise questions which concern us as Frenchmen and Europeans.

First of all, what do you think of German rearmament? You know that many people, in France and even in Germany, oppose it with all their clear-sightedness, sometimes even with all their faith (think, for example, of the attitude of the German Evangelical Church). How do you react in the USA to the policy of your government on that particular issue? One doubtless realizes in your country that this policy means the rebirth of German militarism, the return in their former capacity of the generals of the Wehrmacht which caused the unhappiness of Germany and Europe. But are your compatriots so blinded by anticommunist

feelings that they prefer to the risk of a Soviet aggression which is, after all, not at all certain, that of seeing Germany again armed and war-eager, and betraying the democratic good will of its people? We just cannot imagine your adopting such an attitude, American SCM friends! Are we mistaken?

You are surprised at our lack of eagerness to follow in your tracks. Yes, we do refuse to let ourselves be dragged into an anticommunist crusade. Yes, it is hard for us to consider your soldiers as possible "liberators." You see, even if you succeeded in making us accept the idea of this crusade, this "liberation," don't we now know what cost we should have to pay? We have no desire to see Europe, Germany or France become a new Korea. When you are scandalized by our neutralism,* have you carefully weighed all our reasons?

It is because they don't quite know what your policy would lead them to that many Frenchmen are suspicious of you. Do try to understand us. Please do not think too quickly that we are ungrateful beggars. You know very well that because of your financial support, through your fault as well as ours—because you did not grant it without certain hidden motives, and also because we did not receive it with dignity and independence—we are today incapable of having a free French policy. This explains our occasional moody outbursts. We did not want to hide these from you.

This is what we wished to tell you; these are our questions. Again, we are waiting for yours. Again, if we often accused you in the above, we do not pretend to be judges convinced of having all justice and all truth on our side. We fear self-righteousness for us as well as for you. Let us help one another to become conscious of all that is involved in our mutual relationships. Let us start a friendly and clear-sighted dialogue in a common fight against all kinds of self-righteousness. This offers both you and us an opportunity to bear unassuming but firm witness to truth.

* "Neutralism" is a technical term in French politics. "Neutrality" is too negative a synonym; "Responsible independence" is somewhat better. The Neutralists are willing to accept aid, are critical of communism, wish to pursue an independent policy. Neutralism is to France approximately what Bevanism is to Britain.

The MSM Answers

*Dear Fellow Christians:

The National Methodist Student Commission, meeting at Lafayette, Indiana, wishes to thank the French Student Movement for its revealing and honest statement of purpose and its probing questions as to our thinking and convictions concerning United States governmental policy. We have considered your letter in what we hope is a sincere and prayerful Christian spirit. We must apologize for our seeming inadequacy to respond to these disturbing objections and criticisms. We feel, however, that you have hit the weak point in our Christian movements in this country, especially our own, viz., that we have not scrutinized our political relationship in the light of the Christian witness. Your letter has opened the area of this need by calling attention to our inadequacy.

First, we wish to make clear that we are not always proud of what the United States Government and political leaders are doing in legislation and policies. We can only witness to the things that Christ does through us whether they be political or personal. The Cicero race riot of a year ago, the Willie McGee "lynching" and an occasional gangland murder make restless the conscience of the American people. May we, without unchristian pride, however, point out that much as we deplore these things, the last decade has witnessed progress in that area that two decades ago would have seemed "idealistic" futility to work for. We can only humbly thank God for the Supreme Court decisions that have opened up equality of educational opportunity, cut down the areas of segregation, indicted, prosecuted and jailed those that seek a return to Ku Klux Klan terrorism. We do believe that informed and sensitive public criticism and action in these areas have accomplished what no fiat nor decree could ever have done in working with a free people.

Due to the past lack of interest on the part of the American people in politics we have numerous political leaders and party functionaries who act on the basis of convenience or expedience, ignoring the challenge of Christian values. We do feel, however, that there is some trend in the opposite direction. In our own conference, now in session, we have three students active in politics. We cannot but say, though, Christians are a minority in political affairs.

The Methodist Student Movement also refuses to undertake any activity which cannot be conducted on an interracial basis. We now have a Negro as a state president of our movement, Negro officers in our national movement, and Negroes among our representatives to the U.S.C.C.

We feel that the church in America is awakening to its responsibilities in and to government; keeping, though, ever in support of that pertinent contribution it has made to Christendom—the separation of church and state. This principle does not erase our demand for ethical judgment,

participation in general if not partisan politics, and sponsorship of such projects as our own student Christian citizenship seminars held at UN and Washington headquarters.

We have opposed many of the things that American political authorities have done. In terms of action we have sent telegrams and letters to our senators and congressmen trying to lift the lid off parochialism and supporting those moves that would help us to share what we have with no strings attached. We have witnessed in talks with congressmen personally and before congressional committees when permitted, often at some personal sacrifice to those individuals so doing. We are aware that many of these activities will continue to be inadequate. We must more profoundly witness to the confrontation of our actions and policies by Christ.

Your criticism of us as a nation is valid but we as the student movement are not the government; the fault partially lies in the fact that we have not supported and sponsored Christians in politics. We do not do well at acquainting our church with the nature of political realities. This does not mean that we are not liable and responsible for what our government does, for we do have democratic obligations. The position of the present administration or of its successors will not necessarily be the position of the church concerning the questions you direct to us. In view of this fact, we are attempting to answer as a Christian movement "speaking the truth in love."

In regard to the accusation of American notions, money, soldiers and citizens being thrown willy-nilly into the world; it is a dilemma for us, we humbly admit. If we do not spend, give and project ourselves we are as isolationists and the greedy swine, at least as far as the views of others are concerned. But when we do spend and propagandize we are tagged as warmongers and imperialists. What should we do? Trying sincerely to be humble, we do think that sometimes we have been unjustly charged with pernicious ulterior motives for sponsoring those things that have helped to lift Western civilization, at least partially, from the rubble of war devastation. It has cost us something, really, and you should not take the words of some of our reactionary senators as being the reasons for our actions.

American foreign policy is, of course, built upon many factors, and policy makers feel that their programs will afford protection to the nation. We insist upon our rights of criticism and opposition and are often opposed to their ways. Note the Point Four Program, United Nations aid, etc., which we have enthusiastically espoused. On somewhat the same level our movement is uncompromisingly opposed to the militarization of this nation. Without question such opposition has postponed, if not defeated, the installation of such democratic threats as Universal Military Training. As a movement, we are op-

posed to the rearmament of Germany and have serious questions and reservations with respect to the Japanese peace treaty.

We have no surprise that you wish often to detach yourselves from the American bandwagon. At times we do so ourselves and call you "Brother" for the support!

