

MOTIVE



APRIL 1959

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## M O T I V E

APRIL 1959

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**COVER ARTIST:** JIM CRANE. In this one-color woodblock print of THE CRUSADE, Jim refers to the historic Christian crusaders.

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**ACTS 2: 1-4**

*When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit . . . .*



*Jean Fenland '59*

**symbols  
of  
pentecost**



*Jean Fenland '59*

**REVELATION 21: 3**

*. . . and I heard a great voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them . . . ."*



*Jean Fenland '59*

**I PETER 2: 10**

*Once you were no people but now you are God's people;  
once you had no experience of his mercy  
but now it is intimately yours.*

# PENTECOST:

# THE

# PR

# continuing

BY J. ROBERT NELSON



Jean Pinland

IT was nine o'clock on the morning of the festival day of Pentecost, and people suspected Jesus' disciples of being drunk. What else but inebriation could explain the strange behavior of the men who lately had followed the crucified rabbi? Having lost their leader, they were drowning their sorrows in new wine! Thus they babbled like men possessed of spirits.

Not evil spirits, nor alcoholic spirits, but the Holy Spirit of Almighty God! So testified St. Peter, as he responded to the crowd's mockery. The long-remembered prediction of the prophet Joel, known to all Peter's hearers, was at last being fulfilled. The more recent prediction, known only to the disciples for two months, since Jesus had promised that God would send the Holy Spirit, was likewise being realized before their eyes. So also in the tongues of flame about the disciples' heads was the word of John the Baptist fulfilled. He had declared that the One coming after him would baptize in Spirit and fire. So also the dispersion and estrangement of sinful men, one from another and all from God, as retold from generation to generation in the story of the Tower of Babel and the

confusion of languages, was now, on Pentecost in Jerusalem, brought to an end by the Christian Galileans who spoke the tongues of "every nation under heaven."

On this decisive day, long anticipated and always remembered, there came to dwell with men the Spirit of the living God. He was the very Spirit who had brooded over the chaos at creation, who had spoken by the prophets, who had empowered Jesus the Christ to live his unique and redemptive life. Henceforth mankind could never be the same as before. The task of the disciples, and of all Christian people in succeeding ages, was to tell other men and women why this day of Pentecost was an irrevocable turning point in man's history.

Pentecost is often observed as the "birthday" of the Church. This is only partly true to say. The Church did not *begin* then. God had called his own People centuries before. The Son of God redeeming God's People had chosen his community's nucleus some months before. So the Church was in embryo until its true birth on Pentecost. Or, as some would prefer to say, until the Church was born and bap-

# ESENCE

them. To those who had been divided from one another, as natural men are, the Spirit gave a new unity to be maintained in the bond of peace. To those who had been without hope and without God in the world, the Spirit granted a hope for the fulfillment of righteousness in Christ's kingdom. And the life-giving Spirit, by whose power Jesus himself had been raised from the dead, exerted the same power to give eternal life to all who believed.

As a special day of celebration and worship, Pentecost has been exceeded only by Easter in the esteem and practice of the majority of Christians through the centuries. This is a preference which is readily understood when we read of the work of the Holy Spirit in the New Testament and reflect upon the indispensability of his presence in the Church today. It is only by the Spirit's power that the gospel is preached and believed. Only

when he is present and effective in a congregation of Christians does the true and distinctive life of the Church become manifest through the scaffolding of ecclesiastical organization and the ornamentation of much so-called "religious activity." Through the inner testimony of the Holy Spirit in our hearts and minds the words of the Holy Bible become not only passages of literary beauty and counsels of moral guidance, but assurance of personal salvation based upon God's power and love. Without the Holy Spirit the Church dies. Without the Spirit in the Church, our individual lives fall away from the sustaining grace of God.

In view of the eminence of the Holy Spirit of God and the inestimable import of his having been given to the Church at Pentecost in the year of Jesus' crucifixion and resurrection, it is difficult to understand why Christian churches have allowed the day to fall into misuse or disuse. In many European countries today, the week end of Whitsun or Pentecost, coming at the end of spring, is a time for outings, excursions and festivities which conceal its religious meaning. In numerous Protestant churches of America the day of the Spirit's coming has been ignored almost completely, perhaps because of the false notion that it is a "Roman" celebration. And this is all the less comprehensible when one notes that the churches which pay little attention to Pentecost are often the very ones which lay greatest claim to the "freedom of the Spirit."

Special days like Easter and Pentecost are important to Christians only insofar as they call to remembrance each year the mighty acts by which God, the Father of all men, has given them hope of new life on earth and eternal life beyond it. Therefore it is right and fitting that the World Council of Churches, speaking through its presidents, should call all churches and all Christians to a more thoughtful and worshipful observance of the day which commemorates the coming of the life-bearing Spirit to the infant Church in Jerusalem. It is right and fitting just because the World Council

tized on that day. From that day on, the Church drew its "breath" and was constantly "inspired" by the divine Spirit, who, like the wind in Jesus' analogy, could blow where he willed.

From that day on, men and women, who like all creatures had been "born of the flesh," were enabled by God to be "born of the Spirit." It was the Spirit who enabled persons to speak the gospel of Christ, and he again gave power to the hearers and converts to make that all-important confession of faith, "Jesus is Lord." The Spirit incorporated the believers into Christ's continuing life through the act of baptism. Unto them the Spirit gave his gifts for their personal well-being and for the upbuilding of their communal life. Henceforth the "fruit" of the Spirit's work was discerned in the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control of the lives of Christian people.

**T**HE Spirit constantly helped them in their weaknesses; and when they struggled to find the elusive word of prayer, he already was interceding for



is an organization committed entirely to the cause of the *mission, renewal, and unity* of the Church in every part of the world. And to this threefold cause the work of the Holy Spirit is essential.

**I**N this day of world-wide revolution, upheaval, uncertainty, fear and strife, we Christians are quickly learning that the *mission* of the Church is far more than the vocational concern of people called missionaries. The persuasive and unrelenting proclamation of the gospel of Jesus Christ, and the extension of the worshiping fellowship of the Church, are clearly the business of every sincere Christian. It is no exaggeration to declare that the ultimate peace of this threatened human race may depend upon the effectiveness of the Christian mission. Likewise it is sure that the irresponsibility of one Christian or of one congregation may have an abiding and detrimental effect upon particular persons who

gives the Church power for advance in its mission. As the ancient martyr Ignatius declared of him:

*It is He which giveth eloquence and utterance in preaching the Gospel; it is He which openeth the mouth to declare the mighty works of God; it is He which engendereth a burning zeal towards God's Word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly and cheerfully profess the truth in the face of the whole world.*

The Spirit's work, and hence the importance of Pentecost, are seen, secondly, in the movement for the *renewal* of the Church's life in every congregation. He is the life-giver, not only to the individual but to the community of the faithful. It is God's will that each Christian church should show forth the life of abundance and mutuality which he has conceived to be proper for men and women. Every little "colony of Heaven," whether a great city parish or a tiny fellowship of villagers, needs constantly to be shedding the aspects of a natural, self-

Church, wrote St. Paul, "are inspired by one and the same Spirit, who ap- portions to each one individually as he wills." (I Cor. 12:11.)

**T**HE remembrance of the coming of the Spirit at Pentecost points, thirdly, to the *unity* of the Church. It was the Spirit himself who seized the disciples and other followers of Jesus Christ and made them subordinate all other family and social loyalties to their participation in the life of the Church. And it was to only one Church which they were committed, because they could acknowledge the existence of only one Church of Jesus Christ. "For by one Spirit," continued St. Paul, "we were all baptized into one body."

In the present century, more than in any previous one, we Christians are striving to overcome the divisive barriers of denomination, race, and class which prevent the oneness of the Church from being experienced and seen. In truth, the effectiveness of the Church's mission and the churches' renewal today are largely dependent upon the degree to which this unity in Christ becomes manifest in every land. Yet we deceive ourselves by thinking that church unity is something we can fabricate by our own ingenuity and industry. Unity is a *gift* of God; he has granted unity in the ministry and person of Jesus Christ, and he enables the churches to appropriate it by their acceptance of the guiding of his Spirit.

So Pentecost, 1959, reminds us that the work of God in the Church and in the world is being carried forward by the presence and power of his Spirit. It reminds us that we who have been drawn into this saving fellowship have been specially blessed by the Spirit. It tells us that in our desire to advance the mission, renewal and unity of the Church we need look for no other essential resource than him who has already come to us. And our proper prayer, therefore, is not a complaint about our inadequacy, but the plea that we be not rejected as unfit for God's service.

*And take not Thy Holy Spirit from us.*



might otherwise have heard and believed the Word of salvation.

With the rapid increase of the earth's population at the rate of nearly thirty millions a year, we Christians of the world are a diminishing minority. With communism on the march, ancient Asian religions surging ahead, and the disease of Western secularism spreading like an epidemic, the Church has opposing it today a massed enemy of staggering power. Certainly the lines of Christians would crumble and fall into retreat except for one thing: the continuing presence since Pentecost of the Spirit of God. In this hour of fierce testing, the Holy Spirit

centered, competitive society and manifesting corporately the life of love. Renewal in worship, mutual service, education, and joyful association come about through the participation of all members, men and women, children and youth, laity and officers and clergy.

For all the varieties of functions and services in each church there are members with special gifts; and these have to be employed in the upbuilding of the church as a community. But whence come these gifts? Not from some natural aptitude, but from the Holy Spirit. All the necessary talents for the growth and renewal of the

AN educational institution, like a book, should be judged according to the objectives of those responsible for its being. The author may be expected to know his own mind on the purpose of his creative effort. Frequently, however, the college, or rather the responsible administrative officials and faculty members, is relatively unaware of the goal of its seeking, except in the most vague and undefined terms. What so often happens is that in blissful unconcern for a common purpose, each man works according to his own privately conceived ob-

sees his responsibility limited to the impact of mature mind on immature minds, during the classroom hour.

It is in the private colleges of Asia that the ideal of education as a wisely maturing experience for the full person, is most often found. A goodly number of these Asian private colleges are church-founded, Christian in intent. The burden of interpreting this educational ideal, in the East as at home, lies in the hands of faculty men and women, committed to the ideal.

## *competence and compassion*

BY KENNETH IRVING BROWN

jective. And the end is educational fog.

A few weeks spent recently visiting colleges in the Orient brought the reminder that the East, like the West, holds two conflicting ideals of higher education. There is that ideal which is completely centered on the intellectual mastery of subject matter. There is the second ideal of the complete development of the student, his intellectual growth but also his maturation as a full person. Between these two patterns the East and the West are choosing.

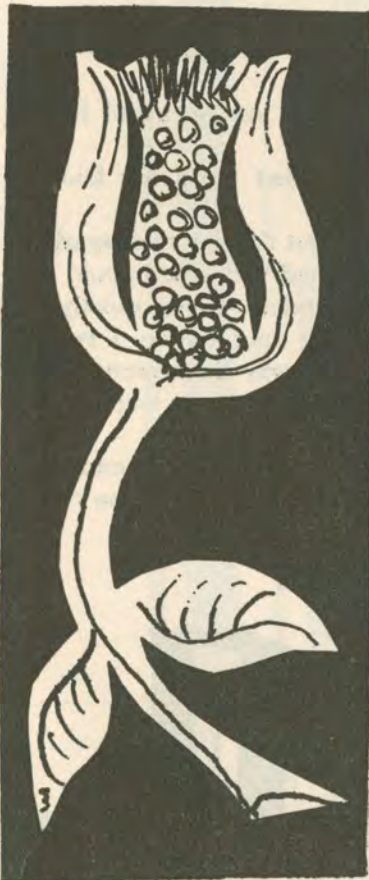
The East puts the heavy emphasis upon government examinations which become the doorway to vocational preferment. The major intent of the classroom lecture may be the offering of the answer-material for the examination questions.

Before the Occident speaks critically, however, we should remember the American classrooms where the final examination is the sole criterion of success. And we dare not overlook the type of American instructor who

And the number of teachers, Christian and non-Christian, committed to this ideal is insufficient for the growing demand.

Broad generalizations are false. But it would appear that the institution which by genuine purpose and thoughtful intent, calls itself Christian, is the more likely to see the student in his total need. Moreover, it is the Christian teacher, by virtue of his conviction and commitment, who is the more likely to work for the fulfillment of education which touches the student at many points of his living and being.

In presenting educational ideals to its Teachers and Fellows, the Danforth Foundation in this country has consistently emphasized the ideal of intellectual mastery and continuing concern for the rich, full maturity of each student. In its campus community workshops, the theme has been: The primary job of undergraduate education is intellectual growth dur-



ing the years the student is reaching for individuality.

Competence and compassion are words the dedicated teacher will burn upon his mind and heart.

The recent days in the colleges of the East brought back an experience of a former visit. I had gone to St. Stephen's College in New Delhi with my host, a young Sikh friend.

After I had spoken in chapel, a group of young Indians gathered around me, intent and eager with their questions.

"You must know Dr. Smith, in America."



It was obvious that my professional and social stock fell when I admitted my ignorance.

"You don't know Dr. Smith?"

Apparently my unembarrassed stupidity shocked them.

"Who is this Dr. Smith?" I asked.

"The Dr. Smith you don't know?"

That was rubbing it in a bit; I nodded.

"He taught here at St. Stephen's."

"He taught biology."

"His classes were wonderful."

"You learned a lot when you were in his classes."

Each boy in the group was eager to contribute his measure of praise. A more thoughtful one brought his offering. "I don't suppose I ever worked harder than I did for Dr. Smith, but somehow he seemed to be working with you. He seemed to expect you to like to work hard, and so you did. And somehow it was fun."

"He let us do our own laboratory work."

"He brought his books to class and let us read them."

"Yes, and he let us go to his room and read books there."

"Every Thursday evening he'd be in his room. Anyone could go. He'd tell us about your America and the way you do things there."

"He always seemed to care if something went wrong with us."

"Tell the American about our Photo Club."

"Oh, yes, we have a Smith Photography Club, which we started after he showed us how to get better pictures."

"And the Hiking Club."

"Every Saturday afternoon we go out away from the city. Dr. Smith started it and used to help us find flowers."

"And identify our birds. He'd tell us about American birds, too."

"We all liked him."

"He liked us, too."

My curiosity was aroused about this mythical Dr. Smith of whom no evil could be spoken.

"Is he teaching here at St. Stephen's now?"

"Oh, no, he isn't here now."

"Was it last year he taught here?"

"No, it was longer ago than that."

"Two years. . . ?"

The thoughtful one spoke. "I think it was four years ago. I was a senior in prep school and now I'm a college senior."

