

MOTIVE

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motive

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FRONT COVER ART: JACK MORSE has used the theme of the loaves of bread and fishes which Christ took from the crowd and multiplied into enough to feed everyone.

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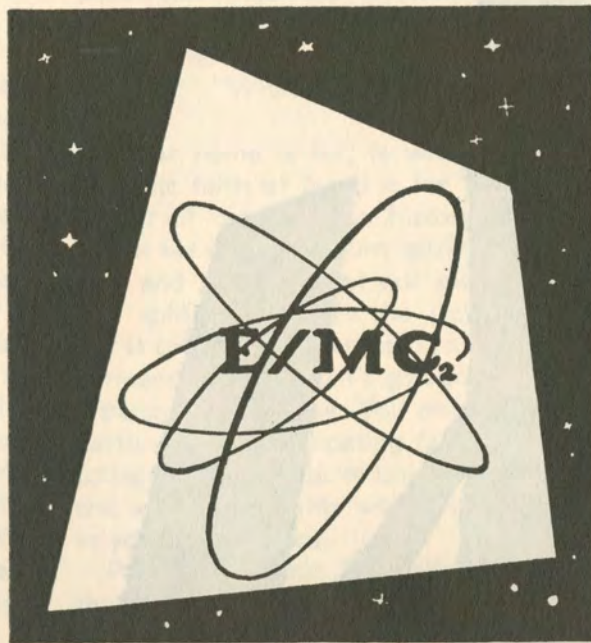


THE PRODIGAL

ROBERT HODGELL

THE PRODIGAL is a reprint of one in a series of original linoleum block prints of themes from the Bible by ROBERT HODGELL. An original print, 12"x16" (approximately), may be purchased directly from the artist: Robert Hodgell, Route # 1, Waunakee, Wisconsin.

THIS IS THE FIRST of eight important issues of *motive* magazine, designed to challenge you throughout your academic year. Subscribe immediately on the blanks provided in the back of this issue, individually, in groups or by club plan. Don't miss articles on art, theology, music, politics and campus life.



A GENERAL CONFESSION

Benevolent and easy-going Father: we have occasionally been guilty of errors of judgement. We have lived under the deprivations of heredity and the disadvantages of environment. We have sometimes failed to act in accordance with common sense. We have done the best we could in the circumstances; And have been careful not to ignore the common standards of decency; And we are glad to think that we are fairly normal. Do thou, O Lord, deal lightly with our infrequent lapses. Be thy own sweet Self with those who admit they are not perfect; According to the unlimited tolerance which we have a right to expect from thee. And grant as an indulgent Parent that we may hereafter continue to live a harmless and happy life and keep our self-respect.

BOOK OF COMMON PRAYER (Altered)

—from HE SENT LEANNESS by David Head, A book of prayers for the natural man. The Macmillan Company, N.Y., 1959, by permission.



YOU CAN'T GO HOME AGAIN

BY J. CLAUDE EVANS

*If the Lord is God, follow him;
but if Baal, then follow him.
I Kings 18:21b.*

WHAT a traumatic experience going off to college is. Harder for some, perhaps, than others; but difficult for all. For college means leaving a communal life of security in the family, for the insecurities and yet-to-be-communal experiences of college.

Of course, you do not really **leave** your family. You bring with you the personal consequence of the invisible support your home has been throwing around you all these years. You bring with you whatever abilities have matured, or not matured. You bring your emotional equipment, phlegmatic or excitable as the case may be. You bring your religion, or whatever depth or lack of depth your religious practices may have given you. You bring your ethical ideals and your ethical practices. You even bring your God, your God being whatever you think is of absolute and ultimate worth.

You can't go home again. Once you leave the ancestral experiences and venture into the Land of Promise, then the die is cast. Your faith must be universalized, or it will be crushed by the gods of the world, save perhaps in a few isolated culture vacuums of the world.

This is true for you and your venture into college. The first week may have unstopped all kinds of unexpected emotions in you. Some of you have already been homesick and wished to heaven you could go home. Some of you have shed a tear or two; and some have shed a whole bucketful. "Oh, if only I could go back home, even for a short visit."

But, in truth, you can't go home again. Even if you go, home will not be the same. All your crowd will be gone. They are off at some college too, shedding their own secret tears. Even home is different. Kind of quiet and lonely without your classmates to give it the illusion of universal meaning. And Mom and Dad, too, are different now. They may have had strange, new emotions too, and some of them

shed a secret tear. But, by now, they are adjusting. If you go home, you will bump into the unexpected emotion: "What are you doing here?"

What home is for, is what the nomadic faith of Israel is for. It is a part of our religious history, to which we need to return spiritually now and then, so that our growth and spirituality might be judged; but it can never be returned to. Not permanently. You can't go back to a parental faith now. You must do battle with the competing faiths of college life, and seek to universalize the embryonic faith which began in your earlier years.

Professor Kermit Eby tells how this happened to him. He was born into a Brethren community in northern Indiana. The Brethren and the Mennonites came over from Germany seeking a refuge where they could practice their simple, communal faith in Christianity. They were modern Rechabites who believed in withdrawing from the world into their own closely knit communities. They were pacifists and renounced war and the state system which caused war. They believed that corruption started when the church allied itself with the state, so their entire social and economic life was church controlled. At the center of the church life was the "love feast," the washing of feet. Practically, it was a community of love and strict personal ethics. Families were large, and children grew up to stay in the community. Soon, Dr. Eby says, he had more than two hundred cousins within a six-mile radius.

But gradually life began to press in on the Brethren. Brethren children mixed with Methodist children. Kermit Eby himself left the community to become a worker in the labor movement, then a professor at the University of Chicago. To hear him tell it, he has never fully gotten away from his early, communal experiences, though he recognizes that the old Brethren communities are doomed. Children go off to college and marry Pres-

byterians and the next thing you know, one of them even starts smoking.

No, you can't keep the old, simple faith of your parents in this modern world. You can't go home again. About all you can do in this respect is to return spiritually now and then to see if you are actually seeking to universalize your family faith, or whether or not your faith has been corrupted by the world.

For this is what often happens. When we go out into the world (when we go to college), we discover there are other gods besides the God we have been taught to worship, other ethical systems than the one we live by. And these new gods and new ways of life begin to tempt us.

It was so with the Israelites in Canaan. For the Canaanites worshiped a host of nature gods and goddesses, called Baals and Astartes. The word "Baal" means "lord" or "owner" and indicates the male deity that owns and controls the fertility of the land. The female counterpart is a "Baaeth" or by actual name, "Astarte." Often these were considered local deities thought to be the manifestations of the great "lord" and "lady" Baal and Astarte who dwelt in the heavens as the overarching cosmic deities.

If it is difficult for you to see why the Israelites were tempted to worship Baal instead of Yahweh, remember that these were agricultural deities. The success or failure of a harvest depended upon the mysterious fertility and productiveness of the soil in Palestine. For the Canaanites, this mystery of the soil was viewed in a religious way. The ground is the sphere of the divine. It is the abode of the local "Baal" and the productivity depends on the successful sexual union of the Baal with his consort. This produced the bountiful harvest; without it, there would be drought and little or no harvest at all.

More, man could assist in guaranteeing a fruitful harvest. By the ritualistic re-enacting of the sacred

drama of Baal, through sacred prostitute priests, the re-enactment of Baal's loves and warfare, the fertility of the soil would be guaranteed. From this you can see that it was a highly erotic religion, theoretically not for the sake of sex itself, but actually sex-centered for the immature. It was based on the belief that the masculine and feminine properties of the gods, and the proper use of these rhythms, through religious magic, could control the rhythms of nature. So, being thrown into an agricultural situation, and being human, the Israelites were soon tempted by the Baal religion of fecundity, love, and war.

But the truth is, the Israelites in Canaan were reflecting a universal human experience. As you enter college, you are entering your land of Canaan, your land of promise. Leaving behind your childhood experiences of communal family support, and a rather simple, yet perhaps real, religious faith, you have made your exodus into a new life of promise and hope, though one of far more complexity and difficulty. And you will not be here long before you will discover that this is a land with its own pantheon of gods and goddesses. Canaan had its Baals and Astartes representing the natural urges of fecundity, love, and war. But so do college campuses. Canaan was close to nature, but so are we.

If it is the excitement of war, or bodily contest, you will find it in the warfare of the gridiron. Here are our heroes of courageous battle. And by ego-identification, both player and spectator participate in the battle. If it is the stimulation of natural love, you will find it in our elaborate social life. Here at college, there is a steady round of parties, dances, Friday afternoon hops, and an almost endless series of fraternity and sorority socials. Interwoven with this is a pattern of courtship based on physical attraction, a Hollywood definition of love that has infiltrated our society until all of us reel under its influence, and

Kinsey published publicly what we all know privately. If it is the rewards of fecundity, you will find it symbolized in a round of beauty contests, where even a junior high school student knows that 36-24-36 is not a signal of a football play (though it is a signal any football player would recognize), or a secret password, but the measurements of Miss America. And this idea is so drilled into us as being ideal, that those of us not so fortunate measurement-wise go out and make sure we approximate these measurements anyhow. Here are our Baals and Astartes: the professionalization of college athletics, the sexualization of love and romance as symbolized in our courtship practices, and our overemphasis on the meaning of beauty contests.

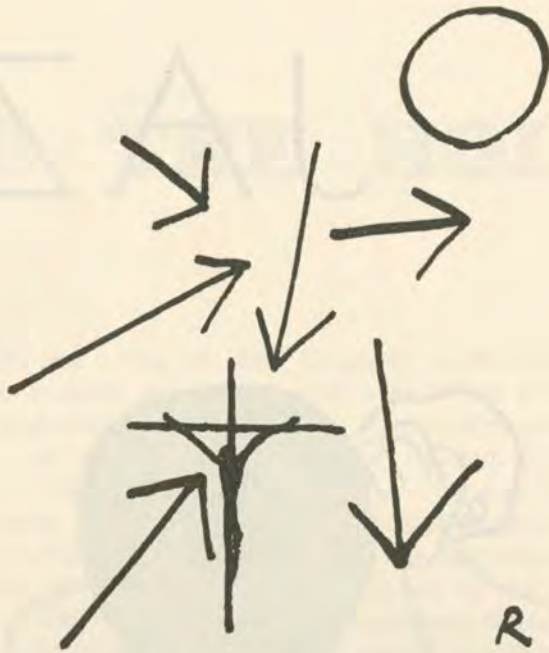
THE only trouble with this is that, as with all idolatry, the worship of gods that really are not God (are not of ultimate worth) leads, as Tillich has warned us, to "existential disappointment." That is to say, false gods, idols, fail us in the crisis events of life. As exciting as football is, it has nothing to teach us about living or dying, except incidentally. Life is not "like a football game" as some have told us with the great Referee upstairs blowing the whistle. How silly can you get? Life is a spiritual pilgrimage from birth to death far transcending any of the experiences of football, as fine as some of them may be in a given situation. As thrilling as a beautiful girl may be, her beauty is within limits, an accident of genes and chromosomes. Ladies, you are not responsible for your beauty now. It came from your parents, your grandparents, and from many generations a long way back. You really don't have faces yet. When you are sixty, then you may have a lasting beauty, that comes from within, and etches its lines of loveliness across your face. As wonderful as sex may be, and was intended to be, it leads to satiation and superficiality when not based on an abiding love. If you want proof, look at the

enormous number of divorces in America today, where the cult of physical love has such strong sway. The worship of gods who aren't really gods, leads to disappointment, frustration, and despair.

IF retreat back to the Egypt of our homes is impossible, and if the worship of campus Baals will lead to despair, what is the solution? Is there a synthesis possible between the two? Well, if Israel's experience is a guide, there are two possible syntheses, one erroneous and doomed to failure, the other true and hopeful for the future.

After the first few generations of sporadic warfare, the Israelites began to settle down to an agricultural life in Canaan. Despite the exaggerations of the stories in Joshua-Judges, we know that many cities in Canaan were still occupied by Canaanites. And for many generations, Israel was destined to live with its worship of Yahweh side by side with Canaan's worship of Baal. It was not long before many of them began to rationalize their faith in the one God, Yahweh, and accept also the worship of Baal. For the exodus from Egypt and for subsequent success in war, it was Yahweh who was God; but for success in agriculture it was Baal that was god. Yahweh and Baal could be served side by side. Ahab, a king of Northern Israel, could marry the Princess Jezebel of Phoenicia, a worshiper of the Phoenician Baal-Melkarte, and build for her a temple in Samaria. As late as the eighth century B.C., according to Hosea, some of the Israelites were addressing Yahweh as "Baal."

We try this same synthesis ourselves. Some of us have a Sunday God, to whom we tip our hats or hairdo in church on Sunday morning, yet whose will and way we don't even think about from Monday to Saturday. Others may be quite serious about their religion, but they put it in a compartment, separate from education. Or perhaps our studies in geology at college lead us to question the literal ac-



curacy of the creation stories in Genesis, and the next thing you know we separate science and religion in our thinking.

But this is no good, as we have known at least since the contest between the priests of Baal and the prophet Elijah. The day will come when you will have to put your gods to the test. Which, really, is of ultimate worth? As Elijah said to the Israelites who attempted this synthesis: "How long will you go limping with two different opinions?" (1 Kings 18:21.) Or, better translated, "How long can you keep hopping from one leg to another?" Elijah knew that you need both legs to stand on if your standing is to endure. We need science and religion, education and faith, religion on every day of the week, if we are to endure.

A proper synthesis occurs only when God is acknowledged in obedience as the one true God, and thereby transmutes all our other gods into his sovereign will. The God of Israel, a God of history whose nonrecurring acts in history (as, for example, the Exodus), is the exact opposite of the Baal of Canaan, a god of the ever-recurring cycles of nature. The former, Yahweh, is the sovereign God of history to whom his children look for guidance; the latter is part of nature whom his

followers manipulate for their own self-reward. The God of Israel is the "living God" whose life and influences do not depend on a dying and rising of the physical forces of nature, but are to be found in the arena of life where injustices are overthrown and hope for the despairing is felt, and the covenant faith moves to extend its influence of love. This is why Elijah challenged the people to choose between the two: "If the Lord is God, follow him; but if Baal, then follow him."

As it turned out, Israel could not do this alone, but needed the help of the judges, the charismatic leaders whose work enabled the people to see the purpose of their covenant life. So, over the years, Baalism was gradually transmuted into the faith in Yahweh and the agriculture of Canaan came into a new understanding of its vocation, under God.

