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By E. M. Stowe

"Swords into plowshares"—Haiti

Many families have wayward and willful children who create problems at times. The Family of Nations, too, has wayward and willful children. . . . The author is the former U. S. Assistant Secretary of State, former U. S. Representative in the U. N. Trusteeship Council.

By Francis B. Sayre

The Christian in International Politics

I WAS reading a short time ago a scholar's analysis of the present world situation. "The world of our time," it was stated, "is involved in vast upheavals. . . . Even the securities of the more satisfied peoples stand under the terrible insecurity of a divided world community, threatened with war and possible atomic destruction. . . . In highly sophisticated cultures, particularly in parts of Western Europe, the sense of meaninglessness sometimes rises to a despair which assumes that all of history's possibilities have been exhausted and all of life's meanings have been explored and refuted."

Whether or not one agrees with this analysis, it contains enough truth not

to be brushed aside lightly: and American youth now preparing to take its place in the work of the world cannot escape now and again grave misgivings. What is the truth? If we open our eyes to the profound realities of our present world, must we expect the declining power and early sunset of our Western culture and civilization?

To my mind, the answer is an emphatic no. Nevertheless, only positive action will save. With the unprecedented progress of twentieth-century scientific and technological development, the fortunes of every race and people have become inescapably interknit. We have become one world. And, it is sometimes well to remember

that insofar as numbers are concerned, the white race is decidedly in the minority. The majority of the people of this "One World" do not share the cultural aspirations nor the conceptions of human progress of our Graeco-Roman-Western-European-American civilization.

My profound belief is that today, owing largely to the new conditions flowing from our twentieth-century shrunken world, one or the other of two alternative destinies confronts us. In the last analysis, the issue which will determine the future destiny of us all, which will determine whether our civilization is to decline and suffer eclipse or is to progress to new and as yet unguessed heights of human

progress, will be whether or not the peoples of the world will continue, on the one hand, to follow the ancient pathway of despotism, enforced by nationalistic rulers placing their reliance in material power, and of acquisitive greed, which is willing to sacrifice human welfare for private or national selfish advantage. Or, on the other hand, will choose rather the pathway of human welfare and brotherhood, will base their fundamental policies upon the sacredness of individual personalities and the supreme value of human freedom. The very striking fact is that the latter of these two alternative choices is the gist of Christianity. It is precisely what Christ was trying to make men understand 1,900 years ago.

In other words, the two alternatives confronting us are (1) a drifting down the current of power politics, the seeking of selfish advantage through war, through the exploitation of human beings for material gain, through racial and national lust for power, or (2) a turning to the fundamentals of Christianity and a revitalization of the free peoples of the world with Christ's revolutionary teaching. And we are now living in such a closely integrated world, where massed evil can be met and overcome only by international organized effort, that if Christian forces are to prevail, Christians must take a more forceful and insistent part in the shaping and developing of international policies and programs. In the light of twentieth-century developments, it is becoming ever clearer that the course of human destiny will be determined, not by political or military decisions but by spiritual ones.

UNDER present conditions, the saving of Western civilization and the building of stable peace require a decisive shift from nineteenth-century conceptions. We have reached an age when, whether we like it or not, if our civilization is to survive, collaboration among peoples for the service of humanity must take the place of power politics for selfish national ends.

Up to now Christian thought has been largely cast in terms of human

personality and relationships between individuals. But in our changed twentieth-century world, the need for a vital Christianity which bears upon international, as well as upon individual, relationships is becoming more and more imperative.

Unless mankind can find the way to supplant nineteenth-century selfish nationalism with a new twentieth-century international collaboration for the service of humanity, our Western civilization cannot survive. Was there ever a more stirring challenge to the forces of Christianity?

TAKE, for instance, the problem of world peace. Either existing civilizations must master war or war in its twentieth-century form will destroy existing civilizations. If Christianity means anything it means the insatiable quest for world peace. And for this localized efforts in separate countries will not under twentieth-century conditions be sufficient. Christianity today must concentrate upon international organization and effort. The United Nations in our time is the only world organization in existence to attain peace. It is our best hope. Christians must unite in its support, must keep themselves currently informed of its policies and activities, must help to correct its shortcomings, must insist without ceasing that its policies be based upon Christian fundamentals.

Have we any right to think of Christianity in terms of an international solvent? As one watches the United Nations at work he cannot fail to be impressed by the striking contrasts of race and color and creed. Hindus and Mohammedans and Buddhists and atheists work shoulder to shoulder with Greek Catholics and Roman Catholics and Protestants and Jews. Amid such a welter of conflicting faiths is it reasonable to hope ever to achieve common moral standards throughout the world?

Emphatically, yes. Fundamental goodness and evil in terms of human behavior are essentially the same the world over. Every religion at its best teaches the ideal of justice, of good faith, of human charity.

But Christianity goes beyond all this. Its teaching of the fatherhood of God and the consequent brotherhood of men—its unyielding insistence upon the breakdown of every racial and national and social barrier which separates man from man—gives it a universality of outlook which makes it unique. The great timeless principles taught by Christ have a matchless appeal to the oppressed and the suffering everywhere and a unifying power possessed by no other faith.

But if Christianity is to win its way across the world it must be loosed from local provincialisms. It must be too broad and wide free to be tagged with any race or color.

As a matter of fact, the United Nations is built upon the very foundations that Christ talked about 1,900 years ago—the oneness of the human family, the replacement of strife by reconciliation, the tearing down of racial and color barriers, the recognition of the sacredness of each individual personality, the feeding of the hungry and the caring for the needy, a deep concern for human progress everywhere. Here in very truth is a potent instrument for the doing of God's work.

The United Nations is, first and foremost, the town meeting of the world. It is the common gathering place, where peoples of every shade of opinion and of every differing race and culture may be heard and where the moral judgment and verdict of mankind may be crystallized. Thus, and only thus, can conflicting standards and viewpoints be reconciled. And only through this great, salutary process of reconciliation—which, it seems to me, links closely with the mind of Christ—and through the organized forces resting upon it can the lasting peace of the world be built.

Many families have wayward and willful children who create problems at times. The family of nations, too, has wayward and willful children. In the case of children and nations alike, force, though sometimes necessary, generally aggravates and seldom solves. Solutions more generally come through sympathetic understanding and tactful suggestion. And this, in

the case of nations, can best be done around a conference table.

Christianity points the way forward. It is not a beautiful dream. It is not merely a hauntingly lovely poem of a fearless revolutionary who lived 1,900 years ago. It is not a way of escape. It is an intensely practical way of life for here and now. It is a unique and God-given revelation of the only possible foundation upon which a human society can be built that will satisfy the eternal demands of the human heart and thus prove stable and permanent. This is reality; and Christians must fight for it.

TRUE Christianity, however, can never be reduced to a mere philosophical program. It is a kindling fire which spreads from soul to soul. It is imparted only by the magic of personality playing upon personality. It is too intensely personal and intimate to be generated by mass influence.

Furthermore, Christianity cannot be exported like propaganda. Christianity must be lived before it can be imparted to others. America cannot conceivably give Christianity to the world unless America lives the faith.

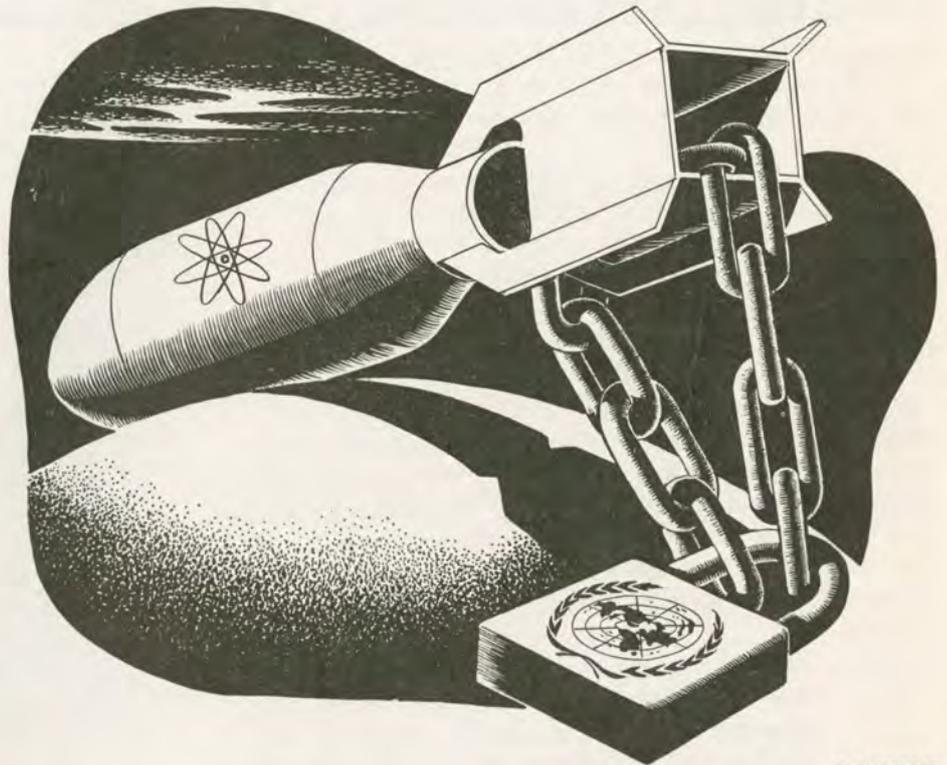
During one of our General Assembly sessions in Paris, Prime Minister Nehru, who had asked Mrs. Sayre and me to tea, in the course of our discussion put to me a piercing question: "Why does the United States not *act* as a Christian nation if she *is* one?"

There is a desperate need today for the United States, the unrivaled leader of the free peoples of the world, to stand staunchly before the bar of world opinion, as a Christian nation. If we fail in this, we thereby forfeit our inheritance and miss one of the noblest opportunities of national leadership that the world has yet known.

The shaping of United States policy must be the work primarily of trained and experienced laymen, not ministers. Seldom has there been a time when such rich opportunities of high service have awaited the consecrated Christian as in the field of international politics today. In the U. S.

Department of State, in other government offices, in the organs and specialized agencies of the United Nations, in a score of fields, if humanity is to go forward and catastrophe for our

civilization to be avoided, we need today as never before devoted Christians with broad vision working in the field of international relations and political activity.



UNATIONS

One of the purposes of the UN is, according to its charter, "to unite our strength to maintain international peace and security."

You have an hour to study

You can utilize every minute of this hour, working swiftly and effectively . . . or

You can drag through this hour—getting rid of it forever—with a mediocrity which will accomplish no more than a very insignificant bit of work. . . .

You have experienced both methods. . . .

Great men and great ideas develop under the discipline of the first method.

Ordinary men and small thoughts exist under the adherence to the second principle.

It is your decision; for what you are to be, you are in this hour becoming!

—Bill White
DePauw University

Christmas

Carol

Service

By Hobart Mitchell

MUSIC: (*As the students come into the assembly hall, the pianist plays: "O Come, All Ye Faithful." The students may take up the singing of the carol as they reach their places or wait until all are in and the music leader leads them into the singing.*)

SPEAKER: Christmas is a special time in our year. We come to it after the freedom of summer and the crispness and color of autumn, after our day of Thanksgiving when we bow in gratefulness to God for his bounty and goodness to us.

In the weeks that follow Thanksgiving, the days grow still colder and shorter, and night falls in the afternoon. The house windows are lighted as we go home to dinner, and the darkness about us makes our world seem small. The end of the year has come, the time of greatest darkness, of least light. And many years ago, in the midst of this darkness at the year's ending, in a little town far away, a newborn babe was wrapped in swaddling clothes and laid in a manger. And with his birth came the beginning of a new spirit and a new year.

CAROL: "O Little Town of Bethlehem."

SPEAKER: At the close of the year comes this time of Christmas when the Spirit of God was born among us on earth in the infant Jesus, this time when a babe born in Bethlehem offered to the world through his spirit and his teachings a new light and a new warmth, a new sense of kinship among men.

Though on our calendar the new year begins with the first day of January, in a deeper, more spiritual sense our year begins on Christmas when, through this act of God touching the earth to change mankind, there comes in the very air a new feeling of kindness and friendship among men. Bitterness and enmity are laid aside, and again within us comes a sense of wonder and a feeling of great joy. From all about us we catch this joy as we commemorate that night in distant Judaea when, it is written, angels sang at the birth of a Holy Child, even as we sing of his birth in our carols.

CAROL: "It Came Upon the Midnight Clear."

SPEAKER: Though the physical birth of Jesus happened only once many years ago, within us he is born again each year through our remembering. And in our life and in this world about us, this spiritual rebirth of Jesus within us is most important.

For there is more in our life and living than the physical day in which we move and the material objects we touch and live among. Indeed, the real stream of our life does not flow in the physical world but rather within us in our thoughts and emotions and spirit . . . so that every year as we remember, a newborn babe is placed in a stable manger among the lowing animals, surrounded by its family and the shepherds and wise men and sung to by the heavenly host; and our own spirits are given again and again the heavenly gifts of loving-kindness for all men, of great inner joy,

and of wonder and awe. For a new sense of kindness and joy does well up within all men at this time as we listen and respond to the angels' song of "Peace on earth, good will toward men." Even as we light the windows of our homes with candles in memory of the Star of Bethlehem and all the world sings in joyous exaltation:

CAROL: "Hark! The Herald Angels Sing."

SPEAKER: So, as in past years, it is good for us again to hear the Christmas story: that while Mary and Joseph were in Bethlehem to be taxed, Mary gave birth to her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And Joseph called him Jesus.

"And there were in the same country shepherds abiding in the field keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them,

"'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.'

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"'Glory to God in the highest, and on earth peace, good will toward men.'"

CAROL: "Angels, From the Realms of Glory."

SPEAKER: "'Glory to God in the highest, and on earth peace, good will toward men.'

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

"'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.'

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them con-

cerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

CAROL: "The First Noel, the Angel Did Say."

SPEAKER: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying,

"'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.' . . .

"And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented him gifts; gold, and frankincense, and myrrh."

CAROL: "We Three Kings of Orient Are."

SPEAKER: So the Bible account of the birth of Jesus concludes.

Each year as we hear it again and as we live close to the memory of it on Christmas Eve and Christmas Day, the Spirit of God is with us in memory, filling us with the spiritual exaltation of the season. There is no doubt that we are more warm and joyous inside, more outgoing and friendly at Christmas than at other times. We see the heavenly gifts of loving-kindness and joy in others, and we feel them in ourselves during these days.

The hope each year is that we shall hold onto these gifts, keep this spirit of love for all men in ourselves and let it be our spirit, keep this flood of joy within ourselves and let it be our joy, flowing through our lives on every day.

This year let us hold onto these gifts which God at Christmastime gives us again and again, that they may steal out over our days to come, filling those days with a new spirit and changing our outlook toward the world and

toward all other people for all time. We can do it by living this memory of Christmas to the full and then by keeping the warm and joyous spirit of Christmas and of the Holy Child ever close to our thoughts and spirit in the days and months ahead. Then will our hearts sing all through the year:

CAROL: "Joy to the World."

SPEAKER: As the days of this glorious season come upon us, let us seek to live its memory to the full this year, and let us pray to God:

"O God, who gavest us the living spark of thy presence on that first Christmas in the birth of thy son and who givest it to us again and again each year as we remember and relive the story of that first Christmas Eve, help us to take thy living spark within us and to use this Christmas memory so that thy love for all men and thy joy of life may be born in us and be our attitude of living from this day forward throughout all our life. We thank thee, O God, for the warmth and wonder and joy of this memory of the night when the angels sang: 'Glory to God in the highest, and on earth peace, good will toward men.' We thank thee that each year we may come again to this season of friendliness, when the Star of Bethlehem shines in the windows of our land and in our hearts and when we can sing again the carols of Christmas and in deep reverence sing this best-loved carol of all:

CAROL: "Silent Night, Holy Night."

MUSIC: (To conclude the program as the students leave

the assembly hall, the pianist repeats: "Angels, From the Realms of Glory.")

End

Suggestions for Presentation

Though this service can be done effectively by a speaker and a college or church choir, it is intended as a carol service in which the whole group will take part.

The service is meant to flow from beginning to end without a stop and above all, without "people telling other people what to do next." Only at the end of each carol should the speaker pause an instant to let the music fade out before continuing the narration. Otherwise, the flow of the service should be constant.

The speaker and the accompanist should rehearse the service in advance, the speaker reading at least the final lines which precede each carol so that the accompanist may find the proper place to begin playing the carol introduction under the speaker in order to be ready for the singing just as the speaking ends. The introductory measures should be played softly so that the music is audible but not loud enough to detract from the spoken part. These introductory measures give the congregation the cue for the carol that comes next.

In order that all may be certain about what to sing, it is suggested that the carol titles be printed in proper order on a leaflet or that a singing leader sing solo the first line of each carol and then raise his hand to bring the assembly into the singing. This leader should refrain from beating time in the manner of a conductor. Such direction mars the effectiveness of the service. The accompanist should keep the singing moving through the sturdiness and clarity of his playing.

(The Association Press, 291 Broadway, New York 7, N. Y., publishes a Christmas carol leaflet which contains on one sheet all the carols included in this service. The cost is \$2 per hundred, plus 10 cents for postage.)



From a Nativity panel
by Margaret Montgomery

Jigsaw Puzzle of Eternity

By David Rogers
University of Chicago

*What man is, I know not. Yet I know
that what I think he is is not
so. Or, if it is so, it is not all
there is to know about what man is.
This much I know.*

Have you met the man, sir, who knows what is good,
Who can always distinguish the shouldn't from should?

If I claim the answer to life's great design,
Would you think I'd been drinking too much strong wine?

If I look askance, sir, at things said by thee,
Then think you the error lies always with me?

Am I better than you, sir? You're better than I?
Is that the decision that's written on High?

You say you don't know, sir, which one is right
When we disagree on what's black and what's white?

If we do disagree, sir, then what shall we do?
Shall you defeat me or shall I defeat you?

Will this be a way, sir, to decide who is right?
Measure our truth in terms of our might?

You say it would be, sir, quite foolish to try
Thus to discover what's written on High?

Why should we differ concerning what's right?
Why isn't it clear like the day and the night?

You say it's a fact, sir, that you think what you do
Because of the things that have happened to you?

Then won't you believe, sir, that what I think to be true
Is based on what I have experienced, too?

Do you think it could be, sir, we both could be right,
But each seeing the truth from a limited sight?

Could truth be so grand that neither alone
Can know all about it there is to be known?

That each thing we label as being the whole
Is but part of a puzzle, part of our goal?

Could this be the case, sir? Do you think it could be
That this is the reason we both disagree?

Could we both have a piece, sir, of the same ultimate whole
As seen from two paths toward the same ultimate goal?

Then is it not true, sir, that your view to me
Is just as important as the view that I see?

Do you think it could be, sir, that this is God's plan
For testing the value of this thing called man?

To give us each pieces of his ultimate scheme
And see if we fit them all into the dream

Of ultimate truth and of ultimate good,
Of the ultimate shouldn'ts and the ultimate should?

Do you think it could be, sir, we lose the piece for
Each person we kill or spurn or ignore?

Then should we not nurture each person, each view,
The young and the old, the recalcitrant too?