"I wish I had been here when he was here."

"How long did he teach here?" I asked.

I figured ten years might be the



minimum for a myth to grow to these proportions.

"Just one year . . . Dr. Smith went back to America."

"But he said someday he might come back to India."

"I hope I'm here when he comes."

"I'm working hard in biology so I'll be ready if he should come."

They had about talked themselves out about this paragon of academic virtue. But there was one more volley in their muskets.

"Too bad you don't know Dr. Smith."

"Sir, you've lost an awful lot not knowing him."

"We wouldn't trade our knowing him. . . ."

Throughout the day their sparkling eyes remained with me. I could hear their soft Indian voices, quietly but so genuinely appreciative. I recalled the graceful way their brown hands gesticulated and their eager stance spoke their enthusiasms.

Competence and compassion! Dr. Smith had been with them one year!





JOB BY ART VERMILLION 1956 WOODBLOCK PRINT



# CAMPUS COUNTERVIEW

BY M. B. McGEE

"God is." "He isn't."  
"We are." "We aren't."  
"There is a Cause."  
"There is no Cause."  
"We are the effect of Cause."  
"No! No! We make ourselves  
out of our genes and our environment—  
out of the thick and shifting mists  
of 'the incalculably indeterminate immediacy'—  
mists that smother reason and veil Cause."

And so the stupid "put-and-take" goes on—  
"discuss"—"argue"—  
like some fantastic football game—  
kicking the argument about,  
now with a futile forward pass,  
now with a timid tackle at the knee,  
and here and there a foul.  
No rules to guide the game,  
no lines upon the field, no referee, no goal;  
a game, ending in a scoreless tie—an unapplauded  
draw—  
from which some players hit the showers  
in tired indifference;  
some towel the sweaty brow with hollow boast;  
some soon forget,  
and some go home to doubt, and some to cry—  
and some to die—  
many have lately died.

Yet still bull-sessions endlessly go on,  
mere "Crossfire of conflicting ideas."  
Like boxers sparring endlessly  
no limit to the rounds,  
no gong  
and no decision,  
till boredom or exhaustion,  
ending the bout,  
stanches the bleeding mind,  
anesthetizes ghostly bruises,  
dulling the festering cuts.  
An endless duelling with blunt rapiers—  
a feud, with loud exploding pistols  
loaded with blanks, while oversized thumbs point  
in opposite directions  
and vague, hoarse voices shout,  
"Gawd? He went thataway."

Is there no Stagg to coach the teams—  
to say, "This is the right technique—  
this is the trick—this the almighty kick  
that wins the game?"  
No trainer for the ring?  
No seconds for the duelling?  
No champion Son-of-Jesse  
to display the severed giant's head  
upon his own dropped sword?



RCD  
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Honest assent is hard, requiring proof.  
 Denial is easier, demanding nothing.  
 Sitting on the fence is easiest  
 and makes the best bull-sessions.  
 But let there be no "commitment!"  
 Let this be only "an intellectual experience" to share  
 with other so-called "intellectuals."  
 "Left alone with himself and his thoughts  
 on the matter,  
 without aid or advice,"  
 let each retire into the lonely labyrinths  
 of his own confused "thinking"; thinking and more thinking.  
 But let no one think too clearly  
 lest thinking lead to logic,

("In the beginning was the Logos")  
 and the guided missiles of reason  
 suddenly explode into an understanding  
 and a devastating revelation.  
 And all the while, from the dim background come  
 "the singing choirs"—  
 the haunting musical accompaniment—  
 the fragile delicacy, the empty phrasing,  
 the minor modulations of the dark ages—  
 cult of the Medievalist—  
 bewildered souls "crying out of the depths,"  
 weeping in the Tenebrae,  
 wailing meaninglessly in the Kyrie.

Is there no great resounding Credo?  
 Someone to burst forth with assurance—  
 "I KNOW Him in whom I have believed  
 and He is competent;  
 I had heard of Him with the hearing of the ear  
 but now my soul KNOWETH.  
 Is there no tremendous and final Sanctus?  
 Pleni sunt coeli et terra?  
 So absolutely—so completely full  
 there is no room for otherness?  
 Is there no upswelling Gloria?  
 No Gratia plena?  
 "Thanks be to God! Oh, thanks for being glorious!  
 Oh, thank you, God most dear,  
 most precious God!  
 Light  
 in whom is no darkness at all!"

The accompanying brasses of the argument,  
 the clashing cymbals  
 and the deafening drums  
 too often drown the violins  
 and the too-gentle woodwinds—  
 timid off-tune instruments with  
 unstrung bow and unsure reed;  
 each player playing a different tune  
 in an uncompromising key;  
 each fascinated by his own peculiar score—  
 his pet composer:  
 an orchestra of Chaos  
 before creation blossomed  
 into theme and melody,  
 keyed to the satisfaction of  
 the omniscient Critic's ear.





Where is the masterful director now?  
The commanding baton?  
Is there not even a concertmeister here?  
And where is the announcer,  
The inspired MC,  
To cry out "News! Good news! Good news!"

Good news? What news?  
No one is sure just what that means—"Good news,"  
that apathy-shattering news—  
those doubt-destroying headlines  
that make the shyest man go out  
and sing aloud and shout, "Good news!  
Oh, unhomed Freshmen, come—  
debating, arguing Sophomores, come and read—  
Juniors and all-too-busy Seniors,  
Look! Oh, look!  
Beyond the misty cloud banks of  
The Modern Ignorance,  
fog of an adolescent, sour Unknowing—  
beyond the daily cross—the bitter cup—  
there is good news!  
The veil is rent; the stone of baffling doubt  
is rolled away;  
Death is outwitted!  
Behold the Resurrection!  
Touch the Immediate Presence!  
Hear The Word—"Lo, I am with you now  
and will be, even to the end of Time.'"

Is there no reaching for that upper air here?  
Not even a brave lungfish  
to struggle up and out of the dim depths  
of circumscribed consciousness  
into the glory of the revealed Sun?  
No spiritual amphibian to bask there?  
No one to go with his friends  
up into the mountains—  
where, "He taught them, saying . . . "?

Where is the Marco Polo  
of the high country-beyond-physics  
to dare the unseen  
and report his discoveries?  
The sure-footed traveler  
filled with the wonder of the bright kingdom?  
One to say, "Here I have been, oh my friends,  
and this place I know beyond denial,  
for here I have walked; here I have rested.  
This I have seen with my own eyes  
and these things I have touched and handled  
with my own two hands.  
The treasures of the place are marvelous  
beyond imagining;  
precious beyond calculation,

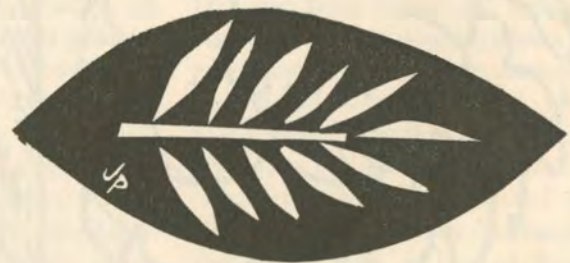
and they are yours for the taking—  
 your unclaimed heritage.  
 Waste no time, dallyers—wanderers!  
 Start now, oh heirs, start now!  
 It is this for which you were conceived—  
 your reason for being!  
 And these are the numbered routes,  
 well marked;  
 and this is the certain way  
 to the country of splendor—  
 home-of-the-heart, end-of-the-rainbow,  
 realm-of-reality—  
 a highway by now well-trodden  
 in which even the intellectuals  
 will not stumble  
 nor lose direction.”

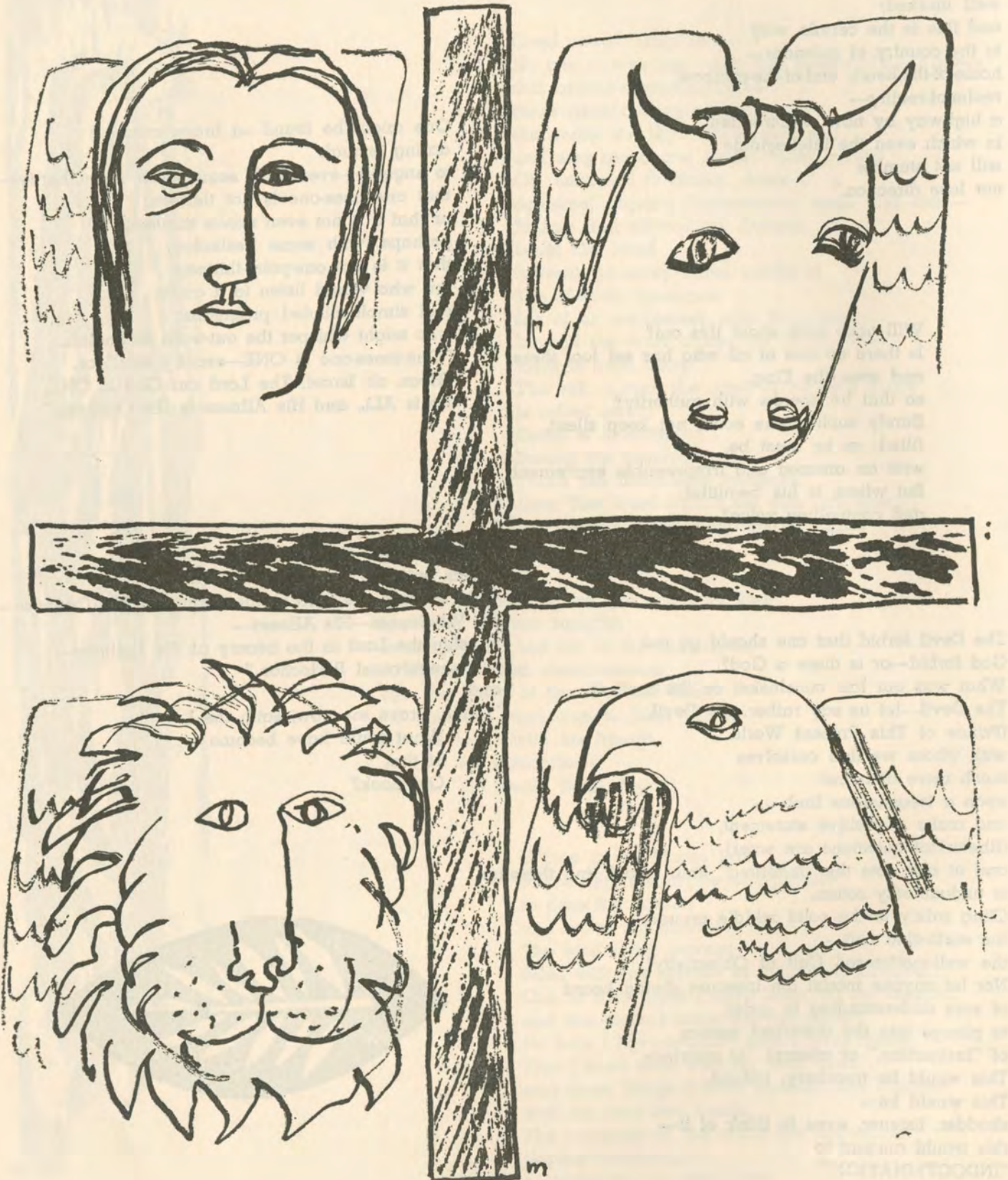
Will none here shout this out?  
 Is there no one at all who has set foot there  
 and seen the King,  
 so that he speaks with authority?  
 Surely such a one could not keep silent,  
 filled, as he must be,  
 with an amazed and irrepressible excitement.  
 But where is his beautiful  
 and compelling voice?

The Devil forbid that one should go out  
 God forbid—or is there a God?  
 What was our last conclusion on the matter?  
 The Devil—let us say rather, the Devil,  
 (Prince of This Present World,  
 with whom we find ourselves  
 much more at home)  
 upon a treacherous limb  
 and make a positive statement,  
 (Rhetorical questions are safer)  
 and at any rate the “*inherited*” limb is old and therefore  
 is undoubtedly rotten.  
 Cling safely to the solid middle ground—  
 the earth-clod cult—  
 the well-mattressed Cult of Objectivity!  
 Nor let anyone mount the insecure diving board  
 of sure understanding in order  
 to plunge into the disturbed waters  
 of “*instruction*,” or attempt “*to convince*.”  
 This would be treachery, indeed.  
 This would be—  
 shudder, listener, even to think of it—  
 this would amount to  
 “*INDOCTRINATION!*”

One might be found—a brave man—  
 daring enough  
 to suggest—even with some show of authority—  
 that one-times-one is not thirteen;  
 or that it is not even minus thirteen;  
 perhaps, with some hesitation,  
 that it is not one-point-thirteen.  
 But who would listen to a green  
 and simple-minded pragmatist  
 who might whisper the out-worn shibboleth,  
 “One-times-one is ONE—exactly one,” or,  
 “Hear, oh Israel, The Lord our God is ONE,  
 He is ALL, and His Allness is His Oneness.”

Yet,  
 somewhere—in an old book—  
 it was written,  
 “Oh, worship the Lord in the beauty of His Oneness—  
 His Wholeness—His Allness—  
 worship the Lord in the beauty of His Holiness—  
 His unequivocal Perfection.”  
 and  
 “Come, prove me now, saith the Lord!”  
 What could have become  
 of that  
 Old Book?





WHEN I was asked to serve as chaplain for a regional leadership training conference of the Methodist Student Movement last September, the decision had already been made by those responsible for setting up the conference to use *Wesley Orders of Common Prayer* for our daily Holy Communion and Morning Prayer. This decision was entirely agreeable to me, but I was by no means prepared for the enthusiastic response with which the use of these *Orders* was met by the students. Some of them were at least familiar with the book. For others, it was a new discovery. But the response to our use of it, precisely as it was intended to be used, was most gratifying. So much so, indeed, that I should like to set down a few thoughts about the use of these *Orders*.

We had at the camp a severe physical handicap to overcome. The only meeting place available was the lodge, an all-purpose frame building with

of these *Orders* was supremely right for this group.

## I

In the twelfth section of *Purity of Heart*, Kierkegaard has an incisive analysis of the proper role played by leader and people in worship. The uncritical assumption behind most of our so-called services of worship seems to be that people come to church to hear the minister, presumably a qualified expert, tell them what the Word of God is, and then go back into the world in an effort—usually futile—to perform what they heard. This attitude one hears frequently vocalized in pastoral prayers, especially on those great occasions when some visiting dignitary is to preach, and the presiding minister feels that a delicate reference to him and his ability is not out of place in the prayer. This assumption, says Kierkegaard, is all wrong. The roles are actually these: the people, far from being auditors, are actually the

honored liturgy of the *Wesley Orders*, or something comparable to it, which unites us with the Church universal. I should like to suggest a few reasons why I think we should be wise to choose the second alternative.