SO it is with us. If we are not to attempt the impossible synthesis of compartmentalization, then we need help in ascertaining the relationship of the one true God to all the other campus gods that appeal to us. For the Christian faith does not say sex is wrong. Rather, it says that sex becomes evil only when it becomes a god! When sex is used in terms of love and responsible living, it becomes a part of the thrill

of God's finite creation, a good meant for man. Football is not wrong in itself. It only becomes an evil when it becomes a god. When used in terms of man's need for hard and rough play, his need for ways to discharge his hostilities in socially acceptable ways, it is a wonderfully exciting recreation, for participant and spectator alike. Beauty is not evil in itself. Only when it becomes a god, making us think more highly of ourselves than our finite and creaturely position in nature warrants, does it become evil. When acknowledged as a gift of God, for which we are in no wise responsible, but for which we have great responsibility, it becomes a great potential for love, a hint of a deeper beauty yet to be.

But we cannot achieve this alone. We need help. The gods are clamoring temptingly, and we want to be tempted. How shall we be enabled to make the right decisions here? We can make them with the help of the charismatic judges of today. We have professors with the "charismatic" gift in teaching. That is to say, they create excitement in the classroom by relating their subject matter to the whole world area of truth and at the same time relating it to where you are. We have "charismatic" administrators, counselors, presidents, deans, older students . . . each willing and able to help you relate religion and learning, faith and activities into a meaningful whole.

No, you can't go home again. Even if you tried, home would be different. You are in Canaan now. And the Canaanite gods are present with their enormously attractive temptations to beguile you into making them your ultimate concern. But what is Canaan? Canaan is the land of promise where the God and Father of our Lord Jesus is also present through the Church by his Holy Spirit seeking to extend the covenant faith of Israel of old to you in this modern day. So you have to choose.

"If the Lord is God, follow him; but if Baal, then follow him."

JAZZ

BY EARL SAUNDERS

Is jazz only razz-ma-tazz or does it have the stuff that Christian worship is made of?

In the last few years, variations of this question have been bantered about in student circles around the hearth fires of religious houses and around the bottled candlelight of coffeehouses. And answers show even greater variety. For jazz has taken on varying roles from straight entertainment in wine cellars and concert halls to background music for poetry sessions and worship services. It is alive. It is full of possibilities. It is on the move. And one aspect—progressive jazz—is headed straight for the church.

In February of this year John Wesley's Order for Morning Prayer was presented with jazz accompaniment in Marsh Chapel on the Boston University campus. Composed and conducted by Edgar Summerlin, this was the same Liturgical Jazz that interrupted the sleeping habits of hundreds of delegates at the National Convocation of Methodist Youth at Purdue University in August, 1959, and was produced over NBC television on its World-Wide 60 program. At Boston it was indirectly sponsored by the School of Theology by way of *Kairos*, the creative arts magazine published by the school's students.

On a Saturday night, nearly five months later, over the July Fourth week end, a riot occurred at the Seventh Annual Jazz Festival at Newport, Rhode Island. Disgruntled youth stormed the gates to obtain entrance to an already jammed ses-

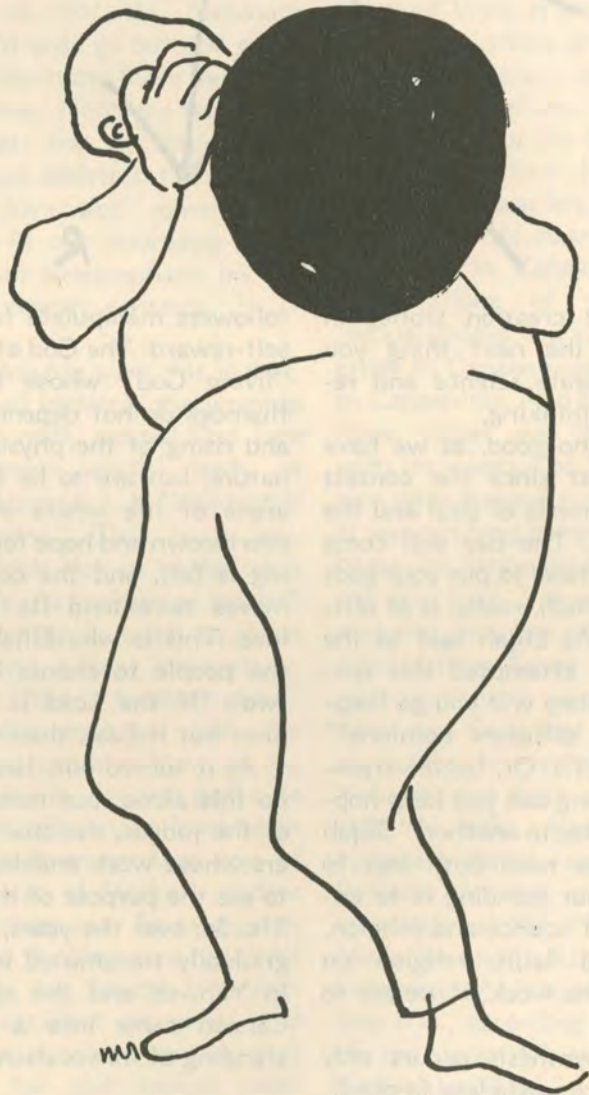
sion. On Sunday the all-night rioters greeted churchgoers with the hurling of emptied beer cans and vocalized obscenities.

Probably most people tend to think of the Newport affair as a natural accompaniment to jazz. For jazz is more easily associated with cigarette smoke than with altar incense. And its practitioners are assumed to be under the influence

of distilled spirits more than under the inspiration of the Holy Spirit.

Some people who attended the worship service in Marsh Chapel held this popular attitude. Their minds were already set to drive such music from the temple. After the service one professorial opponent announced that he intended to go home and take a good hot bath.

On the other hand, this same



This essay will be concerned mostly with progressive jazz, as evidenced in Edgar Summerlin's Liturgical Jazz. The author recognizes that an earlier composition by Fr. Geoffrey Beaumont, Twentieth Century Folk Mass, is also controversial. However, since it is more directly related to the swing element of jazz, not all opinions expressed here will be relevant or addressed to Beaumont's work.

AND THE HOLY SPIRIT

popular attitude led a few of the avant garde to endorse the entire presentation regardless of weaknesses in the musical composition and regardless of limitations in the rubrical celebration.

In between cries of "Blasphemy!" and "Blessed!" were sandwiched the comments of the majority of the professors and students who were willing to think about what they had heard and talk about what they had felt. Many admitted that they knew nothing about either jazz or Wesley's orders and wanted to hear the Summerlin work again. Others repeated one student's remark: "It was a good attempt, but putting John Wesley's order of worship into a jazz setting is like putting Chipendale furniture into a modern house."

Thus, with the sound of jazz knocking at the doors of a House of God in Boston and the shouts of jazz fans insulting those who enter similar doors in Newport, we are forced to ask two important questions and suggest some answers.

WHY does jazz seek admission to the church? One answer that is given frequently—often by the irresponsible or defensive jazz enthusiast—is the rhetorical: "Why not?" Usually this is followed by what is supposed to be a shocking bit of news: "Not only did Martin Luther set 'A Mighty Fortress Is Our God' to a then popular drinking song, but Johann Sebastian Bach used the tune of the love song, 'My Peace of Mind Is Shattered by the Charms of a Tender Maiden,' for 'O Sacred Head Now Wounded.'" As helpful as this information is, it is not adequate. Fortunately, at best

Christian worship does not tolerate "Why not?" as a justification for the introduction of changes in its timbre. Instead, it requires a conjunctive "Because . . ." followed by sound theological apologetic.

A more basic reason for jazz to seek entry to the church is that jazz is already related to the church. We should not think of jazz as a converted pagan, but as a returned prodigal. Jazz is generally regarded as having been born circa 1900 in Storyville, the forbidden quarter of New Orleans. However, it was germinated by the combination of the Negro African temperament and the churchgoing American culture of the South.

For instance, the four-beat measure—a mainstay of jazz music—is directly descended from the 4/4 time hymn tune, the most used tempo for Christian hymns. The 3/4 time hymn tune is almost as popular in hymnals, but it has not proved successful in jazz. A few years back, Benny Carter experimented with "Waltzin' the Blues," but it had little effect. The 3/4 tempo allows for a momentum to develop that may prove difficult to control. This momentum is not allowed to occur in jazz, but it does occur in the more sectarian services of Christian worship and is felt more effectively in the gospel song.

Syncopation is another element that, although more characteristic of European music in general, can be traced to hymn music. The French musicologist Andre Hodeir notes that it is syncopation with a difference and chooses to call it unequal syncopation. A note is played a third of a beat ahead of

time and sustained through two thirds of the following beat. Consequently, the mechanical problem of giving a jazz or syncopated beat to a hymn tune is relatively simple. It consists of shifting the anticipatory emission of a note from the strong part of one beat to the weak part of the preceding beat. The jazz enthusiast, therefore, finds that 4/4 hymn music lends itself easily to being expressed in the jazz idiom.

In a similar way, the blue note is an indirect result of singing hymns. It is the result of the Negro's difficulty in singing the hymns taught him by the missionaries. In general, African music is constructed on a primitive five-tone scale, whereas Christian hymns are constructed on the European seven-tone scale. The difficulty lies in the singing of the third and seventh degrees of the latter scale since they do not occur in the former scale.

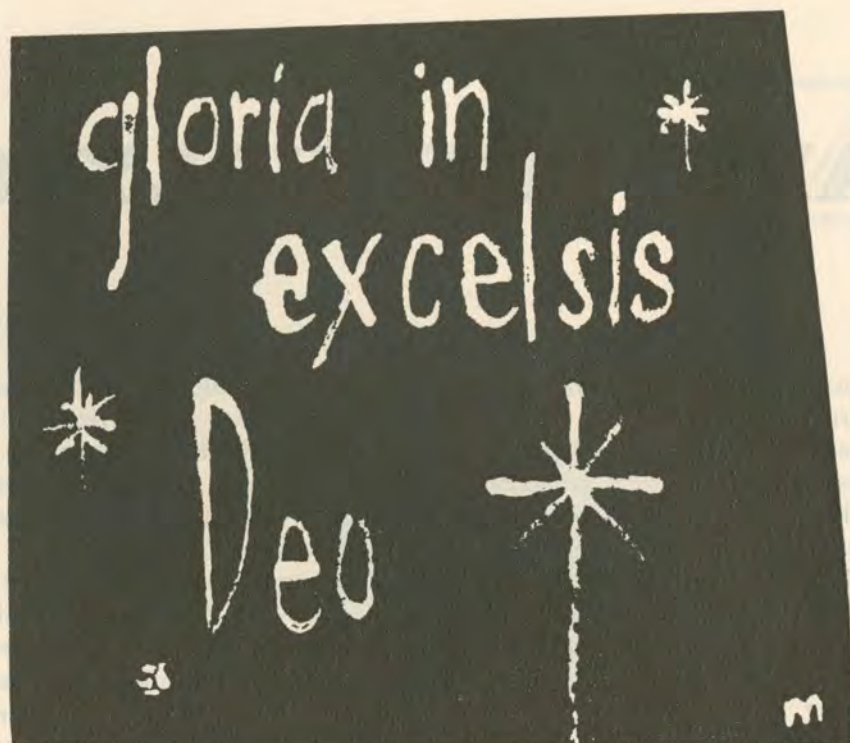
Another aspect of jazz—one that relates its audience to the church congregation—is that it has always had a spectator-type following. Except for swing and be-bop, jazz is listened to more than it is danced to. Indeed, the sixty-year evolution of jazz shows that the location of the enthusiast has changed more than his actions. There has been a steady climb from the jazz cellar to the concert stage. Besides such events as the Newport festival which presented high-calibre music in spite of the riot, jazz is being used experimentally with symphony orchestras. For instance, five seasons ago the San Francisco Symphony Orchestra, conducted by Maestro Enrique Jorda, shared the stage of the War Memorial Opera House

with Bob Scobey and his Jazz Band. Even though the careful discipline of the orchestra and the progressive freedom of the band seemed to be out of harmonious juxtaposition occasionally, it was clearly evident that jazz has gained in musical prestige and has broadened its social acceptance.

Thus, the enthusiast rightly sees that jazz can be fitted into the musical requirements of Christian worship. To a lesser degree, it has already made successful appearances in such individual works as Walton's *Belshazzar's Feast* and the two compositions for Psalm CL by Franck and Berger respectively. However, these works use jazz as seasoning for the dough and not for the whole loaf of bread as evidenced in *Liturgical Jazz*. If jazz is going to be used for the whole loaf, it must be subject to the same theological requirements to which all Christian corporate worship is subject. For our purposes here, it must recognize its effect on the emotional tone of the congregation and it must understand its place as an aid to worship and not as an element of worship.

The effect that jazz has upon the emotions of the congregation must be considered, because worship, at its best, is fulfilled through the emotional as well as the intellectual responses of the worshiper. Jazz finds its most ardent following in those who seek sensorial satisfactions. Progressive jazz fulfills their needs, because it is a product of the subjective nature of the jazz musician. An immediate response can develop between the player and the listener. Whitney Balliett wrote in *The New Yorker* that the main appeal of jazz improvisation rests in its ability to supply the listener with an emotional and an aesthetic sustenance in a short length of time.

A similar emotional and aesthetic sustenance can be obtained in a well-presented order of Christian worship. However, this should not be seen as an equating of the jazz experience—wherein the musician or listener feels himself to be at



one with the universe through the world of pure sound—with the Christian religious experience—wherein a worshiper feels himself to be in divine communion with God through the force of the Holy Spirit. Even so, it can be seen that we are dealing with similar psychological and emotional forces. And we are brought to the other important question.

WHAT is the relationship between progressive jazz and the Holy Spirit? The fact that the musician feels with the music and progresses through a composition from one phrase to the next—basing each tonal construction on that which preceded it, often creating new sounds as he continues—is very much like that emotional phenomenon in Christian worship which dates back to the day of Pentecost when the worshiper—filled with the inspiration of the Holy Spirit—spoke in tongues (glossolalia). It is a feeling of being removed from oneself, of having transcended time and space. It causes the Christian to feel that he is in the presence of God, the Father of his Lord, Jesus Christ. In a similar way, the jazz fan is led to consider that his ex-

perience is religious and to assume that jazz has a place in religious services.

All revelation in any order of Christian worship is traditionally attributed to the activity of the Holy Spirit. It was a major element in the experience and theology of the primitive Christian church. Such revelation is usually recognized as being channeled through the reading of the Scripture, the preaching of the Word, the sacraments and during congregational meditation. In its most extreme form, the Holy Spirit is credited with the instigation of quaking, shaking and rolling, as well as speaking in tongues. However, Paul warned the Corinthians that glossolalia was suspect and was considered as being valuable to only a few of the members in any corporate worship service.

To a considerable degree, jazz must be seen as being equally esoteric. Its appeal is mostly to the young. In fact, the general pattern of response has been for even the most rabid enthusiast to lose his enthusiasm for jazz as he grows older.

Even though its appeal to youth is not an equitable reason to bar its entry to the church, jazz should

not—and it is doubtful that it does—expect to supplant the more conventional forms of music in Christian worship which have value to worshipers of all ages. It might very well be that jazz would serve best if given a special place as a unique—not novel—idiom in Christian music for worship.