Working together instead of alone,
Accepting each conflict as a truth partially known,

Seeking the reason, not killing the man,
When someone finds fault with our published plan,

Believing that none knows the answer, yet still
Each view is right, with a hole it can fill

In the puzzle of life which we each seek to solve—
Should this be the way our dispute to resolve?

Could this be the way, sir, to fulfill God's plan
And find there the solution to the riddle of man?

ODE TO HYSTERIA

(TUNE: "I Am the Very Model of a Modern Major General")

I am the model of a member of the faculty,
Because I'm simply overcome with sentiments of loyalty,
I daily think of reasons why I'm so glad to be American,
And thank the Lord I've always been a registered Republican.
The thoughts I think are only thoughts approved by my community,
I pledge allegiance to the flag at every opportunity,
I haven't had a thing to do with communist conspirators,
And neither have my relatives, descendants or progenitors.
I try to keep away from propositions controversial;
I've no opinions social, politic or commercial.
And so you see that I must be, with sentiments of loyalty,
The very perfect model of a member of the faculty.

CHORUS

And so you see that he must be, with sentiments of loyalty,
The very perfect model of a member of the faculty.

I'm qualified to educate in matters of heredity,
Unsullied by the taint of any doctrinaire rigidity.
I teach the Darwin theory with valuation critical,
Uninfluenced by dogmatists, religious or political.
I understand the economic forces that have made us great,
The system of free enterprise I do not underestimate.
I'm well equipped objectively to point out flaws in Marxist thought,
Because I've never read his work; and rest assured I'll not.
I freely follow the truth in ways which I am sure will satisfy
The Board of Regents, William Hearst and Hoover of the FBI.
And so you see that I must be, with sentiments of loyalty,
The very perfect model of a member of the faculty.

CHORUS

And so you see that he must be, with sentiments of loyalty,
The very perfect model of a member of the faculty.

—Anonymous

Our Faith and the World Crisis

Some Clear Objectives

TO a world of harassed people, composed alike of Christians and non-Christians, the message of theology is that God's purpose for man remains unchanged while his ways in history change with the evolving centuries. Without elaborate argument, it seems evident that these several obligations, under God, must be accepted by all of us:

1. To participate in wise breaking up of old divisions based on dogma, or on special group advantage and power, however these may be crystallized in institutions which seem hallowed because of past usefulness.
2. To participate in the establishment of fuller social justice in the world's economic life.
3. To practice interracial brotherhood.
4. To promote the broadening of na-

tional and political institutions, and their transformation into institutions of a united mankind.

5. To guide and inspire all men to a universal love for God, and therefore for each other.

An active theology for this purpose will include the following lines of thought.

A. God in History

We believe that God's purpose includes the redemption of the earthly life of mankind as human society develops in history. It is his will that "the kingdoms of this world" become "the kingdoms of our Lord and of his Christ." That is, it is his will that the community of love and justice should grow and prevail "in earth as it is in heaven." We recognize that this ideal community is larger and

better than any earthly culture has yet adequately formulated, much less achieved. But this human inadequacy is not sufficient reason for abandoning faith in the triumph of the divine purpose in history.

In the popular optimism of the generations immediately preceding our own, there was some tendency to believe that progress was inevitable. Progress was too easily and too closely identified with the culture of the day which nourished it. A sober view of history may discredit this view and at the same time find in history some clues to the realization of the divine purpose. These clues are real, though fragmentary. They are found in the invincible conviction of the worth of the individual as a child of God; that this world is more than a "vale of soul-making" for elect individuals; that it is the matrix in which is being fash-

ioned the reign of God, in which a community is being made for eternity. Evidences of it are found in the growing concern for the earthly well-being of all men, in the capacity of men to cooperate as well as to compete, in the recognition that the privilege of some is incomplete till it is shared by all. Another evidence is found in the efforts and accomplishments of the Christian mission in disseminating these benefits. In these respects, Christian faith has made a *qualitative* difference in history. We do not dare to deny that even the communist sense of the solidarity of the working classes is one of these clues, though it needs to be universalized and spiritualized, that is, informed with a sense of values which transcend, as well as include, the material and earthly.

We believe that the consummation of this development depends on the cooperation of men with the purpose of God as they attain greater understanding of and devotion to it. Men cannot set a date for a final consummation, but God is now *in* history and history is now being molded by our cooperation with him.

B. The Centrality of Jesus Christ

The central Christian affirmation is that God acted in Jesus supremely to reveal himself and his saving grace: "God was in Christ reconciling the world unto himself." In defining the basic Christian values we look thus to the historical Jesus, in whom they were concretely embodied. From this perspective we think of God as the sovereign Father of all men. The supposed conflict between absolute justice and infinite love is solved when divine justice operates in a context of love. We believe that the person of Jesus is best defined in terms of moral and religious oneness with God's purpose, Jesus being the norm for man, and thus the Son among many sons of God.

The quality of his life and faithful stewardship while genuinely human, has established a unique relationship to the Father with whom in life he was in intimate contact and oneness of understanding. We do not fully understand exactly how God could,

in moral and religious terms, have been so perfectly embodied in Jesus; we simply accept the fact and submit our wills to it. At the center of Jesus' work stands the cross, through which is revealed the redemptive heart of God, and in which there is a demonstration of the creative power of love. We believe that Jesus is the second person of the Trinity in the sense that in his historical life and death he has embodied and expressed in a human life God's ethical and spiritual nature and his eternal purpose for man. Combined with God's creative activity, and his continued presence through the Spirit, this provides what man needs for his redemption. Our Christian faith centers in loving devotion to the person of Jesus, in obedience to his teaching, and in faith in his revelation of the redeeming God.

C. The Primacy of Ethical Christian Love

Our emphasis on the work of God in history and the centrality of Jesus Christ for Christian doctrine involves an appreciation of the historic Christian community, the Church. The Church is a great historical achievement. But, measured by ethical Christian love, it is failing to influence the world sufficiently. Indeed the Church has aroused the expectations and hopes of men for a better society without truly responsible action to create that society. Through the proclamation of the Gospel, through the missionary enterprise, through service to human need, through education, and through occasional heroic and sacrificial acts it has quickened and aroused the masses. They have been led to a positive view of history and the belief that their condition can be indefinitely improved. The Church owes the masses a positive leadership which it has rarely given.

The churches are hindered because they lack sufficient loyalty to ethical Christian love, which would express itself in the objectives to which we have already called attention. Full faith in responsible cooperation is hindered at times by an emphasis on futuristic eschatology ("the end of the world"), which loses sight of present action in the community and of the

transformation of institutions. At times ethical Christian love is hindered by a view of sin which blurs the distinctions between personal moral wrongdoing and the impersonal consequences of psychological and social processes. Where the ethical quality of sin is confused with a universal devaluation of man's moral nature, the social significance of God's relationship to man remains obscure. The absorption of the Church in its own life and traditions prevents it at times from developing a quality of social life adequate to satisfy man's legitimate hungers and hopes for freedom, justice and fulfillment which the Church itself has kindled.

The society for which we stand will be a responsible community. No institutions are or will be perfect. Social justice within the context of love always requires rethinking and reevaluation, for ethical Christian love is always as concrete as the cross, calling for self-sacrifice and reform. The primacy of love seems so remote from the actual practices and pretensions of men as to create a temptation to cynicism or to idealistic escapism. The way of responsible community embraces penitence and sacrifice in the hope that the church once again may play its proper role in social justice and peace.

Thus it is not of the truth of dogma that we should debate, but of fatherhood and brotherhood. Jesus himself said, "Not every one who saith unto me Lord, Lord, shall enter into the Kingdom of God, but he that doeth the will of my Father who is in heaven." Today, as in Jesus' day, it is true that "By their fruits ye shall know them." For example, Spanish fascism is not to be regarded favorably because of the Christian professions, nor should India be looked upon with suspicion because there are relatively few professing Christians in that land. Both are subject to Jesus' standard of brotherhood under God.

D. The Possibilities and Vocation of Man

As Jesus revealed the nature and work of God, so also he revealed the character of man and his destiny. He was man and knew what was in man.

He knew man's sin and God's forgiveness. He knew the intrinsic value of man as man created by God. Measured by him we perceive the heights of perfection to which true sons of God are called. He revealed that perfect work which God is able and eager to do with every human being. It is essential that the possibilities of human nature be positively emphasized, for the devaluation of man has proceeded to a dangerous point in modern life. Even in Christian theology the emphasis on the depravity of man and on his sinful nature has contributed to a low estimate of his genuine possibilities. The doctrine that man as such is evil has added to the evil in history. No one can doubt that there is an actual mixture of good and evil in men. Man is best understood as born with vast possibilities for good and evil. But his vocation is to be a son of God. It is said that "man without God" can do no good. But there is no such thing as "man without God." Man cannot exist without God. Even in the sinful state, man is loved and sought by God. Because the possibilities for Christian living are in man, having been so created by God, the genuine possibilities of a world of peace, justice and love are before us.

The rival cultural and secular faiths of our day all have a doctrine of man. Social systems and institutions can hardly rise higher than their conception of man's nature and destiny. Totalitarianism, racism, fascism, capitalism, imperialism, colonialism, communism—all have distorted doctrines of man and none of them adequately come to terms with what Jesus reveals about man. Their sub-Christian ideas of man are linked to their sub-Christian ideas of God, for the doctrine of God and the doctrine of man are related to each other. No debasing of man can escape distorting the idea of God. God has created men to be interdependent and their relationships to each other ought to be controlled by his kingly rule, the Kingdom of God. All social relationships are thus finally referred back to him. The Christian conception of the worth of man is God-centered. Ultimate reality is a community of persons of which God is

the ground and in which he is the Supreme Person. He is the creator of finite persons and the source of true community. In this divine society service to man by men is not mere humanitarianism but is linked to God who is honored through this love.

The true alternative to devaluations of human nature is not sentimental optimism. Men do sin. They do a vast amount of evil. But the good news of the gospel is revealed in the redemptive work of Christ and in his life. The grace of God gives to men a dependable hope. It is God's purpose to create a genuine community of love in history. We do not propose to betray this purpose.

E. Penitence

In preparing ourselves for a task as vast as the foregoing paragraphs outline we must give penitent concern to our inner lives and wills. Penitent for our share in the world catastrophe we certainly must be.

Mistakes made by the Christian Church often create obstacles. For example, in our relationship with Russia we think we ought to say we are penitent without understanding precisely where our penitence is needed.

Penitence is not being sorry for a deplorable condition which we do not expect to change—either because we do not know specifically what should be changed or because we are unwilling to make the change even if we do know. Penitence is turning from something recognized as evil and accepting that which is good. To use the prayer book phrase about a condition of evil being "grievous unto us" should mean that we recognize the evil in the situation, and that we are determined to stop doing that. A full solution does not come until the right is made the rule of conduct.

The danger for the Christian is that he fail to measure his own conduct—attitude and action—against a standard which judges both himself and his opposition. As a specific example of our need to be penitent, the Christian—without insisting on bilateral cooperation from the communists—must recognize that to be forced by any circumstances into a condition of hos-

tility toward other people and nations is a denial of a fundamental Christian attitude; and to call another person or people "enemy" is to experience a moment of failure. We may have no alternative to the action we accept in a given "moment." In choosing what is ideally less than our highest goal we do not necessarily lose our ethical integrity; yet we are "penitent" that it had to be. We are required by our faith to remain unsatisfied with a condition in which enmity is accepted as necessary even for a moment.

We as Christians do not evade the reality of the dilemma into which we are thrown by the problem of national security. We do not claim that we have an easy solution which will produce an immediate result safe for us all. Christianity is a religion in the world working for the transformation of evil into good. We must not be moved to attitudes and actions contrary to what is Christian by our fears concerning our own security as members of the secular world. Stubbornly we must seek an understanding with, and from, the "communist" or any other group in the world. As a prerequisite to such an understanding we must not try to justify our own sins by overemphasizing the sins of those called our enemies.

To keep repeating that we are penitent for our part in the sorry condition of the world, and at the same time neither to see the truth nor to be willing to do anything more than acquiesce in a world so desperately divided that we are now planning to live for a generation in armed fragmentation, is to show neither intelligence nor Christian devotion. Penitence is sterile piety unworthy of our Christian claim of faith in the power which can save the world, if all we can do is to regret our involvement in an unchristian state of affairs.

Martin Luther's first thesis reads "When the Lord Jesus said 'Repent ye' he meant that the whole life of the
(Continued on page 30)

(This article is a part of the "Address of the Church on the East-West Conflict," prepared by the faculty of the Boston University School of Theology and published by the Methodist Board of World Peace, Chicago, for 25 cents.)



Beautiful Miss Neva Jane Langley of Lakeland, Florida, was crowned "Miss America of 1953." A Baptist, she is a student at Methodism's Wesleyan Conservatory of Music at Macon, Georgia. She represented Georgia in the contest.

Wideworld

EXTRACURRICULAR ACTIVITIES OF A COLLEGE PRESIDENT

By Dorothy Peach

An interview with Waights G. Henry, Jr.
president of LaGrange College

A church college president is called on to do many things, but not often is he asked to serve as a judge in the Atlantic City beauty pageant!

A CHURCH college president's main obligation is to give leadership in developing a collegiate program in keeping with the highest intellectual, social and spiritual interests of the Christian Church.

He must presumably be an authority in the field of curriculum, student activity, faculty-student relations, public relations, and fund raising, while at the same time be a noted scholar in some field of learning. Of course, the college president knows that no such person exists.

Along with these strenuous presumptions comes the problem of trying to please everybody, including the board of trustees, parents, general public, faculty, students and alumni. There is little time to please himself.

The college president is usually thought of as the ideal family man, spending a lot of time with his wife and children—but at the same time, he is expected to accept speaking engagements with every organization in the community, and many on the outside, thus making it impossible for him to spend many nights at home. He must remain at his desk to be available to all who wish to see him, and at the same time, attend educational and ecclesiastical conferences.

THERE are many compensations that go along with the work of being

a college president. He is asked to speak at dinners and conventions held at various clubs and hotels, and while he is not a wealthy man, he has the opportunity to enjoy some of the things that only wealthy men can afford.

Occasionally an unusual assignment comes up, like serving on the panel of judges for the Miss America Pageant in Atlantic City. This opportunity came recently to Dr. Waights G. Henry, Jr., president of LaGrange College, LaGrange, Georgia. "I was asked to serve in this capacity and while I was a judge, I took *my* judge with me." Dr. and Mrs. Henry stayed at the Hotel Denis on the boardwalk.

Among the other judges were: Deems Taylor, composer and critic; Vinton Freedley, theatrical producer; Coby Whitmore, magazine illustrator; Dr. Albert Olpin, president of the University of Utah; Cornelia Otis Skinner, first lady of the stage; Mrs. Graham Lewis, who is "Elizabeth Arden," the cosmetician; Charles Ventura, society editor of *The New York World Telegram* and Yolande Betbeze, former Miss America.

As a result of this invitation, the editor of a weekly newspaper in Georgia wrote an editorial entitled, "It Stinks to High Heaven." Dr. Henry was the subject of a diatribe in which the editor said he could not understand the mercy of Almighty God who

would not smite down a hypocrite who would serve as president of a Methodist college and at the same time offer his services to the children of the devil. The editor called the pageant a "naked women's contest" to select the most lustful woman in America, and commented that this college president was long practiced in the art of discerning lust. (The editor had never met Dr. Henry.)

Upon reading the editorial, one fellow minister wrote that he agreed with every word of it, including the statement that not only was Dr. Henry going to hell but that he was taking everyone with him that he could. The minister added that he was a disgrace to the Methodist ministry. Such statements, of course, make a college president sleep well.

In reply to the minister, Dr. Henry asked him to read an editorial in the column next to the one just mentioned, that had to do with the same editor's views of the Baptist church in his community. The editor stated that this local church had turned its back upon Jesus and aligned itself with the forces of Satan by joining the Baptist Cooperative Program which is that denomination's counterpart of the Methodist Crusade for Christ.

Dr. Henry believes that the Atlantic City pageant is a very wholesome enterprise which brings together some of the very finest young women in America not for a bathing suit contest but for a talent, personality, and character contest. The bathing suit feature is most incidental though it receives much attention in the press.

The prizes offered are not tempting invitations to immoral living but \$25,000 worth of college and graduate-school scholarships.

During the week of the pageant, the contestants are carefully supervised by chaperones furnished by the controlling committee. The girls are not allowed to drink intoxicating beverages nor smoke during this time. The committee is so careful to see that the young ladies do not fall into the hands of strange men that not even their own fathers can call them on the telephone or see them personally.

As for the contest itself, Dr. Henry was impressed with the utter fairness of the judges. Secret ballots were used and these were handled by certified public accountants. There seemed to be no pressure put on the judges urging their vote and the whole pageant was conducted on a very high level.

THE five top contestants were asked three questions, not knowing what the other one's answers were. The first question was, "How may democracy best be advanced in the United States?" Miss California's answer seemed best to Dr. Henry—"Democracy has been achieved over a long period of time. It can best be advanced by the patient method of religious training of children."

The next question was, "Where would you like to spend your honeymoon?" Of course, the answer expected was Atlantic City and Miss Georgia was the only one who thought to give it.

The last question was, "Who is the greatest person in the United States and why?" When Miss Georgia answered with "Mr. Harry Truman," the audience was not exactly in agreement. When she explained, "He occupies the highest position which our people can offer to a man, and you put him there"—the crowd's reaction turned to applause.

ONE of the recent winners known to many Methodist youth was Miss Barbara Walker, who taught a Sunday school class, sang in the choir of her church, and was a leader in the Meth-



Foreign students are welcome at LaGrange College, LaGrange, Georgia. Mr. William Banks, president of the college's executive board, greets one of the foreign students while Dr. Waights G. Henry, Jr., president of the college, looks on.

odist Youth Fellowship. When offered opportunities to go to Hollywood, she declined in favor of marrying a young man studying medicine at the University of Tennessee. During her reign as queen of American young womanhood, she refused all opportunities to appear in public for money except for selected benefit occasions.

Miss Colleen Hutchins, the 1951 Miss America, told Dr. Henry that no matter how late an appearance she made on Saturday night, she was always in a place of worship on Sunday morning.

The title of Miss America for 1952 was conferred upon Miss Neva Jane Langley, who is a student at Methodism's Wesleyan Conservatory of Music in Macon, Georgia. Neva Jane, before leaving her parents' home in Lakeland, Florida, was pianist for her local Baptist church. As a student at Wesleyan she attends Vineville Baptist Church and is the pianist for the young people's department. Dr. Henry said, "Her habits of worship are well ingrained. This probably accounts for the fact that one of the judges, who could hardly be termed an evangelist, stated to me that for some strange reason Miss Georgia had a 'glow'

about her that was most apparent, making her the outstanding girl in the group."

Of course, for Miss America, this is only the beginning of a very hectic year, but it is an experience that very few girls can claim as theirs.

The LaGrange College president feels that rather than turn down opportunities to serve as judges in such contests, it is better for churchmen to have a hand in keeping these pageants for youth on a high level. Why give everything that is attractive to the devil!