If the ecumenical movement is what the late Archbishop Temple called it, "the great, new fact of our era," then surely it means that all Christians have a common heritage in worship, and it is in this common heritage that our true *koinonia* is to be found. Ought we not, therefore, to bring to the fore all those elements in our tradition which emphasize our historical continuity with the universal Church, and what more authentic link do we have with that Church than these *Wesley Orders of Common Prayer*?

We need an antidote for the appalling subjectivism which cannot help resulting from our latitudinarian practice. Of early Israel it was written, "There was no king in those days; every man did that which was right

# protestant antidote


BY SYDNEY C. G. EVERSON

nothing about it to suggest worship. It was brown, barren and dirty. The floor was a concrete slab, with a platform at one end. A nondescript collection of chairs and backless benches were the only furnishings. From these unpromising materials we fashioned a house of worship. An altar, with kneeling rail, was improvised from the benches. A borrowed cross from a nearby church was our only symbol. For Holy Communion we had a small chalice and paten. The first morning we used the common cup, thereafter we dipped the wafers in the cup. No one complained about kneeling on the dirty, concrete floor. The students actually seemed oblivious to such mundane concerns. Their prompt, hearty responses, and their ready obedience to the different directions for standing, kneeling or sitting, convinced me, at any rate, that the use

actors upon the stage. The leader of worship is the prompter, to assist the actors in playing their parts well. Who then is the auditor? God is! He is listening to hear what his children have to say.

Now, do not actors in real life call the manuscript containing their lines and directions "the book"? And if Christian worship is at bottom really a drama, does not each worshiper need his copy of "the book"? Actually, we tacitly admit the force of this position in our current practice, by furnishing each worshiper with a bulletin, containing the order of service. A pale copy, indeed, of the true original, but is not the idea unmistakably there? The question then resolves itself into a choice between the anemic, disorganized compositions most of us hastily devise without much rhyme or reason, and the rich, reasoned, time-

in his own eyes." The result was anarchy. A similar anarchy exists in most Protestant worship practices. In some churches, the only ties left with the universal Church are the Lord's Prayer and the Gloria Patri. Why should congregations exist on such a starvation diet? Why should they not be introduced to the Nicene Creed, the Prayer for the Whole State of Christ's Church, the Te Deum, and many other Old and New Testament hymns and canticles? Some congregations never even use the complete communion service, as it is presented in most hymn books. There is no regular plan for using the Psalter, that rich mine of religious devotion honored in the Church from the very beginning, so that apart from a few of the very familiar ones, it too is unknown territory to many of our people. Some uniform book of worship seems to be

O praise ye the  
Lord 

rtb

called for; can a better be found than the one devised by John Wesley for the use of the people called Methodists?

It may be objected that the consistent use of these *Orders* would militate against our emphasis on preaching. Considering the quality of many sermons heard in contemporary pulpits, one might be inclined to brush this objection cynically aside by saying, "So what?" Rather, however, let us affirm that something like the use of these *Orders* is what contemporary preaching needs. Preaching needs to be related to authentic worship, else it can hardly avoid deteriorating into a mere performance, to be judged purely on its merits as an oration. Preaching also needs to be rooted in sound theology, and these *Orders*, however we interpret them, are plain statements of classical Christian theology. Some sermons, it is true, which are now acceptable, would be—or should be—unacceptable in the context of these *Orders*. This may only be an indication of how far off center it is possible to get when no standard or rule is available to indicate where or what that center is. Charles Wesley once thus described a preacher whom he had heard:

*I heard him with pain. It was not so bad as I feared, nor so good as to make me believe him called to the work.*

*It was beyond all description. I can't say he preached false doctrine, or true, or any doctrine at all, but pure, unmixed nonsense. He set my blood a-galloping, and threw me into such a sweat that I expected the fever to follow. Of this I am infallibly sure, that if ever he had a gift for preaching, he has now totally lost it.*

If John or Charles Wesley should wander into First Church, Main Street, U.S.A., some Sunday morning, what would he think of the sermon and the service being carried on? Bishop Hensley Henson once remarked, after at-

tending worship at a parish church, that it was not the man's heresies which shocked him, but the sheer incomprehensibility of the whole performance. This is what we need to be rescued from.

## II

A word of caution is, however, in order. I am not recommending the use of *Wesley Orders of Common Prayer* as a cure for all, or even any, of our ills. Nor do I think we ought to start using them because of some sentimental or historical attachment we may think we have to them. I take very seriously a caution voiced by Paul Tillich in *The Protestant Era*:<sup>o</sup>

*False ecstasy can be found in many*

  
**SERVE THE LORD  
WITH GLADNESS**

*places, even in a religion that is based on the principle of "faith alone" and that often produces an anti-ecstatic morality, as in Protestantism. This refers to the Protestant cultus, or to what is left of it, and even to what purports to reform and enrich it. Protestant liturgy contains very few elements in which the ecstasy of being grasped unconditionally is expressed. But those elements that it does contain are far removed from the depth of the present. They do not really concern us, and, consequently, they are strange and unreal to most of our contemporaries; it is of no use to introduce "the treasures of the past" into our liturgies, if they are not able to express the depth of our present situation.*

It is, I believe, because the present generation of college students is much more aware of "the depth of our present situation" than, perhaps, any other segment of the population, that there was such a genuine response to our use of *Wesley Orders* at the camp. But by the same token, it would be utter folly to impose them upon congregations not ready to receive them. Just as the attempt to induce renewal and revival through the use of the *Wesley hymns* was abortive, so would the attempt to induce renewal by the use of these *Orders* be abortive. As a matter of fact, the process works in precisely the opposite direction. Only those groups who are aware, however dimly, of the appalling hypocrisy of most of our religious performances, who are dissatisfied with the wooden repetition of empty clichés which pass for popular preaching, who have heard and known of times and periods in the Church's history when she was alive and vital as she is not today—these are the ones who will find in *Wesley Orders* and the hymns, something which speaks to their condition. They will find in their use, not false, but true ecstasy.

It must be admitted, therefore, that not all congregations or individuals are ready to use *Wesley Orders of Common Prayer*. It is hard for me to see how anyone who is theologically initiated could quarrel with the use of them on theological grounds. But there may be other reasons why a

<sup>o</sup> University of Chicago Press, copyright 1948 by the University of Chicago.



# THEY WORD IS A LAMP UNTO MY FEET



person is not ready for the use of them—psychological, sociological, or educational reasons. And these inabilities I respect. It will, perhaps, be found that the young will be more ready than the old to be introduced to their use. One minister, who for several reasons has been able to do a number of unusual things in his church, uses the Order for Evening Prayer with his Senior Youth Fellowship every Sunday. In some churches there are small groups who have met for disciplined study, and hence have deepened their understanding of the crisis in modern Christianity, and who may be amenable to using these *Orders*. In many Protestant congrega-

tions, it is to be hoped, there is a small dedicated nucleus of committed Christians who may be ready for a weekly communion, using the Wesley form. Most of all, if renewal is to come, it must be from small groups of ministers who realize the peril in which the Church stands, and who are devoting themselves to disciplined study to prepare themselves for whatever may come. The group to which I belong, which meets monthly to study and discuss theological works at three levels, Wesleyan, classical, and contemporary, alternates in the use of Holy Communion and Morning Prayer from month to month. What needs to be recovered in the Church today is

the realization that God can be worshiped without the aid of music, in quite small groups, and in briefer compass than the hour or more usually involved.

Those who have felt the significance of the ecumenical movement, who realize the need of recapturing the biblical conception of the world, and who are aware of how distressingly thin our theological diet has become, are at present very much in the minority, but it is to them, I believe, that we must look to take the sting out of the malicious jibe that Protestantism is Christianity with the truth and the beauty left out.

# Sing unto the LORD \*

# chisholm's laws...

BY FRANCIS P. CHISHOLM

ILLUSTRATED BY JIM CRANE



1. IF ANYTHING CAN GO WRONG, IT WILL

IKE almost all scientific discoveries, the general principles formulated here are based on the painful accumulation of data by generations of observers. To them I gratefully acknowledge my indebtedness for voluminous records concerning frustration and delays, a mountain of data which, until now, was without the firm logical theory necessary to relate it into a unified science.

Not that attempts have been infrequent to explain what happens when people try to get things done. The medievals considered Fortune a tricky goddess, and Shakespeare was close to the heart of the matter when he called fortune "outrageous." A diffused animistic explanation ("the general cussedness of things") can perhaps be traced back to primitive man. Burns missed the universality of the principle when he noted that plans "gang aft agley"; Conrad felt it when he noted that life combined "inexorable logic and futile purpose."

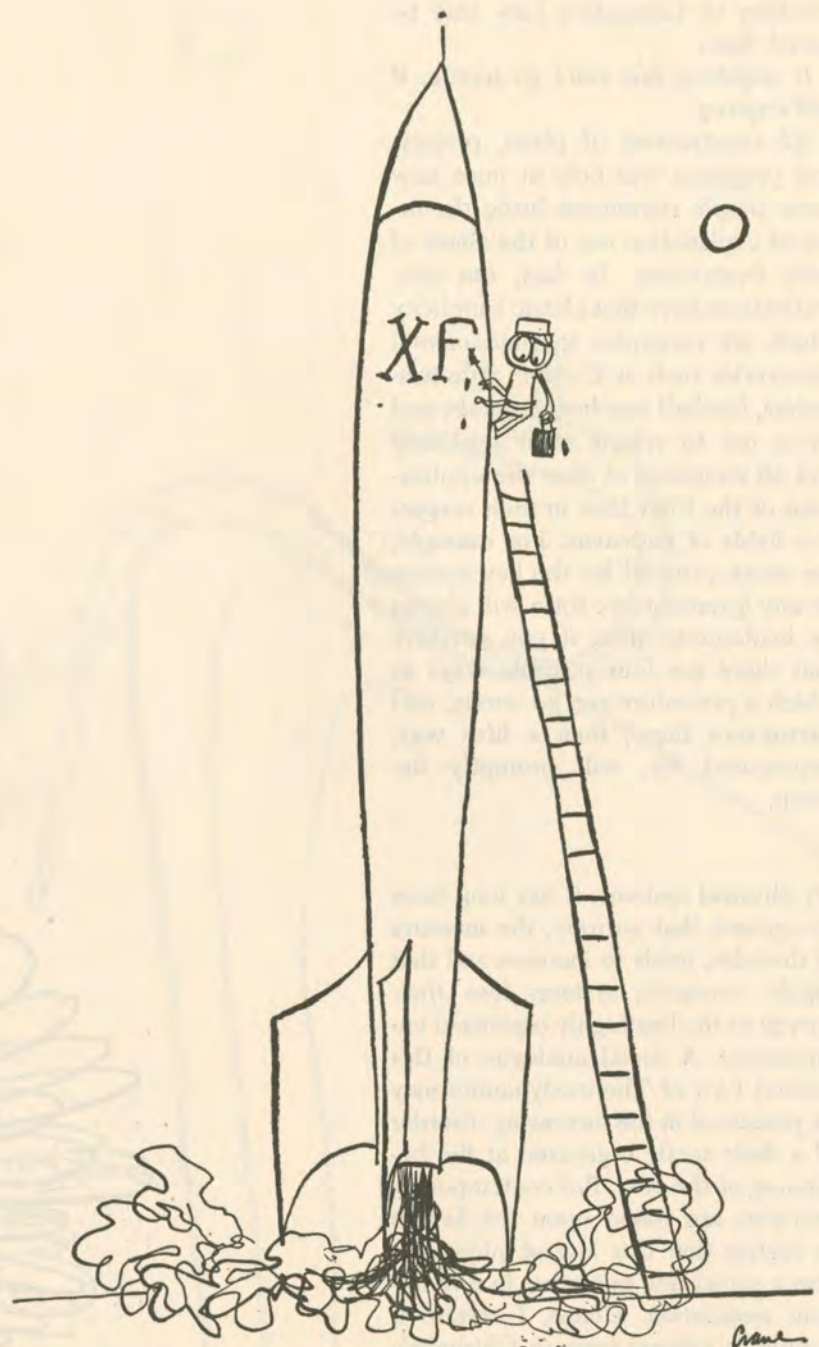
The clue to a strictly scientific explanation of the phenomena was discovered simultaneously by a number of mostly pseudonymous investigators reporting in early 1958 to that news-magazine of the future, *Astounding Science Fiction*. In various engineering and laboratory contexts, they noted the constant appearance of the "Finagle factor" and of "Diddle's constant." No matter how carefully an experiment was set up, something *always* went wrong, usually in precisely

the operation which *could not* go wrong. The difference between expected and achieved results could, in fact, be expressed in an exact relation, called the Snafu equation, involving the Finagle constants. An organization called "The International Society of Philosophic Engineers" published such observations as that "in any calculation, any error which can creep in will do so," and "any device requiring service or adjustment will be least accessible."

It remains only to generalize these and many other like observations from special fields into an underlying, perfectly general, unifying principle, operative in all situations involving human purpose. This generalization I designate as Chisholm's First Law of Human Interaction, and state as follows:

*If anything can go wrong, it will.*

Further investigation shows that the logic governing the phenomena involved is non-Aristotelian, since a



## 2. IF ANYTHING JUST CAN'T GO WRONG, IT WILL ANYWAY

corollary of Chisholm's Law may be stated thus:

*If anything just can't go wrong, it will anyway.*

All constructors of plans, projects and programs will note at once how these simple statements bring the order of explanation out of the chaos of their frustrations. In fact, the generalizations have that classic simplicity which we recognize in fundamental discoveries such as  $E=mc^2$ . Administrators, football coaches, generals, and wives out to reform their husbands will all recognize at once the applications of the First Law in their respective fields of endeavor. For example, the space planned for the key answer on any questionnaire form will *always* be inadequate; also, if you perceive that there are four possible ways in which a procedure can go wrong, and circumvent these, then a fifth way, unprepared for, will promptly develop.