A major fault with jazz as a channel for the Holy Spirit is that it does not allow for meditation. The jazz musician has his mind focused on the music, not on the object of all Christian worship which is God. Thus, the transcendence that is felt while being with it tends to discourage the worshiper's communion with God or his being open to divine inspiration.

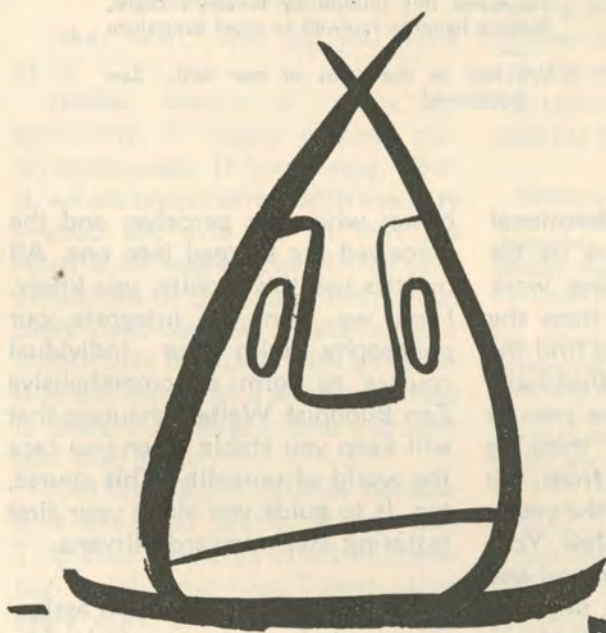
Although there is a very thin—

sometimes merely dotted—line between the aesthetic experience and the Christian religious experience, there is a line, nonetheless. It is this line which the jazz man must be willing to cross if his musical idiom is to cross the threshold of the church. Such a requirement is not made of the jazz enthusiast only. The same line must be crossed by every leader in worship or every worshiper if he is to remain true to his Christian vows.

THUS, the minister should not preach in order to bring glory to himself by attracting a large congregation; instead, he should preach in order to spread the gospel of Jesus Christ and draw men to God.

Also, the choir should not be present in the loft to give a performance of its musical dexterity; it is there to make a presentation of its talents to the worship of God. And the churchgoer should not attend services in order to tap his foot to a rhythmic beat; he attends in order to bend his knee to the Lord.

Consequently, the jazz musician must be able to differentiate between entertainment and worship, between an audience and a congregation, and especially between aesthetic union and divine communion with the Holy Spirit. If jazz can lead the congregation, not in syncopation, but in acclamation of the One God, then swing wide the everlasting doors.



ROBIN

I FEEL SO INSIGNIFICANT



ROBIN

I GET ALL WRAPPED UP IN MYSELF

THE CAT'S MEOW . . .

BY HELEN PERKINS

Time: 4:30 A.M., 1960.

Place: The new Zen Buddhist school in Chicago, Illinois.

Scene: The freshman writing class has just convened. Students sit cross-legged on the floor; no chairs or tables are in sight.

Teacher: We'll open this morning by chanting one stanza of our school hymn.

All chant:

Oh, Knowledge unknowing, be our guiding light,
Transcend this illusion by ecstasy's flight,
Bidding haughty farewell to cruel capitalism
—
We rest in the arms of our faith, Zen Buddhism!



Teacher: And now a devotional thought or two to prepare us for the mundane, earth-binding work of the morning. Reading from the Zen master, Tung-shan, we find the question, "What is the Buddha?" And his answer is, "Three pounds of flax." While you are thinking that over, I will quote from the words of Chen-chi Chang, the young Chinese philosopher in New York City: "Zen is something round and rolling, slippery and slick, ungraspable and indescribable." I trust you will keep these thoughts in mind as we meditate for three minutes. All together now, legs crossed, concentrate on your third eye. . . .

(Three minutes elapse—if you believe in time.)

Teacher: Gentlemen, as you all know, the purpose of this new school is to pass beyond the intellect. All that people actually know, is only ABOUT something—so the unique aim of this school is to help you develop a new faculty, the power of immediate perception—that intuitive awareness which

comes when the perceiver and the perceived are merged into one. All mystics use this faculty, you know. Here we want to integrate our philosophy with our individual courses to form a comprehensive Zen Buddhist Weltanschauung that will keep you stable when you face the world of unreality. This course, too, is to guide you along your first tottering steps toward Nirvana.

I asked you to prepare an assignment: study Cat—to study him carefully in all his varied aspects, to write down what you Know about him—your impressions—your apprehension of the truth which is the Cat.

Now, let us hear the papers, and then we shall discuss them and their relative merits in a true Zen context.

Jake: I studied a black and white cat, sir. And although I am only a young devotee to Zen Buddhism, I am happy to report I had a SATORI while doing so. . . . (A satori, to the uninitiated, is the sudden, unexplainable, and nonintellectual ex-

perience of the essence of the cosmos.) It takes a Zen monk between ten and twenty years of the most severe discipline even to approach such an experience. But I have had one! Oh, it was ineluctable—I think that's the word I want. I got into this deep trance, see, thinking nothing but seeing this cat—then, no thoughts, finally just Cat. Soon Cat was all there was in the universe. I grabbed a pencil—the words forced themselves into my mind, and I had to write to get it out of my system. The result was . . . a poem.

Fluffy, vivacious, the cat is flirtatious,
Seducing the Toms who approach her domain.

Her antics aren't crude, the cat is no prude,
For no inhibitions neurose* in her brain.

* (Verb, intransitive, derived from neurotic and neurosis—J.S.)

(Absolute silence.)

Jake: Well, what did you think of it?

Steven: Frankly it bruises my sensitivity. It speaks of rank materialism—sex, if you please. That is, we are unconcerned with morality—good and evil and all that are relative, of course. And I like your symbolism of black and white. But some Zens confuse, I believe, their insight into life itself with a hedonistic enjoyment of a world we know is illusion. At least I have a greater goal than that.

And secondly it offends because it is wretched poetry. If you take T. S. Eliot's concept of art in Tradition and the Individual Talent—that every work of art is affected by a new poem—just think of the dastardly assault you have made on the great Art Spirit. Ah, this too is an aspect of satori—the Silence alone can't even describe it—the feeling of the artist in the presence of great beauty, of the lover and the poet when the fetters of time and space have fallen away—only then can the Whole be seen as such. Blessed Buddha, and you have the audacity to call that doggerel art . . . poetry!

Teacher: Please don't swear, Steven—or was it a prayer? I believe, Jake, you misunderstood the

spirit of the assignment. You see, through meditating on the Cat, you were supposed to come to the conclusion that cats are worthy of our emulation by their habitual withdrawal from the world—not to glorify the seamy side of life. I'm sorry, Jake, for your iconoclastic tendencies. I guess there is a black sheep in every class.

Maurice: I have done some research into the basic ramifications that cats present. Being a literature major, I naturally contemplated the Cat within the contextual pattern of great literary works—especially in relation to children. Even though we realize that Zen Buddhism is a direct assault upon the Citadel of Truth without reliance upon concepts, still for beginners, I feel we may use knowledge, as it were, as a foothill of our understanding. Once having gained this, we may leave it forever behind. For, as the saints say, he who climbs best carries the lightest load. With this in mind, I'll read my first impressions of the Cat.

Children love cats. (And we all are but mere children.) From early childhood, youngsters have been subtly saturated, through the great works of children's literature, with the philosophy of the pre-eminence and worth of the Cat. No one can minimize the influence on a child's mind of *Puss 'n Boots*—the cat who persevered through great trials and made good—or *Dick Whittington and his Cat*—who inspired his young master, a penniless urchin, to climb the political ladder and emerge as the Lord Mayor of London. The subtle philosophy being in this work of art that there is a faithful pussy in the home of every great man.

And the *Three Little Kittens*, of lost-mittens fame, which all kindergartners can lisp, does not escape from eulogizing the kitten's moral fiber—not only in facing up to a bad situation and rectifying it, but by going the second mile to wash the mittens and hang them out to dry.

Slowly the Bourgeoisie's influence infiltrated the gentle soul of the child and next we hear him degrading the Cat by common antiquated riddles, as "I was going to St. Ives, I met a man with seven wives, the seven wives had seven sacks, the seven sacks had seven cats"—and those ill-fated cats had seven kits. . . . Not only are seven cats and kittens ludicrously stuffed into bags by a polygamous man, they don't even factor in the answer to the riddle, for the sly, conceited traveler was journeying alone.

The contribution of the Cat to mankind cannot be minimized. Cats spur him on to greater conquests—in deeds, and in the inner life.

And in our own context, who cannot

help looking into the eyes of the Cat and see the aim of Zen—the aim of self-effacement, the stilling of the ego, overcoming all consciousness of self and merging into the silent, undifferentiated essence of nature. Here even literature becomes meaningless even as it is for the Cat. For all man's knowledge is swallowed up in the void of knowing.

Jake: Ahhh . . . but you used literature as a springboard for your thoughts concerning the Cat and Zen, and then you dropped it like a hot potato.

Maurice: Bridges, man, bridges. To know is not to know. Ah, sweet release—how I long for it.

Teacher: Ah, yes, so do we all. And you are on the right track. A few more earnest meditations should be able to help you leap over into that void. Next?

Peter: All truth is one. Of course, we here all realize this, but countless thousands of other folk have never heard. The one way to propagate this is by exposing the facts, such as universal truth about cats. The Cat, of course, is one of the unifying segments in the whole pattern of knowledge. To wit:

The contributions which cats have made to man's philosophical system can neither be minimized nor ignored. In the far-off days of Egypt, man worshiped the Cat because he knew the Cat possessed some deeper esoteric knowledge known only to the feline family.

Soon man began to imitate him. This is why the East especially saw the rise of the esoteric schools of knowledge, open only to the initiates who had mastered the intricacies of cat-like meditation, which, in time, saw these principles of stilling the mind and merging into the Godhead find form in the mysticism inherent in Hinduism, the stoic's seeking of Nirvana in Buddhism, to filter down through the ages, only to crop up again in medieval times in the mystics of Christianity. This concept has largely been forgotten today in Western culture, for this essence has been suppressed by the rank materialism and religious indifference of our time. Only in Zen Buddhism do we find a credo and a method for an age of conflict. Yet this inner life is man's natural heritage, propounded by the wisdom of the ages, the thin veneer of civilization having obscured the deeper intangibles that cats have always known.

Teacher: Well, that was enlightenment of a sort. You have some good basic thoughts. But, Peter, you are too proud of your intellect. Kill it, smash it to the ground—it only

stands in your way to eventual apprehension of true reality. Initial postulations are fine, but they'll be encumbrances later on. Remember, to know is not to know. If only I could impress on your indelible

young minds that Intuition is supreme, faith must be rejected as well as intellect, that no being can save another and that the understanding of the ultimate essence of life is an incommunicable personal experience. You can have satoris, Jake, but you can't express them in trite verse. What you fellows have written has proved my point that all you know is ABOUT something, for none of you wrote about True Cat. All right, Christopher, let's hear yours.

Christopher: I was interested to hear that Jake did have a satori. I would like to know what techniques he used. Since you gave us this assignment, I've done a little research on my own—besides contemplating on the Cat—to perfect this technique of Knowing. I felt if I did this, the Cat would be more meaningful to me. As you mentioned, I wanted an intuitive awareness which comes when the perceiver and the perceived are merged into one.

Since the whole process of Zen is a leap from thinking to knowing, from secondhand knowledge to experience, for those unable to make the leap themselves, a bridge must be built—no matter how rickety—which will land the traveler on the other shore. Scriptures and philosophy are sometimes used, yet I've discovered that Zen has its own techniques, too. One is called the MONDO—a form of rapid questions and answers between the master and pupil which aims at so speeding the process of thought that thinking is suddenly transcended. The other is the KOAN—a word or phrase insoluble by the intellect—these are statements of spiritual facts which are intuited and not "understood." Get me?

For example, a man hangs over a precipice by his teeth, which are clenched in a branch of a tree. His hands are full and his feet cannot reach anything. Suddenly a friend leans over and asks him, "What is a Buddha?" What answer could you make? That's a KOAN.

For my paper I've tried to use these two techniques to better

Know the Cat. Using the theory of the Koan, I've developed this after much thought and effort:

"A cat is a cat is a cat is a cat is a cat is a cat is a cat is a cat is a cat is a cat is a cat, ad infinitum." After writing a page of this, not only is my mind impressed, but the word loses its symbolic meaning and is beginning to become reality.

And now for the method of mondo. Sir, will you please read the questions I have underlined?

Teacher (reading): Two paws clapping together make a sound. What is the sound?

Christopher: Two paws clapping together.

Teacher: If all things are reduced to one Cat, to what is the one Cat reduced?

Christopher: The Cat to which all things are reduced.

Teacher (faster): There is a live cat in a bottle. How do you remove the cat without hurting the cat or breaking the bottle?

Christopher: Easy. There, it's out!

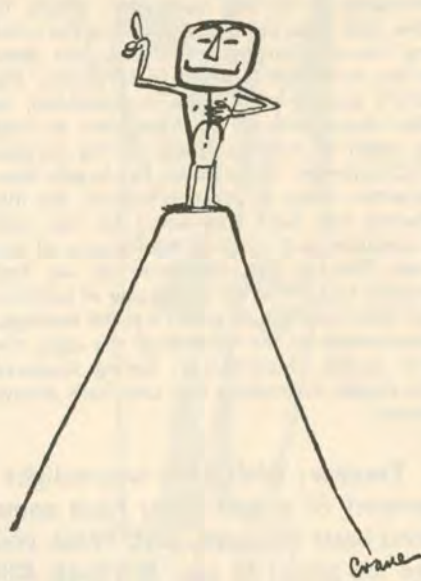
Teacher (with lightning speed): How many cats escape from the wheel of birth and death?

Christopher: A sudden MEOW may do what years of meditation have failed to achieve. . . . A sudden MEOW . . . a sudden . . . purr, purr . . . (drops to hands and feet and begins to rub against the trouser leg of his teacher).

Teacher: Christopher—Chris—Kit—here kitty! Pat him fondly on the head, fellows. Good kitty, you've earned the only "A"! Ah yes, the perceiver and the perceived are one . . . a perfect example of what we are working toward. And now while Christopher has left us to search for a mouse, let us repeat our memory chant together before we leave.

All in unison: When the mind ceases to think the world vanishes, and there is bliss indescribable. When the mind begins to think, immediately the world reappears and there is suffering.

Teacher: Class is dismissed. MEOW!



I AM MASTER OF MY FATE, THE CAPTAIN . . .

YEARS OF THE BOMB

THE DECADE AND A HALF SINCE JAPAN'S SURRENDER YIELD THESE REFLECTIONS ON WAR.