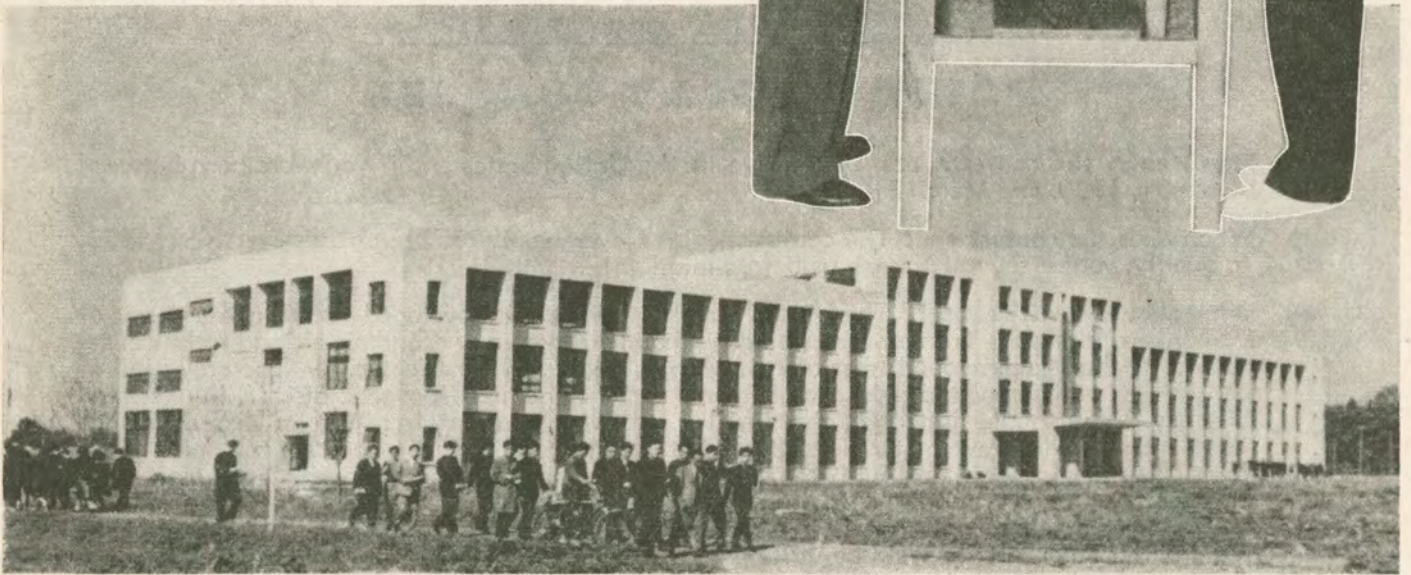
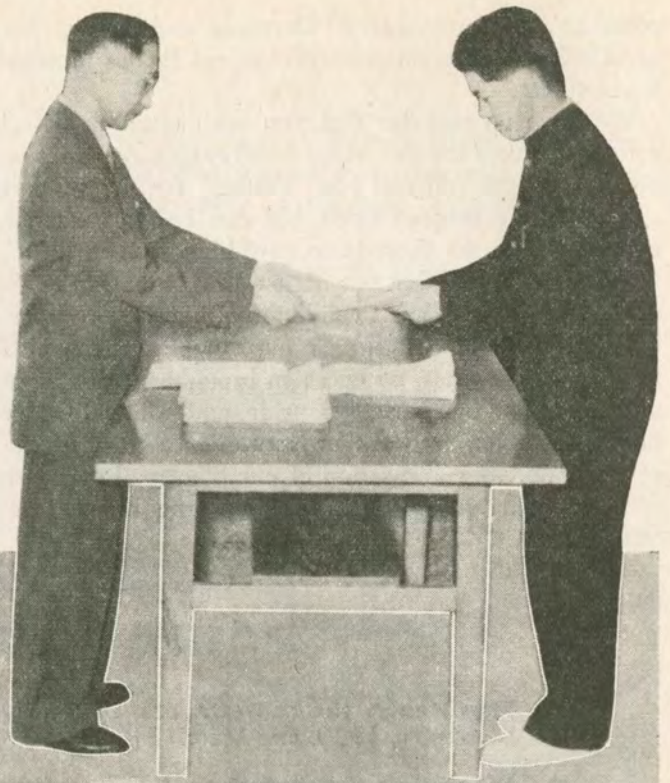
Liberty is a relative thing, but can be weighed only by comparison, for there is no pure liberty on earth. We in America do feel that our nation, in relationship to the others of the world, has a valid kind of liberty, a responsible concept of which has been implemented in our institutions. But this has, on occasion brought into being an unjustified and evil variety of pride, and political leaders have often given our peculiar institutions a glorified kind of front. So, your accusation of our blackmail of liberty is both valid and suspect; partially true but needing qualification.

To end our letter we must ask you some questions, hoping that the dialogue will continue: In Christian concern what do you say about your nation's policy in French Morocco? We are skeptical of your, and our, reciprocally, muddled handling of the French Indo-China situation. We wonder at the erratic political course and instability of France as evidenced by her nine governments in two years. We feel that political eccentricity and instability are a disturbing forecast if not prelude to tyranny and dictatorship. Man will get order—one way or another.

We are aware of the unchristian forces and evil working in both our lands. But most important, we thank God for your concern and willingness to do something about these things in Christ's name, and pray that we do similarly. For this mutual cause we are in prayer with you and your movement. We are one body in Christ, and may he work in us to the end of the conquest of evil.

POINT 4 ESSAY CONTEST

- 1. May I enter the contest?** Yes, if you live in the United States and if you were born between March 31, 1930, and March 31, 1938.
- 2. When does the contest end?** The contest begins November 1, 1952, and ends March 31, 1953. To qualify, your essay must reach us before midnight, March 31, 1953.
- 3. What should I write about?** "The United States and the Underdeveloped Areas" is the theme of the contest. President Truman, describing his Point 4 Program of economic aid and technical assistance to the less developed areas of Asia, Africa, and Latin America, said: "The only kind of war we seek is the good old fight against man's ancient enemies—poverty, disease, hunger, and illiteracy." You should not forget that Point 4 is a two-way street. In return for U. S. assistance these areas provide raw materials and markets, to say nothing of the ideas we learn from them. Your essay should deal with the over-all theme or with some important aspect of it. Be sure to say something about the moral responsibility of the U. S. and of the areas receiving aid. And remember, all technical assistance from the U. S. is not provided by the government. We'd better stop here, or we'll be writing your essay for you!
- 4. Where can I get help?** Consult your school or college library. The various periodical guides found in all libraries will be helpful. You may wish to write the agency responsible for Point 4: Public Affairs Office, Technical Cooperation Administration, Department of State, Washington 25, D.C. Get all the help you can, but the writing of the essay must be your own work.
- 5. How long shall my essay be?** Only essays of 1,000 words or less will qualify. Your essay must be typewritten, double spaced, and on one side of 8½" x 11" paper. This means that no essay can run over four pages. We believe you understand the necessity for these technical qualifications.
- 6. How will my essay be judged?** Your work will be judged on your mastery of the subject, originality, composition, readability, and interest—all the elements which would make a good article for a popular magazine. The final scoring will be done by three distinguished judges: Eric A. Johnston, president, Motion Picture Association of America and chairman, International Development Advisory Board for Point 4; Mildred McAfee Horton, former president of Wellesley College and a vice-president of the National Council of Churches; and John C. Bennett, professor of Christian Ethics, Union Theological Seminary, New York, N. Y., and author of **Christianity and Communism**.
- 7. When are the prizes awarded?** Cash prizes totaling \$1,800 will be awarded May 15, 1953. There will be two sets of prizes, one for the high-school age (15 to 18 years) and one for the college age (19 to 23 years): two first prizes of \$400 each, two second prizes of \$200 each, two third prizes of \$100 each, and twenty prizes of \$25 each.
- 8. Who is sponsoring the contest?** The contest is made possible by the Zelah Van Loan Fund. The "Zelah Van Loan World Friendship Prize Essay Contest" is sponsored by the Department of International Justice and Goodwill in cooperation with the United Christian Youth Movement, both of the National Council of the Churches of Christ in the U.S.A. For entry blank write Point 4 Essay Committee, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois.



ICU President Hachiro Yuasa receives pledge of honor, integrity, and stewardship from a student on "matriculation day." University Hall shown here is completed and partly occupied. International Christian University was formally started June 15, 1949, when the board of trustees and board of counselors were chosen. The university's constitution was also adopted then. According to the preamble, the friends of this project

in Japan, the United States, and Canada, solemnly united to found and develop an institution of higher learning in Japan in the firm belief "that Christian faith and practice are the basis of true democracy." The university's English Language Institute opened April 30th this year with eighty students. These will form the nucleus of entering classes when the university opens formally next April 1st.