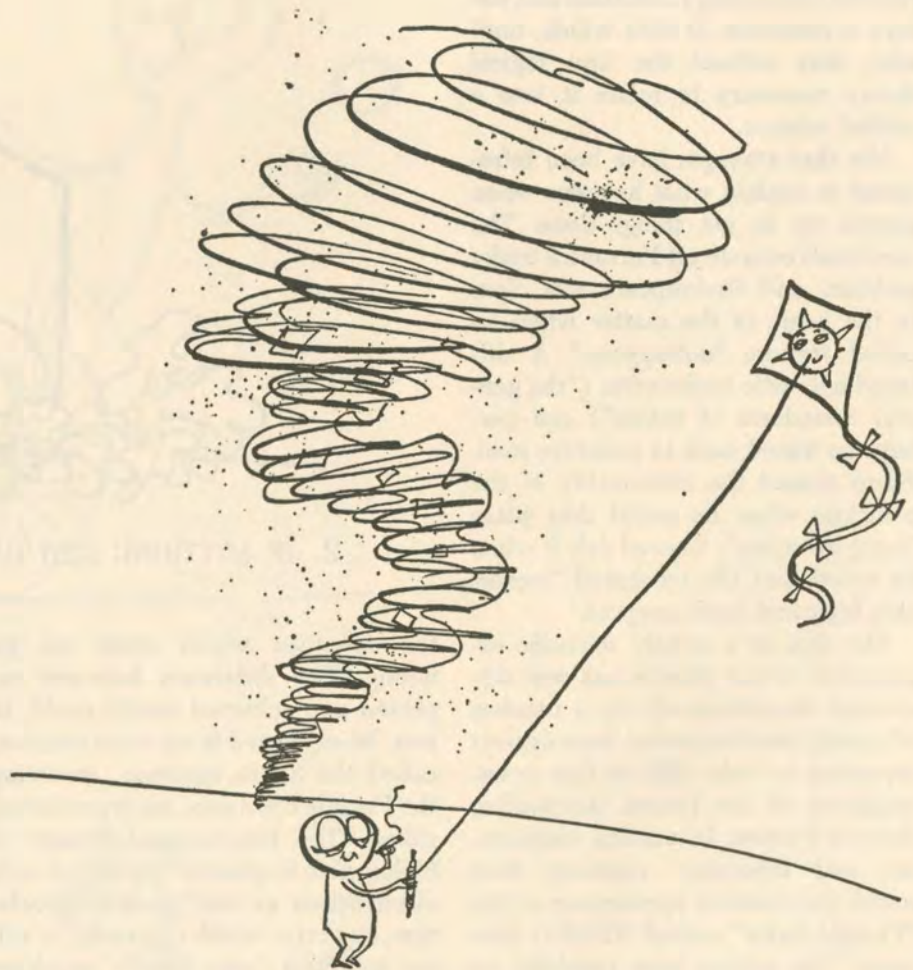
IN physical systems, it has long been recognized that entropy, the measure of disorder, tends to increase and that highly energetic systems lose their energy to the less highly organized environment. A social analogue of this Second Law of Thermodynamics may be perceived in the increasing disorder of a desk neatly organized at the beginning of the year. But contemporary attitudes are based upon the failure to realize that this law of physics is also a social law operative in any human association. Hence, I restate it strictly in general form in Chisholm's Second Law of Human Interaction, as follows:

*When things are going well, something will go wrong. This law, too, has an obvious corollary:*

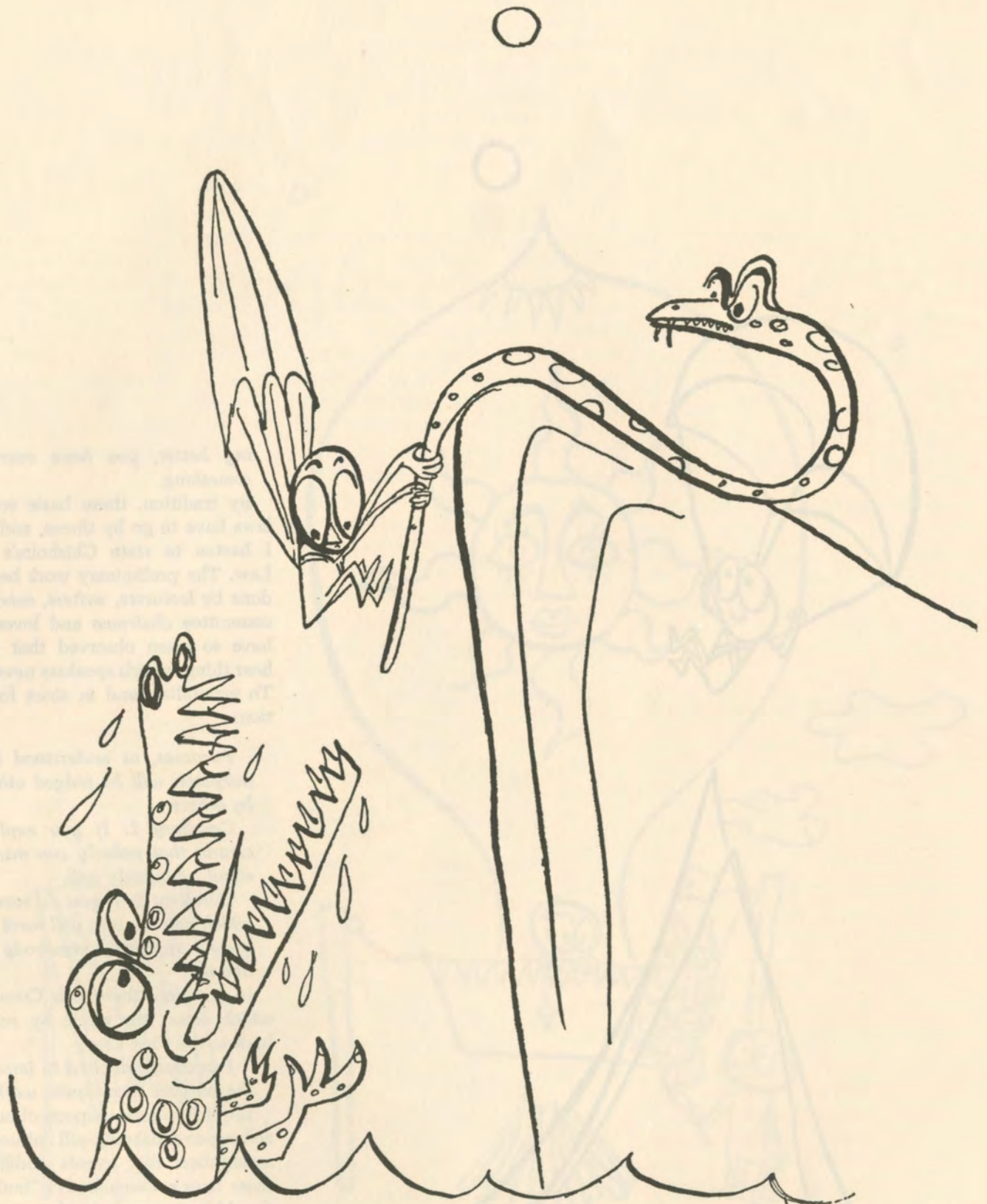
*When things just can't get any worse, they will.*

I leave to the psychosomatic experts the reformulations necessary in their practice to help the ulcers of those who base their lives on an ignorance of this Law. Their patients' situation is made the more serious by their inability to understand a second corollary which should be at once deduced:

*Anytime things appear to be go-*



**3. WHEN THINGS ARE GOING WELL,  
SOMETHING WILL GO WRONG**



Crane

4. WHEN THINGS CAN'T GET ANY WORSE, THEY WILL



*ing better, you have overlooked something.*

By tradition, these basic scientific laws have to go by threes, and hence I hasten to state Chisholm's Third Law. The preliminary work here was done by lecturers, writers, executives, committee chairmen and lovers who have so often observed that people hear things which speakers never said. To generalize, and in strict formulation:

*Purposes, as understood by the purposer, will be judged otherwise by others.*

*Corollary 1: If you explain so clearly that nobody can misunderstand, somebody will.*

*Corollary 2: If you do something which you are sure will meet everybody's approval, somebody won't like it.*

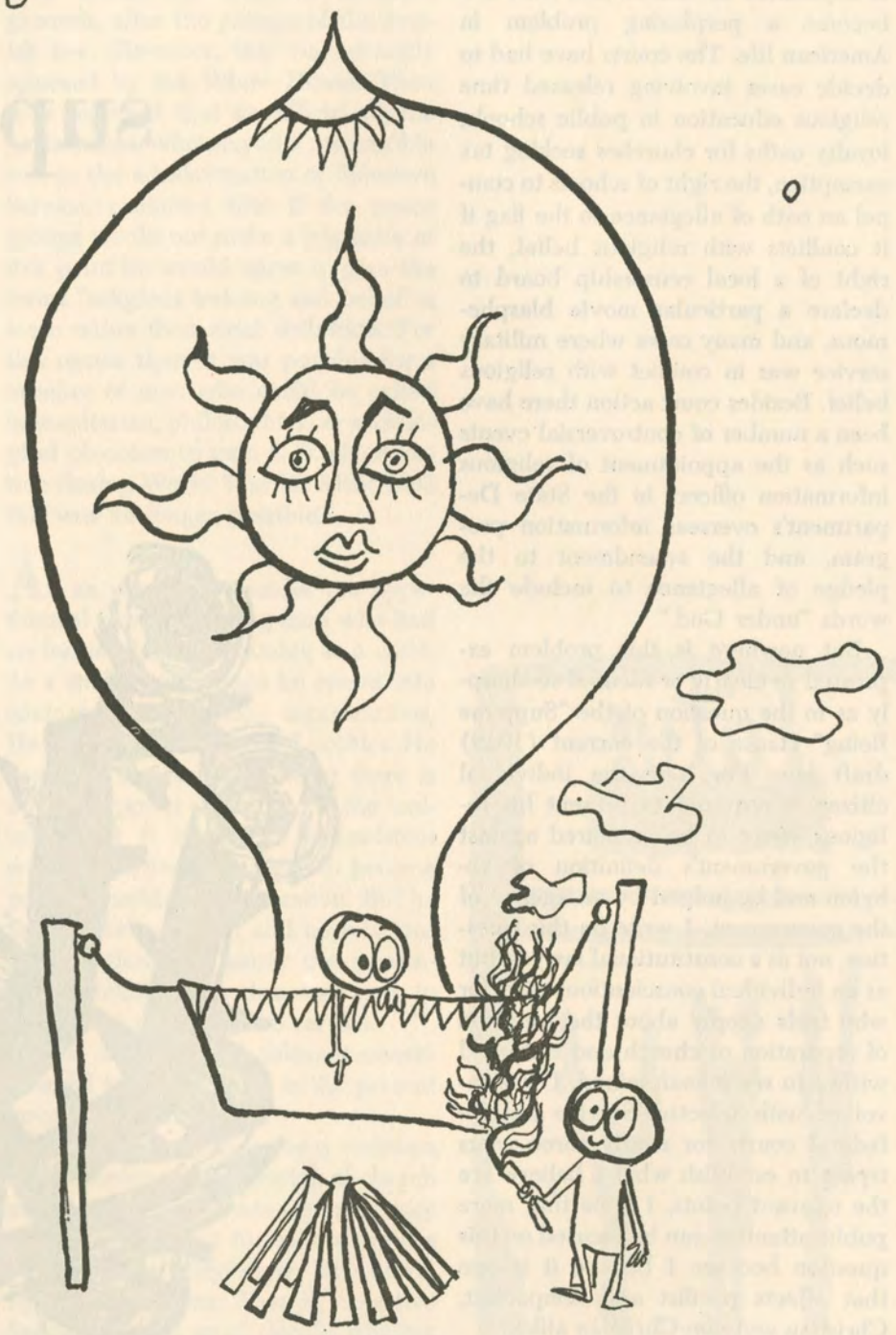
In addition, there is a Corollary 3 which closes the circle by referring back to the First Law:

*Procedures devised to implement the purpose won't quite work.*

Implicit in many aspects of our benzedrine-and-sleeping-pill culture is the assumption that events codified by these laws are somebody's "fault" and should be responded to by anger, disappointment, Miltown, or the increased production of adrenalin. Inclusion of Chisholm's Laws as factors in the planning process should therefore reduce the degree of tension present and solve the national problem of adrenalin overproduction.

5. ANYTIME THINGS APPEAR TO BE GOING BETTER, YOU HAVE OVERLOOKED SOMETHING

the  
state's  
supreme  
being



6. IF YOU EXPLAIN SO CLEARLY THAT NOBODY CAN MISUNDERSTAND,  
SOMEBODY WILL

CAN the Federal Government legitimately ask a citizen if he believes in God, and extend privileges or penalties according to his answer? This is the issue raised by the "Supreme Being" clause of the 1948 Selective Service Act.

In recent years the whole question of separation of church and state has become a perplexing problem in American life. The courts have had to decide cases involving released time religious education in public schools, loyalty oaths for churches seeking tax exemption, the right of schools to compel an oath of allegiance to the flag if it conflicts with religious belief, the right of a local censorship board to declare a particular movie blasphemous, and many cases where military service was in conflict with religious belief. Besides court action there have been a number of controversial events such as the appointment of religious information officers in the State Department's overseas information program, and the amendment to the pledge of allegiance to include the words "under God."

But nowhere is this problem expressed so clearly or focused so sharply as in the question of the "Supreme Being" clause of the current (1948) draft law. For here the individual citizen is required to present his religious views to be measured against the government's definition of religion and be judged by an agency of the government. I write on this question, not as a constitutional lawyer, but as an individual conscientious objector who feels deeply about the tradition of separation of church and state and wishes to see it maintained. I was involved with Selective Service and the federal courts for nearly three years trying to establish what I believe are the relevant points. I hope that more public attention can be focused on this question because I believe it is one that affects pacifist and nonpacifist, Christian and non-Christian alike.

The actions of government officials indicate that they are not unaware of the problem. The lawmakers and Selective Service officials have shown flexibility from time to time in writing and administering the law. There is a

# the state's supreme being

BY JOHN MARTINSON





provision in the 1948 law for conscientious objectors to serve as noncombatants or to be assigned to civilian work in the national health, safety or interest for 24 months. This was true of the 1940 law; however, the 1948 law allows the men in civilian alternative service to be assigned on an individual basis to approved agencies rather than being sent to camps as under the 1940 law. This permits C.O.'s to perform a greater variety of services both in and out of the country. Many people feel that the 1948 law is an improvement over the 1940 law because of the new plan for alternative service. Whatever advantage this offers though is far outweighed by the threat to freedom of belief and separation of church and state posed by the "Supreme Being" clause.