COMPILED BY ALMA DENNY

"Nobody knows which way you turn after you have learned how to destroy the world in a single night."
—E. B. White (1945)

"The only way out is that we should mutually renounce the power to injure each other which we now possess. But this is necessarily a spiritual act."—Albert Schweitzer (1955)

"I should like to live another ten years provided there is not another world war meanwhile. If there is, there will be something to be said for being dead."—Bertrand Russell (1952)

"War is a business in which a lot of people watch a few people get killed and are damn glad it wasn't them."—Herman Wouk (The Caine Mutiny) (1951)

"Of course we want a world at peace but * * * not the kind of peace that comes from being in prison or the kind of peace that comes from being dead."—Henry Cabot Lodge, Jr. (1953)

"If there is another general war, the weapons for the war following that one will be stone axes."—Albert Einstein (1953)

"War, domestic or international, is no longer the answer to any problem. * * * Every civil war is now a world war and every world war is a civil war. And in these wars there are no winners. Force has become a boomerang, wherefore man has no recourse save the use of reason."—Anne O'Hara McCormick (1946)

"There's nothing I'm afraid of like scared people."—Robert Frost (1951)

"War is born in man's mind. War must be ended in man's mind."—Charles S. Rhyne (1960)

"As a practicing warrior for many years, I am convinced of the complete futility of war. * * * It is our immediate task to see that a form of world government comes as a mutual federation of free peoples rather than through the ruthless domination of a master state enslaving all others."—Gen. Claire Chennault (1948)

"Within a couple of years it will cost only about \$2.80 a head to kill people with atomic weapons instead of the several thousand dollars a head it costs to kill people in war today."
—Fred Hoyle (1952)



"For the individual there is nothing logical in war, there is no reward for him save the satisfaction of fulfilling his duty to the nation, tempered by the bleak prospect of dismemberment or death."—Gen. Randolph Pate (1956)

"War in itself could bring nothing positive. The best it could do would be to give us, rather than our opponents, physical survival and responsibility for the reconstruction of life in a world vastly worsened by bloodshed and destruction."—George F. Kennan (1950)

"I think it quite likely * * * that within ten years the governments will not have disarmed. We shall have had a nuclear war; we, our children and grandchildren will all be dead, and the world will be spinning a lifeless, radioactive, incinerated globe throughout eternity."—Philip Noel-Baker (1960)

"The alternatives now seem clear. One is world suicide; another is agreement among sovereign states to abstain from using the bomb. This will not be effective. The only hope, therefore, of abolishing war is through the monopoly of atomic force by a world organization."—Robert M. Hutchins (1945)

"Here we are caught up in our horrible war games, in this gang warfare of a delinquent universe. * * * We cannot give up our armaments separately. We are like two men in a dark room, each armed and feeling for the other. Neither dare put his weapon down for fear the other does not. But as we grope in the dark, could we not reach for some other light to flood our narrow chamber * * * which might enable us at last with confidence to put the ugly weapon aside?"—Adlai Stevenson (1960)

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Soliloquy

THE MAN CALLED NIGGER

BY L. M. COLLINS

I am an American.
Yes, an American!
Sometimes I'm brown, sometimes red,
Or yellow—mostly black.
O! black nigger! I've been called.
I'm even white now and then,
And when I am, you call me
Nigger!

I am an American
Now.
Come from many lands—
Mostly Africa.
Africa, where my father's father's people
Told of Solomon
And sang the songs I sing,
And prayed the prayers of wanting
That I pray.
Africa, where my people's people
Danced their festive dances
To tribal gods of rain and abundance.
Africa, then bondage.
From that dark land you brought me
Here
For awful bid and sale,
Mostly black. And you called me
Nigger!

I am an American
Now.
Time was when I was measured and fingered,
And I stood on the block.
You sold me. You bought me.
I was naked, soul-sick, and hungry.
You clothed me, fed me, sheltered me.
(My short-remembered spirit anguished
In its strange gethsemane:
Give me a mind
To live and breathe as I may.
My cup is filled with another's wine,
And I cannot drink.)
You whipped me and sold me again.
And I, feeding,
And I, recalling the lash-wounds,
Grew strong.
I created, without license or book;
I made a world,
A world of cotton, tobacco, and sugar cane.
And my world called me
Nigger!

I am an American
Now.
When I sing: "Nobody knows the trouble I've seen,"
I remember insurrection and mad death,
And I cry.
I cry again
When I recall Lincoln and the crazy Booth
And the terror that set me free.
My sorrow knows no pattern, no end
As I hang from a Georgia pine, flogged and lynched,
Alone.

(I'm lonesome, Lord! Lonesome!)
I cry, and my tears are hot,
Hot, stinging tears
That spring from the pain of truth.
But hope survives the moment
And after the darkest hour
I smile.
No one knows why, and not knowing,
Calls me
Nigger!

I am an American.
America is in my blood.
And by me are born song and legend.
Ask my children: they will tell you.
I've built and fashioned;
I've preached and fought too.
My voice has risen in rime and jubilee,
And dropped low to hum the blues
In a Tennessee pen.

By name
I'm Attucks-Sojourner Truth-
Booker T.-Dunbar-Cullen-DuBois-
Hughes-Horne-Belafronte-Anderson-
Poitier-Bunche-Bontemps-Smith.

In the sad years
I'm the mutinous Cinque
Aboard the slaver Amistad;
And in the long-after time
I'm Armstrong-Ory
At New Orleans
When rag-time fathered jazz.

I'm the people:
Soldier, painter, poet, worker,
Patriot, dancer, teacher, actor,
And the television comic
Generating laughter for the people.

I'm water-boy, shoe-shine boy,
Bell-boy, never-be-a-man boy:
Uncle, splo, coon, spook, deacon,
Zeke and zig-a-boo.
All manner of men am I.
But you call me
Nigger!

Yes, I'm an American
You made me so.
You sing my songs. O sing with me!
You dance my dances. O dance with me!
You tell my tales. O laugh with me!
With me,
The yellow man, red man, brown man, black man.
The man called nigger.
You made me so!

I'm an American.
I pledge allegiance to the flag,
And I sing 'My country, 'tis of thee.'
I do!
Believe me. And love me.
And I will forget
You called me
Nigger!

RICHARD BRAUER: SYMBOLS OF NATURE AND GOD

BY MARGARET RIGG

SYMBOLIC communication has been around for a long time—ever since the first cave man scratched an arrow into the mud or marked out his property with an X.

Symbols have communicative power, however, far beyond private interpretation, and even transcending a particular age. A circle, a cross, a heart, an arrow—each has had public significance from one generation to another, from century to century. Communities grow up around such powerful symbols.

After the death of Christ, and after Pentecost, the first-century Christian church centered around certain symbols for Christ—the fish, the Chi Rho, later the cross. These secular, naturalistic and pagan objects suddenly were filled with meaning and communicative power—suddenly they carried a message that pointed to the sort of community Christians were and toward the convictions that unified them.

But, symbols, to be relevant in a changing world, must be given new forms—the traditional symbol-forms must be filled over and over again with contemporary significance. This is a task the Christian church has taken seriously only at times. The great Byzantine mosaic art, the Gothic and early Renaissance art reveal a serious awareness of the importance, functions and right use of symbols on the part of the church leadership. There was a fresh and vigorous exchange happening between the church and the "world." Today the church is again

engaged in an exciting exchange with the world—science has brought in a new age of enlightenment and the church is awakening to the challenge science puts to traditional Christianity.

Of the arts today, architecture has met the scientific challenge most creatively. Contemporary church structures arise here and there (not many of them) to translate the gospel to the nuclear age. In some places the building committee and architect and theologian sit down and work out a structure which really "says something" of the gospel to the community around it. More and more we are realizing that we cannot simply steal building ideas from the past and make them do in mid-twentieth century, any more than we can borrow back the once popular idea that the earth is flat or act as if psychology does not exist. There is a new readiness about coming to terms with the elaborate and complex world we live in.

RICHARD Brauer is a young artist from Chicago who has become deeply involved in giving our ancient Christian symbols forms relevant to the present time. He is not trying to create new symbols but, to twist a metaphor, put the old wine into new skins—give the venerable old symbols the "new look." This is not really as superficial as that may sound. The church is not going modern just for the sake of going modern or to attract people or to keep up with the world in a fashion race. The church uses the modern style because she preaches a living Christ, not a dead God. A living Christ expressed in the living style, the language, the sounds of the era. A living Christ does not have to be protected by an old, dead language and outworn cultural forms. But when we erect, in 1960, a pseudo-Gothic or neo-colonial church building we, in part, throw away our conviction that Christ is living and active and relevant to the structures and culture and problems of our times.

Richard Brauer puts it this way, "To use medieval legends, such as that of the pelican feeding its young with its own blood, as a symbol of Christ's sacrifice, cannot be very effective in our scientific age." He has made an effort to relate Christian symbols to our scientific age through his art, and in the process produced a series of symbols and paintings of nature and God in contemporary terms, visually.

Mr. Brauer says, "These visualizations have been rather freely derived from traditional Christian symbols, recurring biblical imagery, and basic experiences of mankind. For instance, the 'tree of life' symbol is a commonly used symbol in the church; its imagery may also be found throughout the Bible—in Genesis, Psalms, and the Book of Revelation; and it is considered to be an archetype of fertility used as such in many religions of the world, notably those of the Near East and India."

But in reworking biblical and Christian symbolism, Mr. Brauer has paid close attention to the exceptionally creative findings of scientific processes. He says, "The contemporary view of nature is the scientific picture of changing abstract patterns and structures, such as the structures of molecules, atoms, and nuclei. Certainly to symbolize for ourselves the idea of power and energy today by representing a lion would be hopelessly ineffective. New symbols are needed."

As he searched through the Bible, Richard Brauer found that he could "base his artistic activity upon instances from the Bible in which God is compared or related to objects in nature. Gradually such phrases as rock of strength, sun and cell, holy hill, foundation of the earth, pillars of the earth, tree of life, tree of death, branching vine, sanctuary of heaven, light of the world, lamb of God, descending dove, cleansing and refreshing water, refining fire, renewing breath, image of man, resurrection and hallelujah became ideas around which visual experi-

ments centered. Close adherence to traditional symbolism, such as use of the halo on the descending dove, failed to work. It seemed to deny a relationship to contemporary times. On the other hand, to disregard traditional Christian symbolism altogether and just draw patterns of movement to suggest the various movements of the Spirit of God in wind, water and fire did not suggest a specifically spiritual meaning."

A series of prints grew from his study of the story of creation as told in Genesis and as affected by the New Testament. The problem of Christian symbolism in a scientific age provided the basic theme of the print series.

FOR instance, the first two symbols take the form of the "Y" derived from an equilateral triangle, the traditional symbol for the trinity. Brauer calls these the "sun and cell" symbols, adding, "This 'Y' form might be thought of as the skeleton of the equilateral triangle since it was made by drawing straight lines to the center from each of the points. These 'Y' forms were then combined to make the final rotating circular forms . . . sunburst patterns. An added dimension of meaning also comes from the fact that the interior star of the rotating form is based on the six-pointed star. In the church this has been the symbol of the bringing together of earth and heaven, in other words, the creation of the world. The first symbol was meant to suggest the energy God has given to the microcosm—cells, atoms, subatomic particles. The second symbol, by eliminating the surrounding repeat pattern, suggests the energy that God has given the macrocosm—the suns, moons, planets."

In a similar manner Richard Brauer then worked out each of the symbols in his series, using all the information he could gather from the Bible, traditional Christian symbol usage and the sciences.

Mr. Brauer recognizes that his approach is somewhat different from the mainstream of contem-

porary religious art. He has consciously searched out a style which suits his philosophical and theological evaluation of the function and significance of religious symbolic language. As he says, "Most artists within the church today follow the extremely subjective trend of abstract expressionism and have taken the sufferings of Christ and of man for their theme. Such artists as Georges Rouault, Rico Lebrun, and Alfred Manessier have led the way in that direction. On the other hand, very few Christian artists are working in the more objective attitude. It is only in the field of church architecture, especially in Europe among such architects as Schwartz and Stephann, that we find a balance between the rational and the non-rational based on profound theological content.

"Schwartz uses the media of steel, brick and glass in a similar way as does architect Mies van der Rohe. Yet the results are often very expressive of the Christian congregation's mystical relationship to God. The needs of group worship and the visual simplicity of much contemporary church architecture suggest that a more anonymous, visually simplified but contemporary liturgical art is desired.

"I have been trying to express visually a relationship between modern science's understanding of nature, and Christian beliefs about God and nature. Modern science gives a largely rational pattern and structure to our understanding of nature. Christian beliefs about God and nature have, for the most part, accepted scientific understanding but have insisted that there are other dimensions to understanding that are nonrational, intuitive, and in the realm of ultimate meanings. Art and the sciences of visual perception have been exploring the expressive power of the abstract visual patterns and I feel that through the use of such forms, based also on the traditional Christian symbols, a positive relationship between Christianity and science can be expressed by the artist."



FOUNDATION OF THE EARTH
Combines the equilateral triangle which is the symbol for igneous rock and also the symbol for the triune God.



PILLARS OF THE EARTH

With the repeated cross form this is most obviously a Christian symbol, and is an attempt to suggest that Creator and Redeemer are one. "He founded the earth upon its pillars."—Psalm 104:5



TREE OF LIFE

Another symbol emphasizing God the Redeemer, the Tree of Life is part of a series on this theme, which also includes the Tree of Death and the Branching Vine. There is quite a bit of deviation from the biblical description of the Tree of Life. Its attributes are not those of the cross (as this is) but of a tree with twelve fruits (twelve tribes) and a river flowing near its roots.



TREE OF DEATH

This symbol, as part of the tree series, attempts to show only the death of Christ without the resurrection. It was meant to suggest the ideas that the death of man is meaningless and that nature has an aimless and cruel aspect. The tree form is without any of the branching, fruit-producing qualities. This is a Good Friday cross which precedes the Easter.

BRANCHING VINE

Here is the upward thrust and bursting to new life of new shoots and young buds. This is a joyous, resurrection symbol—the beginning of a new existence.



DESCENDING DOVE

In this symbol for the third person of the Trinity the emphasis is on the piercing and refining quality of the Holy Spirit. In contemporary character the imagery is of the focused fire of an acetylene torch, with a portion of the rays and halo sparking outward.



IMAGES OF MAN

This was the most difficult to work out. Images that combined clear, calculated structures with suggestions of man's brokenness seemed to elude all efforts. It holds the ambiguity of man—his grandure and at the same time his bafflement and tension:
*"When I see thy heavens, the work of thy fingers,
The moon and the stars which thou hast formed;
What is man that thou shouldst think of him,
And the Son of man that thou shouldst care for him?
Yet thou hast made him but little lower than God,
And dost crown him with glory and honor!"—Psalm 8:3-6*





HALLELUJAH

The image here is not derived from any Christian symbol but is meant to be the visual equivalent of the word Hallelujah with its sweeping, free-flowing lines.