Along with the regular grind incident to the promotion of a strong academic program and the securing of funds to underwrite it, the college president does occasionally take time out for certain extracurricular activities to keep him alert and fresh for the job.

Dr. Henry believes it would be an injustice to turn such projects as the Miss America Pageant over to professional beauties who do not represent American womanhood at all. Miss America should indeed be a versatile Venus de Milo but also a person of culture, refinement, talent, and Christian character.

Call for 1953

SPECIAL-TERM SERVICE FOR WORLD MISSIONS

The Methodist Church is calling for thirty young men and women to go to Latin America in 1953 in another three-year venture of fellowship and service. Countries included are Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Panama, Peru and Uruguay.

A variety of situations are open and calling for their help. Teaching in high schools, youth work in churches and community centers, adult education in night schools, religious education, assistants to pastors, nursing and public health work, and services in rural centers.

The call comes also for a group to go to Southeast Asia, with assignments to Malaya, Burma, Borneo and Sumatra. Work will include high-school teaching in a wide range of subjects including religious education and the leadership of extraclass activities, Youth Fellowships and much opportunity for personal evangelism.

Applicants must be between the age of twenty-one and twenty-eight years, graduates of accredited colleges, and active members of the Church. They must be people of genuine Christian experience with a desire to serve and a faith they are eager to share. Standards also include good health with a record in scholarship and practical achievement well above average. They must be unmarried and agree to remain so during the period of service. A knowledge of Spanish or Portuguese for those considering Latin America will be a great asset.

Support on the field will be on the regular missionary basis, which for the single person is now approximately \$1,200 per year with an additional cost-of-living grant where needed. In addition, there will be provision for housing, medical care, and sharing in the Board's pension plan. Travel expenses will be paid to and from the field.

There will be a six-week period of intensive training in July and August with emphasis upon religious development, language study, area orientation, and methods of work abroad. The group will sail near the end of August.

Here is an unsurpassed opportunity to work with people of great promise who desperately need a dynamic Christian faith. It will be the joyous task of young missionaries to help them find a vital Christianity which links religion and life. The dedication required is so complete that those accepted will be enrolled as members of The Fellowship of Christian Service.

Those interested should write at once to:

**Miss J. Marguerite Twinem (for women)
M. O. Williams, Jr. (for men)
The Department of Missionary Personnel
Board of Missions of The Methodist Church
150 Fifth Avenue, New York 11, New York**

What Is the

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TODAY in more than fifty countries when students become members of a great variety of local or national Christian organizations in their universities and colleges, they enter at the same time into the wider fellowship of the World's Student Christian Federation.

The W.S.C.F. was founded in 1895 in a medieval castle in Vadstena, Sweden, by a group of five already existing American and European Student Christian Movements, who were committed to a "substantial endeavor to enable Christ to come alive to students so that he may lay claim to their souls." To fulfill this task they had a vision of a Christian Association in every college, a Student Christian Movement in every nation, with all united in a world-wide fellowship through the Federation. In the following years the first W.S.C.F. general secretary, John R. Mott, visited student groups in twenty-two countries, and by 1897 there were national S.C.M.'s in China, Japan, India and Ceylon, Australia and New Zealand, and South Africa. In 1911 the first effective contact was made with the orthodox student world.

In 1920 Henri-Louis Henriod took over its leadership as the Federation plunged into a vast, postwar relief effort out of which came in 1925 an independent organization, International Student Service.

In 1932, W. A. Visser 't Hooft became general secretary and led the discussions by which the Federation sought to reformulate its message in the light of more serious Bible study and the pressing needs of the world. At the General Committee in Java, 1933, and in California, 1936, the Federation became increasingly aware of the growing importance of the Pacific area.

In 1938, Robert C. Mackie under-

took the task of guiding the W.S.C.F. and preparing for its participation in the conference of fifteen hundred Christian youth from seventy countries held at Amsterdam in August, 1939. During the war years the Federation headquarters were in Canada, and the general secretary's efforts were concentrated on strengthening its relationships with the many Christian student groups in the United States and in helping to organize new movements in the countries of Latin America.

In 1946 students from around the world met for the first time in eight years at the W.S.C.F. General Committee in Switzerland, to renew the bonds of Christian fellowship and to plan for the postwar work of the Federation, and for the rebuilding of movements in war-devastated areas. The committee recognized the growing seriousness of the crisis in the university and urged its movements to continue their study of its essential nature and purpose and the evangelistic task of the S.C.M. within it. The following year the Federation took a leading part in the second World Conference of Christian Youth held in Oslo, Norway.

In 1949 the General Committee met at Whitby, Canada, and Philippe Maury took over as general secretary. The years since then have been notable for the rapid development of Christian work among the students and professors of Southeast Asia, and for the vital conversation which has gone on, both in national S.C.M.'s and in the Federation itself, on the place of the Christian in the contemporary world struggle, on the nature of the missionary task of the church, and on the various aspects and problems of the ecumenical movement.

In 1952 plans are well under way for the third World Conference of Christian Youth to be held in Decem-

ber at Travancore, South India, and for the General Committee in Poona, India, in January, 1953—the first such meeting to be held in Asia in a quarter of a century. Its program emphasis is upon the witness which the S.C.M. must bring to the individual student in the confusion and instability of the contemporary situation, and its task is to plan the future work of the Federation as it seeks to carry on the "living tradition" of witnessing to Christ in the universities of the world.

Making the W.S.C.F. a Reality in Your University

HOW can you make the Federation a reality in your S.C.M. and your university?

The Federation lives in the world only as the activity of local S.C.M. groups is a conscious expression of their membership in a world community of Christian students. The Universal Day of Prayer for students can be not only a time when students around the world, summoned by the Federation Call to Prayer, join in common petition and intercession for one another, but also one when they learn more about other S.C.M.'s and about the W.S.C.F., through which they are all united in Christian fellowship. Information on other movements and on the important activities of the Federation is available in S.C.M. magazines and in Federation publications such as *The Student World* and the *News Sheet*. Small Federation crosses, to be worn as a reminder of the basis of our unity, may be obtained from the

Federation office or from national movement headquarters.

Every S.C.M. conference provides an opportunity for interpreting to students what membership in the world Christian community means. A session on the meaning and work of the Federation can be an interesting and significant part of any conference program. Displays of maps and posters, letters and photographs can make the S.C.M.'s of Brazil and Nigeria a reality to members of the German movement, and can bring home to Canadian students the importance of a Federation conference for training Southeast Asian student leaders. U.S.C.C. has recently prepared a fine filmstrip on the Federation with accompanying commentary for use at conferences of its member movements, while the British movement has published several issues of a magazine called *Encounter*, which describes the work and activities of the Federation.

There are "foreign students" now, not only in the United States and Great Britain, but in almost all countries where there are S.C.M.'s. Many of them have been active members of Christian student groups and of the Federation in their own lands, and not only will they appreciate being drawn into the S.C.M. in their temporary home, but they can be a source of enrichment in its life as they share their knowledge and experience of movements in their own countries.

Contacts with Federation secretaries and special visitors are one of the best methods of learning more of its work and of making it a reality to students, rather than just an office at 13 rue Calvin, Geneva. Through your contributions to the budget of the Federation you help to make these travels possible, and thus bring S.C.M.'s around the world into closer fellowship with one another.

The two articles here are from the July-August issue of *Federation News Sheet*, official publication of the World's Student Christian Federation. It is published in Geneva, Switzerland.

This particular issue is a special number containing definitive articles on the Federation—its background, purpose, challenge, etc. A number of extra copies were printed and are available for resource and discussion in student groups.

Copies may be ordered from the Study Department, United Student Christian Council, Room 1508, 291 Broadway, New York City 7.

The following observations were made during a study of a "typical" large state university. The bases for these conclusions were student and faculty opinions as expressed in interviews, polls, editorials and letters to the editor in the campus newspaper.

THE charge has come from many sources, both inside and outside of the university, that there exists a double standard in the classroom—one for the athlete and another for the general student. From the evidence, it seems safe to conclude that this is partially true. In some classes, the professors are inclined to favor the athlete by being less stringent in their requirements where the "star" is concerned. (This leads to a further and startling conclusion that some professors are human enough to have their own heroes.)

On the other hand, there are professors who have something of an antipathy for the athlete and go out of their way to make life in the classroom rather difficult for him. (The poor professor has now been completely removed from his pedestal—but that is what happens when he lets himself be human.) There seems, however, to be no wholesale departure from the traditional and expected attempt on the part of the professors to be objective in their treatment of all students. Furthermore, most of those who do make a difference in their requirements are likely not deliberate in their partiality or persecution.

THE charge has also been made that the athlete is permitted to cheat his way through school. This was one of the points of concern in a poll conducted by the student newspaper. The conclusion of the editors was that there was very little cheating on the campus, and among those engaging in such practices the athletes were not disproportionately represented. One is inclined to put little faith in the poll, however, since so small a percentage of answer sheets were returned, and there were apparently no precautions to guard against selective factors that would prohibit a good cross section being obtained.

To be more specific, only an absurd optimist in regard to human nature would believe that 95 percent of the sophomores had seen no cheating—which was the conclusion of those conducting the poll. Of course, the rejection of the poll results does not warrant the assumption that their extreme reverse is true. The only conclusion for which there appears to be legitimate evidence is that if an athlete is inclined to cheat, he can get away with it under a few professors because of the fact that he is an athlete. There is no evidence that athletes are more dishonest than the average student, nor that there is a general condoning of cheating on the part of the athlete or any student.

Some have implied that though there is no general practice of a double standard nor cheating, nevertheless, the university has lowered its standards for all students as a result of the emphasis on intercollegiate athletics. There appears to be no real evidence to support this. There are some courses which are relatively easy and many athletes take advantage of them—this is possibly due to a pressure for time for study and to a natural inclination on the part of many to be rather indifferent toward scholarly pursuits. However, the curricula of most departments and colleges in the university are not made up of snap

courses any more than in schools where only intramural athletics is practiced. This could hardly be otherwise and the university retain its standing with the accrediting association.

WHEN all of these rather well-worn observations have been made, the conviction can hardly be avoided that there is a more subtle effect on the academic life of the campus which has not been bared to the public. There is abundant evidence, but it cannot be measured or catalogued. It is something one begins to sense after living and working in the university community for a while. This has to do with the effect of athletics on the "student vocation."

If we begin with the basic premise that the vocation of the student is to be a student with all that the term means by definition, then we can hardly escape the conclusion that current emphasis on athletics has had an adverse effect. The life of the student who is true to his vocation is oriented around his studies, but on the campus there is an unstated philosophy, but very effective, which tends to push such pursuits into the background. The atmosphere is such that if he is not careful the student soon forgets his purpose and lives from week to week in anticipation of the "big game." Of

INFLUENCE OF ATHLETICS

By William D. Swift
University of Kentucky

ished, it does not seem likely that the social life of the campus would collapse. Student social life is too firmly entrenched for such to happen. Nevertheless, there would be a marked change since so much of the social calendar is organized around athletic events. The fraternities and sororities plan pre-game and post-game parties and they sometimes attend in groups. The independents, who comprise about 70 per cent of the student body, depend on "the game" as their chief social outlet. Particularly during the football season the day of each game takes on much of a festive atmosphere. It is talked of all the week before with everyone assuming that no one would be foolish enough not to be on hand for the kickoff. All other activity halts.

THE current type of athletic program has its effect also on campus religious life. There are active religious organizations representing all major faiths and denominations. When planning sessions are held by each group or by the cooperative body, the Inter-Faith Council, a standard piece of equipment is an athletic schedule. No group would think of planning any activity which would conflict with a

ball game. There would be no one in attendance. This is so universally accepted that some think it odd that it is even mentioned here. It is mentioned only to point out the scale of values accepted on the campus which places athletic events above any kind of religious interest.

On week ends that feature home football games, the attendance at student church group meetings on Sunday is usually stronger since most of the students remain on campus. It is significant though, that if the game is lost, there seems to be an apathy and even a moroseness, at times, which hinders fellowship and makes worship next to impossible. This is, again, evidence of the fact that the chief interest of the student lies with the athletic event.

These observations are not to condemn athletics without qualification, but the evidence does point an accusing finger at the athletic craze which drives the campus into a frenzy over relatively insignificant values while cultural, scholastic and religious interests take a back seat. Knowing this, one can hardly avoid looking into the future which will be led by today's students and wonder if it will be guided by well-equipped people.

course, if he is to do passing work, he must put a certain amount of his time in on his studies, but too often under such circumstances, the student who could be a real success in his vocation of being a student becomes only mediocre or even very poor. In this atmosphere, values are confused, even to the extent that one's basic purpose in being on the campus is lost.

Athletics is, of course, only one contributing factor in this process, being in the company of fraternities, sororities, and other extracurricular activities which sometimes become overemphasized. Athletics is possibly the greatest offender in this case, however, since almost all of the student body is affected rather than small segments as is true in the other activities.

Not only is the student diverted from his purpose by this prevailing atmosphere which confuses values, but he is the victim in a more concrete manner. During the basketball season there are sometimes two home games within the span of a week. This means, for most students, two evenings lost to study. With the other activities normal to student life added to this, his pursuit of learning is reduced to an occasional chance meeting with a few facts to be recalled, if possible, for examination.

If intercollegiate athletics was abol-

THE NEWS THAT the University of Kentucky has been suspended from participation in intercollegiate basketball brought various reactions from the campus community. The administration, though feeling that the punishment is not in keeping with the offense, appears willing to abide by the decision with no attempt to appeal. There is evidence of a healthy desire to correct any abuses which have been present.

This is hardly the case with the alumni, if the prevailing sentiment can be judged by a statement released by the President of the Alumni Association. He called the action of the NCAA "harsh and unprecedented" and lamented the practice of NCAA in using other schools' representatives to sit in judgment while these schools are guilty of the same abuses.

Among the students there is widespread disappointment. One summed it up by saying, "My last year—and no

basketball! Why, it's like having your right arm chopped off!" From many others one is greeted with an attitude of rather grim resignation which refuses to become excited after all that has been heaped on the school. There is something of the martyr feeling in this. But possibly the most prevalent attitude is one of resentment at what is called the "injustice of it all." The reasoning behind this attitude is that innocent players of the "would be" current team are suffering for crimes of those who went before. It is also pointed out that the University asked for the investigation and other schools, showing no signs of conscience, sat in judgment, wearing their own stained garments. There is an encouraging afterthought from some, however, which recognizes that the guilt of other schools really has no bearing on whether or not their own should be punished for known offenses.

A Wesley Foundation in Alaska?

**"John Wesley" rolls up his sleeves in the North
for the future of a Wesley Foundation on the Arctic Circle!**

By Jordan E. Detzer
Wesley Foundation Director
Colorado A and M



The author and wife Jeane

ALASKA has the same latitude as Sweden, Finland, Scotland and Norway, and its climate is similar to that of Montana, Minnesota, Oregon and Maine. Alaska is bustling; it is as big as Mt. McKinley and the mighty 2,300-mile Yukon River emphasize. The bigness of this territory gives impetus to both its laymen and its preachers.

The big husky shoulder town of Fairbanks is nearly crowded to the bursting point. It is the largest town near the University of Alaska. There is no other college or university in this vast territory, although the Methodists are thinking of constructing a liberal arts college to retain their Alaskan children. At present there is a big job brewing near this golden heart of Alaska, where 14,000 people are living, four thousand of whom are service men in the local area. The university is three miles north of Fair-

banks, at a spot called "College." The Methodist Church has gone in to help its members organize a church which will be affiliated with the university. Several other churches are located there at present.

The land about Fairbanks and "College" is beautiful and has many fine sections for building homes and for gardening. The streets are seas of mud when it rains or clouds of dust when it doesn't. The sewer system and the water system are not good. Most of the people have wells, and even so many of them cannot drink the water. They have to buy it in five-gallon containers.

In Fairbanks, as in other Alaskan cities, the cost of living is high, liquor flows freely and housing is scarce and poor. "Some of these one-room houses without plumbing rent for as much as \$90 a month, with the first and last months' rent paid in advance. Hair-

cuts are \$2.50, dry cleaning is \$2, gas is 42 and 45 cents a gallon, plus a city sales tax, and food costs are just about double stateside," writes a resident of Fairbanks. The parking meter has replaced the dogsled. There is no shortage of unskilled workers, air lines or barrooms. The latter outnumber the grocery stores, restaurants and hotels. Although fishing is still the number-one industry in Alaska, the addition of mining, timber and furs makes up the big four.

The Alaskan highway and the Alaskan railroad bring travelers and workers into Fairbanks, as does the transportation of numerous air lines. The nonscheduled air lines help to keep the prices down; even so, they are tremendous.

PROSPECTIVE students should have a realistic picture of the setting

motive

This huge Alaskan Brown Bear is now a museum piece in the University of Alaska.



before they attempt to go north. They can drive from any point in the United States to the University of Alaska on the Alaskan highway. Army engineers built this highway many years ago. It has beautiful forest-clad and snow-covered scenic views. Wildlife covers the area like ants on a honey jar. There are hostels for sleeping along the way and many new and strange sights to behold. Driving costs are reasonable, although it is advisable to carry an extra ten gallons of gas along to get over the "high-cost" section of the highway. Trucking gasoline into the interior is expensive.

Now for the scene of the birth of a future Methodist Student Movement!

The University of Alaska was established in 1915 by an allotment of land by the United States Congress. This agricultural and mineralogical college is located three miles north and west of Fairbanks in central Alaska. The large acreage of the school includes the campus, experimental farm, magnetic and seismic observatory, several small lakes, a hockey rink, a ski run and many woods. There is a \$975,000 geophysical laboratory which is the only one in the United States and its territories. The library and laboratory

facilities are excellent. The university museum contains more than 75,000 specimens of Eskimo and Indian artifacts—and a huge Kodiak bear (stuffed). Dormitory space is plentiful.

Many outstanding scientists come to the campus annually. The university offers a six-week summer session besides its regular semester work. There are one hundred and fifty students working toward the four-year B. A. degree or a Bachelor of Mining-Engineering degree. The school's fees are reasonable and student jobs are obtainable. Self-help scholarships are available. Here is an adventure for

some of you for a semester or even during a summer.

The university has active ROTC, social and club programs. There are camera, lettermen's, pistol, ski and sourdough dance clubs. There are also many departmental clubs, societies and also publications announcing them.

THERE is a Student Christian Association (in name only) which should encourage the personal religious beliefs of every student. It tries to integrate the various campus groups into a healthy community. It is similar to



University of Alaska, near Fairbanks

many Wesley Foundations—great in purpose, small in action. Not being a major organization, however, it is treated indifferently. The spirit of John Wesley is silent on the campus, even in this group. Be it ever so humble, there is nothing so invigorating as a Methodist Student Movement, even in the Arctic.

A Presbyterian church is operating at the foot of college hill, where a small group of college students meet. The group is not large enough to be handled separately from the young people's fellowship and, therefore, administers to a pitifully small part of the students.

The college dean states that the "student attendance at the churches of Fairbanks varies with the temperature from a half dozen at minus forty degrees to perhaps two dozen at thirty degrees above zero."