ICU OPENS IN JAPAN



(top) On "matriculation day" students of the ICU Language Institute sign pledges to honor, integrity, and stewardship. (middle) Princess Chichibu, sister-in-law of Emperor Hirohito and honorary member of the University Council, praised all who helped establish ICU. She expressed hope that not only Japan, but the world will be benefited by this project. (bottom) Students inspect the 365-acre campus at Mitaka, seventeen miles northwest of downtown Tokyo. In the background is University Hall which can house 104 classrooms and office units. At least half of the surrounding grounds will be used for the ICU program of farming and agricultural experimentation.

THE invitation to join the staff of the International Christian University came to us as quite a surprise. The thought of pulling up roots here for three years to go to Japan, especially in these unsettled times, had not even occurred to us. We'd seen the literature about the new university and, like most everyone, looked upon it as a wonderful project and something we'd support if given the chance. But to actually go—that took some hard thinking and not a little devoted praying before we did make the decision.

When the decision came it was a family decision and one in which, we were proud to find, the president of our own university, Dr. George D. Stoddard, the dean of our college, Dean Rusk, and the head of our department, Professor Case, concurred. The last in the family to be won over was our boy, who had had his heart set on going to Urbana High School, but when he met Dr. Maurice E. Troyer's son, David, who is there now, and they had a chance to compare

She's Going, Too



Miss Mary Lee MacDonald of Detroit is an instructor in English at ICU. A Methodist, she received her bachelor's degree in oriental civilization and her master's in linguistics from the University of Michigan. She is the tenth American appointee to the staff of ICU.



Dr. David E. Lindstrom

notes, such as getting a Japanese-made motor scooter, he was won over.

Why did we decide to go? At first we felt it a Christian duty and challenge. But that was only in the beginning. In looking at Japan as she is today we saw a new nation, wrought out of the fires of war and defeat, wavering between the materialism of communism and the promises of Christian democracy. One thought came to us time and again: "Can a people like the Japanese, 99 per cent of whom are non-Christian, and who have been accustomed to dictatorship of a sort for centuries, really resist the pressure of a new kind of domination, and rise to an acceptance of democratic ways of living?" Two facts convinced us that there was great hope that they could. One was that apparently great strides in that direction had already been made during the Occupation. But of greater significance to us was the fact that over 95 per cent of the financial support coming from Japanese people for the International Christian University—amounting to over \$450,000—came from non-Christian Japanese. Then, too, the Japanese people are of the Far East; and they have been leaders there. We believe they are destined to be leaders again in that great area of

Why We Are Joining the Staff of ICU

By
David and Lucile
Lindstrom

humanity in which most of the people of the world live, most of them near the hunger line, and most of them living on the land. If the Japanese want to know about the Christian democratic way enough to put so much of their heavily depleted resources into the International Christian University, then there must be a little hope of teaching some of the leaders there and in the Far East the meaning of democracy.

The fact that of the more than 80,000,000 Japanese people about 40,000,000 live on the land meant to us that people of the land were still of great importance; that many of the future leaders of Japan would come from among these hard-working people. We know farm people best and we feel that Japanese farm people, like those in our own country, are for the most part deeply religious, friendly and good neighbors. We knew that not much work had been done by Christian missionaries in rural areas of Japan; and we felt that if a belief that the freest of men are those who are Christ's followers, we might in a sense be missionaries in trying to teach rural leaders who came to us our concept of the Christian democratic way. We knew, of course, that our greatest hope was to get an understanding, then to have this translated by them into the Japanese culture.

THE International Christian University, as we see it, then, is not only a great experiment in a new type of higher learning for the future leaders that may enter its doors; it has also the opportunity to try out a new way to train community leaders, for rural as well as for urban life. It was because we felt that we might contribute something to the great masses of rural people—their emancipation from hunger and from ignorance, and their elevation to respected citizens of the community, the nation, and the world—that we thought we might have a place on the staff of this great, new university. We realize that we cannot accomplish much along this line while we are there—three years will be a short time to do very much

—but perhaps we can help get a pattern set so that the International Christian University will be known as one institution of higher learning in the Far East which uses its entire resources, as the need arises, to help meet the pressing *human* problems of those who live on the land.

We believe that this is a great Christian mission of the highest order—to be concerned for the *human* welfare of a people, irrespective of their religious belief or the color of their skin. If we can help prove that the Christian way can work in the world, even

though it has not been practiced as it should be everywhere in our own country, then we believe that we have contributed something to the possibility of a peaceful world.

We go to Japan with a fervent prayer in our hearts: first that we may be found worthy; and second that the millions of good church people, especially youth, in this country, will also keep up their interest, support, loyalty and prayers for what we and the others of the staff of the International Christian University in Japan are trying to do.

"EXAMINE ME"

(Continued from page 10)

mand, on God's conditions. He became a servant; He suffered and died. His examination was genuine because he accepted it from Another. Your's was a fake."

These were hard words. I attempted to reply, but a wave of the hand silenced me.

"Let me finish," said the Bishop. "Second, you did it in your own time. His time was chosen—it was 'the fullness of time' when he began and some thirty years later he came to the end. He was allowed only three of those years in which to do his public work. You see, time is not really in your hands. Take what you are given. Without the time limits you cannot do just that particular job. The limits will free you, not cramp you.

"Third. You chose to have all knowledge at your disposal. But he was denied, and denied himself, all knowledge beyond ordinary people. For your sake, he became like you, so that it would be possible for you to be like him—and not the uncreaturely thing you made yourself just now. You need what can be known, or some of it. But you are not Omniscience.

"Fourth. You marked your own papers. He did not. He died. And the Father raised him from the dead. He did not raise himself. Remember that! He was raised by Another, and now reigns for ever!"

I was speechless. I saw that only within the examination limitations and conditions could I succeed. I just had to believe it. I fled back through the great arches, past the pillars which are the pillars of the great deep, and under the vaulting which is the canopy of heaven, and on towards the east where the singing I had heard before still went on. There I looked and saw and believed in him that was dead, but now lives for ever and ever. I knew then that victories lie, not this side, but on the far side of the hill of the cross and every other hill. I knew, too, that our freedom lies not this side in resentment of restrictions, but on the far side of the limitations laid on us by necessity.

V

And then I came round to find the proctor giving me water—water indeed! And it crossed my mind, as I looked at my unfinished paper, that I had not set it. And it struck me that I had not all day to do it, and I picked up my pen again.

"From This Came My Decision"

By
Kathleen Crane

FOR seventeen years I took Christianity for granted and accepted all that had been taught me on blind faith. When I was eighteen I had the opportunity to see real need in this world. It was in 1947 while I was in the army of occupation in Japan. A year later I realized that a change had taken place within me due to the inspiration I had received from the fellowship with Japanese Christians. I am going now to help repay those people for teaching me of Christ."

"After witnessing some of the lives young people live nowadays, I decided that the desire of my soul was to raise people 'up' instead of pulling them 'down.'"

"I found God in my first church camping experience at the age of thirteen. After realizing his presence, I asked our counselor, 'When we pray shouldn't we say, "Our Father, who dwells in our hearts?"' It was at this time, too, that it seemed God wanted me to be a missionary to China."

Speaking frankly, some freely, others with more reserve, the would-be missionaries from twenty-eight states and Canada, in three short evening evaluation periods at the opening of their six-week training period at Hartford Seminary in Connecticut, told how they had found the answer to a question which has struggled within the hearts of many young people during the past year: "Why be a missionary? Why take from my life the most meaningful years—to serve God?"

While each person there had unique reasons for his decision, basic to most was love for God which required ex-

pression in his service, prefaced by a Christian home, early church and Sunday school experience, punctuated by church camps and institutes, caravaning or work camps, and stimulated by a fuller and greater knowledge of God as shared in college youth groups.

Some felt that the answer to the second question was that this service was a part of God's plan for their lives and in no other way could they spend these years more meaningfully. Others felt it was their decision to be a part of God's plan and all were grateful for the opportunity of service.