The 1940 law exempted men who were opposed to war by religious training and belief. The 1948 law followed the exact wording of the earlier law but significantly added the following:

*Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code.*

In the special form (SSS 150) which a registrant fills out when asking for a C.O. classification the law is observed by asking, "Do you believe in a Supreme Being?" After the question the registrant can check the box marked *Yes* or the one marked *No*. Before 1952 the government also wanted a *Yes* or *No* answer to the question, "Do you consider your relationship to this Supreme Being to be above any personal relationship?" (An interesting side issue is the government's apparent assumption that relationship to God cannot be personal.) However, on the revised form this second question no longer appears. Among Selective Service officials and peace organizations familiar with the procedure it appears that anything but a *Yes* answer to the first question virtually eliminates the registrant from consideration as a C.O.

Something of the background to this aspect of the draft law was related to me by a prominent American historian who represented peace organizations at congressional hearings held before the 1940 Selective Service Act was passed. An effort was made to secure provision for men who did not base their beliefs on orthodox religious grounds, after the pattern of the British law. However, this was strongly opposed by the White House. Then it is reported that an official of the government, who played a responsible role in the administration of Selective Service, promised that if the peace groups would not make a big issue of this point he would agree to give the terms "religious training and belief" a loose rather than strict definition. For this reason then, it was possible for a number of men who could be called humanitarian, philosophical or sociological objectors to gain C.O. classification during World War II. After 1948 this was no longer possible.

AS an example, consider the hypothetical case of a young man who had no formal religious training as a child. As a student in college he comes into contact with religious organizations. He studies philosophy and politics. He comes to the realization that there is a divine power that orders the universe and it would be inconsistent with that ordering for him to become part of a military organization. But he has no personal God and no religious training that will satisfy the government's definition. Such a man goes to prison, not to alternative service.

Now what are the relevant constitutional issues involved in the present government policy?

First, this appears to be a violation of the doctrine of separation of church and state in that it sets up an agency of the government to make decisions based on the religion or lack of religion of a citizen. That is, Selective Service officials must decide whether a registrant is religious according to the government's definition and extend privileges or penalties accordingly. In practice this means that men with little or no formal religious training will interrogate the registrant and



often become involved in quite complex theological questions. But when this happens the draft board simplifies its problem by asking not for sincerity of belief, but proper religious affiliation. They are in a position to tell the registrant, "Well, it's just too bad you didn't pick a Quaker or Mennonite for a father."

Second, this appears to be a violation of the idea of freedom of religion. The government inquires into the nature of a man's relationship to his God. And if this relationship does not remain inviolable and free from any interference, is there any such thing as freedom of religion?

Third, it constitutes a kind of religious test of office. What the law does in effect is to require a citizen to present his religious credentials before fulfilling his obligations to the civil authority. No elected or appointed civil servant is ever asked to meet such a requirement. No other conscripted citizen must show religious affiliation. Why should the man working in a hospital be required to do so any more than his brother draftee on an army post?

My personal feeling is that the social and political implications of this law may be even more significant than the constitutional issues. Apart from these constitutional issues is the simple political fact that by this procedure the government acquires a cheap form of moral insurance. Perhaps this is really the main reason why the "Supreme Being" clause was written into the law. The government's logic seems to be something like this:

1. *There is in this country a small group of innocents whose religious training has blinded them from birth to the realities of the power situation in the modern world.*
2. *We will provide for this minority (but only this minority) with a program of alternative service, thus recognizing the "men of God."*
3. *Having recognized the "men of God," it must naturally follow that, "God is on our side."*

It is hard to conceive of anything that adds more to the widespread and current confusion of religion, morality, and patriotism. For here the conscientious objector is *used* by the govern-

ment to provide a moral and religious front. Notice also that by this technique the government avoids dealing with the intellectual problems raised by the objector who refuses to support war because of the effect of militarism on our way of life. The draft board never has to face questions like, "Can our democracy survive in a garrison state?"

To my knowledge there have been only two cases in court since 1948 that have tried directly to attack this aspect of the law. In *George vs. U.S.* (196 Fed. II 445) the registrant was a conscientious objector who admitted believing in a Supreme Being, but he attacked the constitutionality of the law because it unfairly discriminated against others who might not be as religious as himself. The court held that according to established constitutional principles, an individual cannot seek relief in court from a particular law unless the individual himself is injured by the law. The Supreme Court would not review the case. George received a prison sentence.

The Davidson case (*Davidson vs. U.S.* 218 Fed. II 609) differed in that Davidson was an admitted agnostic who said he did not believe in a Supreme Being. His request for classification as a C.O. was denied. In court he claimed that the law discriminated against him for his lack of belief and infringed upon his freedom *not* to believe. The court decided against Davidson saying that C.O. status is a congressional privilege not a constitu-

tional right. What Congress could take away entirely it could give conditionally, and Congress did not include persons like Davidson when it set up the conditions for C.O. status. The case went to the Supreme Court but was returned to the lower court for clarification of a technical point. The Supreme Court did not make a decision on the basic issue Davidson was trying to raise.

**I**N the Davidson case it appears that the lower court used circular reasoning, or simply "beat around the bush." If it is granted that C.O. status is a privilege given by Congress; we can still ask the question, "Has Congress set conditions on that privilege that are in themselves unconstitutional?" For example, suppose Congress set as a condition for C.O. status membership in the Caucasian race. This would clearly be class legislation and unconstitutional. Is it any more reasonable for Congress to write religious conditions into the law that may be unconstitutional? Then if a man feels injured by those conditions, as Davidson did, and attacks their constitutionality, doesn't it beg the question for the court to answer him saying, "C.O. status is a congressional privilege not a constitutional right"? In December, 1957, Davidson was released from prison after serving 24 months and 15 days of a three-year sentence.

Since George said *Yes* and Davidson said *No* to the key question, and the Supreme Court avoided facing the issue in both cases, it would seem that one other approach might be successfully used. If a conscientious objector were denied his classification because he refused to check either box on the form, it would be harder for the court to avoid facing the issue squarely. If such a hypothetical case should actually arise I would hope it receives the support of Christian and non-Christian, theist and humanist alike because the welfare of all would be involved in the final decision.

After all, when a government official in or out of court asks if you believe in God, isn't the most sensible answer for *anyone* to make: "It's none of your business."





**I** have made a thorough study of available evidence about the radioactive elements produced by the testing of nuclear weapons and about the genetic and somatic effects of these radioactive substances. I have formed the opinion that the best estimate that can be made at present is that each year of testing of nuclear weapons at the recent rate of testing releases radioactive materials that will cause serious damage to about 500,000 children to be born in future generations, and probably also will cause some thousands of human beings now living to die of leukemia, bone cancer, and perhaps other diseases.

—LINUS C. PAULING

## approaching calamity

BY ELINOR ASHKENAZY

**Y**OU can't feel it, or smell it, or hear it or see it. So why worry? *But*, you can die because of it or you can bear children with genetic defects which might range from a slight heart murmur to leukemia, cancer or physical deformity.

These are some of the reasons for worry, some of the reasons why an international group of men and women have filed legal suits in the courts to stop nuclear weapons tests and the resulting danger from "fallout."

Fallout is, of course, the radioactive material produced by nuclear explosions. An ominous cloud of this radioactive material now encircles the entire world, regardless of where the tests were made. Particles, some of them cancer-producing Strontium-90, will continue to sift down to earth until the mid 1970's. The suit contends that the eighty-three nuclear explosions made by the United States in

the past seven years have produced "some thousands or tens of thousands of seriously defective children." Proportionate numbers of children have been damaged by the explosions of Russia and England.

The initial "Fallout Suit" was filed on April 4, 1958, in the United States District Court in Washington, D.C., to attempt to stop further American tests. Similar action is being prepared for submission to courts in Great Britain, and suits have already been filed via the Procurator-General in Moscow. Attorneys for the plaintiffs are awaiting visas which would permit them to pursue the suits in the Civil Division of the Supreme Court of the U.S.S.R.

The eighteen plaintiffs in the April suit included Dr. Linus Pauling, Clarence Pickett and Norman Thomas from the United States; Dr. Brock Chisholm from Canada; Bertrand Rus-

sell, Kathleen Lonsdale, G. Michael Scott from England; Martin Niemoeller from Germany; Andre Trocme from France; Toyohiko Kagawa from Japan. Dr. Pauling, Nobel prize winner, is professor of chemistry at California Institute of Technology; Clarence Pickett is secretary emeritus of the American Friends Service Committee; Dr. Chisholm is former head of the U. N. World Health Organization; Kathleen Lonsdale, a leading British scientist, is a Fellow in the Royal Society and a Dame of the British Empire. Michael Scott, known especially for his efforts on behalf of the suppressed peoples of Africa, is a minister as are famed Martin Niemoeller and Kagawa. Andre Trocme has long been a leader in the French peace movement.

In a second suit, filed June, 1958, most of the plaintiffs are from the Marshall Islands whose proximity to

the tests the United States has conducted in the Pacific makes them particularly vulnerable to damage. Dwight Heine, former superintendent of education in the Marshall Islands, who pleaded his people's causes at the United Nations in April, 1954, is one of the plaintiffs in the suit. This second suit has been filed in both Russia and the United States.

Plaintiffs in this suit also include one person from American Samoa, one from the United States and three from Japan. Among the Japanese plaintiffs is Michiko Sako, one of the "Hiroshima Maidens."

Inasmuch as governments cannot be sued, the suits have been filed against individuals charged with exceeding powers loosely delegated to them by their governments. Six government officials have been named in the American complaint: Neil H. McElroy, Secretary of Defense; John McCone, Dr. Willard F. Libby, Harold S. Vance, John S. Graham, and John F. Floberg, members of the Atomic Energy Commission.

Special alleged illegalities cited in the United States action are these:

1. That the acts of defendants are illegal, unlawful and beyond the scope of their authority.
2. That Congress has unlawfully delegated legislative powers to the defendants.
3. That the provisions of the A.E.C. Act of 1954 are in violation of due process of law as set forth in the Fifth Amendment.
4. That the A.E.C. Act is unconstitutional.
5. That the Act is contrary to the human rights provisions of the Charter of the U.N.
6. That the defendants have no jurisdiction and/or authority to conduct nuclear weapons detonations at the "Eniwetok Proving Grounds" because they violate freedom of the high seas and because they violate the U.N. Trusteeship Agreement for the Trust Territory of the Pacific Islands.

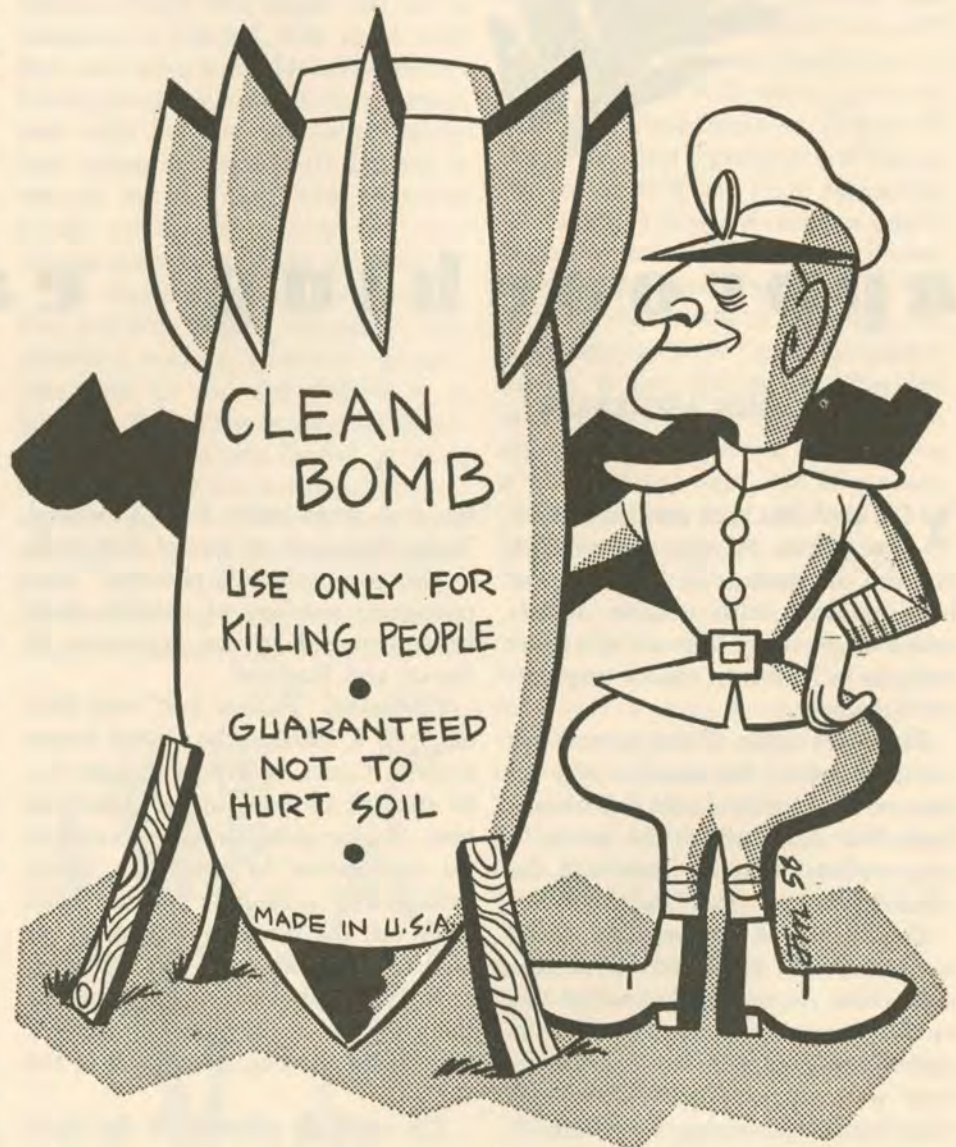
Norman Thomas, speaking as a plaintiff, points out that "there is a legal, as certainly there is a moral, case against the action of the Atomic

Energy Commission. An administrative power—itsself neither the President nor Congress—asserts power to contaminate the atmosphere and to close off part of an ocean without authorization or permission of the peoples of the world, all of whom will be affected to some degree by any increase in radioactive fallout. This is neither democracy nor justice. . . ."

Norman Cousins, who is not a plaintiff in the suits but who has long conducted a vigorous campaign against nuclear weapons tests, coined the phrase, "contamination without representation" in connection with this point that the peoples of the world

have had no voice in what is happening to them and to future generations through the actions of the three nuclear powers.

THE suits are of such importance to the entire world that whoever wins or loses in the lower courts, it is expected that the final decision in the United States will come from the Supreme Court. In the first pretrial hearing, July, 1958, in the lower Federal Court in Washington, D.C., Federal Judge Keech ruled against the plaintiffs in that he did not order the trial they sought. However, the suits were im-



mediately appealed August 13, and are now awaiting a place on the calendar of the U.S. District Court of Appeals.