*"For thou hast made me glad, O Lord, by thy works;
Of the deeds of thy hands I joyfully sing.
How great are thy doings, O Lord;
How very deep thy designs!"—Psalm 92:4, 5*

PROFILE OF RICHARD BRAUER

BY ALFRED P. KLAUSLER

THE thirty-three-year-old artist's formal training and education range from Lutheran Valparaiso University, Roman Catholic DePaul University, to the Institute of Design at the Illinois Institute of Technology from which he received his Bachelor of Science in Visual Design. His latest degree is a Master of Science in Art Education from I.I.T. As a partial fulfillment of the requirements for his degree, he submitted a special problem on which he had been working for several years, "An Experiment in Revisualizing Christian Symbols of Nature and God." Right now Dick Brauer is an art instructor at North Shore Country Day School located in the exclusive environs of Chicago's Wilmette-Winnetka area. Here he teaches such subjects as studio, historical, and appreciative aspects of art.

Brauer's years of association with the church as an artist and art instructor, particularly when he was art director at the Walther League, Lutheran youth organization, saw him brooding about the old problem of finding and developing meaningful modern Christian symbols. He felt then—and he is doubly sure now—that the use of medieval legends as symbols of Christ's sacrifice

was ineffective in our age of cybernetics and nuclear fission.

He is convinced that religious understanding and emotional sensitivity to religious values are lost or minimized when twentieth-century insights into visual organization and expression are neglected by the church.

To visualize Christian beliefs about nature and God he uses contemporary visual terms. He has privately printed his **Symbols of Nature and God**, a lavishly illustrated book of symbols and scripture sure to startle the cautious and equally sure to serve as a textbook for anyone wishing to incorporate a new Christian symbolism into church design of all kinds.

ACCORDING to Dick Brauer, to speak in contemporary terms means to speak in abstract patterns developed in the world of physics and chemistry. These patterns suggest the qualities of God and nature. In his attempt to incorporate the abstractions of physics into Christian terminology, he has drawn upon the constructivist movement in art which draws its primary inspiration from the precise mechanical shapes made possible by our machine age.

Dick Brauer's world of design is one of swirling shapes which dazzle the viewer. Here is God suddenly becoming real and meaningful in an age constantly disputing the relevance of God. The geometric progression and the sweep of color in his symbolism create in the beholder the awe the medieval worshiper felt as he entered Chartres. Dick has learned well from Mies van der Rohe and Corbusier.

Whether or not Dick achieves immediate acclaim does not concern him at the moment. His years of association with the tradition-oriented church lead him to believe there will be a comparatively slow acceptance. He feels the time is here, however, to challenge Thomas Huxley's ancient assertion that Christian claims about creation and preservation are "double-talk." He accepts Huxley's challenge to the effect that "God is unnecessary" and counter challenges by offering his contemporary visual designs which demonstrate that God is a needed concomitant to modern life.

"What is more," Dick Brauer asserts, "I think that through this work I have found myself as a person, as an artist, and as a Christian. I hope others experience the same adventure."



Louis Fox Louis Fox Louis Fox

PEACE

PEACE

PEACE
Peace

peace on earth

A SUDDEN AWAKENING

THE "beat" generation gives evidence of staging a comeback. For a decade critics of college youth have noted that they seemed to lack a cause. They concentrated on the present moment, on the here and now, and they were stuck in the desire for security. This meant that the future was not the moving force for the present. World-changing goals did not guide the choice of curricular or extracurricular activities. But this year a sudden awakening has come.

Students are again demonstrating in the United States after a long silence on social causes. They are alive to civil liberties, nuclear testing, race relations. Last spring a hundred students from Dartmouth College picketed a courthouse in New Hampshire. They were protesting the incarceration of Dr. Willard Uphaus who, on grounds of Christian pacifism, refused to give to a state investigating committee the names of the guests at his fellowship center. In Boston, college students picketed an R.O.T.C. anniversary celebration with signs protesting the strategy of American military leadership and the failure to achieve a sane nuclear policy. All over the South we witness the unending parade of "sit-in" demonstrations, the nonviolent determination of Negro and white youth to break down the last vestiges of a caste society. All over the North and West sympathetic groups have marched in front of variety stores to share the protest. The student generation has come alive on three of mankind's most fundamental questions: the solidarity of the human race which transcends color; the freedoms of the bill of rights which make democratic life effective; and the threat of annihilation through nuclear weapons.

These student protests raised two fundamental questions which it is appropriate to raise now: (1) Will the students carry on this fall or will the social idealism fade in the work-

a-day world or the vacation pleasures of the summer? (2) What is the Christian philosophy of vocation which gives meaning to these and other personal commitments? Does the student generation, in other words, possess vocational responsibility?

LAST spring a professor from MacMurray College took a group of students on a sociological tour to Montgomery, Alabama. They met with Negro students in a Negro operated restaurant across the street from the college and were arrested. Their civil liberties were violated and they spent the night in jail without bail. President Norris of MacMurray College commented: "The two basic human rights that appear to be at issue are the rights of free enquiry about social and cultural conditions, and the right to association between American citizens. For the students to have pleaded guilty of disturbing the peace, when there is not a shred of evidence that they actually were disturbing the peace, would have been to concede that these rights are unimportant. To have demanded that the students stay away from this area in which the tension is so high would mean that the students who take seriously the task of finding out about social conditions, should by-pass all that are in dispute. The violence of conviction on both sides of the question whether Negro and white people may associate in the way in which these students were associated, reflects the enormity of the problem which the country faces."

Our church-related colleges—like colleges generally—have recognized their responsibilities to help students know and understand the ideas and actions of the past. The owl of Minerva flies at night. The philosopher often contemplates the past. The literary critic analyzes and interprets the classics after the sun of an era has set. But it is dangerous

to enter the great controversies of the present in race relations, industrial crises, international tensions and the like. Nevertheless, can a college do less than to accept moral, intellectual, and religious leadership in the generation now making fateful decisions?

The social crises of the present afford a significant window through which to look at vocational responsibility. Vocation in its religious meaning always involves the sacredness and motivation of the person, the principle of brotherhood and human solidarity, and the reality of ultimate meaning. Religious vocation requires that all work be seen in terms of the individual, the needs of the group, and the final destiny of man.

Not only do persons have vocations, groups have vocational responsibility. In the social crises of the Old Testament, for example, God had a calling not only for individuals but for the nation. Israel had historical obligations as a people which provided much of the responsibility for individuals to undertake. In the New Testament, Christ calls not only individual followers; he calls into being a church and the church has a task in history. The mission of the church gives to the daily work of all of its members a special meaning and urgency. Their daily tasks are to be interpreted in the light of the mission and witness of the church.

How do group meanings transcend and transform personal histories? Let us take an illustration from the students and professors of Korea who sparked the revolution which overthrew the regime in that tragic country.

MARTIAL law had been proclaimed in Korea. Syngman Rhee was clinging to power in Korea. He had isolated himself from his people by barbed wire, prowling tanks, and troops in battle dress.

The students were not to be put down. How about the professors? Was their vocation confined to classrooms and laboratories? The great dramatic moment came when three hundred Seoul National University professors gathered on the steps of Seoul's National Assembly building to orate against Rhee's regime. Most were sure that they would all be dead by nightfall. What folly! When the first tank army rolled up, the demonstrators cringed visibly, but they did not desert their patriotic calling—and the soldiers did not shoot. The soldiers and the professors were both transcending their jobs by their national vocation. A vision of their responsibility to the democratic future of Korea was the major motivating force.

The relation of our vocation to our positions or jobs is like that of our field values to our spot values. Let me define. Our spot values are our datable experiences like a commencement exercise, a particular occasion at the movies, the winning of a track meet, the senior prom, or a grade received in a course. Our field values are not datable but they give meaning to our datable values. The sacrifices of parents along with their hopes and faith which hover like spiritual powers around our college days, the standards which make a movie drama great, the rules of sportsmanship which define the football game, the ideals of friendship which give a date at the prom that special meaning, and the norms of scholarship which give significance to a grade. Justice, freedom, truth, forgiveness, fair play, respect for personality—these are the field values which give the spot values their validity. When the right field values are intact there is joy and happiness in the experiences of the spot values, but when the field values are compromised, the spot values cause disintegration. What is the worth of graduation if parents have lost faith in a child's performance or if he is careless or indifferent to what the event means to them? What is the value of a victory in a sport if the rules of the game have



Courtesy, Today Magazine

been violated? What is the worth of a grade if its price is dishonest? What is the worth of political, class, economic, or international power, if the universal field values are being transgressed in the holding of such power?

The importance of vocation is that it gives the field values within which one's profession, job, position, or work is undertaken or accomplished. When the vocation is adequate it carries a man like Lincoln through a war and makes him great. When the field values disintegrate they tear a man down. Do you recall the story of Dr. Zhivago by Boris Pasternak? There was a moment at the beginning of the Russian Revolution when Dr. Zhivago was exhilarated by the great change. A new possibility opened before the nation as the corrupt old order was swept out of power. But the field values of the new revolutionary order were not sound and hence they were sustained only by terror and coercion. They did not give life and strength to the participants. The novel depicts the long deterioration of the doctor as he goes on living without a sound firmament of value.

Martin Buber tells the story of the great movements in modern Israel. He calls it Paths into Utopia. The recapturing of wasteland and the rebuilding of a civilization car-

ries along with it a tremendous devotion by the participants. New forms of communal life come into being. Jewish immigrants from all over Europe find a new homeland and a new hope. The gripping novel called *Exodus* by Uris is a commentary on national purpose as a vocation. The particular tasks become incidental to the great vocation.

In other forms what we have said about Korea, Russia, and Israel can be repeated about China, Malaya, Indonesia, and the new nations of Africa. A powerful wave of national vocations is sweeping over the underdeveloped areas of the world. People have a cause. They have something to die for, something you cannot pay them for.

The idea of responsible vocation should gather up all the specializations of your respective college majors and place them within the larger contexts of the field values which you are serving through these major studies. The concept applies equally well to the choices you make about marriage and jobs and the continuation of formal education. Whether you have a responsible vocation is not so much the question, whether you have a well-paying job lined up after college, but it is the question as to what and whom you are serving through that job. What are the motivations of your work; what are your services to mankind; what are you offering to God? You can pay a person for his job; you can never pay a person for his vocation understood in a religious sense. Man's vocation is what he lays on the altar of life as his gift of thanksgiving to God—it is his dedication to the field values. In a man's life he may have many jobs, but his vocation should be one. Your natural talents may be many, but the spirit of your career should give them unity. "There are diversities of gifts but the same Spirit!"

THE question of responsible vocation is one of the more crucial problems in today's world because it refers to the conflicting philosophies of life and society within which our

motive

daily work is done. Each culture tends to develop a self-enforcing body of ideals and values which gives meaning and unity to the special aspects of society. Government, the economic order, family life, education, art, and religion tend to express the unifying spirit of the culture. Unless one understands the underlying style of a culture one is not able to appreciate its agriculture, politics, literature, marriage customs, music and the like.

In modern world conditions people are not only oriented to the conflicting field values of East and West, but to the larger number of culture systems in Asia and Africa. Old religions are in a period of renaissance and modern technology is being grafted onto ancient philosophies of life. Superficially, the great cities of the world more and more look alike to the tourist or traveler, but down underneath the pluralism of competing faiths continues to grow under the added incentive of new nationalism.

We have to look to the present college graduate to give leadership for one world in the midst of the competing systems of field values. What marks off a graduate from a church-related college is not simply his special competence in science or mathematics, language, or literature. What marks him off should be his clear apprehension of the field values that make his culture and his church distinctive along with his critical ability to analyze the rival faiths that seek to dominate men's minds elsewhere in the world. Technical and scientific competence alone are not very distinctive and they certainly are not enough to meet the challenges of social responsibility and the ultimate meaning of life. Basically there is no difference between Russian and American science and technology. The distinctive characteristic of whatever may be worth preserving in the Western way of life must be found in the field values in terms of which we prosecute our science or technology.

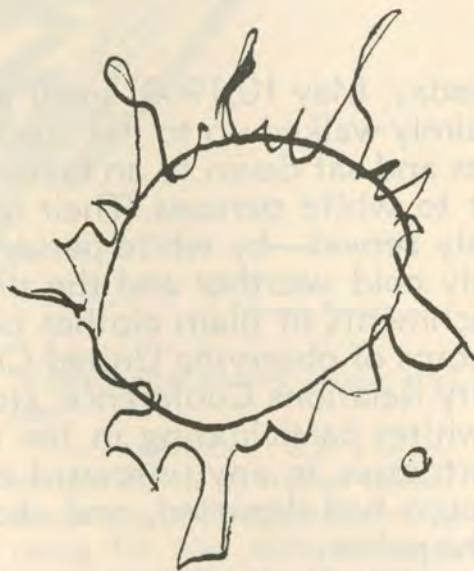
This fact has a tremendous bearing for church-related colleges. A few years ago we had the privilege of having David Lilienthal on our campus at Boston University. He pointed out that in his administrative career he had had the responsibility of hiring many scientists and engineers. As a young administrator he tended to concentrate on the grades which the students had made in their science majors and tended to hire college graduates on the basis of their brilliance. But with added experience he became more and more impressed with the character values of his engineers. Then he gave a salute to the small church-related college for the values and life meanings which it was able to inculcate along with the technical competence of its graduates.

What Lilienthal was saluting was vocational responsibility. Our society desperately needs college graduates who have a dedication to life's intimate meanings, who choose careers

and professions because they express genuine religious vocation, who think beyond their own immediate jobs and convenience to the call for service to their fellow men.

The work-a-day world has many good-paying jobs that lead nowhere. It pays a high price for the mere entertainment. It makes a fetish of a high material standard of living. It promises high incomes to certain types of trained superficiality. It emulates status.

But the man or woman with a responsible sense of vocation knows that God has sent him into the world not to be ministered unto but to minister. To those who respond to that call there is open today a world of golden opportunities. To you whose minds are set free by sound learning and sound methods of thought, may there be added the capacity to respond to the call of vocational responsibility!



DOESN'T THE
THOUGHT OF SPACE
THRILL YOU?

Crane

SETTLING

A

SIT-IN

BY WALLACE WESTFELDT

PREPARED AS A SPECIAL REPORT
FOR THE NASHVILLE COMMUNITY
RELATIONS CONFERENCE

AT 3:15 p.m. on Tuesday, May 10, 1960, small groups of Negroes, carefully selected by their leaders, calmly walked up to the lunch counters in six downtown Nashville, Tennessee, stores and sat down to an historical midafternoon snack.

Many of them sat next to white persons. Their orders for food were politely received and just as politely served—by white persons.