The university does not allow the use of its facilities by any particular religious creed. Because of the small number of Methodist-preference students, the general indifference to religious activities, and the extremely high cost of renting or building off campus, it will be difficult to start a Methodist Student Movement. Besides this, the pastor and his congregation

must build a strong church program in Fairbanks with which to interest the students. Consequently it will be extremely difficult to devote much time in the beginning to building a Wesley Foundation. It may, however, blossom into a larger project than is now expected. The job is waiting.

WOULD you like a part in helping to get a Wesley Foundation started? The territory of Alaska, through interdenominational agreement years ago, was divided among several denominations and The Methodist Church did not go into Fairbanks. Recent figures indicated, however, that sufficient numbers of Methodist families and students are located there to warrant the employment of a strong minister. Last summer the Reverend A. E. Purviance, his charming wife and two children arrived to serve Fairbanks and the university as well. Originally from Florida, he had built the Methodist church at Anchorage (the "Chicago of Alaska") and weathered it through the early storms. My wife and I visited their church and parsonage in Anchorage on our way to a student missionary charge at Nome. While there we were taken on a

church picnic; we also had our first mooseburgers—on an air-line runway.

The Purviances are now beginning the task of rolling up their spiritual sleeves in order to build a Methodist church in Fairbanks. They specialize in making young people feel at home, especially service men. They had a devoted following of both young and old alike in Anchorage, and are beginning to acquire this in Fairbanks. If you want to witness southern hospitality on the Arctic Circle, visit the Purviances. Wherever they live and whatever they have, they willingly share with all. Mr. Purviance is a six-footer and then some, with a tremendous passion for Christ. His friendly smile and persuasive look radiate a rich personality which draws people to Christ. He knows God, and knows how to tell others about him. His wife is an attractive and a very accomplished woman. They have two lovely children; David is seven and Evelyn is five.

Since the Presbyterian church was entrusted with the task of working out a suitable religious program for the university students, the Methodists had not previously entered this field. However, since there is no active religious program going on at the univer-

sity, and the need for the church is so very apparent, in goes *the* man who can build a future Methodist Student Movement. The actual Wesley Foundation program is years away and when it is realized, it will be on a reduced scale because of the small student body, the cold weather and tremendous expense. But the first snowfall has started and God works slowly through this glacial country, but he works "exceeding fine." The district superintendent of Alaska, P. Gordon Gould, is a short, handsome Aleut Eskimo who has a vision of Christ and his message that few district superintendents will ever have. He is the most active fullback on God's football team that can be found. Recently he said, "Within a year or two we shall be sufficiently strong to lift our voices on behalf of a better religious program for university students."

There will be a gathering of Meth-

odist students and God will be there!

The University of Alaska is endeavoring to encourage a better religious program for its students. Realizing that the students need more than credits for degrees, the university is hoping to work out a suitable program.

Since the Purviances have been in the city only a short time, they have not held many services. However, the attendance at these has been good. They use a union hall on Sundays and will pack it with Methodist families shortly as they did in Anchorage, where they had to build a new church. Mr. Purviance states that their home is quite comfortable and should be warm this winter. "When our car arrives we should find it a little easier to get about," he says. "We must try constantly to interest new people in our work, and aim toward an eventual goal of self-support. . . . The present

situation calls for the establishment of a strong church in downtown Fairbanks," reports this tall man of God, who gets about quite ably with his three-foot strides. When he starts to amble over the campus of the University of Alaska, you may be sure that the school will be well known not only for its School of Mines, Anthropology and Civil Engineering, but also for its "Wesleyology"—for its warm group of Methodist students in a cold climate. This will be the most northerly Wesley movement on this Continent, thanks to Ed Purviance, who is snowshoeing the first trail.

If you are ever up that way, either on vacation, working or crossing over to Siberia, stop in and see this Florida couple; here is a true home away from home, with a smile, a handshake, and the living God as ever present as he is in any Wesley Foundation in the United States.

U.S.-2's for 1953

A Call for Youth to Serve in Home Missions

The Methodist Church needs young men and women to serve in areas of need throughout the United States, Hawaii, Puerto Rico, and Alaska.

Where little children need security and love; where youth need leadership and guidance; where adults need inspiration and strength—there is a call for dedicated young Christians to serve!

WHERE?

In Mission Schools. . . . In Community Centers. . . . In Kindergartens and Day Nurseries. . . . In Children's Homes. . . . In Rural Churches and Communities. . . . In Hospitals and Clinics.

WHO?

College graduates who are active members of the Church, possess practical skills, have the ability to work effectively with the people, have good health, are of Christian character, and have a desire to share their Christian experience with others.

WHEN?

After six weeks of intensive training during the summer of 1953. The accepted candidate will participate in courses emphasizing the Bible, personal religious growth, group work methods, church organization, creative arts and crafts.

The two-year term of service—except in Alaska, Hawaii, and Puerto Rico where the time is three years—will begin September, 1953. Each worker will receive a cash salary with one month's vacation each year, plus travel expense to the field of service.

HOW?

Those interested should write immediately for further information regarding application papers and procedure to:

Miss Ruth Smith or Miss Alpharetta Leeper
Department of Missionary Personnel

150 Fifth Avenue
New York 11, New York



Brown Higginbotham scraping windows on the outside of the remodeled building.



John "Buck" Hall and Lawrence "Ash" Ashburn cleaning a spray gun during a pause in their painting.

Students and "the Spirit" Provide New Center

THE students took a long look at the old, frame building. Thirty years old, it was a big gray "barn" which had been used as the home of the Methodist church until the congregation moved next door into a new, beautiful stone structure.

It would be a big job, but the 1,800 Methodist students at Texas A&M at College Station, Texas, needed a center for their religious and social activities. Inspired by the leadership of their director, Robert Sneed, the students set to work to do the job of renovation themselves, a job which required nineteen different skills, all of them drawn from the large student body of 6,000 men. (The students in this college, unless physically disqualified, are in the United States Army and become second lieutenants upon graduation. It is the nearest

thing to West Point of any college in the nation.)

The floor was sagging and had to be jacked up and braced, a stage was built, floors sanded, alterations and repairs made on the structure, the roof was renovated, wiring faults corrected, tile laid, cement poured, interior decorating and painting done. The director came to be known as "pale face" because of the happy way in which he slapped paint on the building. The students insist that without his leadership the job could never have been done.

Only one person out of the many working on the structure was paid for his time or talent. The spirit of the group spread until church members, faculty members and townsfolk, contributed many of the materials. Total

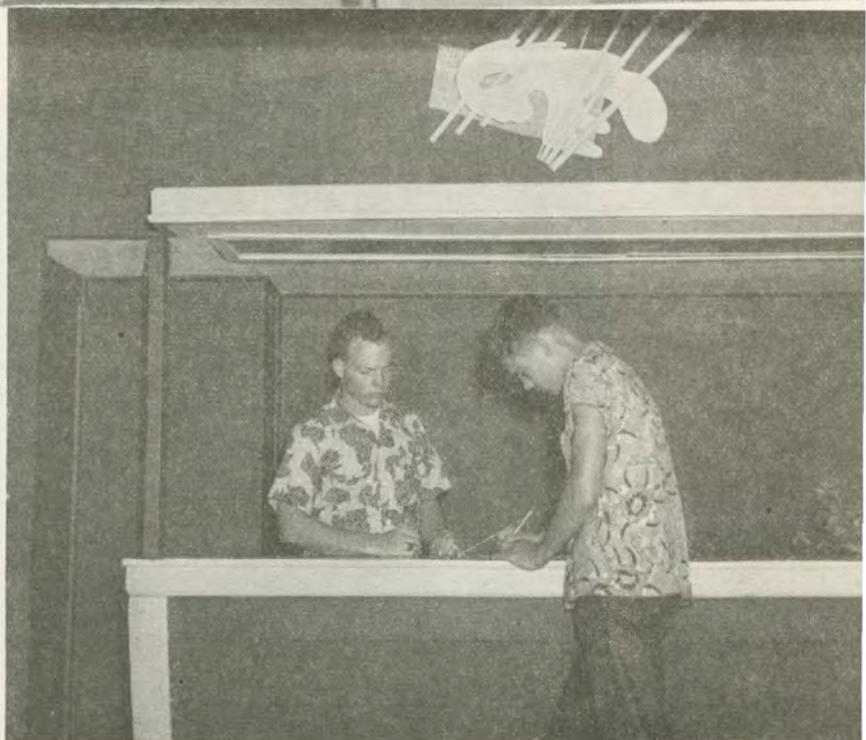
cost of the building and furnishings came to about \$5,800.

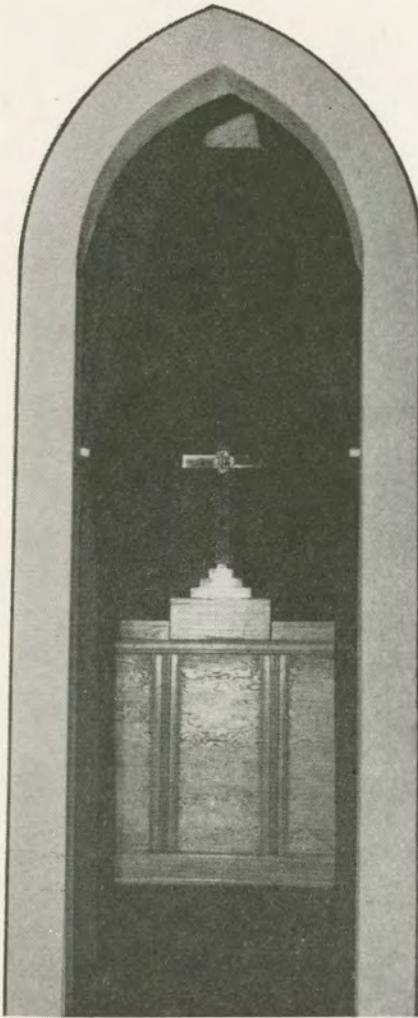
The student center is now a modern, pastel-decorated building with kitchen, assembly room, lounges, stage, and library. For campus reaction to the project see the editorial from the student newspaper on page 27.

The work began in September, 1951, and was completed in April, 1952. Formal dedication was held with H. D. Bollinger, national secretary of Methodist student work, delivering the dedicatory sermon. When he arrived, the students attired him in a five-gallon hat, holster, and six-shooter. He declared that Wesley Foundations established near colleges and universities all over the nation are a small, integrated part of the global circle of Christianity.



A student, Les Overton, painted the mural in the lounge. The animals terrified by the tiger represent the frightened attitude of peoples throughout the world in this time of fear and insecurity. At the right John Watt gets freshman's name as he enters the building.





The prayer room is always open for private meditation.

A game table for relaxation from studies is provided. Here the foundation director, Robert Sneed, and student John Watt try their hands at billiards. In the background are the serving bar and the kitchen.



Spirit Moves

USUALLY this paper has tried to keep away from the religious aspects of life around here, but recently something has come up which makes it virtually impossible to keep silent.

The students, who attend the A&M Methodist Church, have done more recently to show there is something to Christian living than a whole room full of sawdust revivalists could.

They have taken an old barn and transformed it into a modern livable youth center.

Only one man was paid for the entire job . . . but scores worked on the project—no regular worker would have kept the hours these boys did.

But what was the motivating spirit behind this move? It wasn't any one man or any collection of men. The motivating spirit behind this concerted drive to build a youth center was Christianity.

This and nothing else kept men working all night—on days off from school—and at any other hour they could steal.

Bob Sneed, the youth director of the church, put it this way when he told about the men working on the center.

"Some mornings when it was about two or three o'clock we would look at an unpainted wall and say, 'Does the spirit say paint it?' The men would think a while—and some would pray—and come up with the statement 'the spirit says paint.' Well the boys would spend the rest of the night painting."

When you have things like that going on it makes a person think maybe his philosophy of life is just a little clouded. Maybe his thinking is just a little warped.

This suggestion is not made by the church—but we feel as if it will be honored by them—but if you want to see the danglest thing you have ever seen in your life drop by the Wesley Foundation Building at the A&M Methodist Church.

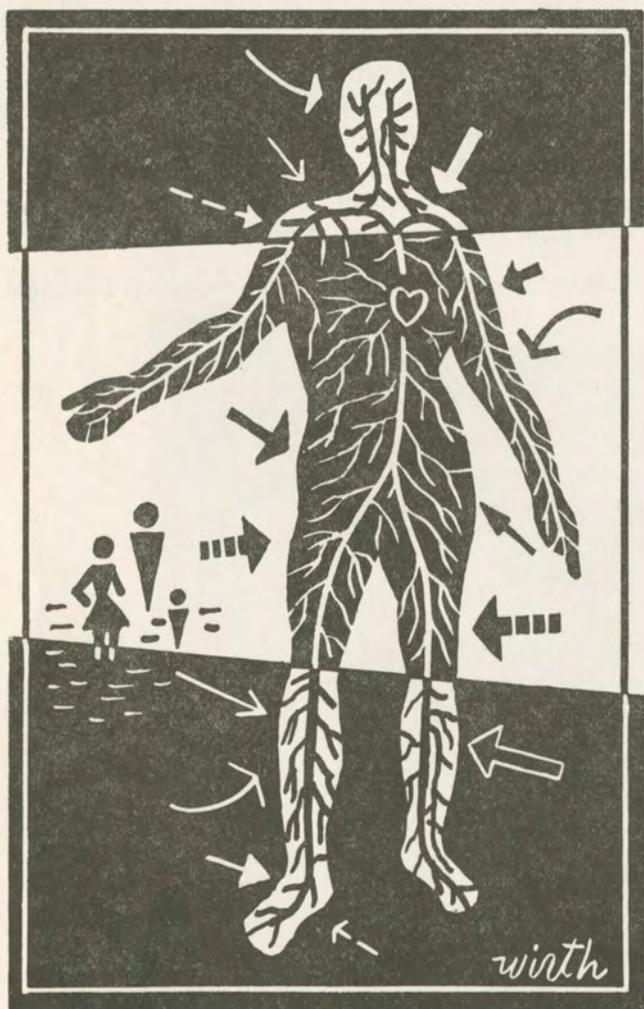
The effect it will have on you will be worth all editorials this paper could ever print on the subject of religion.

—Editorial from *The Battalion*, campus newspaper at Texas A&M

The stage for dramatic programs is one of the outstanding features of the remodeled building.



ALCOHOLISM...



America's Fourth-Ranking Health Problem

By J. William Burris

THIS is alcoholism:

"Hello? Is this the alcoholic ward? I have a husband—I can't talk very loud. Doctors? No, they won't come anymore—it's just terrible—we owe everybody. He's so sick he can't hold a job. I'm afraid to leave the house—the children, you know. I'm worried sick and really frightened—yes, he isn't himself at all. I'm so humiliated—asking a stranger for help—but I must ask someone. You mean—you mean you will? We can't pay, you know. Oh! thank you! Yes, I'll be waiting. May—may God bless you!"

John B. is an average American businessman; forty, stoutish, more or less distinguished in appearance. He has imbibed freely for as long as he can remember. However, one morning not so long ago, Mr. B. woke up in a cheap hotel room in his home town. He didn't remember going there; he only remembered taking a few drinks with some of the gang the night before. He felt terrible; he ached all over; his head seemed too heavy to lift. He was perspiring profusely; he had difficulty thinking coherently. Mr. B. was annoyed and a little alarmed about this "blackout." His problems were beginning to pile up. What about his wife? Would she forgive him this time? Would his employer? So, full of remorse and good intentions, Mr. B. sets out to make amends. But first he needs a drink to straighten out. He gets home several days later via the alcoholic ward of the local hospital.

Somewhere in his last drinking bout, Mr. B. stepped over the line where he still had a choice—where he could still say no. He can no longer take it or leave it alone. He is now a confirmed alcoholic, and will be until the day he dies. From now on, if he takes one drink, he won't be able to stop until he is hopelessly drunk.

The small man drinking alone at the bar suddenly collapses to the floor. The doctor, if one is called, finds that the victim's pulse is racing madly. His face expresses terror; his skin is bathed in perspiration; his tongue is fiery-red; every muscle in his body twitches frantically, as if to escape

its miserable confines. The small man is a victim of delirium tremens (convulsions). He is completely saturated with alcohol. His mind is cloudy; he knows his name but not where he is. His imagination runs wild; all sorts of animals spring from the woodwork. To him they are very real and confusing. The small man may or may not recover. He is an emergency case; he is in the last stages of alcoholism. He can go only one step lower—to the grave. This is alcoholism.

What Does Alcoholism Mean?

Alcoholism is a disease that involves the lives of many innocent people in a way that no other disease can. When a person has diabetes no one gets angry or resentful. The victim and his friends make the most of a bad situation. But not so with alcoholic illness; people seem to think that the victim has deliberately chosen to go straight to hell; that he is deliberately destroying all the good things in life. Alcoholism absorbs all whose lives touch the drinkers. It brings humiliation, anger, hate, resentment, financial debility, etc., not only to the drinker, but to his friends, family and employer.

The alcoholic is a sick person; he suffers from a delusion. His delusion being his unshaken belief that he can manage alcohol. He absolutely refuses to admit that he cannot drink like other men. The one burning desire of his life is to become a social drinker. So what does he do? He decides to play the part of a normal drinker. But the result is always the same—he winds up hopelessly drunk. Strangely enough, the more he fails, the harder he tries. Thus, the more he drinks the further he slips back into his world of make believe. He slips further and further away from reality. The realities being, of course, that he cannot manage alcohol; it manages him. And that he cannot take one drink without going on and getting plastered. The alcoholic desperately believes, and fiercely defends his delusion, because to think otherwise would bring him face to face with reality. That is what he does not want. This is why the alcoholic is so antagonistic toward

those who would help him. He is afraid that his delusion will be discovered.

Yes! The alcoholic is a sick person. He has a sickness of the personality. His sickness is that he is out of touch with reality; a form of insane behavior that reacts only toward alcohol.

How Does Alcoholism Come About?

The habit of drink is not the basic cause of the alcoholic's problem. The alcoholic's trouble is his defective personality, consisting of a multitude of inhibitions, conflicts and selfish attitudes. Any person with this type of personality is a *potential alcoholic*, even before taking his first drink.

When this type of personality takes to drink, certain danger signs appear, particularly in his drinking habits. At a party he may sneak a few quick ones to catch up because he fears the others may be ahead of him. Frequently he takes a couple of drinks in the morning because he feels terrible. He begins drinking alone, long after his friends have gone home. Strange fears and anxieties begin to develop; he drinks to forget them. Often he is unable to drink without going on, getting drunk.

Eventually, like Mr. B., he goes on a spree. Then he may stop for a time. He becomes remorseful, knowing that he has hurt his family and friends again. He now has every intention of getting a grip on himself. But sooner or later the tension becomes unbearable; he seeks relief through drink, the only way that he knows. And what does this first drink lead to? "Hey, bartender! Fill 'r up! Gimme another drink! . . ."

What Is the Situation of the Alcoholic Person?

As has been stated, the alcoholic is out of touch with reality. Not the everyday tangible realities; but out of touch with the realities that assail him from within. He is not looking for a correct answer; he is looking for one that will satisfy his present demands. Thus, during his drinking career, he has accumulated a tremendous mass of personality defects (hatreds, greeds, ingratitude, resentments, etc.). The drinker has not become an alcoholic

because of some readily explained reality. His affliction is a *symptom* of varied internal conflicts. The tangible realities are but a small part of his problems.