ANOTHER underlying motive was the expressed interest in world affairs and the determination that rather than be critical of world situations, it was their job as young people to make a greater effort to change them.

As one young man, slated for Okinawa, stated it: "When my brother was killed in the war with Japan my first reaction was, why did this have to happen to *my* brother? Then I began to ask why it had to happen to a lot of brothers, and I decided that one reason we were at war was because Japan lacked Christian influence. From this came my decision to go to Japan as a missionary. Not long afterward, I found an old Chinese proverb which said, 'It is better to light one candle than to curse the darkness.' I had heard many people cursing the Japanese but this only strengthened my decision to try to light one candle to bring Christian brotherhood all over the world."

Boats sailing from New York harbor for India and Malaya, and from San Francisco and New Orleans for the Philippine Islands and Japan during August and September carried fifty-five missionaries of the Methodist Board of Missions. This group trained at Hartford Seminary, Hartford, Connecticut, for six weeks from June 28 to August 10. This article gives the reasons why some of these young people decided to become short-term missionaries.

Realizing the social pressures of our times, another stated a desire to help the unfortunate and oppressed. "By the time I finished junior college, I had become interested in the economic development of the world's resources for the benefit of all men. The specific vehicle for achieving this professionally changed several times as my religious life became more meaningful. I finally realized that foremost was the leading of people to God as revealed in Christ, and I decided to work through the Board of Missions of The Methodist Church rather than Point Four of the UN programs."

All in the group are college graduates, and while some came to their decisions fairly young (when twelve or thirteen) and through church and camp experiences, there was an older group seeking more satisfying service through the mission program after having had one to four years of other work experience. Fairly significant to all was the role of Christian college groups, and the personnel and associations within them.

FROM the experience of two young people, of the group: "In my sophomore year at college, I roomed with a Christian, who along with a few others, was upset by the lack of any truly Christian influence on campus. As a result of this concern the Swarthmore Christian Fellowship was born. I did not take to the Gospel they preached. I fought, inwardly, when I was told of my sin. I did not believe that I had done any wrong. My story is just a repetition of one that has been told millions of times—the story of a boy who thought he was content, who thought he had knowledge, who thought he had virtue until he was brought to the foot of the cross."

Another said: "I was raised in a Christian home and grew up in the church, but it wasn't until my contact with the Virginia Methodist Student Movement while I was in college that I came to see the full personality of Christ and the implications of his life and teaching for every phase of our lives."

This girl's spiritual autobiography and others, who had had similar ex-

periences, reflected the values of caravans and local and international work camps, when she stated: "I remained more or less on the receiving end of this very dynamic program for a long time, but in the summer of 1950 I became a member of the Iowa rural work camp. This project was my first interracial experience and opened up for me the way to many rich friendships. Last summer, I participated in an ecumenical work camp at Agape, Italy, and I think it was while I was there that it really dawned on me that Christ was actually the Christ of all the world. The need for Christ that I saw in so many people and the difference Christ made in the lives of those who knew him made me look for a fuller way in which to serve him."

While with the majority, decisions seemed to come as the climax of a gradual process, starting with a Christian home and church environment and continuing through to their finding God, to college and a desire to make their lives count for something for God, there were some, who if they had been making progress in that direction were not aware of it, who were literally startled by some major event in their lives which brought them to that awareness. Perhaps most dramatic of this group's experience was a boy who told: "My moment of decision came after an experience at a switchboard. A woman called in on one of the lines and stated that she was going to commit suicide. She disconnected the line before I was able to speak, but I wondered if perhaps I could not have said something to aid her. Whether she completed the act or not, I do not know—but I felt that I had not done my duty. I had taken teaching as my life's work because of the influence of a number of very powerful teachers I had. After the experience of the phone call, the purpose in their lives became as the saints in a stained-glass window, that a small boy once described as 'people the light shines through.'"

In addition to the help this boy received from his teachers, many felt

their decisions partially came from contact with fine Christian teachers, ministers and counselors.

ANOTHER factor which enters into the total picture of the decision is that few, if any, of those who accepted, found it easy. Some indicated not only a struggle against accepting their decision but also a profound searching of themselves as to the reasons for accepting or rejecting it. Some experienced a struggle over a period of years before making their decisions while others made their decisions and then had to make second decisions to accept their first ones.

According to one, "my real commitment was made after entering college. Having come from a very small town with only a few others there my own age, I first found at school the vital Christian fellowship which has been the greatest thing in my life. In my sophomore year, I finally yielded to that which had been tugging at my heart for a number of months and dedicated my all to the Christian ministry. There have been times when this dedication was spurned in the maze of intriguing activities presented by the social and scholastic whirl in college, but it seems that in each time of straying from the direct course some incident occurred which broke down any pride (I may mistakenly have felt) toward an accomplishment, or which told me too much time was being devoted to the relatively unimportant.

In recognition of her struggle one girl admitted: "being able to say, 'Thy will be done,' was the hardest decision I had to make in my spiritual life. I made this decision and applied for the special-term program, hoping that the Methodist Board of Missions would have no need for music teachers. Much to my surprise, there was just one opening for a music teacher in the field that I had chosen, and this particular opening also required someone who could do secretarial work for which I was qualified."