Despite the unseasonably cold weather and the time of day, the lunch rooms were crowded. Heavy detachments of plain clothes police were there to prevent trouble. A well-organized corps of observing United Church Women, posted there by the Nashville Community Relations Conference, stood ready to lend encouragement to the Negroes and whites participating in the unusual sit-in, and, if need be, to act as sharp-eyed witnesses to any untoward event that might develop.

By 4 p.m. the Negro groups had departed, and shortly thereafter so had the church women as well as the police.

Thus ended the tense struggle in Nashville between Negroes and merchants over the right of Negroes to eat with whites at lunch counters in stores where they were welcomed as customers for other goods.

Thus did Nashville become the first major city in the region traditionally known as the South to permit whites and blacks to eat together openly in public places.

For a couple of weeks after May 10, small groups of carefully selected Negroes continued these controlled sit-ins until by the end of the month, all controls were off and Negroes came and went as they pleased—and in any numbers they pleased.

By mid-June, the last downtown store which had been a sit-in target in preceding months, quietly decided to go along with the rest. All this has taken place without a single incident of resistance.



Messenger Magazine

BACKGROUND

The background, superficially at least, appeared conducive to anything but a successful settlement. . . . Sporadic violence and near-violence had swirled about the downtown area in February and early March when Negro students staged massive sit-ins and were arrested in massive numbers.

A report of the biracial committee established by Mayor Ben West was openly rejected by the Negro leaders and covertly rejected by the merchants. This committee recommended on April 5 that the merchants divide their lunch counters into two sections, one for whites and one for those who wanted to eat in integrated fashion. This was

to be operated on a ninety-day trial basis.

The committee also recommended that if no further demonstrations by Negro students occurred during the trial period all cases against them (well over one hundred) resulting from the February and early March sit-in period should be dismissed.

A final recommendation by the committee was the creation by the mayor of a permanent biracial committee with the function of studying and making recommendations on any racial problems that might develop in the community.

Principal objection to the recommendations from the student protest

movement and the Nashville Christian Leadership Council:

"The plan . . . ignores the moral issues involved in the struggle for the realization of human rights. The . . . recommendation in actuality is a plan of segregation. . . . Our concern is that segregation be removed entirely whether it is the segregation of the Negro or white customers. The suggestion of a restricted area involves the same stigma of which we are earnestly seeking to rid the community. . . ."

The merchants put it this way:

"The merchants of Nashville have been placed in the unenviable position of deciding on a social practice which will be a radical change in the custom of our community. The very nature of our business is such that it is most impractical for a small group of stores to assume the role of leading such a social change. . . . Obviously a decision of this scope cannot and should not be hastily made by the stores involved."

To anyone keeping up with reports of developments in the sit-in movement, however, it became clear the merchants' position was unenviable because of another, perhaps more important reason.

"ECONOMIC WITHDRAWAL"

On April 4, as a matter of fact, it was reported for the first time that Negroes in large numbers were boycotting all stores in the downtown shopping area, including those without lunch counters.

The Negroes had agreed to refrain from sit-in demonstrations during the period the mayor's committee was studying the situation but this did not mean they could not exert pressure in other ways. As one of the Negro leaders said later, "We had considered an economic boycott as a methodology and probably would have used it if it had not started elsewhere. But we were planning on this as our ultimate weapon. We still wanted to dramatize the moral issue through the sit-ins."

The first public notice of the boycott came from Dr. Vivian Hender-

son, professor of economics at Fisk University. Speaking to more than five hundred Negroes gathered to discuss the sit-ins at the Pleasant Green Missionary Baptist Church, Henderson said:

"If there is anybody here who has not spent any money downtown in the last two weeks, stand up."

Almost the entire audience stood.

Referring to the boycott once as "our saving program," and later as "an economic withdrawal," Henderson identified for those who wanted to see, the basic strength of the movement. Referring to a hypothetical charge that economic boycotts are destructive, he said.

"This is not a boycott to club men down. This is an economic withdrawal against evil. To destroy radical evil, you have to be radically good. It is radical evil that rules this town and it will take radical good to break it."

Thus the leaders of the sit-in movement, which is solidly based on a moral concept in their eyes, threw the cloak of morality around their most powerful weapon.

The Rev. Kelly Miller Smith, chairman of the Christian Leadership Council and without doubt the most influential Negro in the sit-in movement, said the boycott presented a real problem of interpretation for the leadership.

"If you are fighting out a moral issue," he said later, "you have to stay on firm moral grounds. Our ground for the boycott was simply that it is morally indefensible for Negroes to cooperate with a system we consider evil and which we are trying to change."

Mr. Smith said quite a few Negroes did not grasp this point and used the boycott as a means of striking back at the white community for real or imagined trouble in the past.

No one will say just exactly how or when the boycott started. The most persistent report is that it started as a result of conversation between four ladies at a bridge party. It was decided, according to the report, that each person present

Our help
is in the
name of
the
Lord

should telephone ten friends and ask them to boycott the entire downtown shopping area until the sit-in controversy was settled in favor of the Negroes.

Although the beginning of the boycott remains somewhat vague, its impact has been clearly defined.

Through daily and maximum use of "our wire service," as Negro leaders playfully called Southern Bell Telephone and Telegraph Company, the boycott was maintained for approximately seven weeks at about 98 per cent efficiency. This estimate is one the downtown merchants agree with wholeheartedly.

IMPACT ON DOWNTOWN

The impact on the downtown stores was a powerful one. First, the downtown shopping area in general has been plagued with a metropolitan area illness common to the nation—severe competition from suburban shopping centers.

On top of this, the merchants discovered customers from their shopping area, roughly those within a seventy-five-mile radius of Nashville, were staying away as long as conditions downtown remained unsettled as a result of the sit-ins.

Said one of the city's top merchants: "This business from outside of Nashville represents about 20 per cent of the total. It is a business you cannot afford to lose."

Another factor compounding the plight of the downtown merchants was unseasonably cold weather.

"There is no business more sensitive to weather conditions than that of retailing in a department or variety store," said an official of a large department store. "If conditions are calm and normal, you can usually just get by when sales fall off because of weather. But when conditions are as they were during this period, you haven't got a chance."

The absence of Negro customers who spend about \$7,000,000 annually downtown, had varying results. In one department store, Harveys, this represented 12 to 15 per cent of their business. At Cain-Sloan, a branch of Allied Stores, Inc., Negro customers represent approximately 5 per cent of the store's business.

With customers in general shopping elsewhere and those who did go downtown generally staying away from lunch counters, the variety stores were severely damaged.

Reliable sources indicate that the food business in such stores as Woolworth's, Kress, McClellan and Walgreen runs as high as 40 per cent of total sales and sometimes as high as 50 per cent of the gross profit.

The boycott also affected businesses not involved in the sit-ins.

The owners and operators of small stores which had no lunch counters and which had reputations of fine service for Negro customers discovered they were in the same economic boat as their colleagues at stores directly involved.

The transit company, which relies largely on Negro customers for its successful operation, discovered its business dwindling seriously.

Parking lots, for the first time in months, were not posting their usual "Sorry, No Room" signs.

The city's two newspapers anxiously kept their eyes on advertising

lineage figures which showed signs of dropping.

"The combination of the boycott and the effect of unsettled conditions and bad weather was just too much," said one merchant. "To most of us this whole business of sit-ins was an economic problem. We knew and admitted the immorality of segregation. But we also felt, and felt strongly, any integration would keep many of our regular white customers away. We felt integration would be more harmful to our business than segregation as long as the community apparently felt the way it did on the issue.

"But as time passed," he continued, "we had to balance off a known economic loss as a result of the sit-ins and boycott against an unknown and indefinable loss if we integrated. The known loss soon became too great. We had to change whether we wanted to or not."

The vice president of one of the two department stores involved in the sit-ins, who acted as chief negotiator for the merchants, said the merchants felt they could not risk integration until there was evidence the community would go along with it.

He and other merchants felt let down by the city's white leadership during the crisis.

"The Chamber of Commerce will go all out to keep the baseball team here," said one of the merchants, "but they didn't do a damned thing to help this situation even though they knew we were having the economic hell being beat out of the downtown area."

Another merchant was sharply critical of the press for refusing to take any leadership on the sit-in issue as it did during the school integration crisis.

"Regardless of the differing editorial views the papers have," he said, "they did pave the way for acceptance of school integration."

The negotiator for the merchants put it this way:

"Suddenly, overnight, seven of the principal stores of this city found themselves put in the position of

seeming to be immoral because of our segregated lunch counters even though the movie houses are segregated. We found ourselves alone."

NEGOTIATIONS

It was clearly up to the merchants and Negro leaders to get together and work out a settlement after both sides refused to accept the recommendations of the mayor's biracial committee.

This was quickly arranged and negotiating committees were established for both sides. The merchants made two conditions regarding future negotiations. The first was that the negotiators for the Negroes be representative of the Negro community as well as of the sit-in movement, and that no white persons be allowed on the sit-in negotiating team.

Said one of the merchants:

"We made these requests for two reasons. We discovered, much to our surprise, the Negro members of the mayor's biracial committee although both were university presidents, were not representative of the Negro community. We also discovered that whenever any white persons joined the Negroes in negotiation, they started preaching to us about the morality of the question. We didn't need anybody to orate to us about that."

This was readily agreed to by the Negroes. The result, a four-member negotiating team was formed. On it were two student leaders of the sit-in movement, Rev. Kelly Miller

Smith and Coyness Ennix, a Negro attorney and the sole Negro member of the city school board.

It was also agreed that the report of the mayor's committee should at least be used as a starting point for the new negotiations.

The first talk was held in the second week of April. Two more formal negotiating sessions, each about ten days apart, were necessary before the settlement was reached. These sessions were also supplemented by informal talks between Mr. Smith and Greenfield Pitts, vice president of Harveys and chief negotiator for the merchants.

Said Pitts: "We were pretty well agreed among the merchants that we would have to cooperate with the inevitable."

Said Smith: "When they expressed this view, we immediately suggested that if they recognized it as inevitable, wouldn't it be better for all to start planning for it now. They agreed. This was the big battle for we had finally gotten together on the what of the situation but not the how."

Pitts and Smith agree that the next major obstacle to overcome in the negotiations was that of accepting the suggestion by the Negroes that the first sit-ins be executed under controlled circumstances by carefully selected, well-disciplined Negro groups.

OUTSIDE EVENTS

The two negotiators also agree that two outside events at this time



Courtesy, Catholic Worker

had a powerful influence on the position of each side in the settlement conferences.

The first was the bombing of the home of Z. Alexander Looby, an attorney and one of Nashville's two Negro city councilmen.

Perhaps the most respected and powerful Negro in Nashville, Mr. Looby made it clear he believed the bombing was "very definitely connected with the sit-in controversy," for he was the chief of the battery of Negro attorneys defending Negro students arrested as a result of the movement.

"I think this act did more to change the climate of community opinion than any other single factor," said Pitts. "It more or less eliminated any possibility of community acceptance, or tolerance, of violence in the downtown area as a result of integrating the lunch counters."

The second event was a speech delivered here by Rev. Martin Luther King which gave eloquent evidence of the strength of this sit-in movement, a movement that has united the Negro community here as never before. In a direct reference to the Looby bombing and other acts of violence against Negroes during the sit-ins, Dr. King said:

"We will meet the capacity to inflict suffering with the capacity to endure suffering. We will say, do what you will to us but we will wear you down by our capacity to suffer."

In the beginning, said one merchant, "we believed this was largely a student affair and quite possibly one that was led and organized by outsiders, students from the North and East.

"We learned differently after the boycott got underway," he said, "for our customers, were not the student types. They were the Negro men and women of Nashville who live here, work here. We got an inkling of how deep their feelings were when four thousand of them marched in Nashville."

COMMUNITY REACTIONS

During this time the merchants got a hint that community feeling might not be so opposed to the change the Negroes were seeking.

Although they are firmly convinced true community sentiment is seldom expressed in letters from customers, they felt that the absence of strong support in their stand for continued segregation from various local racist organizations was a hopeful sign.

They also took note that a reasonably large bloc of persons from the intellectual community were boycotting the stores in sympathy with the Negro cause.

And finally, they took note of a meeting sponsored by The Nashville Community Relations Conference on March 30-31 devoted to a study of race relations in general and the sit-in movement in particular.

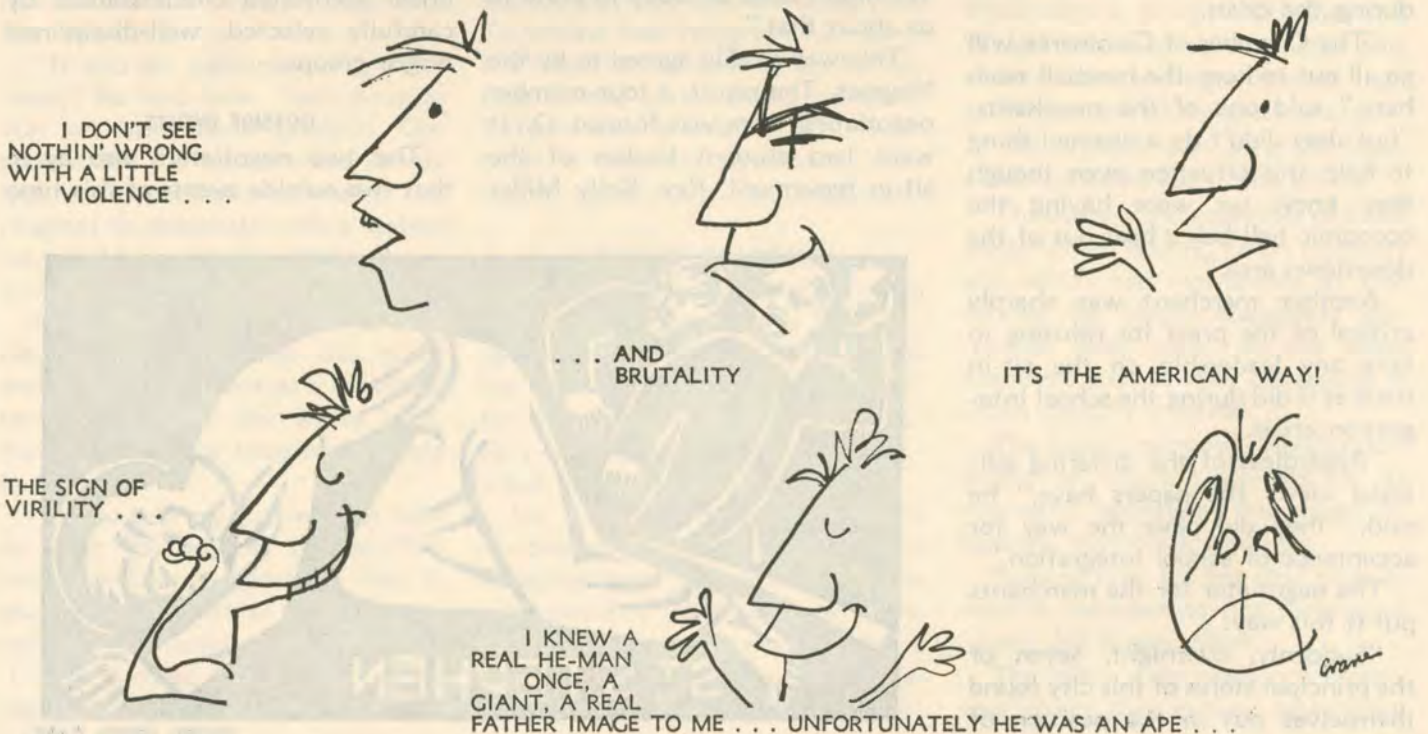
This meeting brought out on two separate nights over five hundred people for speeches and discussions on the subject.