The alcoholic is plagued with many fears; fear of ridicule, of failure, of conscience, and fear of fear itself. A large part of which originate in his thoughts rather than from real danger. Yet, the alcoholic cannot be called a coward because of his reactions to such imaginary fears. He is running away from something that he cannot identify. Furthermore, the alcoholic knows that he does not know the origin of the fears that drive him deeper into alcoholism's grasp. He is like a stampeding steer running blindly over a cliff; he is courting one death in fleeing another.

So, the alcoholic, not understanding himself, and being misunderstood, blindly "plows" his way through his financial assets, complicating the lives of all who know him. This is Mr. B., the apparently successful businessman, the frantic wife on the telephone, and fortunately not in all cases, the small man with the d. t.'s. This is the alcoholic.

"Will Power" Is a Word

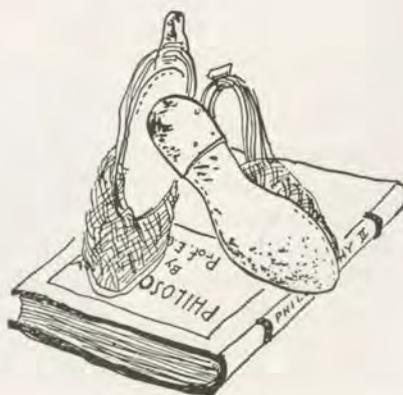
"Use your will power, man! If I can quit drinking so can you! All it takes is a little guts! Be a man! Use your will power!" Everyone has heard an alcoholic appealed to in this manner. But will power alone, no matter how many desperate appeals are aimed at it, is of little help. The non-alcoholic cannot understand this. He believes, in all sincerity, that because he can make up his mind to abstain, others can do the same. But the non-alcoholic fails to take into consideration the fact that the mind has two components; the conscious and the unconscious. A normal person may make up his mind to do something and stick to it, providing the conscious and unconscious parts of his mind are working in complete harmony. But not so with the alcoholic personality. He may want desperately to stop drinking; but his unconscious mind is filled with strange doubts and fears, which undermine his apparent-

ly sincere desire to stop drinking. No wonder the alcoholic is confused. The very means recommended to him as a way out is the seat of his trouble. He cannot use will power; because *his will power is sick*.

A man who *can* stay sober, does so, and only the man who can, does. In the first case, will power is unnecessary, and in the second useless. A man who drinks to excess forms a habit—a positive, powerful habit. He is not simply failing to do the right thing; and his failure cannot be corrected by merely willing it so. Alcoholism is produced by bad habits; and alcoholism will continue unless the bad habits are replaced with good habits. It is just as reasonable to expect a baseball to sail out of the park for a home run because you will it, as it is to expect an alcoholic to stop drinking from the consequences of a direct thought.

A final word to the exponents of the will-power theory. When Patrick Henry spoke his immortal words, "Give me liberty or give me death!" he touched off a spark that changed the course of history. Yet as words they merely expressed a high ideal that would have soon been forgotten, had it not been for the *action* that followed. So it is with will power. A term that expresses noble sentiments and high ideals, but a term that means exactly nothing, unless associated with positive action; action to replace bad alcoholic habits with intelligently controlled habits.

This is alcoholism.



Our Faith and the World Crisis

(Continued from page 11)

believer should be a life of penitence." And this remains true. Its aim is the same as that of "Blessed are they that mourn," for the mourning was caused by sin and sorrow and shall cease for good men only when sin and sorrow are no more. Our penitence will bear fruit and our mourning turn to joy when we actually change evil into good, and war into peace.

F. Sacrifice

The Christian cannot feel true penitence without sacrifice. Sacrifice means a costly giving up. It requires changes in spirit and surrender of valued habits. Specifically, a standard of living, personal or national security, wealth (individually controlled or group controlled), cherished opinions, or long-established customs are examples of sacrifices which may be essential from the Christian if the community for which Christ lived and for which he died is to come into reality.

When the mere sacrifice is stressed the gesture is negative; but when the purpose of the sacrifice is in mind, the thing done or not done moves toward reconciliation of men with each other and with God. Each sacrificing person, or group of persons, must find a satisfying reason for each specific step taken, while remaining dissatisfied until all division is eliminated.

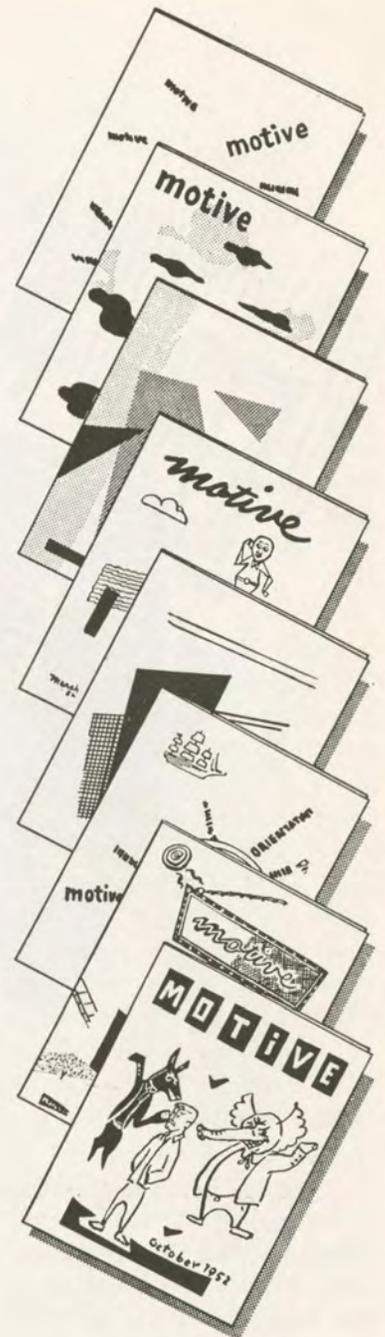
Sacrifice must be especially present in the depths of the individual life, and must, so far as possible, take outward forms. It must also be required in the life of groups, including nations. Each person and group must take those sacrificial steps which will lead to One World. No self-interest, such as standards of living for the individual, or national sovereignty, should be allowed to stand in the way of the goal of a world in which no one harms another.

This may seem to many of our fellow citizens to require a reduction of our standards of living. True, but as Christians we must set over against that loss in our temporary earthly city the gain that will be everyone's in the spiritual city. On earth that means the *world community*.

A Wonderful Christmas Gift

- ▶ YOU don't have to worry any more about what to give that friend in another college, your roommate, Sunday school teacher or pastor back home. MOTIVE is the ideal gift.
- ▶ MOTIVE keeps coming for eight months of the year (no summer issues to pile up), carrying the best on Christian living in the campus community—and the world community.
- ▶ MOTIVE is economical, too, a valuable gift for just \$2.

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NASHVILLE 2, TENN.

The



By Wendell Dietrich

Sobering Up

“. . . We are gentlemen songsters off
on a spree,
Damned from here to eternity.
Lord, have mercy on such as we.
Baa! Baa! Baa!”

—THE WHIFFENPOOF SONG

“But since we belong to the day, let
us be sober.”

—I THESSALONIANS 5:8

The great task of the Christian student is sobering up. What is at stake here has nothing at all to do with a Christian strategy for dealing with campus drinking (although such strategies can be carefully worked out in the light of the total Christian wit-

This article is from *The Christian Student and the University* by Warren Ashby, Waldo Beach, Wendell Dietrich, and William H. Poteat, Haddam House, 1952, paper study edition, 50 cents. Used by permission.

ness). The metaphor of “sobriety” can be used to characterize a whole orientation toward life. Sobering up means facing up to reality as it is and responding in faith to the demands which our situation makes upon us. The sober man is not deluded about the world he lives in. He sees things straight and he sees them whole. Beyond this, he does not try to escape from the world as he sees it. He is willing to undertake with fear and trembling the tasks set before him, because he knows that God is working in him to will and to work his good pleasure.

Christian faith permits men to see reality as it really is. To be grasped by the Christian understanding of God at work in his world, creating, sustaining, and redeeming, is the indispensable condition for sobering up. Christian doctrine describes not what ought

to be but what is. Thus what at a casual glance appears to be the most self-evident sort of thing—what it means to be a student in an American university, A.D. 1952—is really not comprehensible in the deepest sense without the Christian understanding of the activity of God and the Christian perspective on the meaning of the university as a community of persons united in the rational pursuit of truth.

The sober man not only sees his situation straight and sees it whole: he does not seek to escape from what God requires of him. Curiously enough, one of the most subtle ways of escaping from the demands of God is accepting the Christian affirmations *in general*, but never getting around to see what they mean for *me in particular*.

Christian Vocation to Studentship

Rediscovering "Vocation"

Vocation means calling, and calling is always a two-way affair. It involves a demand and a response. God at work in his world calls the Christian to understand the tasks of life as a response to his call.

The word vocation has been recently quoted at rock-bottom prices on the American verbal stock market. In some quarters, there still lingers the superstitious notion that the lifework of a Christian must always be "revealed" to him in some dramatic experience. But, usually, to mention the word vocation is to conjure up the vision of batteries, of placement tests and vocational guidance services. No one would deny that such techniques are one of the ways of discovering God's demands but such notions, taken alone, lack the crucial dimension of the biblical concept of vocation: the God-side of the God-man dialogue.

The Bible speaks of the Church as the *ecclesia*, "the called out ones," those who respond to the demands of God and receive his gift of forgiveness and eternal life in Jesus Christ. Individual members of the early Church believed themselves called, set apart for special missions. But it has been the special contribution of the Reformation tradition to emphasize the "secular calling" as a means of serving God. The concept of "vocation" had come to mean, in the Medieval Church, the special calling of the clergy to holy orders. Luther shattered this stratification between priest and laity. On the one hand, he proclaimed the priesthood of each believer to every other believer in the Christian community. On the other hand, he de-

clared that the secular callings in the world were as truly "Christian vocations" as the callings in the institutional Church. Luther asserted that men could serve God "*in vocationem*," in their secular callings.

In the second generation of the Reformation, John Calvin gave the doctrine a formulation which has greatly influenced the English-speaking Christians who are heirs of the Puritan strand of the Reformed tradition. Calvin asserted that men could serve God "*per vocationem*," through their secular calling; rather this calling may be an instrument for glorifying him. How disturbing it is to find

Why is it some students don't "grow up" in their religious faith?

this high doctrine of vocation decomposing in American Protestantism into the twin doctrines of "work for work's sake" and the special sanctity of the minister on the groups of his supposed moral perfection!

American student Christians have been rediscovering the concept of vocation which the Reformation tradition bequeathed to them. Two questions now confront them. First, are they willing to grapple with the theological presupposition which makes such a doctrine more than a pious platitude? Are they willing to affirm that the revelation of God in Jesus Christ by which the Church lives is not a private, otherworldly affair, but rather gives a clue for responding to the activity of God in his world? Secondly, are they willing to understand

their own situation *as students* as the call to serve God in that part of God's world called the university community?

Called to Be Students

The Christian creeds are sometimes compared to guideposts on each side of a trail which winds along the top of a mountain ridge, bounded on both sides by sheer precipices. The guideposts do not tell you precisely where to walk, but they say, "Go beyond here and disaster will befall you." That is very like one method of setting forth the meaning of the Christian vocation to studentship: it is possible to indicate at least what such a notion excludes.

It excludes, first of all, those understandings of studentship which assume that going to college is merely an instrumental activity. At the most obvious level, there is the notion of going to college to make the right contacts or to conform to the *mores* of a given social "set." In any case, college is to be used as an instrument of personal pleasure and fulfillment. At a somewhat more profound level, the popular view of reason as a problem-solving tool has its implications for the definition of the university community and the reasons for associating oneself with it. College is seen as the place where one masters certain skills which can be used for the control and exploitation of nature and man. All too often this strictly "preparatory" view of university life is accompanied by the conviction that all the rules of the game are suspended during this period. "Life" will come later with its obligations. College is

just preparation and during such a period anything goes.

These secular alternatives to the Christian concept of the vocation to studentship might well be repudiated by many responsible non-Christians. There are two other alternatives which are more appealing because they are at least half-truths: the "American ideology" and the "Socratic ideology." The first of these regards college as a training ground for the "elite" who are to hold responsible positions in American society.

Originating in the time of Jefferson, this American ideology of higher education gave strong impetus to foundation of many of our best public institutions of higher learning. All citizens are to receive as much education as they can possibly profit by; for only thus can a democratic society function. But it is the special function of institutions of higher learning to search out and train an "aristocracy of virtue and talent" (to use Jefferson's phrase), an "elite" who will be equipped to take responsible positions in our society. Such an ideology has much to commend it, but it is not the whole truth. For this is not merely a world in which creative policy must be made (to use another favorite phrase of this ideology). It is a world in which men are called to respond to the creative and redemptive activity of God.

The "Socratic ideology" urges pursuit of truth for truth's sake. Like Socrates, man is to question his presuppositions ruthlessly and follow the argument wherever it leads, no matter how much personal discomfort it may cause him. There is much in this ideology which the Christian must approve. The Christian must recognize the *relative* autonomy of the various disciplines. Moreover, the doubter who is radically concerned for truth is far nearer the Kingdom of God than the glib mouther of orthodox phrases. But the Christian must insist that the pursuit of truth is not merely a disengaged activity, but is always related to a community of whole persons. He also affirms that the God of Truth has shown himself to be the God and Father of our Lord Jesus Christ.

The concept of the Christian vocation to studentship has been defined in relation to the secular alternatives it excludes. Now it must be seen from the point of certain traditional Christian positions which it excludes. It excludes, first of all, a "Christ-against-culture" point of view which finds the life of the university completely alien to the God and Father of our Lord Jesus Christ. The Christian is to pick his way warily among the pitfalls of culture, mastering if necessary certain techniques for living in a complex society, but his mind and heart are to be kept pure and undefiled, essentially unconcerned about the activities of culture. One must be a Christian *in spite of* his involvement in the university community. Such an attitude bears witness to the "otherness" of the Christian Gospel. It helps us to remember that the Church confronts the university community with the truth about itself which it cannot learn by itself. But such an attitude forgets that the world is the world in which God is active, creating, sustaining and redeeming.

Another possible Christian misunderstanding is the attitude which regards the university merely as a context in which the student happens to find himself—a context which is as good as any other for the Church to carry on the activities of evangelism and worship. One can be a Christian *in addition to* being a student. Such an attitude refuses to take seriously the university as that part of God's world in which the student is set to glorify him.

It is much more difficult to indicate what the Christian vocation to studentship *is* than what it is not. For it is precisely to this task that the Student Christian Movement in the United States is now called. This article is intended as a stimulus to the search for answers rather than as a blueprint.

It can be said with certainty, however, that the student who takes up the Christian vocation to studentship must take seriously the university as part of God's world. He is called to be a Christian neither *in spite of*, nor *in addition to*, but rather *through* be-

ing a member of the university community. Study is the natural activity of the Christian student just as carpentry is the natural activity of the Christian carpenter. No matter what may have originally impelled the Christian student to come to college—whether he responded to the "instrumentalist," or the "American," or the "Socratic" ideology, or perhaps just drifted there, not knowing what else to do—he must take up with seriousness the call to study. Study is not an escape. In fact, the Christian student may often try to escape his calling to study by overindulging in "religious" activities. If his talents do not fit him for the vocation of studentship, then he is duty bound to discover another.

It can also be said with certainty that this vocation makes new and special demands upon the student which he would not have encountered in seeking to live out the Christian faith in other situations. Conformity to the old and established patterns is not enough. The local worshiping congregation and the family unit are not the only types of Christian community which are needed to sustain him. There are new demands and new resources.

Marks of the Calling

The fact that the Christian student takes the university and its demands seriously is evidenced in his attitude toward the subjects he studies. He is willing to recognize the *relative autonomy* of the various disciplines. He does not insist upon forcing the subject matter to fit his Sunday school religious notions. He undertakes the obligations of the discipline at hand. He tries to become a competent and honest social scientist, or student of literature, or physicist. He becomes really committed to that way of looking at things which his discipline provides, although he may see new and disturbing sights.

But, on the other hand, he is aware of the danger of academic "imperialisms." No academic discipline has the right to claim sole efficacy as a way of salvation or even as a completely adequate explanation of phenomena. Yet

this tendency is ever present, especially because of the great specialization of our time. This partialness of vision is a source of genuine concern and agony for the Christian student. He knows that his limitation and distortion of vision must be corrected by his fellow members of the community of learning.

The Christian affirms that his own discipline finds its ultimate meaning when it is seen in the light of the revelation of God in Jesus Christ. But, here a word of caution is necessary. Theological interpretation of cultural activity (for that is really what is at stake here) is not just pasting on in some artificial fashion a "religious" meaning where it does not really belong. It is pointing to the depth of reality which sustains all cultural activity. But so to point in our time is an exceedingly difficult and challenging task. In fact, the dimensions of the task are just opening before us. "Better a little teeth-chattering, than idol-worshiping," said Friedrich Nietzsche, that great modern Socratic. Better a little honest awe and even genuine doubt in the face of the difficulties than the mouthing of pious platitudes. And yet a beginning must be made even by the undergraduate. He is truly called to become a "lay theologian," in his humble way. He is not alone in his task. He must draw close to those members of the faculty and the Christian association staff who can help him and who can put at his disposal the resources of the great minds of the past and present. And he has a special obligation to share his concerns with his fellow undergraduates in the same field of endeavor.

Beyond this the Christian student may see his faith as an integrating factor in the whole complex and disintegrated curriculum, whether or not this is the official position taken by the university. But here again a word of caution is in order. It is dangerous to turn Christian faith into an instrument. The curriculum is disintegrated. It ought to be integrated. Therefore, Christian faith must be used to integrate it. God will not be used for our purpose. He insists upon shaking and judging us and our intellectual

accomplishments as well as redeeming us. The power of his Holy Spirit is always shattering our neat systems of meaning. But the Christian student is not wrong in apprehending him in faith as the one who bestows upon us a sense of ultimate meaning and wholeness even as we struggle among the shattered ruins of our attempts at integration.

Now attention must be centered upon the faith of the Christian student itself. For some the claims of the Christian faith will be encountered and accepted for the first time in the university. Only a faith which claims the allegiance of the mind as well as the heart and will can effect such a conversion. For many others, the local worshiping congregations, the Sunday school, and the family unit which sustained faith and made it seem almost "inevitable" will be gone. Here, for the first time, is a neutral if not hostile environment. Now there must be personal appropriation of the faith of the community or there is no faith at all. Elements of parochial limitation in childhood "nurturing community" may be transcended, but only a false sort of "emancipation" fails to give thanks for sustenance in the "community of all faithful people," no matter how naïve its embodiment.

But Christian faith in the university community must open itself to the investigation of the inquiring mind as well as claiming its ultimate allegiance. What is at stake here is not merely a desire to make Christian faith "intellectually respectable." Rather, God is the God of truth and Jesus Christ is Lord of the mind. Thus the insights of history, or sociology, or economics into the nature of faith are not to be rejected. A student who thinks about his faith in Sunday school terms while he is intellectually a college senior in every other way is a curiously lopsided person.