HOME AND FIELD ADDRESSES OF NEW ASIA-3's

INDIA AND PAKISTAN					
Name	Home Address	Field Address	Name	Home Address	Field Address
Armstrong, Esther	Pleasant Hill & Dairydale Cedar Rapids, Iowa	17 Boulevard Rd. Delhi, U.P., India	Hartman, Doris	Cedarville, Ohio	Hiroshima Girls School Hiroshima City, Japan
Backstrom, Rose Marie	McLain, Mississippi	Lal Bagh Lucknow, U.P., India	Marymee, Delores	Gladen, Nebraska	Fukuoka Girls School Fukuoka, Japan
Berckman, Edward	302 Ray Avenue Albertville, Alabama	Lucknow Christian College Lucknow, U.P., India	McMullen, John Lester	418 Liberty Street Grove City, Pennsylvania	Kita Odori Higashi 6-Chome Sapporo-Hokkaido, Japan
Bowden, Marjorie	Swifton, Arkansas	United Christian School Jullundur City East Punjab, India	Reed, Gloria Jean	115 Short Street Minerva, Ohio	Iai Joshi Koto Gakko 64 Suginami Hakodate, Japan
Campbell, Jean E.	116½ 11th Street, N.E. Massillon, Ohio	22 Club Back Road Byculla, Bombay, India	Selvey, Esther	821 11th Avenue Huntington, West Virginia	Kwassui Jo Gakko Nagasaki, Japan
Cowan, Nona	507 No. Redmond Bethany, Oklahoma	Fairfield, Belgaum, B.P., India	Squire, John R.	1309 South Elm Shenandoah, Iowa	Aoyama Gakuin Shibuya-ku, Tokyo, Japan
Dudley, Jean Ann	Panora, Iowa	Methodist Girls School Barielly, U.P., India	Stevens, Doris	3401 Draper Avenue Charlotte, North Carolina	Iai Joshi Koto Gakko 64 Suginami Hakodate, Japan
Galloway, Gilbert	Route No. 1 Paducah, Texas	Parker High School Moradabad, U.P., India	Westfall, May	Rt. 1, Box 1016 Scottsdale, Arizona	Keimei Girls School 35 Makayamate Dori 4 Chome, Kobe, Japan
Gleason, Naomi	15803 Ferguson Detroit 27, Michigan	Johnson Girls School Jabulpur, M.P., India	Weiss, Jerry	607 West Main West Frankford, Illinois	43 Chokyuji Machi Higashi-Ku Nagoya, Japan
Hammerlee, Jas. D.	Polk, Pennsylvania	Raiwind Christian Institute Raiwind, Punjab West Pakistan	LATIN AMERICA		
Harvey, Edwin Edw.	612 No. Prospect Liberal, Kansas	Methodist Boys High School Hyderabad, Deccan, India	Darg, Kenneth	418 East Clark Street Albert Lea, Minnesota	Box 858 Ancon, Canal Zone
Jackson, Lee	RFD No. 2 Wayland, Michigan	Lal Bagh High School Lucknow, U.P., India	PHILIPPINES		
Lawson, Jim	33 Goose Avenue Massillon, Ohio		Buckwalter, Joan	306 1st Avenue, North Humboldt, Iowa	Methodist Mission Box 756, Manila, P.I.
Lott, Guy	116 Lafayette Street Paterson, New Jersey	Woodstock High School Landour, Mussoorie, U. P., India	Case, Norman D.	407 Grant Caldwell, Idaho	Methodist Mission Office Box 756, Manila, P.I.
Mark, Edward L.	Clarksville, Iowa	Beynon-Smith High School Belgaum, B.P., India	Reeves, Don T.	R.F.D. No. 1 Central City, Nebraska	Methodist Mission Office Box 756, Manila, P.I.
Morgan, LaDoris	DeLeon, Texas	Stanley Girls High School Hyderabad, Deccan, India	Seifert, Frances	Vernon, New York	Harris Memorial Box 1174, Manila, P.I.
Reid, Mary Lou	1056 W. Beverley St. Staunton, Virginia	Kanpur Girls High School 73 Cantonements Kanpur, India	Wiant, Leighton	Delaware, Oho	Methodist Mission Box 756, Manila, P.I.
Robe, Margaret	35 Woodward Avenue Athens, Ohio	15 Warris Road Lahore, Pakistan	Williams, Jane	R.F.D. No. 3 Marlette, Michigan	Bayombong, Nueva Vizcaya, P.I.
Stoddard, Bob	Route 1 Auburn, Nebraska	Woodstock High School Landour, Mussoorie, U.P., India	Rycroft, Phyllis	839 Tonawanda St. Buffalo 7, New York	Mary Johnston Hospital Tondo, Manila, P.I.
Welch, Don	3018 Montgomery Ave. Ashland, Kentucky	No. 1 Butler Road Delhi, India	MALAYA		
Wray, Fred	Schuyler, Virginia	Thoburn Methodist Church Calcutta, Bengal, India	Addington, Patsy	537 23rd Street Longview, Washington	Lady Treacher Girls School Taiping, Malaya
JAPAN			Brown, Thomas	2754 Brookhilt Avenue La Crescenta, California	136 Burma Road Penong, Malaya
Bourlay, Constance Joy	Box 137 Leesburg, Florida	Hiroshima Girls School Hiroshima City, Japan	Goltz, Charles	1027 North Walnut Danville, Illinois	Methodist Headquarters Box 483, Singapore, Malaya
Crane, Kathleen	710 Snyder Webb City, Missouri	c/o Mrs. A. M. Rose 2 Higaski Toriyaka Azabu, Minato Ku Tokyo, Japan	White, Martha Fay	Lecompte, Louisiana	Methodist Girls School 12 Mt. Sophia Singapore, Malaya
Eads, Mary	615 Clayton Avenue Georgetown, Kentucky	Nishinomiya, Japan	Williamson, Andrew J. (Jack)	Rt. 1, Box 64 Philadelphia, Mississippi	Methodist Headquarters Box 483, Singapore, Malaya
Hambrick, Charles	402 East Temple College Park, Georgia	c/o University of the Ryukyus Naha, Okinawa	KOREA		
			Cooper, Lee	107 West Fourth Street Muscatine, Iowa	c/o Methodist Mission Box 112, Pusan, Korea

How Old Is It?

By Henry Koestline

In What Language Was the Bible Originally Written?

The Old Testament was written in Hebrew and the New Testament in Greek. Some parts of the New Testament, especially the gospels, are probably based on Aramaic writings, the language Jesus spoke.

How Can We Be Sure Today That the Bible Tells Us Actually What Jesus Said?

Many people over many years have spent time, energy, and money studying our present-day Bible and ancient manuscripts to sift and to discover as nearly as possible what Jesus actually said. Scholars have spent their lives studying the Bible and seeking the origin of the information in it. While all of these studies have been helpful and fruitful, their main contribution has been simply to strengthen the teaching of Jesus as we have it in our King James Version of the Bible. Of course, newer versions put this teaching into modern language which is easier for us to understand. But basically the teachings, the theme, of the Bible has not been changed by all of the study by scholars over the past century.

When we are in doubt about some particular passage of the Bible, whether or not it is authentic, we need to compare it with the main stream of Jesus' teachings and life to see if it rings true. If it is not consistent with the main stream of Christian teaching and the life of Jesus, then we can feel fairly certain that it is an interpolation.

Can You Give an Example of an Untruth in the Bible?

Certainly there are parts of the Bible which reveal a conception of

God which is not held today by Christians. The story of Abraham and Isaac is a story of human sacrifice. Human sacrifices in that ancient time were not uncommon and it was even believed that God himself wanted human sacrifice. This, of course, is in direct contradiction to what we believe to be God's will today, where he holds that everyone is of infinite worth.

Were There Actually Twelve Tribes of Israel?

There were really thirteen instead of twelve tribes. Jacob had twelve sons and the tribes are supposedly named after these sons (see Genesis 49:28) but no tribe was named after Joseph. Instead, tribes were named after Joseph's two sons, Ephraim and Manasseh.

What Is the Oldest Book in the Bible?

Amos, written about 760 B.C. Genesis, in its present form, was written about 400 B.C. Some parts of Genesis were written much earlier, perhaps as early as 800 B.C. When we date books of the Bible we always have to say "about" because seldom did these early writers take the trouble to date their books, and when they did they didn't use the calendar we have today. Bible dates are checked with findings of archeologists and the history of other early people, such as the Babylonians.

What Is the Earliest Book of the New Testament?

First Thessalonians was written about A.D. 52 and is thus the earliest book of the New Testament. The earliest gospel, Mark, was written about A.D. 70.

Which Account of the Resurrection Was Written First?

The earliest account of the resurrection is found in I Corinthians 15:3-8. This account by Paul was written before the accounts in the gospels. Paul apparently received his information from James, the brother of Jesus and the head of the church at Jerusalem, or from some of the twelve apostles whom he spoke to at Jerusalem. Peter may have given Paul this information. First and Second Corinthians were written about A.D. 55.

How Old Are the Oldest Manuscripts Now in Existence of the New Testament?

There are two manuscripts dating from the fourth century which are still in existence, one called the Vatican Manuscript in Rome. It contains the Old Testament nearly complete and most of the New Testament. The other is the Sinaitic Manuscript containing the New Testament and twenty books of the Old Testament. This is in the British Museum in London. These are hand-made copies of other books which were copies of the original works.

Your questions are welcome. Send them to *motive*, Box 871, Nashville 2, Tennessee.

NEXT MONTH: WHAT IS THE APOCRYPHA?

WHERE TO, AMERICA?

(Continued from page 13)

worthy. Competition for embracing the new orthodoxy increases. Those who are unorthodox are suspect. Everyone who does not follow the military policy-makers is suspect. Everyone who voices opposition to the trend away from diplomacy and away from political tactics takes a chance. Some who are opposed are indeed "subversive." Therefore, the thundering edict commands that all who are opposed are "subversive." Fear is fanned to a fury. Good and honest men are pilloried. Character is assassinated. Fear runs rampant.