"You can't count on those things too much," said one of the merchants directly involved in the sit-ins, "but it does make you feel good to know there are at least five hundred folks here who are willing to talk about it in public. And you do get some strength, as well as information, from this kind of meeting."

"THE NASHVILLE PLAN"

Toward the end of the first week of May, the negotiators met again and laid out the detailed plans for settlement of the sit-in crisis.

The plan was simple. The small groups of carefully selected Negroes, all well disciplined in the art of non-violent action, would enter the stores on a certain day known in ad-



vance to the merchants. The merchants would have their employees fully prepared for the event and also have adequate police on hand to take care of any trouble that might develop.

The sit-ins would continue in this controlled fashion for a couple of weeks and then all controls would be taken off. Representatives of the merchants and Negroes would meet to evaluate the integration movement.

Although one of the stores involved in the sit-ins declined to join the others in the settlement, the Negroes agreed to refrain from any further demonstrations downtown for "a reasonable period of time." The boycott on this particular store, Grant's, was maintained. Grant's opened its lunch counters to Negroes on an integrated basis on June 8.

The press and other communications media were to be informed of the settlement and accurate, non-sensational coverage was to be requested. Apparently due to misunderstanding about this provision of the agreement, the press was requested by the merchants to ignore the development completely.

This request was honored and the only break in it came when the press service stories about the lunch counter integration was piped back into Nashville via network television newscasts.

The result: The only local notice of this massive social change in Nashville appeared in a brief story buried inside **The Nashville Tennessean**. Two or three other minor stories about the change appeared after that in **The Tennessean** but that was all.

LOOSE ENDS

Now that a successful solution of the sit-in controversy has been achieved in Nashville, only a few loose ends need to be tied up.

The question of the disposition of cases against Negro students involved in the sit-ins appears to be on the way to solution. On June 13,

City Judge Andrew Doyle retired cases against sixty-three students, all arising from sit-in demonstrations. Most of these cases involved charges of refusing to obey a fire marshal's order when he told them to leave bus terminal lunch rooms.

There are eighty students still charged with conspiracy to obstruct trade. The district attorney general has said he will bring four of these cases before the grand jury "soon."

While no member of the attorney general's staff will be quoted by name, it is reliably reported these cases will probably be disposed of in a fashion similar to those that were before Judge Doyle.

SIDELIGHTS OF THE SIT-IN

One of the most interesting sidelights to the sit-in controversy in Nashville is the way it speeded up the hiring of Negroes as white-collar workers in a few downtown stores.

This subject came up, Mr. Smith said, as the boycott was biting hard into the resources of the smaller merchants and those who had no lunch counters.

"Many of them came to us to see if we could do anything to relieve their situation," Mr. Smith said. "We asked each of them three questions. Had they done anything to help resolve the sit-in controversy? What had their policies been toward serving Negro customers? What were their policies about hiring Negro employees?"

The first two questions were easy to answer, said Mr. Smith, for most of them had policies of serving Negro customers and most of them had at least been talking about settling the sit-ins through integration. It was the third question that had the hooker in it.

One small merchant said he had a Negro employee who had waited on his customers for years and the only distinction between her and his other employees was that she wore a smock.

It was suggested the smock be removed. The suggestion was accepted and the Negro woman is now



Courtesy, Catholic Worker

waiting on white customers in de-smocked style.

Her employer is still somewhat disturbed over the whole thing, not because he objects to Negro employees but simply because he is afraid of the effect it might have on this particular woman.

"She is a friendly country woman," he said, "who is deathly afraid of such things as thunder. She runs to the basement when we have a storm. Lord only knows where she'll run if she ever learns she has become a social symbol!"

From all indications, the integration of the lunch counters has been entirely successful. At an evaluation session June 15, the merchants told representatives of the Negroes they (the merchants) had been wrong in predicting dire consequences to integration.

They reported food service had fallen off slightly in the stores and that a few employees had quit rather than work in an integrated lunch room.

They also reported, however, merchandise sales were booming and there was no indication the integration of the lunch counters was interfering with this most important source of revenue for retailers.

So the often fearsome, sometimes violent struggle of the Negroes for the right to eat downtown as well as buy downtown has ended—not with a bang or whimper but with the pleasing sound of cash registers ringing up sales.

ANALYSIS

It is doubtful if there has been any single development in the field of race relations that has caused as much confusion and concern as the lunch counter sit-in movement.

Herewith follows a brief analysis of the reasons for this confusion and concern, based on interviews with both white and Negro persons intimately involved in the movement as antagonists, as well as interviews with members of both races who have watched from the sidelines.

WHITE SOUTHERNERS

If the white southerner is confused and concerned over the sit-in movement, he has every right to be. For what this movement has brought about stands in direct contradiction to everything he has believed or been told to believe about the Negro.

For example, the Negro student and the Negro adult who have participated in the sit-in movement have shattered (or are shattering) the mental image of the Negro held by the average white southerner.

This is confusing, because he has believed that the Negro is fundamentally a foot-shuffling, hat-doffing, always smiling person. He is happiest when allowed to roam undisciplined through his community, content with handouts (material, political and philosophical) from his white "boss."

This is what has been taught by his parents and, until recently, in his schools. This is the image implicit in the strictly segregated society.

It is understandable, therefore, that the average white southerner is puzzled when he finds himself confronted by the Negro of the sit-in movement—the neatly dressed, quiet-spoken, articulate and determined person who is assuming leadership among southern Negroes in general.

The white southerner is confused also when he discovers that the local Negro is dead serious about the sit-in movement and his present effort to secure the right to eat in unsegregated style at lunch counters.

He has been told, for instance,



Courtesy, Catholic Worker

that the Negro in his own community is fairly well satisfied with his lot in life and acts up only when he is stirred up by "outsiders."

If there is any single piece of evidence that has laid bare this fallacy, it is the success of the Negro boycott of downtown stores in Nashville.

This boycott was not started by outsiders nor was it maintained by outsiders. It was executed by the Nashville Negro for the Nashville Negro and any attempt to charge anyone else for its responsibility is indulging in wishful thinking.

"STUDENT MOVEMENT"

This boycott, incidentally, also destroyed another concept about the sit-ins widely held by southerners, the concept that the sit-in was purely a student movement, unsupported and unrecognized by responsible adults in the local Negro community.

It is not the students in any community who command the bulk of Negro purchasing power, particularly those students in any given sit-in movement who happen to come from out of town. This purchasing power is controlled, as in the white communities, by Negro adults and largely by the housewives.

The concern of the white southerner, particularly the person who prior to the sit-ins considered himself liberal in racial matters, is the Negro state of mind implied by the sit-in movement.

Until now, many white persons have been willing, indeed anxious, to

work for the rights of the Negro through the time-honored procedures of a legal system.

Until now, many Negroes in the South have been willing to go along with this method of securing the rights they feel due them.

But the Negro of the sit-in movement, and in the case of Nashville at least, this means the Nashville Negro, is not content with this system any longer.

In his eyes this has resulted in a philosophy which declares they will receive rights given to them by white persons in areas defined by white persons at times specified by white persons.

To illustrate this they point to the fact that although the United States Supreme Court declared racial segregation in public schools unconstitutional six years ago, white communities in general have done very little to implement this ruling.

As another illustration, they point to speeches by southern liberals which, invariably, use the verb "to give" in reference to Negro rights.

So in a real sense, the sit-in movement represents a challenge to the white man's system of order.

THE PARADOX

It is, paradoxically, a clash of two separate liberal movements, one white and one black.

The white movement has with few variations the same goal; that of seeing the Negro acquire full rights but by a legalistic method, at a time established by the whites, and in areas fairly limited to the public governmental field.

The black liberal movement has selected a revolutionary, social method to seek rights on its own speeded up timetable, and in areas which are public in the social sense as well as those which are public in the governmental sense.

This has disturbed the white liberal in the South, so much so that many of them have said, in effect "I've been with you people for years, tried to get you the rights you deserve, but I don't know about this thing you're doing now. I can see

motive

little difference between this sit-in movement and the civil disobedience it involves, and the way the segregationists caused trouble when they interfered with school desegregation."

To this, the Negro points out that those who have participated in the sit-ins have not once violated the order of a community, that disorder has been caused by white persons objecting to the sit-ins.

To criticize the participant of the sit-in in the same breath one uses to criticize the segregationists, say the Negroes, is to equate one who risks a community's order to seek justice with one who violates a community's order to preserve injustice.

THE FUTURE

Thus the impact of the sit-ins in the South.

What about the future?

There is every reason to believe the sit-in will become the Negroes' weapon of choice, wherever it can be applied, in their future efforts to secure social, as well as legal, rights whenever a public activity is involved.

For example, it will be the weapon of choice when Negroes extend their drive for eating facilities to restaurants and it will be the weapon of choice when they begin their effort to destroy segregation barriers in the movie houses and other parts of the entertainment field.

It is not beyond the realm of possibility that it will be the weapon of choice when the Negroes seek access to the major hotels in southern cities, access for purposes of lodging as well as eating.

Wherever the sit-in is used, it will always carry with it the threat of economic boycott. And there is no reason for any person to believe that the boycott, the Negroes' ultimate weapon, will not be used when it is considered necessary. It was used against segregated buses in Montgomery, Alabama, and against white merchants in nearby Tuskegee. It has now been used with decisive success against merchants in a large city, Nashville.

The sit-in and the economic boycott are the surest signs that a new era of race relations in the South is underway. They are signs that there is a deep conviction among Negroes that they can wait no longer in starting programs to achieve what they consider to be their rights.

The fact that the movement is church oriented gives it a rich spiritual quality and a solid moral basis in the eyes of the Negro.

The fact that the movement's leaders have been able to show the Negro he is an economic force in any community gives the movement power.

The fact that the leaders of the

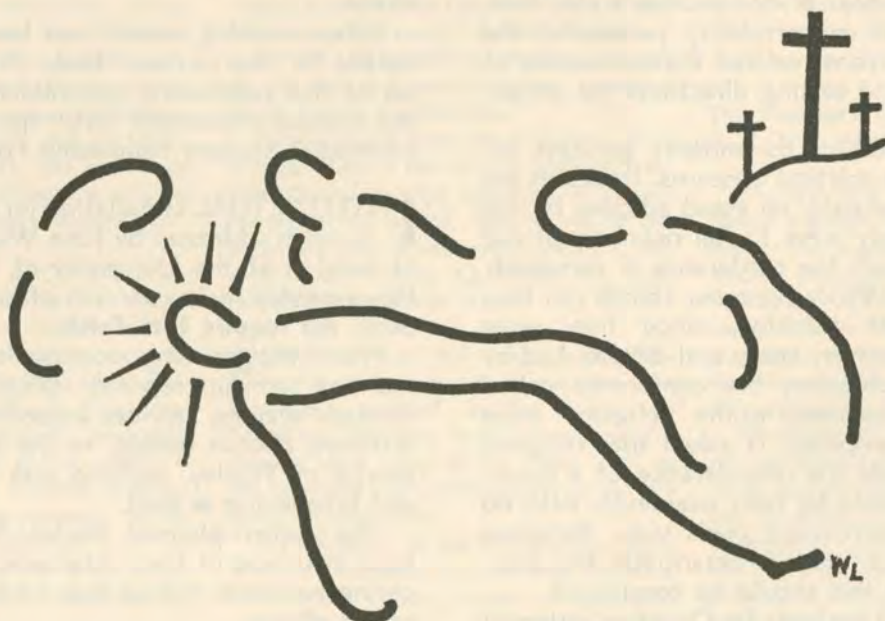
movement are generally a younger, better-educated group than the leaders of past years, gives the movement the knowledge of organizing and using its power.

The strength and success of the movement, in the long run, rest entirely on the strength, physical as well as moral and mental, of the Negroes who participate in it.

So far, they have shown an almost limitless capacity to endure harm and pressure of various sorts used to thwart their efforts. There is no reason to believe this capacity will diminish as time passes.

To the white person who still refuses to accept this movement as anything more than a student panty-raid type affair on grounds that his house servant says she doesn't believe the sit-in is a good idea, it may be suggested that what the house servant says while on duty and subject to immediate economic pressure (being fired) is more often than not considerably different from what this person says away from work. The servant may not be able to participate in a sit-in but she is as adept as any other person in using the telephone.

These are the facts of the sit-in movement. Whether one likes them or agrees with them makes no difference. This is a movement that has deep roots and that is spreading through the region.



CURRENT SCENE



Joan Penland '59

BY KANEASTER HODGES, JR.

NATIONALLY, the Methodist Student Movement has undergone some organizational changes, and has also set new directions of study and involvement for the coming year.

The first annual meeting of the National Conference of the Methodist Student Movement was at Columbia, Missouri, last June. Organizationally, this body grew out of the National Methodist Student Commission and the older student section of the National Conference of Methodist Youth. Last May's General Conference abolished the N.C.M.Y., and in its place created two bodies: the National Conference of the Methodist Youth Fellowship and the National Conference of the Methodist Student Movement. The changes were made at the request of the youth, students and professional workers involved.

The Missouri meeting of the National Conference of the Methodist Student Movement consisted of presidents (or representatives) of state or area M.S.M.'s, some delegates at large, national M.S.M. staff, and some invited observers—a college president, a dean and faculty members.

However stately and dignified all this may sound, there were elevator races, song fests until the wee hours, and many glimpses of one another's clay feet. Still, a deep sense of responsibility permeated the meeting, because everyone realized the seriousness of drafting legislation and setting directions for an entire movement.

Among the five working committees, greatest excitement was in socio-political concerns. Its issues are in the daily news. Naturally no stand adopted by the conference can possibly serve for all members of our movement, even though the conference is democratically representative. We do hope our stands can be a direction for student thinking, since they were reached after much prayer, study and debate. Led by the committee's discussions, the conference called for a calm, objective approach to the "religious" issue in the presidential campaign. It asked that religious conviction not preclude the consideration of a candidate. A candidate should be fully examined, with no one single factor determining one's vote. Religious conviction is one issue when it determines the exercise of an office and this should be considered.