This may be further illustrated with regard to the understanding and use of the Bible, whether for a personal devotion or in group study. The Christian student is not afraid of the critical method, even though it may shatter some of his childhood certainties. He welcomes the light which biblical

criticism throws upon the text. He is additionally obligated to familiarize himself with the critical approach because his non-Christian friends will surely be curious about such matters. But biblical criticism can also be like Hegel's famous philosophical system; the last paragraph is always just about to be written. If the student supposes that some day the final paragraph of biblical criticism will at last be written and then, and only then, will he be compelled to come to terms with the messages of the Bible, he is really hiding behind a false scholarly objectivity. The Christian student must work out for himself a mature view of the Bible as God's way of addressing men, a view which takes into account scholarly investigation, but is unafraid of the risks of faith.

As has been indicated in another context, the Christian student is obligated to become a "lay theologian" in his own humble and inadequate way, a theologian standing on the perilous boundary line between Christian faith and the modern mind. He also needs to learn to think within the context of the "ecumenical conversation." In the university situation, he will encounter, perhaps for the first time, living representatives of strands of the Christian tradition which differ from his own. He must come to a deepened understanding of his own tradition and a fuller repentance for its partialness and distortion. If he accepts this challenge, he can become a more responsible ecumenical churchman, bringing the riches of his own tradition to the life of the Church as a whole.

The Christian vocation to studentship has implications for the student's attitude toward his studies and toward his Christian faith. He takes seriously his responsibilities in the university community, but he knows that there is no suspension of the rules concerning personal morals, or political and social responsibility. Attention will soon be turned to the complex problems of loyalty to these intersecting communities. But first a further word of caution is in order.

(Continued on page 44)



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Philip Harkins

The Case of

By Ben Strandness

I DON'T remember the little man's name, but I can't forget his excitement and the sense of urgency that he conveyed to his Sunday evening audience. Recently arrived from Madras, India, he was here to study methods being used by our religious publishing houses. "You Americans are lucky," he said; "your people can read. Not only that; most of them read the same language, and good things for them to read are everywhere. In India. . . ." He told of the illiteracy, the fantastic confusion of tongues, the poverty of printed materials in that great and troubled land.

Walking home afterwards, I stopped in at a corner drugstore. There, piled high, were newspapers and magazines, so long an accepted fixture of our daily living. There also, row on row, were the so-called paperbacks, a relatively recent newcomer to the American scene. Thinking of what I had just heard, I noticed with fresh interest that I could buy a well-printed, well-bound copy of the New Testament for just 25 cents, price of a malted milk.

What about these "paperbacks"? Certainly if the little man from Madras was right about what he called "the power of the printed page," they represented something of great significance in American life. For consider these facts: The first 25-cent, paperback reprint to appear in the form now so familiar to us was Pearl Buck's *The Good Earth*. This was in 1939. Today, thirteen years and more than 900 titles later, the number of such books sold by one company alone (Pocket Books, Inc., largest of the seventeen publishing houses in the field) has passed the four hundred million mark. It is able to boast that it has "sold more books than the combined total of all best-sellers since 1880, including all major book-club selections."

It has some 80,000 retail outlets, not counting drug chains, dime stores, and supermarkets, dispensing its product to a reprint-hungry public. Through teen-age book clubs ("T-A-B clubs"), sponsored with *Scholastic Magazine*, it has been able to reach and influence student reading in just

What does the "phenomenal rise of the paperback" mean for college students in America?

the Paperbacks

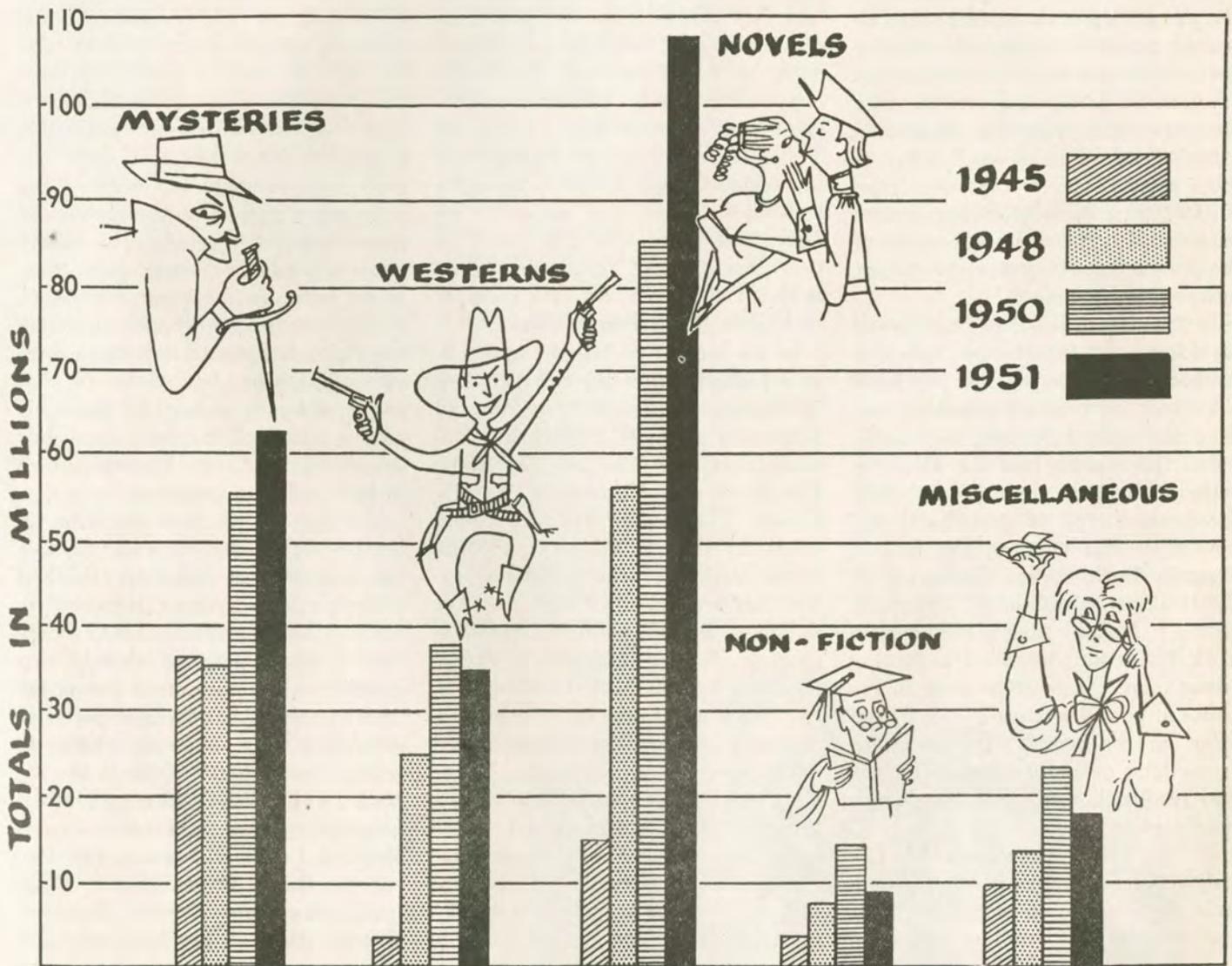


Chart from Bantam Books, Inc.

about every junior and senior high school in the country. Its distribution system covers the earth, with even Russia dispensing the ubiquitous pocket-format books through two distributing agencies.

The growth of the industry as a whole in the last three or four years continues to be spectacular. In 1948 reprint publishers sold 147,000,000 copies of 459 titles, in the next year 184,000,000 copies of 659 titles, and in the next more than 200,000,000 copies of around 800 titles. Figures such as these describe a revolution in the book publishing industry. It is no exaggeration to say that the process of making books available to all who would read them, begun by Gutenberg, has now been completed by the publishers of the paperbacks.

THE pocket-format type of book is not something new either in this country or abroad. In this country the last century saw the flourishing of the dime novel, particularly in the years just before the Civil War. Haldeman Julius' "Little Blue Books," many of them reprints, have sold more than 300,000,000 since their first appearance back in 1919. The real predecessors of the present American reprint business, however, are European.

In 1841 Baron von Tauchnitz began his Library of British and American Authors, developed a list of 5,000 titles, sold his product in railway stations throughout Europe, and dominated the reprint field for almost a century. In 1935, four years before the present type of paperbacks appeared in this country, the famous Penguin Books began appearing in England, a publishing enterprise which J. Donald Adams of the *New York Times* has described as having "done more constructive work in the cause of good literature . . . than any other in the world." Its policy of "something good for every taste" has had results that continue to astonish nearly everybody.

E. V. Rieu's translation of *The Odyssey*, for example, first in the Penguin Classics series started in 1946, has sold over half a million copies and is still going strong. The first printing

alone, as its publishers point out, "was big—bigger, it is safe to say, than the first editions of Pope's, Chapman's, and a half-dozen other translations rolled into one."

The mass distribution of quality items like *The Odyssey* has practical results that are pleasant to see. Visiting a friend the other evening I observed a large number of paperbacks among his books. Having the subject of this article in mind, I was interested in noting the variety and quality of the titles. There isn't space to list them all, but a few examples will give a fairly good idea.

In the field of fiction I noted *Tales of the South Pacific* by James Michener, *My Life and Hard Times* by James Thurber, *Short Stories of Thomas Wolfe*, *Mister Roberts* by Thomas Heggen, *The Big Sky* by A. B. Guthrie, Jr., *Moby Dick* by Herman Melville, *Martin Eden* by Jack London, *The World, the Flesh, and Father Smith* by Bruce Marshall, *Wuthering Heights* by Emily Brontë, *Appointment in Samarra* by John O'Hara, *48 Saroyan Stories*, *Nineteen Eighty-Four* by George Orwell, *Tragic Ground* by Erskine Caldwell, *The Snake Pit* by Mary Jane Ward, *The Egg and I* by Betty MacDonald, *Jurgen* by James Branch Cabell, *The Ox-Bow Incident* by Walter Van Tilburg Clark.

In the area of philosophy and religion I noted *Philosophy in a New Key* by Susanne K. Langer, *The Aims of Education* by A. N. Whitehead, *Human Destiny* by Lecomte Du Noüy, *The Revolt of the Masses* by Ortega y Gasset, *Christianity Takes a Stand* edited by William Scarlett, and *Man in the Modern World* by Julian Huxley. Margaret Mead's *Coming of Age in Samoa*, Ruth Benedict's *Patterns of Culture*, Walter Lippman's *Public Opinion*, Lowell Millett's *Handbook of Politics*, and Lilienthal's *TVA—Democracy on the March* represented anthropology and sociology. There were four volumes devoted to poetry, three to drama, and one to art. There were biographies of Copernicus, Marco Polo, and Lenin. There were historical volumes, such as Schlesinger's *Age of Jackson* and Allen's *Only Yesterday*. There was a selection from

the writings of Jefferson, Barth's *Loyalty of Free Men*, a collection of essays entitled *America in Perspective*, and R. H. Tawney's *Religion and the Rise of Capitalism*. There were books of practical reference, such as *The Penguin Hoyle*, *Roget's Pocket The-saurus*, and *Consumer's Guide to Better Buying*.

Like Chaucer's "clerk of Oxenford" my friend is an academic man who has "but litel gold." Unlike Chaucer's scholar, however, he has not found it necessary to deprive himself that he might have "twenty boxes, clad in blak or reed" in his personal library. He had perhaps twenty times twenty of paperbacks alone, the total cost of which probably didn't exceed that of a fairly good suit of clothes.

THE realization that books such as those just cited are within the reach of persons of limited means must strike joy into the hearts of those who feel that the reading habits of a people are a fair index of its character. A cynical Hollywood aphorism which guides our movie makers is that "you can't underestimate the taste of the American people." Unfortunately, more often than not, the failure of quality films at the box offices declares them to be right. In the reprint business, however, it is a happy and surprising fact that it has proved difficult to overestimate the reading tastes of that same public, or at least of the fairly large portion of it which must buy something like *The Odyssey* if it is to be a publishing success.

The claim of The New American Library (Signet and Mentor Books), for example, that they offer "the best of the world's literature" is more than just a claim; it is a fact. This in a publishing field where, as already suggested, with a publisher's profits figured at a fraction of a cent per book sold, there must be an expectation of selling around 250,000 copies of each book on his list. Whitehead, Isherwood, Toynbee, Thoreau, Farrell, Koestler, Faulkner, London, Dos Passos, Steinbeck, Capote, Shaw, Whitman, Maugham, Dewey, Emerson, Conrad—they all are here, available at drugstores, newsstands, and super-

markets throughout America. What is more, Americans are buying them by the hundreds of thousands.

Unfortunately, this same New American Library, in common with other pocketbook publishers, can also lay claim to offering "the worst of the world's literature" in such a writer as the sensationally successful Mickey Spillane, specialist in blood, seduction, and sadistic violence. The publishers of course realize this and are understandably fearful of federal censorship. Voicing this fear, a leading member of the industry recently expressed himself in these words: "Frankly, there is no real justification or excuse for much of the material we are distributing. It is imperative that we free ourselves, without delay, from the constant fear that haunts us every time we put out a pocket-size book which causes one to wonder what manner of diseased mind can contrive such tripe. . . . The youth of the country must be respected, not corrupted, as is the case with much of the material now spewing from the presses—and I say 'spewing' without any reservation."

THE dilemma in which the publishers of paperbacks find themselves is one they share with the shapers of all the mass media of communication in our relatively free society. Their dilemma: truly desiring, for the most part, to produce an article of which they may feel proud (according to a recent item in *Newsweek*, for example, the publishers of *Forever Amber*, dullest of dull glorifications of adultery, "believe that making good books available for everyone is the most important work in the world"), they desire also to remain in business. This means their product must sell, quickly and in huge volume. This in turn means, of course, that they will be mightily tempted to make this or that concession, however distasteful, to popular taste. *Vox populi vox dei*, in publishing as in politics.

In an authoritarian society remedies for this situation would be available in both censorship and state subsidy. In a free society, where subsidy in the field of publishing is the exception rather than the rule and where

copyright is rightly regarded as a cure worse than the disease, the remedy must be enlightened leadership aimed at education of popular taste. If this approach to the problem appears to us weak or inadequate and causes us to yearn for more arbitrary measures, we could do well to reacquaint ourselves with the meaning and justification of a free press. Turning to one of my favorite paperbacks, *Thomas Jefferson on Democracy*, I find this pertinent statement in a letter Jefferson wrote in 1803: ". . . the abuses of the freedom of the press here have been carried to a length never before known or borne by any civilized nation. But it is so difficult to draw a clear line of separation between the abuse and the wholesome use of the press, that as yet we have found it better to trust the public judgment, rather than the magistrate, with the discrimination between truth and falsehood. And hitherto the public judgment has performed that office with wonderful correctness." Disreputable publications deserve our scorn, but they do not deserve that fear of which censorship is the characteristic expression. The forces of human decency are strong and will ultimately prevail where men are left free. Such, at any rate, has long been a prime article of our Western faith.

IN the phenomenal rise of the paperback, with its mass methods of distribution and low-cost publishing techniques, we have entered what might be termed the flivver era in book publishing. For as the model "T" made it possible for just about everyone to own a car, so the paperback book industry makes it possible for just about everyone to possess the kind of books he

wants to read. Such a democratic development obviously promises much that is both hopeful and good. Just as obviously it presents its share of the unattractive characteristics which generally follow the popular determination of standards in any of the various media of communication, be it radio (soap opera), newspapers (the tabloid), magazines (the stereotyped fiction of the pulps and the slicks), or whatever.

The positive promise of the development, however, is great. E. M. Forester's recent *Two Cheers for Democracy* gave one cheer for democracy's variety and another for its capacity for criticizing itself. The variety of fare offered by the paperbacks is impressive. In the words of the old proverb, here is God's plenty. As for the criticism, we must remember that we ourselves are performing in the role of the industry's most potent critics when we do or do not buy its books. Mickey Spillane owes much of his success to innumerable of our "best people" who have bought his rotten product. The publishers themselves are not complacent. They are worried, not only by their own ideals of publishing but by the practical threat of something like the Gatherings Committee, recently empowered by Congress "to determine the adequacy of existing law to prevent the publication and distribution of books containing immoral, offensive, and other undesirable matter." The answer to the problem, however, should not come from Congress but from us. So far as we represent public opinion or possess the power to influence public opinion, the responsibility is ours to determine the nature of a new and exciting era in book publishing.



The Church's Thunder

and the Still Small Voices

By
Robert H. Hamill

There is nothing new about loyalty oaths and purges, smears and guilt by association—John Huss and Joan of Arc, Galileo and Bruno got their fingers burned, and much more, centuries ago.

1.

Everyone knew he was a stubborn man. The Church said he was a heretic. Yet in good faith he set out for the council to prove to the bishops that he was right and they were wrong. He rode a cart, and sat on a pile of his own books which were soon to be a bonfire beneath him. The books included a Bible he translated into his native language for the people's sake, and a treatise which said that the faithful need not obey an evil priest nor an erring Pope, but only Christ. For two years already his people in Prague had been separated from the blessings of Rome because of him, an "obstinate heretic." Still he refused to close his mind or shut his mouth. The council trapped him with his own words and threw him behind bars. From there he wrote,

A multitude of people have come to exhort me, that I ought to abjure my scruples by submitting my will

to the Holy Church, which the council represents; but not one of them can avoid the difficulty, when I place him in my situation and ask him if, being certain of having never preached, or defended, or entertained heresy, he could in safe conscience formally confess that he renounced an error which he never supported.

Ah, there's the rub, whether to renounce what you have never said in order to please the jury and go out with outer freedom and inner shame, or whether it is nobler to sit it out in jail, and burn at the end, with a clear conscience. He chose not to dignify the Inquisition's charge with a denial, "Jesus Christ, by his grace, preserves me unmovable in my first resolution." So wrote John Huss, the obstinate heretic, from jail.

(We take deserved and delicious pleasure now in remembering that Benito Mussolini, while languishing in a jail as an objector to the Italian conquest of Tripoli in 1911, wrote a biography of John Huss! "I cherish the hope that it may arouse in the minds of its readers a hatred of every form of spiritual and secular tyranny." Imagine that, from Il Duce!)

2.

Of Joan of Arc, George Bernard Shaw said there can be but two opinions, one that she was miraculous, the other that she was unbearable. She

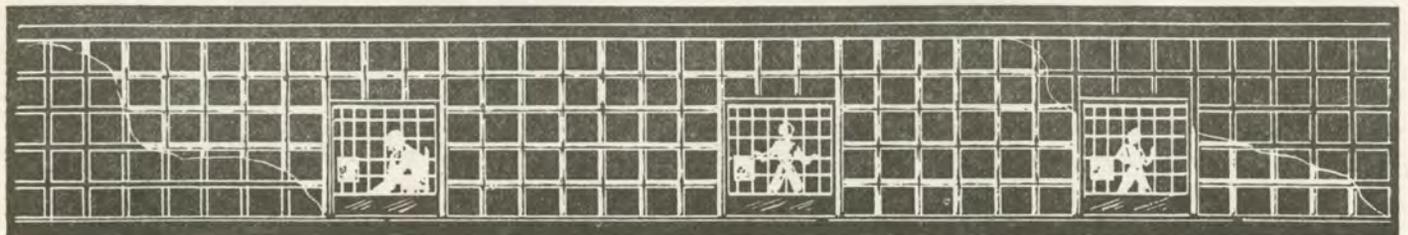
was both, and that is the Shavian definition of a saint.