Not only will the legal action be continued in the higher courts, but The Fallout Suits will be pressed, even though the nuclear weapons powers, meeting in Geneva, are and have been, since last fall, talking about suspension of tests. David Walden, a Quaker in Pasadena, California, who initiated the idea of The Fallout Suits, says: "Until a suspension of tests becomes a reality, The Fallout Suits serve as a functional means to enhance the likelihood of suspension. Had the Geneva talks of suspension reached a successful conclusion, The Fallout Suits would *still* be needed; for suspension alone, for a limited time, is not enough. We must have a permanent ban."

A significant next step is that The Fallout Suits Committee is carrying its appeal to law to the World Court via representatives of nongovernmental organizations at the United Nations. This will provide opportunity for concerned nations to ask the General Assembly to request an advisory opinion from the World Court on the legality of various specific aspects of testing. There are many such nations which have had to bear the consequences of fallout, but who have had nothing to say about conducting H-bomb tests. International treaties, laws, covenants, trusts and conventions would all have a bearing on this matter.

International agreement is recognized by the plaintiffs as the most satisfactory method of stopping atomic tests, but in the absence of such an agreement, they are acting as individuals to protect citizens of all countries and their succeeding generations.

The moral responsibility of governments was expressed by Canadian plaintiff, Dr. Brock Chisholm: "I believe that no one and no group have the right to jeopardize the health and lives of unknown numbers of innocent and defenseless persons, many of whom are not yet born. No person should be allowed to exercise such extensive social irresponsibility to the mortal danger of large numbers of

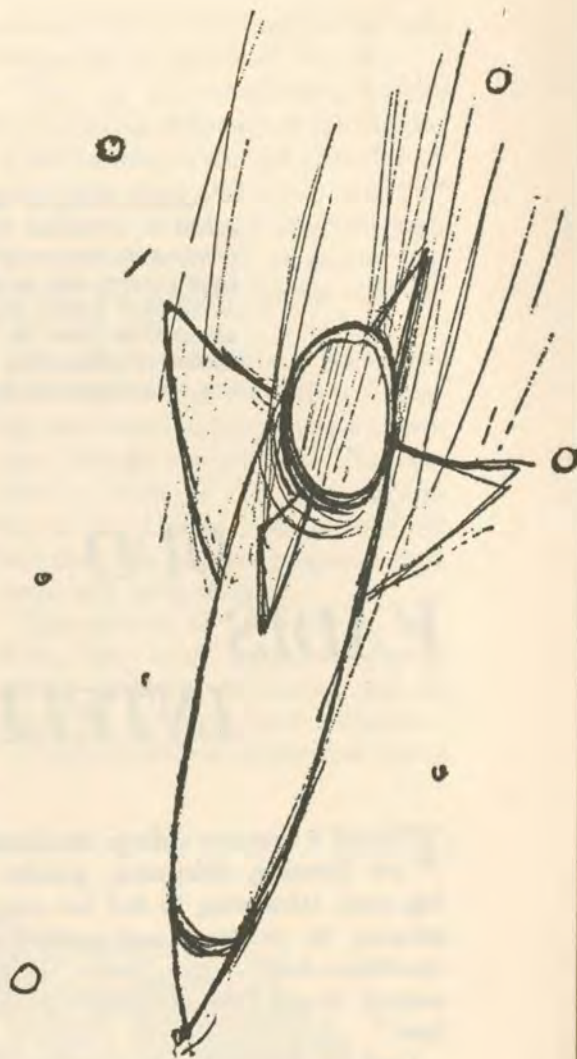
people. I believe that such dangerous and irresponsible decisions and actions should be stopped by due process of law."

In the matter of the suits in the Russian courts, should the Procurator-General, with whom they are presently filed, fail to act, the American attorneys plan to apply for legal assistance to the Foreign Law Division of the Moscow College of Advocates, and file the suit directly with the aid of a Russian lawyer. The main portion of the complaints is identical to that filed in the United States and charges that the defendants' acts are illegal since the Soviet laws and Constitution do not bestow authority to contaminate the atmosphere and, as a result, damage life.

**T**HE plaintiffs expect their action to have several profound effects. If they are successful, nuclear testing will end. In the process of airing the question in the court, officials in all three countries, heretofore shielded, will be forced to produce in court information about the known effects of fallout, much of which has been withheld. Such information will substantiate the growing insistence of world public opinion that the nuclear arms race must be stopped. Although the suits would have no direct effect on stockpiles of existing nuclear bombs, a necessary preliminary to disarmament would be achieved in ending the tests. Also, in pursuing their immediate goals, the suits seek to establish the legal precedents that would give citizens the power to take other steps in issues affecting disarmament.

Any step that leads to disarmament is of incalculable value. A nuclear war, brought closer by each nuclear test, could extinguish all human life. Any life left would not be worth living. "The responsibility to stop tests," declares David Walden, "is not that of any one person or groups. It belongs to every single person—because no one can escape, in some degree, its consequences."

Headquarters for The Fallout Suits are located at 122 No. Hudson Avenue, Pasadena, California.



LOOK'S LIKE WE'LL HAVE TO RETALIATE

motive's *Campus Editorial Board* was asked to interview the outstanding and creative students on their campuses about their present role on the college campus, about their beliefs and philosophies, and about their plans or predictions for the society of which they will be a part. This is a compilation of their reports.



# QUO VADIS INTELLIGENS ?

BY BARBARA BRIGHT

**T**ODAY'S creative college students are listening, discussing, pondering, each attempting to find his own answers to practical and aesthetic questions—but none seem bold enough to say "We go——from here."

Lack of leadership is a problem which all these students recognize, although the idea of "campus leader" is believed by some to be the interpretation of a "creative and outstanding" student. The consensus of opinion is that the real creative and curious students are those who are involved in activities other than the local college problems. Students at Texas Wesleyan College held that "on larger campuses the outstanding student seldom takes an active role in campus activities. On the smaller campus, campus leaders and the academically superior are more often the same."

In every case, the creative students are considered those of above-average intellectual ability. This has contributed to a type of intellectual snobbery and dislike for involvement that seems to prevail among the thinkers at Vanderbilt University, Centenary College of Louisiana, Texas Wesleyan College, and the University of Illinois. The cautiousness of the creative stu-

dent, who "has often less enthusiasm than the average or below-average student," may take the form of reluctance to leave the college or university. He prefers to stay on for graduate work rather than to "get out in the world," a Texas Wesleyan student said. "Perhaps he feels himself superior and doesn't care to compete with his 'inferiors.'"

The opinion at Virginia Tech concerning the student body officers was that a "tyrannical administration hampers any opportunity for real leadership." Therefore, the students who think for themselves do not become involved in campus politics.

The motives of campus leaders were questioned by these Virginia students, some of whom believe student body officers are interested primarily in their personal objectives. The chances of students exerting any real influence on the future of the college are negligible, they said, for "not many fellows want to stick their necks out for their club or organization if it endangers their chances of getting their degrees."

At Centenary College, it was suggested that "the selection of leaders depends mainly on popularity and organizational backing, therefore, it

is not always the outstanding student who is elected."

Nonconformist-type students, however, are "not likely to be the creative thinkers," a Pennsylvania State University student said. "Theirs is an inward searching. They are really at odds with established norms. They cannot accept our culture and what it wants them to do."

**S**TUDENTS participating in the interviews denied that today's college generation is affiliated with a "beat" or "silent" generation. A pretheology major at the University of Denver preferred to call this a "critical generation."

"They are being taught to be 'critical animals,'" he said. "All must be analyzed, dissected, and rebuilt in order that the student might secure more insight, or perhaps 'the truth.' Critical thinking, I believe, is necessary to a good education. But it must not be so severe as to shatter a student's spirit of allegiance to organizations like the Church, political parties, and civic service groups."

A campus minister at Syracuse University suggested that David Riesman's assumption in *The Lonely*

motive

*Crowd* was correct when he said today's society is "other-directed," i. e., "we take our cues in social life from others."

"A generation which has become group conscious is not bad, but when the same generation—and let's include ourselves—has no real awareness of themselves, then something is wrong," he said. "Other-directedness tends to be this kind of phenomenon, following the leader without really knowing where the leader is going."

At the State University of Iowa, students were quick to denounce the results of a national magazine's poll on campus heroes which seemed to indicate the increased importance of the "organization man."

Explaining the change in ideals on college campuses in recent years, an editorial in *The Daily Iowan* attributed this to the return of veterans to the campus, who are "here to resolve the differences between their youthful idealistic dreams and the hard facts of life . . . interested in life and its meaning, not the prospects of a date for the fraternity dance."

Campus respect, the editorial said, no longer depends on social success, fraternity connections, or athletic ability. Intellectual qualifications enter the picture. "As soon as the intellectually aware student became socially acceptable the campus 'hero' became a thing of the past. There were too many heroes for one to be dominant." "The day of the organization man, as many contend, may be here," the editorial concluded. "But not HERE."

Dissatisfaction with present leaders in local and national affairs seems to be a common attitude. University of West Virginia students call attention to a particular lack of church leadership, and one ventures the query: "Could this be an outgrowth of the psychologists' maxim 'If you don't let the brat do what he wants to, you'll inhibit him?'"

The international policies of the United States are discouraging to some University of Kansas students.

"The interests of the U.S. and other nations of the world are often very

similar, but we don't seem to realize this," one said. "This attitude of every man for himself is outmoded. It works the same with nations."

Another KU student said the U.S. should not be afraid to enter competition with Russia in industrial production, education and commerce.

"If our way of life is really the best," he said, "why are we dodging a chance to prove it?"

A University of Denver senior stated that "we lack intelligent leadership on both the faculty and student levels. . . . It is the university student who must have the constructive energy to take action. If he or she is apathetic, then our hopes for the progress of democracy and its ultimate success should be small indeed."

**A**NOTHER Denver student charges that "actual dynamic leadership to-

class is picking itself up by its bootstraps, but to what end?" he asks.

"One of the contributing factors to the feeling of apathy on the campus is the contrast in student attitudes toward individual and group security," a Syracuse University chaplain said. The "self-reliance" of an earlier generation has become "group reliance" today, he said.

Today's problems are of such overwhelming size that students feel helpless and afraid to face them, a Centenary College student said. The apathetic attitude of the older generation is also blamed because students feel that any creative proposals they make will be squelched.

The attitude of "we can't do anything, why care?" seems to prevail among ordinary students, and is shared by a few creative students.

"There is little evidence that young



ward predetermined goals has become subordinate to an emulation of bureaucratic methods and red tape. Few are willing to take a stand . . . they talk around issues . . . believe themselves in a position of 'conforming maturity.' This type of leader is as useless as a sterile hen."

The majority of college students apparently are apathetic, unconcerned about their present and future roles in society. Reasons given include the view from the Denver student body president that "students will avoid the 'challenge' simply because it may create a conflict or impede the 'materialistic get-aheadism' and replace it with higher virtues." "Alas, the middle

people want to change society," a University of Kansas student said. "I have met very few people here at school who really think they can do anything to improve it."

Many are selling short their ideals, one writer said, "because of the apparent instability of the world situation and the seeming folly of man in building weapons capable of destroying civilization."

Pessimism extends into the field of religion, as well. A University of Illinois coed describes this as an age when "intellectual culture is substituting for religion and poignant communication is being used as a stand-in for love and understanding." "It is

vitaly important," she said, "to grasp those things which have value, and hold on to them tightly."

All students interviewed professed an interest in religion, but the two extremes of "traditional" beliefs and agnostic questioning were found.

"The religious beliefs of today's college student are affected by anxiety over international relations," a Kansas student said. Many thinking collegians seem to be in the stage described by a State University of Iowa junior . . . "a rather critical and questioning attitude, and a sort of probationary acceptance of previous teachings."

One Virginia Tech student expressed the view that "hypocrisy is increasing in proportion with church membership. . . I look at the church as not much more than a commercial enterprise."

College students have optimistic views about their religious beliefs, however.

"There is still a residue of conscience on the campus . . . critical in-

dividuals and thinking students. Instead of being preoccupied with the social fear that they might fall from the blissful state of togetherness, they are filled with the moral fear that the life in which they are participating might be purposeless, shallow, and lacking authority," a Syracuse University spokesman said. "It is to this group that we must speak."

**T**HE superior student has a "spirit of intellectual inquiry" which makes him more aware of social, religious, political, and campus problems and more active in them. At Pennsylvania State University, a common denominator among the creative students is that "they feel a change in concepts and values is necessary if civilization is to move forward . . . there is a preference for the elimination of world-wide hunger to the maintenance of our ultraplush standard of living."

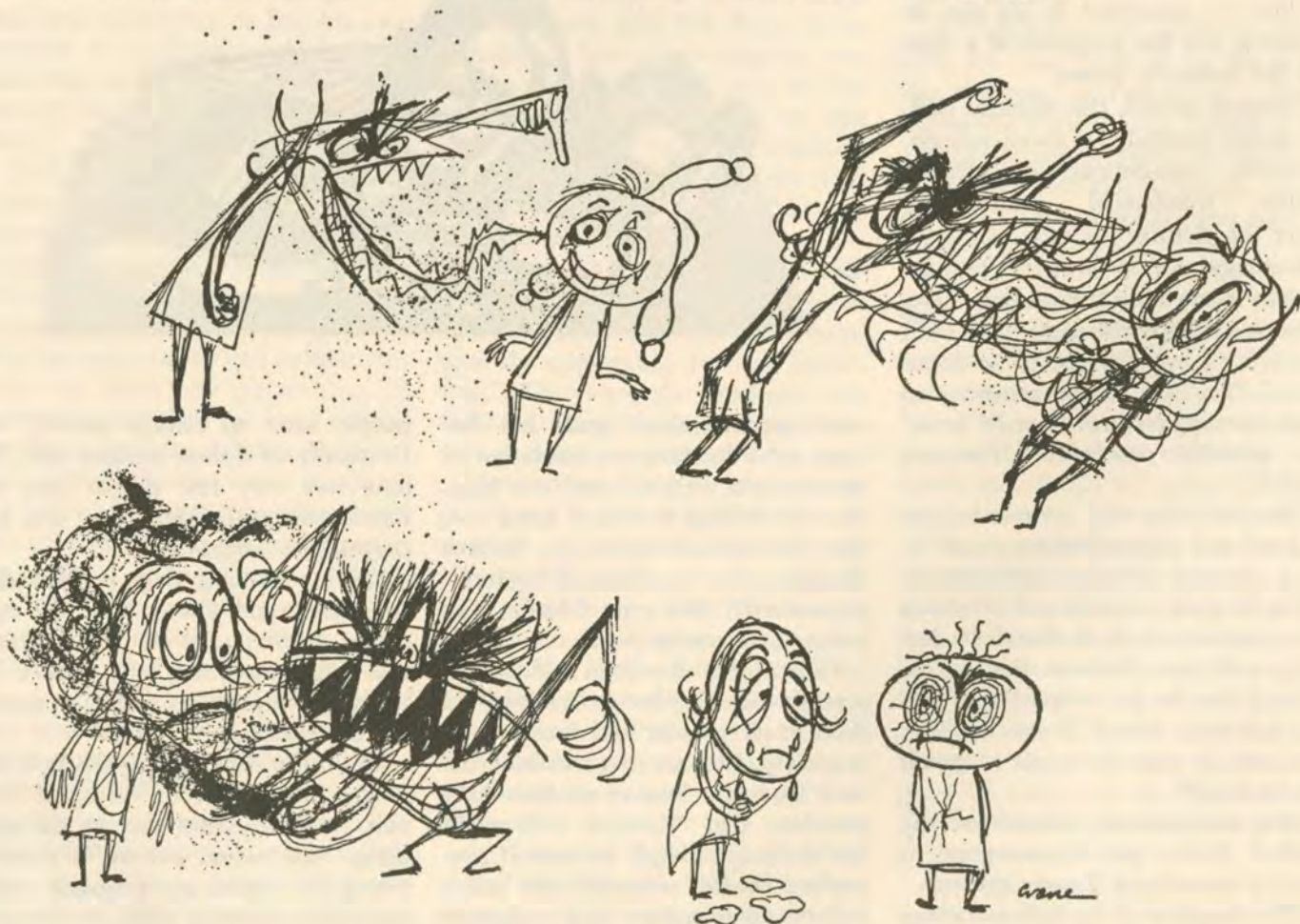
Creative students can rarely enter into activities outside the campus

realm with more than a verbal allegiance, because study requires a great part of their time. Several at Centenary College suggested "interest" now and definitely planned "participation" later, feeling that the "challenge of the classroom is the center of interest now."