Fear even strikes at lawyers and the bar. Those accused of illegal communist activity—all presumed innocent, of course, until found guilty—have difficulty getting reputable lawyers to defend them. Lawyers have talked with me about it. Many are worried. Some could not volunteer their services, for if they did they would lose clients and their firms would suffer. Others could not volunteer because if they did they would be dubbed "subversive" by their community and put in the same category as those they would defend. This is a dark tragedy. Lawyers are the first to be aware of the bar's historic role—the role of the defender. They know the law's brightest days have been when an Erskine stepped forward to defend an unpopular person accused of an ugly or infamous crime. Yet such has been the temper of opinion in recent years that good men have been reluctant to undertake this great historic role.

Fear has driven more and more men and women in all walks of life either to silence or to the folds of the orthodox. Fear has mounted—fear of losing one's job, fear of being investigated, fear of being pilloried. This fear has stereotyped our thinking, narrowed the range of free public discussion, and driven many thoughtful people to despair. This fear has even entered universities, great citadels of our spiritual strength, and corrupted them. We have the spectacle of university officials lending themselves to one of

the worst kinds of witch hunts we have seen since early days.

THIS fear has affected the youngsters. Youth has played a very important role in our national affairs. It has usually been the oncoming generation—full of enthusiasm, full of idealism, full of energy—that has challenged its elders and the status quo. It is from this young group that the country has received much of its moral power. They have always been prone to question the stewardship of their fathers, to doubt the wisdom of traditional practices, to explode clichés, to quarrel with the management of public affairs.

Youth—like the opposition party in a parliamentary system—has served a powerful role. It has cast doubts on our policies, challenged our inarticulate major premises, put the light on our prejudices, and exposed our inconsistencies. Youth has made each generation indulge in self-examination. Its criticisms have been searching and productive. Changes have been propelled by the opinion which they have generated. They have until now felt free to discuss, to argue, to campaign, to embrace radical ideas, and to harass the orthodox school with a barrage of ideas.

But a great change has taken place. Youth is still rebellious; but it is largely holding its tongue. There is the fear of being labeled a "subversive" if one departs from the orthodox party line. That change—if leveled against a young man or young woman may have profound effects. It may ruin a youngster's business or professional career. No one wants a communist in his organization nor anyone who is a suspect.

And so the lips of the younger generation have become more and more sealed. Repression of ideas has taken the place of debate. There may not be a swelling crowd of converts to the orthodox, military view. But the voice of the opposition is more and

more stilled; and youth, the mainstay in early days of the revolt against orthodoxy, is largely immobilized.

This pattern of orthodoxy that is shaping our thinking has dangerous implications. No one man, no one group can have the answer to the many perplexing problems that today confront the management of world affairs. The scene is a troubled and complicated one. The problems require the pooling of many ideas, the exposure of different points of view, the hammering out in public discussions of the pros and cons of this policy or of that.

THERE are few who know first hand the conditions in the villages of Asia, the South Pacific, South America, and Africa. There are few who really know the powerful forces operating from the grass roots in those areas—forces that are reflected in the attitudes of the men who head up the governments in those countries. But unless we know those attitudes, we cannot manage intelligently. Unless we know, we will waste our energies and our resources. Unless we know, we are not in position to win even political alliances of an enduring nature. Unless we are eager to know, unless we invite a flood of information on these problems, unless we encourage every avenue of approach to them, we will live and act in ignorance.

There are those who think that our present policy toward Asia will lead to disaster—for us. There are those who believe that in Asia we are fast becoming the symbol of what the people of Asia fear and hate. There are those who believe that the most effective bases we can get in Asia are bases in the hearts of Asia's millions, not bases on their lands. There are those who believe that we must substitute a political for a military strategy in Asia; that when there is a cease fire in Korea, we must make a political settlement with Red China; that if we apply to China the attitude we are now brilliantly exploiting in Yugoslavia, we can manage to make Soviet imperialism crumble.

There are those who are deeply op-

motive

posed, many of whom put that issue beyond the pale of discussion. There are even some who make the crucial test of one's loyalty or sanity his acceptance or rejection of our present policy toward Asia.

The question of our Asian policy illustrates the need for a wide range of free public discussion. Asia poses probably the most critical issues of the day. Certainly it is that if Asia, like China, is swept into the political orbit of Soviet Russia, the Soviets will then command or be able to immobilize

—the bulk of the people of the world

—the bulk of the wealth of the world.

If that happens, it is doubtful if we, with all our atomic bombs, could even win a war.

The great danger of this period is not inflation, nor the national debt, nor atomic warfare. The great, the critical danger is that we will so limit or narrow the range of permissible discussion and permissible thought that we will become victims of the orthodox school. If we do, we will lose flexibility. We will lose the capacity for expert management. We will then become wedded to a few techniques, to a few devices. They will define our policy and at the same time limit our ability to alter or modify it. Once we narrow the range of thought and discussion, we will surrender a great deal of our power. We will become like the man on the toboggan who can ride it but who can neither steer it nor stop it.

THE mind of man must always be free. The strong society is one that sanctions and encourages freedom of thought and expression. When there is that freedom, a nation has resiliency and adaptability. When freedom of expression is supreme, a nation will keep its balance and stability.

Our real power is our spiritual strength, and that spiritual strength stems from our civil liberties. If we are true to our traditions, if we are tolerant of a whole market place of ideas, we will always be strong. Our weakness grows when we become intolerant of opposing ideas, depart

from our own standards of civil liberties, and borrow the policeman's philosophy from the enemy we detest.

That has been the direction of our drift. It is dangerous to the morale of our people; it is destructive of the influence and prestige of our country. We have lost much of our resiliency, much of our inventive genius. The demands of orthodoxy already have begun to sap our strength—and to deprive us of power. One sees it from far off Asia. From Asia one sees an America that is losing its humanity, its idealism, and its Christian character. From Asia one sees an America that is strong and rich and powerful, and yet crippled and ineffective because of its limited vision.

When we view this problem full face we are following the American tradition. The times demand a renaissance in freedom of thought and freedom of expression, a renaissance that

will end the orthodoxy that threatens to devitalize us.

If we have that renaissance, we will recapture our capacity to manage the present crisis by political and diplomatic means. When we restore our faith in our civil liberties, we will be true to our character. When we are true to our character, we will be bold in our thinking. We, rather than the Soviets, will become the great revolutionaries of the age. We will show the peasants of Asia their alternative to communism. We will prove that our ideas of freedom and justice are more powerful revolutionary forces than anything the cheap and cruel creed of communism can offer. When we hitch ourselves to the power of ideas rather than to guns and dollars, we will become strong in political management and be able to offer the world an alternative to war.

Contributors

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THOMAS S. KEPLER INTRODUCES

Theologia Germanica

THOUGH burdened with a rather unfortunate title, *Theologia Germanica* (German Theology), this classic of devotional literature is considered by some as the most precious of all sacred writings, excepting the Bible. Dean W. R. Inge of England spoke of it: "In some ways it is superior to *The Imitation of Christ*." Rufus Jones said: "There is a Franciscan tenderness in this little book and a simplicity like that of John Woolman." Baron Bunsen remarked in an introduction to a volume for English readers in 1854: "With Luther I rank this short treatise next to the Bible; unlike him, I should place it before rather than after Saint Augustine. This small but golden treatise has been now for almost forty years, an unspeakable comfort to me and to many Christian friends." Luther expressed his evaluation: "Next to the Bible and St. Augustine, no book hath ever come into my hands, whence I have learnt, or would wish to learn more of what God, and Christ, and man and all things are." Charles Kingsley wrote about this classic:

To those who really hunger and thirst after righteousness; and who therefore long to know what righteousness is, that they may copy it: To those who long to be freed, not merely from the punishment of sin after they die, but from sin itself while they live on earth; and who therefore wish to know what sin is, that they may avoid it: To those who wish to be really justified by faith, by being made just persons by faith; and who cannot satisfy either their consciences or rea-

sons by fancying that God looks on them as right, when they know themselves to be wrong, or that the God of truth will stoop to fictions (miscalled forensic) which would be considered false and unjust in any human court of law: To those who cannot help trusting that union with Christ must be something real and substantial, and not merely a metaphor, and a flower of rhetoric: To those, lastly, who cannot help seeing that the doctrine of Christ in every man, as the indwelling Word of God, the Light who lights everyone who comes into the world, is no peculiar tenet of the Quakers, but one which runs through the whole of the Old and New Testaments, and without which they would both be unintelligible, just as the same doctrine runs through the whole history of the Early Church for the first two centuries, and is the only explanation of them; to all these this noble little book will recommend itself; and may God bless the reading of it to them, and to all others no less. . . .