Joan heard voices. The voices told her to say her prayers, go to church; then to raise the siege of Orleans; to ask Sir Robert for escort, for horse and sword; to offer herself to pathetic King Charles, to drive the English from the soil of France! She insisted her voices were sent from God, and she maintained it to the last. The Church tormented her with questions, but she was a clever girl.

"Are you in God's grace?"
"If I am not, God put me there, and if I am, God keep me there."
"In your visions did you see St. Michael naked?"
"Has not God the wherewithal to clothe his angels?"

I remember reading how Jesus replied to such trick questions about paying tribute to Caesar and the source of his authority (Mark 11:28 ff. and 12:14 ff.), and how his clever replies sent them away shamefaced so that they dared not ask him any more questions.

But they did torment Joan day after day, weeks on end. They charged her with false, seductive and pernicious superstition, presumptuous lies, undertakings derogatory to the dignity of angels, vain boastings, blasphemy; they claimed she was cruel, desiring human bloodshed, an unbeliever obstinately erring from the true faith; and, most shameful, they charged her



with cowardice! But after months in a cold and dismal jail, and given one more pathetic offer to recant, she looked her robed judges in the eyes. "As for my words and deeds which I declared in the trial, I will maintain them." Thus "an irresistible force met an immovable object and developed the heat which consumed poor Joan." Joan was young and nineteen when the flames ate her flesh and liberated her words.

3.

Not every imprisoned man is able to keep the faith and endure to the end. Galileo Galilei, the first scientist to battle the official ignorance and determined stupidity of the Church, at last recanted ingloriously. "My error has been, and I confess it, one of vain-glorious ambition and pure ignorance." That made him a liar, because he was neither ambitious nor ignorant, but he was afraid. So, in the church of Santa Maria, on his knees, he bowed his head to the Church. "I am here in your hands, do with me what you please." The priests exiled him and ordered him to recite once a week for three years the seven penitential psalms. Thereby "Ptolemy won over Copernicus, Aristotle was vindicated, and the universe was safe." ° On his knees Galileo said,

I will neither speak nor write anything to bring suspicion of heresy upon me, and if I know of any heretic I will denounce him to the Holy Office.

There began the treachery of modern spying and the fear which has since been transferred from science and religion into politics and the classroom. Galileo has become the patron saint of professors, politicians and preachers, and many who breathe his infection dream of being heroes for the FBI.

4.

That might have been the end of a noble experiment were it not for a scientist of another stripe, one Giordano Bruno, a refugee from the priest-

hood, who discovered God through the telescope where he had not found him in the old books and monasteries.

I hold that there is an infinite universe, which is the effect of the Infinite Divine Power, because I esteem it to be unworthy of the Divine Goodness and Power that, being able to produce another world, and an infinite number of others besides this world, it should produce (only) one finite world. . . . I understand the Divine Spirit as the soul of the universe. . . . From this Spirit all being flows; there is one truth and one goodness penetrating and governing all things. In Nature are the thoughts of God. . . . There is one celestial expanse, where the stars choir forth in unbroken harmony. . . . From this Spirit, which is called the Life of the Universe, proceed the life and soul of everything which has soul and life.

That was heresy for the Inquisitors, who consigned him to the burning stake. The place where he was burned is now marked by a bronze plate, "Raised to Giordano Bruno by the generation which he foresaw."

Contributors

Not identified elsewhere are: **Hobart Mitchell**, concert singer, originator of "Poetry in Song" programs and editor of "Poetry in Song" bulletin, New York City; **Jim McLean**, cover artist, member of *motive's* campus editorial board and a student at S.M.U. (He created the exciting cover on last March issue.); **Wendell Dietrich**, one of the young religious thinkers contributing to the study conferences of the U.S.C.C.; **Ben Strandness**, assistant professor in the Department of Communication Skills, Michigan State College. **Robert H. Hamill**, who continues our "prison series," pastor of Ottawa Street Methodist Church, Joliet, Illinois; **Thomas S. Kepler**, teacher at Oberlin College in Ohio, and **Allan A. Hunter**, the popular pastor of Mt. Hollywood Congregational Church, Los Angeles.



From "Little Man on Campus"
"Men, we lost a great game; th' other team just got all the breaks, that's all."

° Isidore Abramowitz, *The Great Prisoners*, p. 124.

What Does a Woman Expect of the Man She Marries?

By James W. Gladden
University of Kentucky

The Men Raise a Question—One of the perennial problems of marriage is the failure of the partners to live up to the expectations each has of the other. Premarital idealization and romantic fallacy have led lovers to believe that the one they pick will fulfill their every need and desire. Most persons are not prepared for the disillusioning "you had no right to expect me to do that." When this fact is called to the attention of the male members of a class studying the changes taking place in the requirements of marriage today, they inevitably ask, "What do they expect of a man, anyway?"

The Women Give An Answer—Two groups of hopefuls were surveyed recently to see what they would expect of their future husbands in some of the important areas of homemaking and married life. They ranged in age from seventeen to forty-two. They differed in degrees of hopefulness—some had enjoyed the single bliss that goes so often with schoolteaching for several years. But all seemed quite willing to tell what they would expect, in case . . . !

Eighty-six per cent believed their future husbands should accompany them to church *regularly*; 12 per cent thought *occasionally* would be often enough. Over half (52 per cent) would expect their husbands to take them out for a good time every week. Only 66 per cent accorded their "man" the right to go out with the other men. Quite a sizable number (averaging about 40 per cent) admitted that husbands might spend holidays, vacations, weekends, and overnights on their own. More, or 68 per cent, agreed that there would be nights when they would have to be apart. Eighteen per cent were old-fashioned! They wanted to spend all the time, day and night, together. Twice that

number would probably put it this way, anticipating hubby's absence, "If you must, you must, but I wish you didn't have to!"

NUMEROUS answers were given as the best way for a man to show affection for his wife. The following phrases and statements have been selected to show the variety: "By remembering birthdays, anniversaries, and other special days: by being thoughtful, courteous, kind, understanding, and tactful; by being considerate and adapting himself to the various moods and changes in attitudes so typical of women (this from a woman!); by being willing to share in planning; by letting her go places with him; by listening to her tales of woe and her triumphs; by putting her first; by helping with the housework; by treating her after marriage as he did before." A twenty-year-old fledgling elementary teacher said, "I don't think there is any *best* way for a man to show his affection. I would want mine to be himself and let me be myself."

A near unanimity was reached in the matter of making the sex experience mutually gratifying. This is thought to be a change since earlier wives considered it a wifely duty. A very few thought of marital relations as being for reproduction purposes only. Even the Catholic responses supported the equalitarian trend here.

Up to now there had been little disagreement between older and younger respondents. When asked about the likelihood of their husbands having engaged in premarital relations

while only 20 per cent claimed they were "realists" among the adults, 43 per cent of the younger group said they expected that too.

FROM the data included in the tabulation concerning the companionship experiences there did not seem to be much difference. However, there was a real contrast in the handling of financial matters. Those who were thirty years or above quite consistently thought that both mates should participate in the managing of the budget, paying bills, making major purchases, having a bank account, and changing residence.

The adolescents were quite confused. Some thought the wife should do all of these; others placed the responsibility for such money matters on the husband. Only a few seemed to believe in the family council approach. In every category only a little over a half voted for "both" to have a voice in decision-making in this important aspect. The older women (remember they have not married yet and are schoolteachers!) claimed that the whole family or at least husband and wife ought to operate collectively.

To the question, *How often do you expect your husband to help perform the following homemaking tasks?* there was also a variety of opinion. We pick these out of their answers (in each case the number given is the largest figure, that is, the greatest percentage marked in support of that answer):

54 per cent wanted their husbands "occasionally" to straighten the house;

44 per cent wanted their husbands "occasionally" to prepare meals;

54 per cent would ask their

motive

husband only "rarely" to make beds;

46 per cent thought their spouses should wash dishes "occasionally";

48 per cent would "never" ask for assistance in washing and ironing;

74 per cent expected the man to take care of his own clothing "regularly" (8 per cent would "never" think of asking their husbands);

84 per cent would mend all socks or buy new ones;

38 per cent thought fathers should help take care of children "frequently";

60 per cent expected the man to dispose of the garbage every day;

94 per cent would freeze if their husbands did not take care of the furnace.

On the other hand, these dreamers of the bliss that lies ahead indicated that they would "frequently" help with the gardening (38 per cent); "occasionally" mow the lawn (44 per cent); "occasionally" do some repair work

(44 per cent); and on rare moments shovel a little coal into the fire.

Seventy per cent of these university women look forward to having outside help for which their husbands will pay; they will "regularly" send things to the laundry, "occasionally" buy at the bakery, and send their clothes to the cleaners (we hear some cynics say, "and perhaps send their husbands too").

Well, that is what nearly three hundred women expect of a man they would call "husband." This time we shall not express our opinion. What is yours?

World Report

Chiengmai Work Camp

By Ray Cloyd Downs

Missionary, Bangkok, Thailand

YOU don't have to worry a bit about "catching leprosy," were Dr. Buker's first words to the work campers at Chiengmai, Thailand. "You could not get it if you tried. It is one of the hardest diseases in the world to contract. And besides that, we are supplying you with all new tools that have never been used." Thirty-five boys and girls, all but one of them attending a work camp for the first time, listened attentively to Dr. Buker's words. They had come to Chiengmai, to the Leprosy Asylum, from all over Thailand, to build a new village, as much of it as time would permit, for children, the untainted children of leper parents. They had even paid for this privilege of expressing their Christian faith in action.

Food

A Thai work camper consumes more than two gallons of uncooked rice in one week—considerably more than two gallons after cooking. He has rice for breakfast, lunch and dinner along with two different meat and vegetable sauces which he uses very sparingly. All three meals are the same and cost,

at the Chiengmai Camp, 25 cents per camper per day. No beverages are served, no bread, no potatoes. Only rice and sauces. No desserts except on special occasions. This is their customary fare, better probably than most of them get regularly at home.

Camp Organization

The camp is organized into several committees. There is a work committee which plans the work and assigns people to it. This committee has the responsibility of seeing that everyone has a job to do and that any special talents are used to the fullest. The camp life committee arranges all of the mechanics of life in camp—cleanliness, kitchen duties, chartering buses, sleeping facilities. The education and social committee plans the lecture programs, games, song hours, movies, special events with the community such as the play, the athletic day, and the daily vacation Bible school. The religion and worship committee plans all worship services, prayer services, and orders of service when the campers are responsible for church services in other places. The main

responsibility of the camp news committee is the preparation and distribution of the camp newspaper, a large fourteen-page, abundantly illustrated, mimeographed book. The steering committee, which is made up of the chairmen of the various committees plus the camp chairmen elected from the whole camp body, is responsible for the over-all welfare of the camp and meets almost daily.

Thus concepts of democracy and responsibility are spelled out. But not with the same response one might expect. The Thai young people have been trained since infancy to obey without question, to believe whatever their elders say, to pay respect on the basis almost solely of age. Any attempt to think for themselves leads to immediate opprobrium and perhaps even flunking in school. Therefore efforts thus to set up a small democracy, while rendered infinitely more difficult by this cultural pattern, are even more vital for the development of future leadership. It is for this reason that the work camp idea is growing into plans for a permanent student center and hostel in Bangkok

where those young people, upon whom the future of the Church of Christ in Thailand depends, may be exposed to more protracted training than they can receive in a short work camp. The two fit together into a pattern which is sure to have its future effect—work camps in increasing numbers across the length and breadth of the land with a permanent center for inculcating concepts of Christian democracy and responsibility. The Chiangmai camp, then, is not an isolated experience. It is part of an overall strategy for confronting the serious problem of church leadership.

Educational Program

As soon as the work campers arrived at camp and saw the disfigured faces of the people and even some of the children, they requested a talk on leprosy by Dr. Buker. They were first taken on a trip over the whole island where the various stages of leprosy were pointed out to them. They were shown the dispensary, the operating room, the injection room where shots are administered to each person three times a week. They visited the neat rows of little houses where the five hundred members of the colony live, each house with its own tiny yard individually cared for. They could see the relation that the houses they were building would have to the whole. For the children of these people, if they continue to live with their infectious parents, will ultimately contract the disease. They visited the shops, the brick kilns where they make their own bricks, the kapok trees which supply stuffing for hundreds of mattresses every year. They saw the gardens, the little market, the swept streets, the newly whitewashed fences, and realized that the lot of the leper, on this small island, had been made easier, infinitely easier, through the efforts of Christians from all over the world.

Evaluation

This is the Chiangmai work camp. But it might have been almost any work camp in Thailand or in other parts of the world. Work camps brought to young people opportunities to serve, opportunities to do things for

other people that they might not otherwise have had. They have brought in a ray of light from the outside to communities that were isolated, perhaps forgotten, and in need of outside help. They have given the young people opportunities to grow in their understanding of the value of labor, the dignity of labor, and to participate in mature discussions and to listen to splendid lectures on some of the most vital issues of our day. They have given the young people opportunities to discover that boys and girls can live and work together in a normal, happy, healthy way.

Over and above that, in the camps sponsored by the Youth Department of the World Council of Churches, they have had their faith deepened by an awareness of the needs of man, the brotherhood of man, and the fatherhood of God. Young people have gone forth from these camps as new and changed people, with their faith deepened and their sensitivity to the needs of the world about them sharpened. On the basis of these camps, many of them have changed their plans for their lifework and have given themselves to lives of service both in the church and outside of it.

The Christian Vocation to Studentship

(Continued from page 35)

Occupational Diseases

If study is the natural activity of the Christian student, just as carpentry is the natural activity of the carpenter, then we may expect that there will be certain unique "occupational diseases" which beset the Christian student.

The first of these is "intellectual elite-ism." Not to accept the gift of the mind and use it to the glory of God is a grave sin. But to suppose, on the other hand, that only those with stratospheric I.Q.'s are significant in God's order of creation is equally dangerous. The Christian student must work out a balanced view of the role which those with intellectual gifts are called to play in our time, in the world and in the Church.

There are two interrelated maladies which beset the student as he tries to find a mature, thoughtful faith. He may fall into the error of supposing that faith is a sort of intellectual game, a clever balancing of correct theological propositions. This is the refusal to become sober. There is also the problem of the limitation of experience. The university community is often relatively sheltered and privileged. It may be somewhat remote from the direct impact of the stubborn facts of existence, birth, and suffering, and death which must be taken into account in working out any realistic view of life, Christian or otherwise.

This leads to the last and most dis-

tinctive occupational disease of the Christian student: doubt. The student who does not know real and soul-searching doubt has probably never taken seriously the situation in which he is placed. For he is called to stand on the boundary line between the Church and the world and to suffer with the faithless of our generation.

The genuinely faithful man, in contrast to the rigid fanatic, can struggle with a good measure of doubt without despairing; for he knows that he is not justified by the correctness and fervor of his theological affirmations. He knows that if what he affirms in his faithful moments is true, then God is faithful, justifying him, accepting him even in his doubting moments. In all honesty, it must be admitted that these affirmations about the utility of doubt are made from within the context of faith. When doubt becomes an existential reality and not just one more category to be worked into a theological system, it is precisely this entire context which is questioned. Then the Christian knows what it means to suffer with the faithless of our generation. And in the moments when he is grasped once again by the meaning of the divine faithfulness, he cannot but confess with joy: though we move from treason to treason, He is ever faithful.

What Is the Apocrypha?

By Henry Koestline

When Was the New Testament Canonized?

A council of African bishops held at Hippo agreed upon a canon in 393, which included all the books in our present Protestant Bible, plus the Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, and two books of Maccabees. Four years later, a council held at Carthage, reaffirmed this list. The Apocryphal books mentioned were left out when the Protestant reformers translated the Bible from Latin into the language of the people. In doing this, the Protestant reformers followed the old Jewish canon as used in Palestine. The Jews of Palestine, always more conservative than Jews living outside of Palestine, did not use the Apocryphal books of Scripture, but they were included in the Canon of the Septuagint.

What Is the Septuagint?

This is the name given to the Greek translation of the Old Testament which was made for the Jews who were living in the Greek world; that is, the world outside of Palestine. When the Old Testament was first translated into Latin, the Apocrypha was included and so Roman Catholic Bibles to this day include the Apocrypha.

What Is the Apocrypha?

Strictly speaking, the Apocrypha is the section of fourteen books in the Catholic Bible which does not appear in the King James Version of the Protestant Bible. These books belong to the Old Testament and were written during the period between the Old and New Testaments.

What Books Are in the Apocrypha?

The fourteen books included in the Apocrypha are: I Esdras, II Esdras, Tobit, Judith, The Rest of Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the Three Holy Children, The History of Susanna, Bel and the Dragon, The Prayer of Manasses, I Maccabees, and II Maccabees.

Do the Books of the Apocrypha Have Any Spiritual Value for Us Today?

As literature and as religious teaching, some of these books are equal to or superior to writings now found in our present Bible. For example, The Wisdom of Solomon or Ecclesiasticus is considered of higher worth than Esther or Ecclesiastes in our present Bible.

Were There Also Apocryphal New Testament Books?

Some scholars think that there were as many as two hundred different Christian writings of the New Testament era which were available for the canon. Sunderland, in his *The Origin and Character of the Bible*, lists forty different books which were not included in the New Testament. A few of these are available in English in most theology school libraries. Some exist only in fragment form.

What Are Some of the Apocryphal New Testament Books?

The Shepherd of Hermas, written between A.D. 130 and 150, is one of the best known. It is preserved in Greek, Latin, and Ethiopic. The Preaching of Peter was written about the same time and fragments are still available in Greek. The Gospel according to the

Hebrews was written about A.D. 100 and a few fragments exist in Greek and Latin. The Epistle of Clement to Corinth, sometimes called I Clement, was written about A.D. 95 and is preserved in Greek, Latin, and Syriac. The Second Epistle of Clement was written after A.D. 150. The Teaching of the Twelve Apostles was written early in the second century in Greek.

How Did the Early Church Fathers Decide Which Books to Leave Out of the New Testament?

The decision was not altogether arbitrary. The books which were read most in the churches and used most were the ones which were considered worthy of putting into the canon. Many of the Apocryphal books are interesting, some of them of real value, and some are merely fantasy. They add nothing important to our understanding of the Christian faith, or of the life of Jesus and the early apostles.

NEXT MONTH

What About

Those Christmas

Stories?

Reaction and Response

Doesn't Like *motive*

This last week I received a gift subscription for one year to *motive*.

I wish you would withdraw my subscription. I have looked the magazine over and it seems to me it is a more political magazine than a church magazine.

Thank you very much.

Rom. 3:23; Eph. 2:8; John 1:12; John 3:36; Matt. 10:32; I Cor. 6:19, 20.
"In Him"

Joyce Christensen
Omaha, Nebraska

Veterans Against War

Few know better than the veteran the brutality and the futility of war. He has seen the waste and the undemocratic methods of the military. He has known the frustration of one who sought to contribute to his country and to human welfare only to find these dreams betrayed. The violence and bloodshed of war have given birth to hate, bitterness, and misery—conditions on which fascism and communism thrive. Most veterans have had enough of war and are looking for an approach to man's problems that they can trust.