Better education, religion, and integration are causes mentioned that students will sponsor actively after graduation.

Society in the future will be a change for the better, most students believe, with increased religious understanding, more interest in foreign affairs, and more leisure time for cultural activities. A Virginia Tech student said the trend toward "fantasy living" must be stopped, and suggested that use of mass communication be more constructively channeled.

This optimistic view from students who are conservative on other issues is qualified by: "Changes will be for the better *provided* leadership, now lacking, appears."





## DePAUW MOVES TO AUSTRIA

Austria is the campus home this spring of fourteen DePauw University students who are participating in the university's experimental Junior Semester Abroad program. The European DePauw "campus" is located at Zell am See.

With a curriculum including five DePauw courses, each of the students will earn 15 or 16 hours of academic credit for work in the fields of art, literature, economics, history, and foreign languages. Major emphasis is being placed on course work, but by-product advantages will include travel abroad and contact with foreign cultures, political institutions and economic systems.

At the conclusion of the one-semester experiment, the university will evaluate the entire program to determine the practicality of placing it on an annual basis, a news release from DePauw stated.

## TEMPLE TRIES CHEATING CONTROLS

Five proposals to control cheating were approved by the Faculty Senate at Temple University in Philadelphia, the *Temple University News* reported.

The proposals are: deans of undergraduate colleges assume more responsibility in supervision of proctoring and the preparation of exams than in the past; create a faculty committee to receive suggestions and complaints concerning the proctoring and examination procedures from faculty and students; make used exams available in the reserve book room of the library whenever possible, and institute a voluntary plan to place exams in the library; to minimize opportunities for cheating, investigate possible physical changes in examination rooms; end the laxity of make-up exams by enforcing a more rigorous policy and charging a substantial fee taking make-ups.

## SELF-CONTROL, OR SELF-STARVATION?

Education has been stressed with much talk from legislators and politicians, and senators are haggling constantly over whether Russia or the United States has the greater number of engineers and the better school systems. In fact, "ours is frequently pictured as a land in which the passion for education overweighs all else," writes the editor of *The Clarkson Integrator*, campus newspaper of Clarkson College of Technology, Potsdam, N. Y.

More people are entering college and being graduated than ever before, although the "impelling motive is not so

much love of learning as recognition of the fact that education increases earning power." The barrage of verbal indignation following Sputnik I, however, did not result in any increased appropriations for schools, according to *The Integrator*. On the contrary, the school bond issues for the year preceding the launching of Sputnik I exceeded the bonds approved after Sputnik I by 368.4 million dollars, or a drop of 26.7 per cent.

*The Integrator's* terse comment was: "All things considered, the American passion for education seems to be kept well in hand."

## INTELLECTUALISM: A VOGUE?

A thirst for knowledge in wider areas of interest than the cocktail party or bridge tournament was praised by *The Colorado Daily* in mentioning that one of the campus sororities was holding a contemporary literature class within the house this semester.

"We think this is a good start and are encouraged by rumblings that other houses may become interested in such a program," the University of Colorado editor stated. "We hope, however, that this enthusiasm is genuine and not just generated by the knowledge that to be intellectual is in vogue."

Suggesting further means of bringing intellectualism into the homestead of the social gadflies, the editorial recommended "that each house have a library, that it subscribe to the *New York Times* and such magazines as the *Atlantic Monthly* and *Harper's*, that money spent on house decorations be diverted to CARE packages, that each house have a faculty fellow."

## NO WATERED-DOWN PROPAGANDA, PLEASE

Editors of *The Washburn Review* and *The Colorado Daily* see eye to eye on the subject of mail censorship; both prefer to choose their propaganda themselves.

In reference to a periodical called *World Student News*, considered "foreign political propaganda" by the post office and mailed to the addressee only if requested, the Washburn University of Topeka editor informed the post office that the material, although unrequested, should be sent by return mail.

"It appears . . . that the United States is busily erecting for itself its peculiar brand of 'Iron Curtain,' complete with a committee of little men deciding for us what we may or may not be allowed to read," the Kansas newspaper stated. "This

is the ultimate insult to our intelligence, for it suggests rather openly that we are not to be trusted to exercise good judgment in our handling of controversial material, that we can be trusted to read only what the little men say we can read."

Questioning the motives of the "little men" of the censorship committee, *The Colorado Daily* challenged them thusly: Does the government provide this "reading service" to sort out meaningless ideas, or to spoon-feed the people with only those ideas which "strengthen democracy"? If the government is kind enough to keep foreign propaganda from us, "why hasn't it stopped the flow of propaganda from magazine publishing houses, soap manufacturers, and the March of Dimes, to which we probably pay about as much attention as we do to the *World Student News*?"

"If the intended receiver decides he'd like to see the stuff and tells the department that he sent for it, does that indicate he is 'subversive,' or does his acceptance somehow change the nature and purpose of the nonmailable material, kind of like taking Communion?"

The Foreign Agents Registration Act answers these questions, but "it is an affront to the intelligence of those who support the postal service; it weakens democracy," charges the *Daily*.

"We'll take our propaganda straight, without the intervention of a benevolent bartender," concludes the newspaper editor.

## NEXT . . . INCREASED ALLOWANCE PLEAS

Collegians are good advertising targets, according to an analysis published by the National Advertising Service and reported in *The Delphian*, student newspaper of Adelphi College, Garden City, L. I.

The college crowd is a definite spending block, with trends and choices quite different from the precollege (high school) group and the general U. S. buying group, the article stated. Advocating that advertisers place their ads in college newspapers, the NAS released these market facts on college men and women: Combined purchasing power is 4 billion dollars; their future influence in the national economy will amount to \$100,000 more in average lifetime income than their noncollegian contemporaries.

## NOTRE DAME PROF PRAISES COEDS

Coeds have a "leavening influence" on young college men, a Notre Dame professor believes. Condemning the "bar-

racks-room approach to higher education which results when 5,000 young men are hurled together without . . . women," the professor said, "We Catholics are far behind in this regard (coeducation)." The "barracks-room" system "has no beneficial aspects that I can see," and "serves to break down the self-pride and standards of conduct of the men involved."

Leaven is defined as "that which will cause fermentation and raise dough," "influence that, spreading silently and strongly, changes conditions or opinions," or "to spread through and transform."

By the first definition, women would be the campus money-makers, undoubtedly a very helpful influence to young men.

#### MAN'S ONLY CASTLE HIS HOME?

Postal department censors have some friends among the collegiate newspaper writers, however. *The Round Up*, publication of New Mexico State University, insinuated that the judgment of the board of censors was adequate in an editorial headed "Don't Play with *Playboy*."

Bewailing the areas of male domination that have been invaded by feminine influences, the writer sadly told of the once-all-male saloons which have evolved into the cocktail bars, much frequented by women. The barber shop, he continued, with its red, white, and blue barber pole, also stood as a symbol of male freedom.

But a coed, yearning for a fashionable "little off the sides," "stepped into the lair (barber shop) to be confronted with several students and faculty members enjoying selections from popular slick magazines," *The Round Up* said.

"She took it upon herself to be scandalized at the scene, spread her motherly skirts over the quote immoral, lewd, corrupting literature, unquote, delivered a hatchet-waving oration to all assembled, and fled to the arms of the administration with her tale of self-righteous woe," the New Mexico student said.

(The postal department is involved here, because the writer states that all these "immoral" magazines were approved by the censors, "all of which have passed muster in Boston.")

"The administration thundered after the desperate urging of the offended femme fatale, the prop. of the local clip-joint was reprimanded, and malehood's last frontier away from home-front was violated," the irate writer continues.

Attempting to have the last word, the gentleman's concluding statement is: "Men of the world, unite! Throw off the shackles of tyranny! You have nothing to lose but your wives and sweethearts!"

#### 'BE KIND TO GOD' WEEK

Students are being given nineteenth-century answers to their twentieth-cen-

tury questions about religion, a professor at the University of Kansas said, and "that is why Religious Emphasis Week on this campus is an utter waste of time."

"Some students describe it as a 'Be kind to God week,'" *The Daily Kansan* reported.

In an interview with the campus newspaper, the professor attributed the upsurge in religious interest on the campus to an attempt to gain security. "The individual can find valid or partially valid personal security in religion. It is a little foxhole which will protect him," he said.

The student must combine, however, "an intellectual knowledge with a deep commitment of the object of his religious faith," so that "his religion will give him the kind of valid security which true religion can give."

"The tendency at present," he said, "is to live in the fear of all kinds of crises—fear of communism, government, juvenile delinquency, military fiasco, and fear of Hell. The individual is tossed into this state of mind because he questions his own inadequacy."

"I have tremendous faith in this generation of youth. . . . It is honest and frank and will talk about things my generation would not. But I am scared to death of the future of this society because of the conservatism of the students," the Kansas professor of religion stated.



## LETTERS . . .

My quarrel with what has been done by the men of Boston University ("The Place of Religion in a Satellite Era," *January motive*) centers in the work of Mr. Booth who says, "Of course, in an enlightened scientific atmosphere all appeals to other-than-rational revelation, or to a 'faith once delivered,' or to a holy Book, or to an authoritative office or church, will doom the religious concept so grounded to extinction." This sentence can mean two things: 1) We are no longer able to fall back on any infallible authority such as the Bible, or a system of theology and make headway in the present world. This is true, but too banal to be worthy of mention. 2) We must retreat from the authority and direction of any god whose word comes to us in any form other than a rational one. This is to the point, but it resolves the Christianity-Scientism conflict by full retreat. The scandal of Christianity has been that God has chosen to speak his Word to man in trans-rational form. This does not exclude the rational, but it goes beyond. The place of religion in an "enlightened scientific era" is to demonstrate by thought, word, and deed that reality is trans-rational, that we do not (aye, cannot) respond to the world in an intelligent fashion unless we respond in an other-than-rational fashion as well as a rational one. Beyond this our faith purports to speak God's word to men. We are not asked to go to the "great ethical religions of the world" to search out "basic principles" and common goals which will "unite mankind and welcome every person into a larger fellowship of love and service." We are asked only to bear witness to the authentic Word resident in Jesus Christ. The apostolic claim was that we bear witness to what we have seen and heard. This witness was made in word and deed. Anything less than this is less than Christian and beyond the bounds of the Christian's task in any era—the satellite one included.

—DONALD R. PLOCH  
wesley foundation  
south dakota state  
college, brookings

In response to the Steffenson-Burry writings in the *January motive*, and also to the bishops-Osborn material in December: I am disturbed by the ten-

motive

dency among Methodist churchmen lately to condemn anything that doesn't have a blue-and-gold "I AM A METH-ODIST" label on it. And the assertions that neo-orthodoxy or liberalism or fundamentalism or whatever should bow out to neo-Wesleyanism seem plain silly to me. Some folk seem almost to be asking the question "Is it METH-ODIST?" before they ask "Is it Christian?" and I am disappointed by this. I am afraid we will make a mistake if we abandon all but Wesley's approach to Christian truth, good though his approach may be. Of course the whole problem of labeling is a knotty one, particularly when it comes to theology. How does one classify Brother John? How does one classify oneself? MUST one classify? Burry and others are right—it does, indeed, make a difference what you believe. It also makes a difference how sure you are that you're right—and that your rightness makes those who disagree to be wrong.

—DON BOYD

mc murry college  
abilene, texas

In what or in whom should I have faith? This is the crucial question raised by the message of the bishops and the reply by Robert Osborn in the December issue. Osborn contends that the bishops answer this question by saying we should put faith in man. He then says that we *should* answer the question by putting our faith in God. My understanding leads me to conclude that both answers are right.

The bishops, it seems to me, were pointing out the error of the "all God" approach. They did this by saying that man needs to act. Osborn apparently interprets this as their whole argument—that *all* man needs to do is act. Osborn's answers to the problems of today are 1) a renewed interest in theology (discovering the essence of the Christian faith) and 2) a return to the Bible. He contends that this will lead Christians to hope not in the idealism of men but in the grace and power of God. Need these hopes, in man and in God, be opposing? I don't think so.

Admittedly, a view that "we can do it all by ourselves" is false. But neither is it true, I believe, that the answer lies in "praying and waiting for the Kingdom." I'm afraid we would wait until doomsday and nothing would happen

(except that doomsday might get here sooner). What the bishops were saying, I believe, was that we should use those hands for the glory of God, not just clasp them with hope. We must not forget, they said, "that man is a co-worker with God."

The solution lies, I believe, in "the personal knowledge of the love of God and of its transforming power in human life," and a resultant action upon that knowledge. The knowledge can be obtained in the way Osborn suggests, but, as the bishops seem to say, it must not lead us to the result Osborn suggests—replacement of the hope in man with the hope in God. Re-enforcement, yes. Replacement, no.