The conference said the basis for Christian action on

racial questions is more than a sense of democracy; it is that "Christ died to reconcile all men to each other and to God." The conference unanimously approved "dignified nonviolent sit-in demonstrations, picketing of lunch counters, and economic negotiation with businessmen and local merchants. We also feel that students should be free to exercise their Christian responsibilities, and that educational institutions should not penalize students who do so." Also, the statement called for constant evaluation of motivation by those participating in such demonstrations.

The committee on ecumenical strategy led to an enthusiastic re-endorsement of the National Student Christian Federation. Its statement on "The nature of the unity we seek" admitted the sinfulness of social divisions in the church, yet retained the right for theological difference on the grounds that it is necessary for a vital fellowship.

Local student groups are asked to study "The Calling of the Church," then to combine this theme with an understanding of "The Nature and Task of the University." Implementation of such concerns is best accomplished in small groups, and so students on campus are urged to covenant together for intensive study.

Other working committees handled organizational details for the national body (including the setting up of five permanent commissions) and projects of the national movement (with special emphasis on the Methodist Student Fellowship Fund).

INTELLECTUAL stimulation for the conference came through addresses by John Wesley Robb, professor of religion at the University of Southern California. He presented main concerns of his new M.S.M. study book, **An Inquiry Into Faith**.

From the opening communion service, through morning worship services following Wesley's order, through evening services according to the liturgy of different church bodies, to the concluding covenant service of Wesley, worship was spiritually enriching and broadening as well.

The student-planned, student-led services were the basis structure of the conference, and it was in dedicating our work to God that we realized the meaning of our efforts.

BOOKS

TWO books have real value for the current scene, one of urgent timeliness because of the presidential election.

The publishers of *An American Dialogue* (Doubleday and Company, \$2.95) claim that the book represents a milestone in inter-faith relations in the United States. As the jacket blurb puts it, "For the first time in one volume, two brilliant and authoritative spokesmen for America's two main religious groups present for the intelligent lay reader frank portraits of their own and each other's community."

Robert McAfee Brown, professor of systematic theology at Union Seminary in New York, is an able and competent representative of the Protestant community. His skill as a writer is widely known. Gustave Weigel, S.J., is professor of ecclesiology at Maryland's Woodstock College School of Divinity. His Ph.D. is from the Gregorian University in Rome. He is a writer and lecturer of renown, both in Catholic and non-Catholic publications and institutions.

In *An American Dialogue*, Dr. Brown has written 119 pages of a Protestant look at Catholicism, and Father Weigel has written 81 pages of a Catholic look at Protestantism. Their common task is to start a conversation, believing that the first thing Protestants and Catholics must do is learn to "talk to each other. Both men seek to begin the conversation, not to conclude it.

In the foreword, Will Herberg of *Drew* outlines a basic assumption of the book—that America is no longer a Protestant nation, but a pluralistic culture, a triple melting pot of Protestant, Catholic and Jew.

Brown reminds his readers that American Catholics have endured Protestant persecutions and hostility. Catholics still feel themselves an oppressed minority group. Brown is well aware of the tremendous variety within American Catholicism. Most Catholics, says Brown, feel no conflict whatever between being Roman Catholic and an American citizen; yet, American Catholicism, whatever America stresses and configurations it may have, is first, last and always Roman Catholic, and no Catholic is ashamed of this fact, and none tries to disguise it.

THE Protestant dread of Catholic power is the immediate source of friction between Protestantism and Catholicism, according to Brown. The immediate issues are in his chapter, "Beer, Ballots, Birth Control—Bingo—and All That." These lead to the deeper issues, basically theological ones. Such deeper issues as the validity of "natural law" theory in Catholic theology, the status of papal pronouncements, the relation between church doctrine and civil legislation. Though there are areas of increasingly shared concern (emphasis on

biblical studies, liturgical movement, revival of Reformation studies), there are areas of ultimate disagreement, and the problem of authority is the basis of them.

Weigel passes an interesting word of judgment upon all the religious in America, noting that we reveal much in the way we refer to our clerical leaders. "The Catholic used to say that his priest was a holy man; the Protestant spoke of his minister as a fine preacher; the Jew referred to his rabbi as a great scholar. Today the tendency of all is to refer to the cleric with the rather dubious compliment that he is a 'regular guy.'"

Weigel, in discussing the Protestant stance, has words of appreciation for its "confident audacity"—by this he means a naive and energetic thrust forward from an idea sincerely conceived. He approves of Protestantism's intellectuality—it has favored scholarship and has always produced it. And he likes its abiding modernity—the Protestant is up-to-date. "The cultural wind which blows at any given moment finds no breakwall in the Protestant spirit. Protestants usually accept it enthusiastically. When naturalism was the light of the times, Protestant theology was naturalist; when sociology was in ascendancy, the gospel was the Social Gospel; when pessimism overcame optimism, Neo-Orthodoxy was pessimistic. When the spirit of the age is literalistic, then Protestants have a Puritan worship, but when symbol becomes meaningful to the people, Protestant worship is liturgical."

While this fascinating quotation seems to be part of a sincere compliment, many Protestants will take it as a word of judgment.

Father Weigel indicates how Catholics are puzzled over Protestant piety, but so are many Protestants. He feels that Protestantism has a complete anarchy in moral judgment. A Catholic sees a distinctive Protestant morality, he says, but cannot discover a working moral norm in Protestantism.

Father Weigel sees the Protestant holding two fears: a fear of the death of Protestantism, a haunting awareness of its own mortality; and second, fear of loss of political and cultural dominance. Actually, this second has already happened, but most Protestants don't know it yet.

FATHER Weigel will leave many Protestant readers squirming, as they see themselves mirrored in his chapter on Protestant piety. His Protestant readers will disagree with many of his views, such as the statement that Protestantism cannot live without Catholicism.

His statement of the Protestant principle will find acceptance and rejection, reflecting Protestantism's own divisions on the issue.

This book is a helpful beginning of dialogue. We are fortunate that the initiators are themselves so able as writers, as thinkers, and as spokesmen for their faith.

BY now, most of our readers are familiar with the short, sharp and highly valuable book by Bishop James A. Pike, *A Roman Catholic in the White House* (Doubleday, \$2.50). Since the book was published last April, it has been widely acclaimed. With the help of Richard Byfield, canon of Grace Cathedral in San Francisco, Bishop Pike has pointed the issues as well as anyone could hope to do. Surely it is known that Bishop Pike was himself a Roman Catholic, trained in law at Yale, taught law at Catholic University and George Washington, then left that church, was ordained in the Protestant Episcopal Church, now is bishop of the Episcopal Diocese of California.

The book is fair, cautious, and direct. Its most provocative point is that American Catholicism has developed its own stance, interpreting in this situation what Catholic principles mean for Americans. If the papacy will acknowledge the American interpretation as valid, then there is no problem about a Catholic in the White House.

Bishop Pike says it is bigotry to vote against any candidate simply on the ground of his religion, but a man's religio-ethical outlook does and should have a bearing on his decision-making, and a holder of public office is no exception. So a man's religious position is important.

What Bishop Pike does is raise the key questions, in a thoughtful and honest way. He answers his central question, a Roman Catholic in the White House?, with two words: *it depends*.

The asking of the question is not bigotry. It is the exercise of responsible citizenship. We can be grateful for this guide toward seeing the way.

—Jameson Jones

The Preacher's Calling to Be Servant, by D. T. Niles (Harper, \$2.50).

The first time I heard D. T. Niles I expected a lecture, but I rejoiced to find I was wrong. He preached! With men like this around, there's real hope that the word "preacher" will regain some of its Reformation stature. His approach is that of a preacher, and he almost makes one believe that there is still a place in the church for such an approach.

The Preacher's Calling to Be Servant consists of the Warrack Lectures, delivered in 1958, and an address delivered at the Evans-ton Assembly of the World Council of Churches in 1954, included as a postscript. Dr. Niles maintains that the role of the preacher is not to serve, but to be a servant,

and the servant is a servant of the whole body in everything that he does—in and out of the pulpit. "I am called to be a preacher, I must so conduct my ministry of preaching that it is seen as belonging to the more inclusive ministry of the whole body. . . . A preacher cannot preach the peace that is in Christ and say at the same time: My task is to preach, but that man's task is to serve in the hospital." (p. 23)

The preacher's message must illuminate what the doctor does in the hospital, and in order to do this the preacher must participate in the doctor's life. The preacher then does not serve the church or his brother as the laundryman might. The preacher's total self must be consumed in knowing and serving his brothers. "Servanthood: that, then is the crux of the matter; and the preacher who is not a servant becomes a benefactor." (p. 55)

The church is the servant-community, and the preacher is the servant of this servant-community. And the content of this servanthood of the church is *matura*, *diakonia*, and *koinonia*: witness, service, fellowship. The New Testament in speaking of the life of the church also characterizes it by *leitourgia*, service rendered to a king.

This book is addressed primarily to preach-

ers, not just the professional ones, but to all those who are servants of the servant-community. It will be particularly meaningful to those who find themselves surrounded by the "benefactors" and numerous "service" organizations with which we are afflicted.

—Philip Holtzford

The First Wesley Foundation, by Bishop James Chamberlain Baker (Parthenon Press, \$2).

Mark Twain once remarked: "My books are water; those of the great geniuses are wine. Everybody, everybody drinks water!" This historical sketch of the first Wesley Foundation could be thought of as light wine—of varying content.

At its best, *The First Wesley Foundation* recounts data which is stimulating to those who are engaging in the higher education program of Methodism.

The story of the Wesley Foundation at Urbana, Illinois, in reality represents the "lengthening shadow" of a vigorous and genial personality—Bishop Baker. The first chapter outlines the author's objective to relate "origin, ideals and growth of the Wesley Foundation movement." Since the year 1928, when the author was elected a bishop of The Methodist Church, the story

has developed into a story of a "movement." The movement, however, has its rootage in the University of Illinois experience. Other Foundation experience (of other denominational organizations) was greatly influenced by the way the Wesley Foundation at the University of Illinois sought to interpret the Christian gospel in terms of the specialized experience of the campus community.

This book will be of special interest to two classes of readers: 1) those who are related to the student movement in Methodism, professionally and organizationally; 2) those who are greatly concerned about Methodism's total responsibility in higher education. The Foundation movement is Methodism's opportunity (and the chance) to implement its program of Christian higher education in the state and independent colleges and universities.

The story is a fascinating account of the early days of the churches' approach to an academic community. One gets the "feel" of the beginnings of a movement of great possibilities. Bishop Oxnam says: "In it are elements of a blueprint and the sources of inspiration which should greatly aid the church in entering the door of vital education and religion on the college campus."

—Harvey C. Brown

CONTRIBUTORS

J. CLAUDE EVANS is chaplain to the University at Southern Methodist in Dallas. He has been pastor, editor, and a leader in the student movement.

HELEN PERKINS is a 1960 graduate of Wheaton College. This fall she starts a master's program at the University of Colorado in her field, English literature. Future plans include teaching at the college level, writing, and illustrating.

EARL SAUNDERS, as an artist, appeared on the cover and inside this magazine years ago. From study at Pacific School of Religion, he has moved to Boston University and will finish work on an S.T.M. degree this year. He has a master's in fine arts.

L. M. COLLINS is a professor in the English Department of Fisk University. A writer and poet of merit, he has a long string of publication credits. We are happy to welcome him to *motive's* columns.

ALFRED P. KLAUSLER, editor of the *Walther League Messenger*, a Lutheran and a regular contributor to *The Christian Century* has known and encouraged artist Richard Brauer, for years.

WALTER G. MUELDER's article was first given as a commencement address at West Virginia Wesleyan College in Buckhannon.

Since 1945, Dr. Muelder has been dean of the Boston University School of Theology. He is the author or co-author of four books.

WALLACE WESTFELDT has covered every major story in the field of race relations for the *Nashville Tennessean*, except for 1959 when he was abroad on a Reid Fellowship. He was a correspondent for the Southern Education Reporting Service and a contributor to its first book, *With All Deliberate Speed*. He is a native southerner, a graduate of the University of the South.

KANEASTER HODGES, JR., is a 1960 graduate of Princeton University. He is now at Perkins School of Theology, S.M.U. He is the new president of the National Conference of the Methodist Student Movement.

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ARTISTS IN THIS ISSUE:

ROBERT CHARLES BROWN, familiar to *motive* readers, is a Methodist and an artist from New England. His work is on pages 4, 6 and 34.

MARGARET RIGG, page 6.

JACK MORSE, an art teacher in Seneca Falls, New York, and a Methodist, frequently does covers and art work for *motive*; has work on page 10.

ROBIN JENSEN, up-and-coming cartoon artist from Ohio, chides us on page 11.

RICHARD BONENO, artist from Garyville, Louisiana, page 12.


JIM CRANE, a Methodist and an art professor in Wisconsin, is so well known through the pages of *motive* he has needed no introduction to readers over the past ten years except through his cartoons; pages 14, 31 and 36.

LOUIS FOX, new to *motive*, from the University of Redlands, California, has work on page 28.

JANET ADLER, a Lutheran artist and assistant editor of the *Walther League Messenger*, has done the drawing on page 33.

BILL LUMPKIN, a student artist at Oklahoma University, is new to *motive*; page 39.

ELIZABETH P. KORN, a well-known painter, is chairman of the art department at Drew University, Madison, New Jersey; cover three reproduces her oil, *CRUCIFIXION*.



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CRUCIFIXION

ELIZABETH P. KORN

the red stake

AMONG the myths of a primitive tribe whom we shall call the Tandula, as they have long since vanished from the earth leaving no name, there is a story about a great red stake. This stake, says the myth, once extended from the earth into the sky itself. It was jagged and dark with the blood of the great god, Nundi, who, on a visit to the Tandula, had lacerated himself while descending to the earth and returning to the sky by way of the stake. Hence, the stake of Nundi and the surrounding earth were taken by the Tandula as sacred. They built their villages, indeed, we should say their "world" around this stake. And as long as they lived and worked within sight of it, they believed themselves to be in communication with Nundi himself.

Then one day there arose among the Tandula one who called himself the No-Nundi. He spoke of the myth of the red stake as a "curse" and a "lie." Its spell, he said, had made the Tandula afraid to venture out into the world beyond the red stake and the influence of Nundi. The myth of the red stake had made the Tandula into a tribe of cowards. Then one night, while the village slept, No-Nundi took his ax, crept out into the darkness, and cut down the red stake.

The Tandula, when they awoke and discovered that the stake of Nundi had been destroyed, were filled with anguish. For them, this catastrophe meant "the end of the world." In the months that followed, the Tandula wandered aimlessly through the earth. Finally, in utter despair, they fell upon the ground and allowed themselves to die.

—Finley Eversole