Most of your readers will be gratified to know that a national organization has been formed called Veterans Against War. It is a group of pacifist veterans who seek to crystallize revulsion against war into positive peace action. Membership is open to men and women who are veterans of World Wars I and II as well as the Korean War. We welcome as associate members others who have had some experience under a military organization—e.g., R.O.T.C., the Reserves, the National Guard, military school, etc. Those interested in learning more about the VAW, its purpose, organization, and program should write to the undersigned at 50 Franklin Avenue, Souderton, Pennsylvania.

Frank Keller
Acting Secretary-Treasurer

Hah, here's a little limerick I've been using to make the MSM bunch more *motive* conscious:

Mary has a little mind,
To her a precious gem!
She reads a *motive* every month
To keep her mind in trim!

Jim McLean
Southern Methodist University
Dallas, Texas

Religion and the Intellectuals

Being an avid reader of *motive* I never fail to read each issue from cover to cover. *motive* seems to be one of the few magazines written in view of the problems America's youth have today. But I was severely jolted by the article entitled, "Religion and the Intellectuals."

If the trend of modern intellectuals today is to reject one of the highest values of humanity, I would be truly concerned if referred to as a member of the intelligentsia.

The opinion of Alfred Kazin on his belief in the gratitude of man to the Godhead, the hope of Jacques Maritain in the never-ending quest for religious truth, and Henry Parkes' more than adequate explanation of man as part of a never-ending whole, lead to a more truthful and objective evaluation of religion which cannot be ignored when compared to the other selections.

The satirical viewpoint of Robert Graves on Catholic conversion is an unbelievable condemnation of an act which should inspire others to a more critical introspection of their own philosophies of life. It is not for us to judge the actions and beliefs of others, a task better left to God. By calling the Catholic Church "an ancient and quaintly sinister international organization," and referring to its principles concerning the Seventh Commandment as "the Church's amusingly strict stand," he fails to show an accurate knowledge of the history of the Church. And I am inclined to lose all respect for an "intellectual" who has

such a biased opinion of the fundamental tenets of the Catholic faith.

Sidney Hook, implying a conflict between reason and feeling, says that man is looking today primarily for comfort in religion, and not necessarily truth. What intellectual can have comfort in a faith which he *feels* is true, but for which he has no proof? What truly religious person does not accept the truths his emotion leads him to believe as truths which his reason can accept? Hook seemingly leaves a path open for others to believe in this way, but he negates his entire opinion with, "Nonetheless, it still remains true that as a set of cognitive beliefs, religion is a speculative hypothesis of an extremely low order of probability."

William Phillips' skeptical attitude on religion in America today takes into consideration the "general uprootedness" of our culture, an uprootedness which reflects the insecurity of man in a materialistic world of greed, war, and suffering. Is it fair to imply that man is not turning toward religion because, as Mr. Phillips observes, there is no difference between the way of life of those who believe and those who do not? He fails to take into account the many individuals and groups, not only social and political, but religious also, who are striving to improve the world we live in today. In a world upset by war and the inevitable changing values of humanity, more than ever people are groping for an answer, trying to achieve that peace of mind which comes with a firm belief and enduring hope in the infinite goodness of God toward his fellow creatures.

And I am afraid that if we wait for God to come to us, we shall never find him, for if we deny that God is a being, and do not surrender ourselves to his authority as Paul Tillich would have us do, man will continue to struggle against ignorance, superstition, and intolerance without His aid, and our very existence which proves His own, would be worth less than nothing.

Alba De Lellis
Allegheny College
Meadeville, Pennsylvania

THOMAS S. KEPLER ON

Introduction to a Devout Life

By Francis de Sales

NO devotional classic, excepting *The Imitation of Christ* (and of course, the Bible), has enjoyed wider reading than Francis de Sales' *Introduction to A Devout Life*. Few religious interpreters have left a greater influence: "The contemporaries of St. François de Sales said of him that to be in his presence reminded one of what Christ was like. In addition, he is thought to surpass all modern counselors as the greatest director of souls which Christianity has produced."¹

Francis knew how to make religion both attractive and deeply helpful for all types of people. "Gather your little spiritual nosegay," sounds the delightful invitation in the *Devout Life*. A person goes into a garden of flowers where he enjoys the fragrance and the lovely colors. As he leaves the garden, he gathers a few of the flowers and makes them into a nosegay to carry with him, in order that he will not forget the loveliness of the garden. And so it is with worship, according to Francis: as the worshiper leaves the place of prayer, he makes for himself a "spiritual nosegay," which acts as a constant reminder of the beauty of worship. While the *Devout Life* is of great value to both laity and clergy, it is written mainly for laymen of all classes of society, to show them the attractiveness of religion: "The world often looks with contempt upon piety because it pictures the pious as men of downcast and sorrowful faces, but Christ himself testifies that the inner life is a soft, sweet, and happy one."

Francis was born in 1567 of nobility in the castle of Sales, near Annecy, capital of the High Savoy, about fifty miles southwest of Geneva. The eldest of six brothers, he enjoyed the best which education afforded to prepare him for high government service. When seven he was sent for two years to the college of La Roche, a few miles from the chateau de Sales; at nine he began four years of college at Annecy. The next seven years he

studied rhetoric and the humanities at the Jesuit college of Clermont in Paris; but his heart was not in his field of concentration: "I studied many subjects when I was at Paris to please my father," Francis said, "but I studied theology to please myself."

While continuing his study of canon and civil law at Padua, Francis came under the careful influence of a spiritual director, Father Possevin, a Jesuit priest, who helped Francis in his spiritual development. While at Paris, he went through spiritual turmoils regarding predestination; for almost six weeks he was in the depths of spiritual torment. But from this early "dark night of the soul" he emerged successfully, feeling himself "perfectly and completely whole." Hence, his later spiritual growth at Padua was one of real progress.

At twenty-four Francis passed his doctorate examinations with high distinction; and in 1592 he received a diploma of advocate to the senate at Savoy. His appointment to the position of senator awaited him; his father had selected as his wife one of the noblest heiresses of Savoy; a career of position, power and prestige was offered Francis in governmental leadership. But the call of God was stronger than the beckon of the world. Wedlock to the Church as a priest transcended marriage to one of Savoy's loveliest women. After severe conflict with his father over his changed decision for his lifework, Francis was ordained as a priest on December 18, 1593; and on December 21 he celebrated his first Mass in the Cathedral at Annecy.

AN APPRECIATION OF FRANCIS DE SALES

Francis de Sales radiates through his writings and impressions left by his friends as one of the most all-around and sincerely Christian figures of the Christian centuries. Highly educated and cultured amidst nobility, he never lost touch with the common man. Though deeply imbued with a social passion for the poor people, he retained momentous influence among the socially elite. Loaded

with the many duties of the Bishopric of Geneva, he thought of himself (especially after 1602) as chiefly a "director of souls." He desired to counsel all ranks of people by letter and by oral guidance into "the devout life." Without the aid of a secretary, he wrote by hand from fifteen to twenty letters a day, many of which were in the realm of spiritual counseling.

Francis' writings are numerous. His *Letters*—over two thousand of them—fill eleven volumes. *Sermons* contains many of the homilies of Francis, who was considered the greatest preacher of his time. There are many miscellaneous essays and treatises. The two writings, however, which are Francis' greatest are *Treatise on the Love of God* (in twelve volumes) and *Introduction to a Devout Life*. Both are considered among the finest of all devotional classics.

The spiritual life for Francis is largely a struggle of the individual to overcome his lower nature, by which his will comes into union with God's will through penance and love—but chiefly by love. While it is necessary to mortify the senses, it is of foremost importance to mortify the mind, will and heart by love. The end of life is a loving, simple and generous faith in God. The model for this goal is Jesus Christ: "You will study his countenance and perform your actions as he did." Love is at the heart of Francis' preaching: "To speak well we need only to love well" was his chief maxim.

The writings of Francis are filled with apt illustrations. The *Devout Life* graphically depicts the religious man: He is like a stag. A stag grown fat, retires to the thickets to make himself lean. A man, become fat in his soul, needs to retire from the world to become spiritually alert. As bees carry tiny stones to keep balance when flying in a storm, so man carries devotional power in his soul. Different types of religious persons are similar to birds: ostriches, like sinners, never fly. Good persons, like fowls, fly occasionally, but heavily and at low heights. Devout persons, like eagles, fly frequently, high and swiftly.

Francis was free from worldly ambitions, for he wanted to be mainly "a director of souls." He declined a Cardinal's hat, in order that he could guide men in their spiritual destinies. Like another Francis—Francis of Assisi—he "loved men and not humanity." In 1661 Francis was beatified. In 1665 he was canonized as a saint by Pope Alexander VII. In 1887 he was proclaimed Doctor of the Universal Church by Pope Pius IX.

—Excerpts from the Introduction to Francis de Sales' *Introduction to a Devout Life*, edited by Thomas S. Kepler, published by World Publishing Company, 1952, \$1.50.

¹ C. F. Kelley, *The Spirit of Love* (New York: Harper & Bros., 1951).

Spiritual Frustration

Roger Ortmayer
Nashville, Tennessee
Dear Roger:

The other night, hearing the bear knock over the garbage can, I went out bravely with a flashlight in each hand trying to make him think it was a car with headlights approaching. He caught the tremulous tones of my voice repeating "Go away!" and refused to be impressed. Finally, however, he ambled off, bored.

He seems to have little interest in the spiritual life, this particular nocturnal bear. Last summer we had a box of Gravensteins in the tent. A foot or so outside the tent a bear of different spiritual temperament would take up what the Hindu yoga calls his asana or favorite posture best calculated to make concentration on spiritual things possible. There he would sit on his haunches (that's how I pictured him, anyway) contemplating like a high-powered mystic the object of his ultimate desire. Curiously, and almost sadly, enough he never actually entered the tent. In other words, his inmost craving was never fulfilled.

That bear is a parable it may be of the great malaise of today—spiritual frustration.

If people, including students, would get the meaning of *An Autobiography of Prayer* by Albert Edward Day (Harper & Brothers, \$2.50) into their bloodstream, that which is most important to them would not have to be repressed. And who of us today is not in some degree suffering from repressed spiritual desire?

This book, human, uncomplicated but penetrating, deserves priority on the reading list of teachers as well as undergraduates, wage earners as well as dogooders. The illustrations are apt but also honest; taken for the most part directly out of firsthand, contemporary experience and experience that is significant. There is drama but not the kind you see on the vivid covers of the books for sale in drugstores where somebody is shooting at somebody else. The excitement

has point. It deals with an actual human being's struggle to become intimately connected with the ultimate vitality of the universe.

Dr. Day knows his way among the regularities of "laws" that the modern laboratory reveals. He is particularly familiar and sympathetic with psychology at its soundest, but this knowledge, and he earned some of it the hard way, doesn't inhibit him. Scientifically attested facts serve rather to challenge this spiritual researcher to go on and make himself at home among the things that cannot be weighed or measured, where the issues of life are decided.

Here is charity, so sure of what God poured through Jesus, that it can afford to relax and welcome the insights of other faiths without in any way jeopardizing the basic Christian loyalties. Here is the spirit of experimentation with light you can trust on the question, "Isn't it sort of playing God if you pray for another person?" Here also is the kind of open-mindedness we desperately need with regard to psychosomatic problems and the healing of the body as well as the mind through faith.

Read this book and you will not feel like arguing this or that point. You will be driven to a renewed determination deep in your own will to find God and to be found of him; not as one despairing but as one stirred by a great expectation that would shut out no man.

Allan A. Hunter

Rev. Allan A. Hunter
Hollywood, California
Dear Allan:

Your letter, so enthusiastically commenting on Albert Day's *Autobiography of Prayer*, deserves not just an answer but also to reciprocate, a recommendation.

Arthur Koestler's autobiography is certainly one of the most intriguing of such works for he is one of the most bewitching minds of our time. His thought is quite in contrast to Albert Day's. Day sights infinity and becomes much more with than without such vision. Koestler looks beyond time and space and finds

that the self diminishes almost to zero. One prays to God and is sustained; the other is overwhelmed by those reaches beyond our measure.

Koestler also has written a spiritual autobiography (*Arrow in the Bible*, The Macmillan Company, \$5). It is a story of conversion, conversion to the closed world of Marxianism. In this volume, the first of his autobiography, Koestler takes us to the moment he applied for membership in the party and got his first assignment. Koestler's own struggle is the archetype of the modern battle for men's souls, and within their souls, which is both the reflection and the stimulus of the chaos of our times. Shooting an arrow into the blue void beyond the galaxies we can sight, the history of man back on a little speck of matter is but a "dance of dust stirred up by the vacuum cleaner." A child of nineteenth-century materialism, nevertheless the artist in Koestler could not be satisfied with success which he surely produced for himself. His vitals were gnawed at by the feeling of futility and uselessness so typical of the "successful." Wanting God, he settled for communism.

I rather think a person should read this tortuous story of Koestler's before starting the Day volume. Koestler reveals much about modern man's sickness. Day suggests what can be done about him—a technique for his moral improvement.

Concluding in an epilogue, Koestler states: "It seems to be fitting to end this first volume at the decisive point of my joining the Communist Party—as those old-time film serials used to end with the hero suspended on a rope over a crocodile-infested river, followed by the promise: TO BE CONTINUED. But then the audience knew that the hero would not really fall among the crocodiles, whereas I did; which makes this tale, I hope, all the more exciting and improving."

How to escape the crocodiles? Perhaps Koestler will come up with something salutary in his next volume. Day does for sure.

Good reading to you.

Roger Ortmayer

motive

THE CURRENT SCENE

THIS IS THE TIME TO HELP INDIA

By Dr. E. Stanley Jones, International Evangelist and Methodist Missionary Statesman

During the recent elections in India when one hundred million people went to the polls to vote - the largest single unit ever voting in human history - a great many people in Travancore-Cochin State voted for the communists. Travancore-Cochin is the most literate and the most Christian portion of India. Why did they do it?

Among the answers given were these:

(1) The Christians read the prophets and the Gospels and a social conscience is created, but the Church doesn't canalize that conscience into a program for total change. A vacuum is created.

Into that vacuum step the communists with their very definite program. Many Christians felt that they could take the program of communism without its ideology and its suppression of freedom. In this they were mistaken.

(2) The scarcity of food.

(3) Unemployment.

Add up these three things: no program, scarcity of food and unemployment and you have a situation ripe for communism - unless! And that "unless" is important.

The case is far from hopeless. It is not at all certain that India will go communist. There is no known case in history of a people deliberately going to the polls and voting for a communist regime. They will vote for socialism, because they can recall it by ballot if they don't like it. But you cannot recall communism when it is once in power. So the people will not go to the ballot box and vote away their liberties.

Only when communists have an army and can impose their regime by force do they succeed - Russia and the satellite countries in Europe and China are examples. In India, the communists do not have an army. So they are compelled to turn to the ballot box. The Indian people will not vote away their liberties - provided hunger does not prod them into it.

The Government of India is trying heroically to increase food production - new land is being brought under cultivation by the use of tractors, better methods are being used to increase acreage yield, huge hydroelectric schemes are under way to give irrigation and light and power. Private agencies like Christian missions are training agricultural experts to help lift production.

Among the agencies helping to meet that need is Church World Service. It tells the Indian people that American Christians are not merely interested in their souls - they are interested in their bodies as well. And they are saying it in a way that counts - with actual food. During the first eight months of 1952, Church World Service has sent to India 1,850,512 lbs. of food valued at \$167,479, in addition to other supplies. The gratitude of the people is unbounded.

I sat with the Christian Governor of Bengal. He appealed through me to the church people of America for help. He himself has cut down his own salary to about \$100 a month and is giving the rest to the needy people around him. The comment of one newspaper was: "Only a real Christian would do that."

Which way will India go? The next five years will probably decide. And our actions today throw their weight onto the scales of that decision.

GIFT FROM ABOVE?

(A conference is being held. There is disagreement concerning visitation.)

DELEGATE FROM THE GOOD PEOPLE: I can see no course but that St. Nick visit only those worth visiting.

GABRIEL: And those are?

DELEGATE: The ones that have kept the rules, have tried to be good.

GABRIEL: They are the ones that need to be visited?

DELEGATE: Whether they need it or not, they are the ones worthy of the good Saint's favors. You know what we tell the children: "Be good, or Santa won't stop!" If they could be bad and still have the Christmas visit . . . well, you can imagine—the whole basis of authority would be undermined. There must be some system of rewards and punishments. You simply cannot treat the good and the bad the same way.

ST. NICK: I can't help but think of some of the outcasts I have stopped to see. . . . How they wept with joy for a piece of tinsel. A little wobbly toy to one of them has made the labor of years more fun.

DELEGATE: Do you mean that you stop and give no matter what their conduct?

ST. NICK: Oh no, I'm bound to your rules and you know that I am. I will dutifully give lots to those that have more than enough, and I will skip those who can't afford to have me stop. You see, I've become a rather expensive visitor.

GABRIEL: Perhaps I have not been watching you carefully enough. I had imagined you bringing joy to the miserable. Why bother with those that already have more than enough?

ST. NICK: The code has it that to those who have shall be given even more, and while I don't take away from those who have not even their little, I don't add much either.

GABRIEL: It seems to me that the Scripture is getting a little mixed. I did not know that reference was to money and things, especially in relation to the Birth.

ST. NICK: Gabriel, you've been living in the ionosphere too long. As our good friend, the Delegate, is ready to say, "Come down to earth." We have quit observing the Birth and dedicated the day to the delegate's kind. They have

defined what is respectable and expect to be rewarded for it.

DELEGATE: You make me appear like a Pharisee!

ST. NICK: Well?

DELEGATE: I'm not a whited sepulcher! I give baskets to most of the poor I know. I'm arguing for a principle: good conduct should have its reward.

GABRIEL: What more reward must goodness have than simply being goodness?

DELEGATE: Something tangible, something to hold to.

ST. NICK: But suppose you can't afford something tangible to reward yourself with?

GABRIEL: I guess he thinks that is where you come in, Nick. You are supposed to provide the rewards.

ST. NICK: Gabriel, you have been living in isolation! Note the system that operates with the Delegate's kind: There are producers, distributors and consumers. I know my place: in the middle. I'm a distributor.

GABRIEL: Of what, good cheer?

ST. NICK: Of what helps producers and contributes to consumers.

GABRIEL: I thought all this started with a discussion of principle. Something about rewards to goodness.

DELEGATE: We're still in that discussion. Don't you see? If you are good you have, and while I don't say that the have-nots are not good, there must be something wrong someplace in their background.

GABRIEL: I'm going to see the Son about this matter. Seems as if he must have mixed the signals—visiting penniless shepherds and coming to the world in a manger.

DELEGATE: It was strange, wasn't it?

ST. NICK: And you've done your best to correct the error. Well, I can't idle away my time with conversation. I've really got a distribution job this year . . . what with a tidy little war on, the good people never had it so good. I must be off with the rewards.

GABRIEL: Was the Incarnation useless?

DELEGATE: I wouldn't say that! Imagine . . . a blasphemous archangel!