—DAVE MITCHELL  
cornell university  
ithaca, n.y.

You have done the world and the kingdom of God an unusual service far greater than words can express by publishing the manifesto of the Council of Bishops of April, 1958 (December *motive*). I had almost despaired because after six months no progressive magazine had seen fit to give this epoch-making statement any mention. Many of our preachers have not seen it yet. Since this document ranks as high as the 95 theses of Dr. Martin Luther, may I suggest to have a parchment-like printing made in an artistic setting which can be framed and offered to every Protestant home? Not only in the English language but the 1000 languages of the world in which the Holy Bible has been translated. What an opportunity for *motive* to be at the head of a movement which might usher in the new reformation, long overdue. This enlightened age needs the harmony of God's recent revelation with the discoveries of the powers of the cosmos into a unified theology which the bishops so clearly advocate.

—FRED W. BUSCH, minister  
centenary methodist church  
rochester, n.y.

Since the September issue, I have become increasingly depressed with each succeeding issue of your magazine. Perhaps this is because *motive* takes such a negative view of affairs today. It seems

to me that Christianity is a religion of joy, and not of sorrow. But every issue of *motive* is filled with sick cartoons, morbid humor, and depressing articles. I am really not sure what *motive's* motive is.

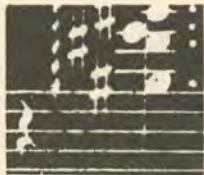
Is it to show young Christians the philosophy of their religion and how it meets the world's problems? If that is it, then all it has done is to discourage rather than encourage. Or, is it published to provide us with an extremely pessimistic point of view? If this is its motive, then it surely succeeds with so many other numerous Christian publications. While pessimism does play an important part in mankind, it must not completely disguise the optimism which is also necessary to mankind.

Your December issue, for example, greeted us with the Christ child and an ominous atom. This, at a time of rejoicing for God's gift to mankind. But that was not enough; we also had to be reminded of his suffering before he arose on Easter. Really now, was that necessary? Christmas was and should be a time of rejoicing; yet here we are reminded of another event which should rightly appear later in the year. It is not fair, right or just to mix Easter and Christmas. They both have their own significance to the Christian world. How can anyone rejoice while looking at a ghastly painting of Christ's descent from his final torture? Save art like that for the March issue if it is so wonderful that it must be published.

Now look at your November issue. Here we are greeted with ten saddist theses for discussion. Again when you survey the real meaning in Christianity you will find that it is not all such ridiculous baloney. Also in this issue we get ample dosage of "Sophisticated Cartoons." If they are supposed to be humorous, they fail. And if they are supposed to acquaint us with the unpleasant truth, they have been overdone.

Several friends here have expressed similar views about your magazine. The final conclusion was that such a format is no way to present Christianity to persons who have their entire life's creativity ahead of them. Nor is it right to take the other side entirely. Moderation is a necessity.

—KERMIT KRUEGER  
university of michigan  
ann arbor



# MUSIC

BY L. P. PHERIGO

## THE GREAT SEGOVIA

One of the great albums of our time is the Segovia Golden Jubilee album issued recently by Decca (3 discs). Segovia is a modern legend, and the undisputed master of the classical guitar. To a large degree he is personally responsible for the classical guitar revival of our times. The album commemorates the fiftieth anniversary of his first public recital.

Two records in the album present Segovia in unaccompanied readings of little-known guitar works taken mostly from Spanish and Italian composers of the last three centuries. Included in this collection, however, are three beautiful transcriptions (especially "The Old Castle" from Mussorgsky's *Pictures at an Exhibition*) and one original composition of Segovia himself (a lovely "study").

These performances are a whole musical world in miniature. The range of dynamics is small scaled, but it is nothing short of miraculous what is accomplished here. Once one's scale is adjusted to the medium, no apologies are in order. Segovia's playing is all-absorbing, a revelation of great musical values by a great musician.

In the third record Segovia plays two guitar concertos, with the Symphony of the Air under the direction of Enrique Jorda. Both are first recordings, and seldom are first performances given so satisfactory a performance. Ponce's *Concierto del Sur*, written for Segovia in 1941, is a fine expression of Spanish impressionism. Rodrigo's *Fantasia para un gentilhombre*, also written for Segovia, is based on the almost-forgotten music of Gaspar Sanz (seventeenth century).



Although a very recent work (1954), most of the delightful flavor of the original music is preserved. At the close of the record, Segovia himself speaks a few words to the listener in recognition of the Jubilee occasion. Very highly recommended!

## JOCHUM AGAIN

As regular readers of this page are well aware, I am a pretty consistent admirer of the German conductor Eugen Jochum. I praised his Brahms symphonies above all others last month, and now find two new records of his among the last group of releases. I approached them with some fear and trembling, for how would a conductor who is distinguished for Bruckner readings (and Brahms, I would add) play the fragile music of Haydn or the melodious music of Schubert?

My fears were groundless. The results are in the same high tradition I had come to expect from him. Decca can be congratulated for having the two best performances of the Great C Major Symphony of Schubert—Furtwängler's and Jochum's—and certainly the best stereo version (Jochum's). Furtwängler paces the music more deliberately than Jochum, but Jochum never gives the impression of undue haste (like Toscanini's performance). No one excels Jochum's presentation of the underlying and interwoven melodies of this symphony. The Bavarian Radio Symphony Orchestra plays flawlessly, making this an outstanding version. I hesitate to say that it outranks Furtwängler's, but it is a worthy companion.

The Haydn disc (also Decca) contains Symphonies No. 91 and 103 ("drum roll"), and features the playing of the same orchestra (Jochum's regular orchestra since 1949). Seldom have I heard Haydn played as effectively as this. The style is classical, without any pedantry or obtrusive "accuracy." I simply cannot understand why some critics regard Jochum's treatment of Beethoven, Mozart, or Haydn as "romantic." He is sensitive to beautiful melodic lines wherever they appear in the score, but that hardly marks him as a romantic. He observes the rhythmic patterns rigorously, does not indulge in romantic rubato, and discovers the way to place melodies in a context of drama and power. Most of all I appreciate his attention to the horizontal lines in the musical score. Contrapuntal effects are very skillfully brought out. I think Beecham has a special way with Haydn and Mozart and well deserves his reputation as the conductor *par excellence* of this music, but I also like Jochum's treatment of these two works.

## MISCELLANY

Among the recent Archive releases from Decca are some fine Bach records.

The *Magnificat in D Major*, with Ferdinand Leitner conducting the Rudolf Lamy Singers and a distinguished group of soloists—both instrumental and vocal—is one of the best on records. It is expressive and faithful to the Bach idiom in most places. The solo work is superb. It fails of greatness because of a tendency at times to fall into pedantic playing. I feel that authenticity and proper accuracy sometimes supercede the dynamic of the music itself. Still, it ranks with the Redel and Prohaska versions, and sometimes excels both.

I have much the same reaction to the new Decca-Archive set of the Bach Brandenburg Concertos. Conductor August Wenzinger leads the Schola Cantorum Basiliensis in what now must be recognized as the best of the "authentic instrument" performances, replacing, at last, the older Haas set on Westminster. I have never heard the haunting sound of the recorders to better advantage than in this new Archive set. But, like the Haas performance, it just simply bogs down at times. It gets downright boring, plodding along through some of the most glorious music ever written. This is a fine second set to own—or third—but doesn't begin to present the musical values of the Redel performance (my favorite), or that of Prohaska or Munchinger.

Two new performances of Fritz Reiner (on RCA Victor) have done a lot to increase my respect for him. His Dvorák *New World Symphony* is the best modern version, and easily the best stereo recording of this music. The Chicago Symphony Orchestra turns in a virtuoso performance, and all the excitement latent in this score is brought out. If it lacks the easygoing idiomatic qualities that endeared the old Talich performance to so many of us, it has much to recommend it anyway. The other Reiner disc is Mussorgsky's *Pictures at an Exhibition*, in the Ravel transcription. My first recommendation is to get the piano performance by Horowitz before it's withdrawn entirely (it's now in the Vault Treasures catalog of R.C.A. Victor). Among the orchestral versions the new Reiner performance belongs among the top group. The stereo version is certainly superior to its only rival; the monaural version is somewhat expensive, since the music is spread over two full sides, whereas most other versions have another work coupled with it. Its weakness is a failure to capture fully the mood of some of the "pictures," as, for example, the atmosphere of sorcery in "The Hut on Fowl's Legs" (that Stokowski does so well on his *The Orchestra* record issued by Capitol). But it's a safe investment, and features wonderfully clear recording.

ABRAHAM AND ISAAC

1956

BY ART VERMILLION

WOODBLOCK PRINT



# contributors

**J. ROBERT NELSON** is dean of the Vanderbilt University Divinity School. Previously, he was secretary of the Faith and Order Commission of the World Council of Churches and study secretary of the United Student Christian Council. He was educated at DePauw, Yale Divinity School, and the University of Zurich.

**KENNETH IRVING BROWN** is executive director of the Danforth Foundation. His wonderful piece in this issue is taken from **Foundation Stones**, an official leaflet of the Danforth Foundation. Formerly Dr. Brown was president of Hiram College and Denison University. He is a friend of students and educators around the world.

**MARGARET B. MCGEE** has lived in or near college campuses almost all her life. Her children have studied at Oberlin College, Cal Tech, Cornell University, Allegheny College with graduate work at Michigan and Stanford. Mrs. McGee has done all sorts of amazing things herself. She lives in Oberlin, Ohio, now.

**SYDNEY C. G. EVERSON** is minister of Centerville Methodist Church, Centerville, Ohio. Born in Machen, Monmouthshire, England, he attended the Wesleyan Methodist Chapel there, came to this country in 1927, and studied at Eastern State Teachers, Michigan, Drew Seminary and Harvard Divinity School.

**FRANCIS P. CHISHOLM** is chairman of the Division of Humanities, Wisconsin State College at River Falls. He is past president of the International Society for General Semantics and present editor of the **Wisconsin English Journal**. He studied at Cornell University and Syracuse, and has taught at Syracuse and Stephens College.

**JOHN MARTINSON** is a conscientious objector who served ten months as a hospital orderly under the alternative service program. As he became increasingly aware of the treatment afforded C.O.'s who did not fit the government's classification, he decided to leave his job in protest. However, he was reclassified 1-A and indicted for refusal to submit to induction, and so the constitutional issues could not be raised. He was sentenced to two years in prison. After serving 13 months, he was paroled and now lives with his wife in Tahoe City, California.

**ELINOR ASHKENAZY** does public relations for the Pacific Southwest regional office of the American Friends Service Committee. She is a member of the Orange Grove Friends Meeting.

**PAUL RAMSEY** is best known to many of our readers as the author of **Basic Christian Ethics**, which has been a widely used text and study book for almost ten years. A native of Mississippi, he studied at Millsaps College and Yale. He taught at Millsaps and Garrett Biblical Institute, and now is professor of religion at Princeton University.

#### ARTISTS IN THIS ISSUE:

**JEAN PENLAND**, a regular contributor, graduated from Atlanta Art Institute before taking her present position as staff artist for the Methodist Board of Education's Division of the Local Church in Nashville, Tennessee. Jean has done a series of drawings on the Pentecost theme (page 1 and following), and she has this to say about her symbolism: "Being an artist can give the freedom both to express a growing faith through symbols and designs and to communicate it to others."

**JACK MORSE** teaches art in Seneca Falls, New York, and is also designing some liturgical furniture for a

church in Elmira, New York. On page 12 Jack uses the traditional symbols for the four evangelists: Matthew (the winged man), Mark (the winged lion), Luke (the winged ox) and John (the eagle).

**RCB (ROBERT CHARLES BROWN)** who has his own studio in Uncasville, Connecticut, also teaches arts and crafts part time and goes to college. In his idle moments he sends ink drawings, prints and sketches to **motive**, **New Yorker**, **Catholic Worker** and many other magazines.

**ART VERMILLION**, brand new in **motive** pages, lives in Indianapolis, Indiana. During his college days Art came across **motive**. After graduating in 1956 from Ohio University with a Bachelor of Fine Arts degree, he worked as a commercial artist until entering the Army. His Army assignment was as an illustrator in the Visual Aids Branch of the Engineering Center in Virginia. Since October, 1958, Art has been working toward a Master of Religious Education degree at the Christian Theological Seminary in Indianapolis. We look forward to presenting more of his graphics in the months ahead.

**JIM CRANE** is, of course, known to all **motive** readers. His "little men" occupy a major section of this month's layout, surprised though they seem to be there. They are not only illustrating Chisholm's Laws but **motive** office experiences during the publishing year, especially illustration number 6 on page 21.

**MARY LOUISE COBLE** is another newcomer to **motive**. She is a graduate of the Atlanta Art Institute and a native of Douglas, Georgia. This year she is a student at Penn State, State College, Pennsylvania, and it appears that the bearded intellectuals also inhabit the campus at Penn.

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#### OPPOSITE PAGE: JIM McLEAN

**JIM McLEAN** returns again this month on cover 3 with **THE PROPHET**. This is a brush and ink wash drawing. Jim sent this painting in so long ago he has

probably given up the idea that we would ever really publish it. Jim is also a cartoonist (page 26) of a special sort.



THE PROPHET

JIM McLEAN

# FABLE

## A

“**E**ve let her eyes fall that day upon the figure of her husband. She knew something of both his resolve and his apprehension over the future toward which they were going. Yesterday her gaze dwelt upon him without distance. Today it seemed that she had not known him then. “It is as important to launch this agricultural economy you are determined to have,” said she to Adam, “from a sound social base as it is to try to launch it from a sound technological base. You have your wooden plow. Is that enough? The age we are entering must have as the foundation of its great adventure a social platform of friendly competition, cooperation and mutual respect. . . .”

A silence descended between them, while her words strove mightily against Adam. Eve’s imagination—mother to all the living—grew replete with what was yet unborn. “The age of Abel the keeper of sheep,” she murmured quietly with hope, “of Cain the tiller of the ground and the first to build a city, of Iabel the father of those who dwell in tents and have cattle, of Iubal the father of all those who play the lyre and pipe, of Tubal-cain the forger of instruments of bronze and iron, of Nimrod the mighty huntsman, and of all who make brick with bitumen for mortar, this great age must be launched from the social platform of universal responsibility.”

**E**ast of Eden across Adam’s downcast eyes fell the shadow of the angel’s two flaming swords. He knew the shape of the advancing generations. Yet his mind had no relish for this knowledge, and he too wished that this new age might be launched from some other platform than the No-Returning.

—PAUL RAMSEY.