This devotional classic composed of table-talk to young monks is written anonymously. We today wonder why the author did not attach his name to the document. In the Middle Ages there was more interest in a writer's ideas than in his personality; to leave one's name unattached to a work showed the virtue of humility—the Friends of God especially withheld their names from their writings; sometimes copyists were negligent to prefix the name of the author. The author says of himself: "I would be to the Eternal Goodness what a man's own hand is to himself." He is especially in-

fluenced by both Johannes Tauler and Meister Eckhart, and also Dionysius the Areopagite; his writing as a whole shows the basic tendencies of the Friends of God. In the Preface to an early manuscript of 1497 these words regarding the author are found:

This little book hath the Almighty and Eternal God spoken by the mouth of a wise, understandable, faithful, righteous man, His Friend, who aforetime was of Teutonic Order, a priest and a warden in the house of the Teutonic Order in Frankfort; and it giveth much precious insight into divine truth, and especially teacheth how and whereby we may discern the true and upright Friends of God from those unrighteous and false free-thinkers, who are most hurtful to the holy church.

The Order of Teutonic Knights to which the Preface alludes was founded in Jerusalem in 1118. Into the order two types of persons came: (1) noblemen's sons who took the vow of poverty, and (2) priests who became teachers in the order. The author of *Theologia Germanica* falls into this second class. The highest compliment which can be paid to this teacher is that he seemed to be one who practiced what he taught. *Theologia Germanica* is the "literary gem" of The Friends of God; "its beauty of style and its depth of inner experience give it the right to be entered among the classic books of mystical literature."

Theologia Germanica was written about 1350. The first edition: which Martin Luther published in 1516 (chapters VI-XXVI), contained about one third of the present volume. Of it Luther said, "I have not seen in

motive

Latin or in our language a more wholesome and more-true-to-the-gospel theology." When Luther published the second complete edition in 1518, he called it by the present title, *Theologia Germanica* (*Ein Deutsch Theologia*). Seventeen editions of the classic appeared during Luther's lifetime. Ninety editions had been published in Germany before the rise of Adolf Hitler. Translations were widely circulated in French, Latin, Flemish, English, Low German and other languages. Early translations were made from the manuscript Luther used. In 1851 a more complete manuscript, dating back to 1497, was discovered at Wurzburg, Germany, by Professor Reuss, the librarian at the University of Wurzburg. This manuscript was later published verbatim by Professor Pfeiffer of Prague. Being superior to the manuscript used by Luther, modern translations have been based upon the Wurzburg manuscript.

The translation by Susanna Winkworth, from the German into the English, which uses the Wurzburg manuscript, forms the basis of the translation used in this volume. It is one of the best to be found in English. At first the Roman Catholic Church paid no attention to *Theologia Germanica*, but in March 1621 it was placed in the *Index*. While all the members of the Friends of God, including apparently the author of *Theologia Germanica*, were loyal members of the Church, they represented a movement that was more of a renovation of the spirit within the Church than a retention of its established pattern of thought and ritual. Due to Luther's deep passion for the ideas of *Theologia Germanica*, it naturally won its way foremost into Protestant devotional literature.

THE basis of the thought pattern in *Theologia Germanica* is as follows: Man in his temporal and finite nature has been severed from God; man must live above, or transcend, himself before his soul can come into touch with God. Man's supreme error has been in obtaining things for himself. The spiritual man seeks nothing "save

goodness as goodness for the sake of goodness. . . . No thing burneth in hell but self-will, and therefore it hath been said, put off thine own will and there will be no hell. . . . Were there no self-will there would be no ownership. If anyone in heaven took upon himself to call anything his own, he would straightway be thrust into hell"; on the other hand, if anyone in hell were to quit self-will, he would be thrust into heaven.

"With God there is no willing, nor working, nor desiring. It is the property of God to be without *this* and *that*, without self and me. To God, as Godhead, appertains neither will, nor knowledge, nor manifestation, nor anything that we can name, or say, or conceive. . . . He is the infinite beyond the finite, the absolute beyond the relative, the perfect beyond the imperfect, the abstract being beyond the concrete. . . . Whenever a man forsaketh and cometh out of himself, then God entereth. . . . A person is not good until his own will wills the good deed, because he sees that it is good, and chooses to put his life into it. . . . A true lover of God loveth him alike in having or in not having, in sweetness or in bitterness, in good report or in evil report. And therefore he standeth alike unshaken in all things and at all seasons."

As God enters more into man, man becomes more sensitive to sin and has more suffering for others, since the nature of God is to grieve over sin; sin was the cause of the unutterable anguish and grief of Christ, who is God made manifest in fullest measure. Christ has shown to us how hateful sin is to God, who is so deeply grieved that he would willingly suffer agony and death, if man's sins might be taken away. *Theologia Germanica* views a "spiritual ladder" by which man emerges from sin to salvation:

1st Degree—Purification

1. Avoidance of sin
2. Confession of sin
3. Reconciliation of life

2nd Degree—Enlightenment

1. Avoidance of sin
2. Living of virtue and good works

3. Bearing of trial and temptation

3rd Degree—Union

1. Pureness and integrity of heart
2. Love
3. Meditation on God

At every one of the nine stages, however, man "must live by God as the body liveth by the soul."

TWO persons had no sense of sin, Christ and Satan. As a man moves toward either goal, his sense of sin decreases. Blessedness is *within*: "These things can make me blessed only in so far as they exist or are done and loved, known, tasted, and felt within me." It is the light within the soul which gives a person his sense of sin, and which leads him to pattern his life after Christ. "The true light is God's seed, and it bringeth forth the fruit of God." He who moves in his living toward Christ is "inflamed and consumed with love." The benediction to be repeated for the spiritual man is formed in these words: "Thanks be unto the man, and everlasting reward and blessing, who is fit and ready to be a Tabernacle of the Goodness and Godhead, wherein God may exert his power and will, and work without hindrance."

As the reader goes through *Theologia Germanica*, he feels that the author at times does not stress the volition or free will of man sufficiently; but at the same time he discerns that he is perusing a writing which focuses with deep penetration on the major cause of sin and suffering in the world—the selfishness of mankind. Perhaps when he finishes this classic, and gets his full appreciation of its devotional value, he can agree with the words of Rufus Jones: "From somewhere—I suspect it was from the breath of God—he (the author) captured a quality of style which makes the book a thing of beauty and a classic of mystical literature. The author is an expert on the inward life, and he tells of what he has seen and heard and his hands have handled."¹

¹ Rufus M. Jones, *The Flowering of Mysticism* (New York: The Macmillan Company, 1939), pp. 178, 179.

Philosophy and Theology

Reviewed by Everett Tilson

EVER since the decline of the German idealistic movement of the eighteenth century, set in motion by Immanuel Kant and carried forward by Fichte, Schelling and Hegel, the prevailing answer to the ancient question of the relationship between mind and matter has tended in the direction of realism. One of the early leaders in this movement away from the Kantian position was Herbart. From the presupposition that only the empirical approach to knowledge represents a valid epistemological methodology, he argued for the existence of "things-in-themselves" and vehemently denied that the corporeal world is dependent for its existence upon our idea of it. In fact, it is quite the other way around; it is matter which is the real thing, and mind is a creation of matter, dependent upon matter for its existence.

More recent spokesmen of realism have been the positivists, following in the steps of Comte, and the pragmatists, William James, John Dewey and their numerous disciples. Although this grouping has a somewhat arbitrary character, they all agree that mind is a kind of behavior. In a world of natural science this point of view seemed quite logical, that is, until it reached its logical climax in the achievement of control over the atom. That achievement inaugurated a new movement with its aim being to achieve some more effective means of controlling man himself. Hand in hand with this trend went a new interest in introspection, as man searched within himself for some power able to cope with the mechanical demons outside himself. Out of this new interest has evolved a revived concern for spiritual experiences, dreams, hopes and ideals, the seed from which we can look forward to reaping a new harvest of philosophical idealism.

It is as a would-be harbinger of this new movement that John MacPartland writes in *The March Toward Matter* (Philosophical Library, \$2.75), really a summons to march away from matter. Convinced that the physical embodiment of the materialized mind is fast reaching fulfillment in the Anti-Christ, in the vein of a Neo-Thomist, he pleads for a rapprochement of current systems

of philosophies along more idealistic lines, on the ground that to deny all freedom to the human mind is tantamount to casting a vote against human existence.

If this book has a major defect, it is that it has been written too much for the specialist and too little for the general reader.

In *Religious Faith, Language and Knowledge* (Philosophical Library, \$2.75), Ben F. Kimpel counters the anti-theological theories of language resting upon empiricism with an alternative philosophy of language seen to be "compatible with the knowledge claims of religious faith, and which can justify the educational office of religious literature and religious institutions."

According to the empiricist theory of language, the object of knowledge is not the reality for which language serves as a useful symbol but the symbol itself. In the wake of this presupposition there follows the notion that there can be no informed interpretation of a reality other than experience. With penetrating insight, Kimpel shows that the latter notion rests upon an empiricist theory of knowledge, which declares that experience alone is either known or knowable, and is not derived from the empirical method of describing experience. He reckons it a strange inversion indeed (and well he might!) that language developed to express interpretations of reality should be so interpreted as to deny the very reality that gave it birth.

In place of the empiricist theory of language, Kimpel substitutes the symbolic theory of language, which assumes a reality other than the experience designated by the symbol of language to be both the sense of the symbol and the proper object of knowledge. By thus releasing the divine reality from the prison-house of finite experience, he paves the way for and proceeds to develop a theory of knowledge consonant with the conviction of religious faith "that there is one reality which is supremely worthy of man's trust, which is therefore neither in human life, nor in the physical world, but is transcendent of both."

Yet not much encouragement is given

those who suppose a warrant for belief in this divine reality guarantees the possibility of acquiring full knowledge of this reality. Indeed if such knowledge were possible, then the divine reality would no longer transcend either human life or the physical world. Only the nature of the divine reality itself, therefore, can serve as the criterion of "the truth-character of religious beliefs."

But how can we know that our interpretation of the nature of divine reality is an informed one? We may know that ours is an informed interpretation of divine reality, answers Kimpel, if it imposes requirements universally suitable for human life.

While probably true, this criterion has but limited practical value. Since the suitability of any requirement for human life must be decided on the basis of its harmony with the character of divine reality, granted the existence of such reality, one cannot determine what is "universally suitable for human life" without transcending human life. Just as it is dangerous to absolutize the relatives of scriptural and institutional canons, so danger also inheres in the putting of implicit faith in one's concept of universality. If we cannot treat as normative the individual's interpretation of the Scriptures, because such an interpretation must be made within the limits of language and one's own understanding, what reason do we have for believing man's attempts at defining the "universally suitable" can escape the delimiting pressures exerted by his finite nature.

If I seem to be saying Kimpel's proposed criterion presents a temptation to erect a new tower of Babel, it is not without recognizing that he has performed a Herculean task in wrecking the towers of Babel erected by others.

Annalee Sharin in *Ye Are Gods* (Philosophical Library, \$4.75) has written a book showing man's kinship to God. Each man has within himself a divine destiny, which when realized yields a faith able to raise the dead and move mountains.

Though often inspiring and at times almost poetic, this book suffers from the usual defects of all such attempts at apotheosizing man: (1) the temptation to let charity degenerate into indulgence with respect to the important differences among the major religions; (2) the failure to deal realistically with the tragic dimension of human nature; and (3) an incurable bent to wax sentimental, where realism would much better serve the interest of truth.

Perhaps I am saying this book would have impressed me more if the author had written of men as gods rather than God. Maybe I am just being immodest, but I am still in favor of letting God be God!

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PEOPLE

ARE

BIG MAN ON CAMPUS: Boy, we've got them!

PROFESSOR: What?

BMOC: Old Pheta Data's done it again. We got the choice of the freshmen. Our pledges are the class of the class.

PROF.: It seems a little early to be so sure of that, doesn't it? I don't think they've been around college long enough to have proved themselves.

BMOC: They'll pan out all right. We've been very careful in making our choice of pledges.

PROF.: What test have you applied?

BMOC: Good looks and appearance.

You know, you can tell a lot about a person by examining their looks.

PROF.: You mean "his" looks—wavy hair and all?

BMOC: Not necessarily, but the whole of their appearance . . . I wouldn't say that clothes make the man, but they surely help in estimating him.

PROF.: Then the person who has learned how to cope with a string bow tie and has the money to match it with the proper accessories is the class of the class?

BMOC: Impressions count. We have a reputation to uphold on this campus. Pheta Data pledges must come up to the standards set by the actives.

PROF.: It is those standards that interest me. First in your mind is the appearance. I'm not Socrates, understand, but let me ask a question concerning this standard of "appearance." Does this mean your judgment is based not on what a person is but on what he's got?

BMOC: If he's got it, what else do you want?

PROF.: What he has and the person himself are identical?

BMOC: Of course not, but it takes too much time to discover the attitudes and prejudices of a fellow—we have a lot of other organizations that are trying to beat us in pledging—so our first standard must be set on what we see. You can tell a lot by seeing, too.

PROF.: But this identification of the person with what he has, isn't it a little dangerous? It is pretty close to treating a person as a thing—like any other salable or usable commodity. You fellows trade and barter these pledges like things, not persons.

BMOC: That's all a part of the give and take of college life.

PROF.: The give and take of things?

BMOC: No, persons.

PROF.: But you are exploiting persons like things. Is it right to trade and barter people? And I'm talking on the presumption that freshmen are people.

BMOC: Oh, the college would not like it if we pledged all the good men. We have, therefore, to make some, . . . shall we call them "adjustments"?

PROF.: But your adjustments are still in the area of treating persons as objects.

BMOC: They are objects to us. Look, our chapter has a certain quota to

meet as far as members are concerned, and standards also. Freshmen are objects we must use to meet our quotas and objects to be judged by our standards.

PROF.: But I don't think people like to be treated as objects.

BMOC: They certainly try to get into our chapter. They must like it.

PROF.: Are you sure they like it, or could it be they just can't help themselves? Obviously, should a person aspire to prominence on this campus, he must choose some such outfit as yours. Take class president. Is it your turn to choose the freshman class prexy?

BMOC: Our turn next year.

PROF.: How can any person, even a freshman, have any integrity and allow himself to be "chosen" for that position?

BMOC: I don't see any of them running away from letting the lightning strike.

PROF.: Poor fellows—if they want to be prominent on the campus they have to join up, and if they do they cease being persons and are exploited as things.

BMOC: What would you do?

PROF.: I would like to preserve my integrity. . . .

BMOC: But what would you do?

PROF. (Pulling out his watch, inscribed by the class of '21 to the "man most likely to succeed"): Sorry, you'll have to excuse me. Somebody chose me marshal of the class day exercises. You'll pardon me, won't you? (He scurries away. **BMOC** returns to checking his list of pledges.)

Editorial