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Margaret Nixon '59

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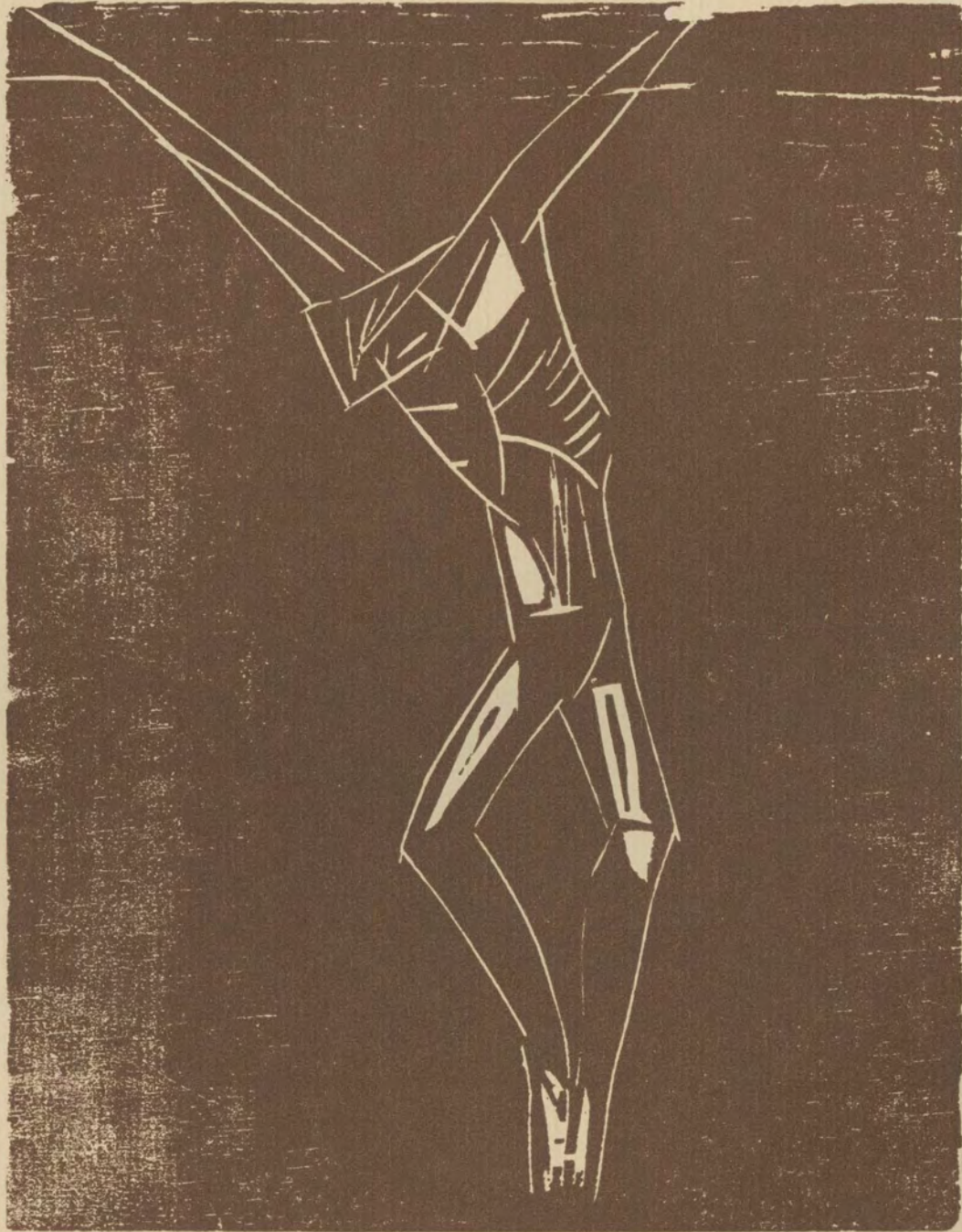
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CRUCIFIXION

WOODBLOCK PRINT

1960

MARGARET RIGG

HOW MUCH DO WE CARE ?

THE crises around the world highlight also a crisis for the United States. Its nature may be suggested by the following questions:

Do we really care about the abolition of poverty outside the United States? How much were we concerned about the suffering of Cubans under Batista? *The New York Times* reports massive human suffering in northeastern Brazil. What reaction have we shown? It also reports that Castro's influence shows "impressive strength" in that area. What reaction will we show if it becomes another Cuba? Do we really care for people as people?

When Guinea unexpectedly became independent, five months passed before our government even sent a charge d'affaires to open an embassy; nine months elapsed before an ambassador arrived. Guinea's appeals for aid were lost in Washington's bureaucracy. Our indifference and inertia contrasted with Moscow's alertness and speed. No wonder Guinea is under Moscow's influence. How much do we care about conditions in any country before a crisis in that country threatens our security?

The Communist Party teaches its members that blood, sweat and tears are their daily diet. It preaches powerfully the necessity of strain, tension, suffering, sacrifice if the communist goal is to be reached. The expectation of most American Protestants, in conformity with the national mood, seems to be for security and comfort. What will it take to shake us out of this apathy?

The number of foreign missionaries of agencies related to the National Council's Division of Foreign Missions (of which the Methodist Board of Missions is a part) increased from 1950 to 1960 by 8 per cent; those of agencies not so related by 206 per cent. The income of the former rose by 51 per cent, of the latter by 244 per cent. How much do we care?

A British churchman after a recent visit to China reported that the Christians of that land seem to have held the Christians of the United States in their prayers with much more constancy and fervor than have we in America held the Christians of China. How much have you prayed for the Christians of China? Or of Cuba? Or of the Congo? How much do we let political passions erase other Christians from our prayers? How much do we really care?

Many millions of mankind are on the move for political freedom, economic opportunity and personal dignity. Their movement is chaotic, inchoate and turbulent, but it is the key to the future. The most dramatic successes of the movement have been in the United States. Where do we now stand in regard to the movement of others toward the same goals? Do we continue our own creative revolution for their sakes and ours, or does our luxury lead us to becoming defenders of the status quo, by-passed by history?

What is the real meaning of these words of Jesus to comfortable North American Christians living in such a world: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life, shall lose it, and whoever loses his life for my sake shall find it."

EUGENE L. SMITH

unity and mission

BY BISHOP LESSLIE E. NEWBIGIN



In a South Indian village a visit from the bishop is quite a public occasion.

He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and a choir—or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Savior of all men, and repeat his promise, "I, when I am lifted up from the

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earth, will draw all men unto myself," I know that my hearers are only likely to believe this promise if they can see in fact that the Savior of the World is drawing men of all sorts into one family.

If they can see in the congregation in the center not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rooted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Savior.

That common village scene is a true parable of the position of the church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe. The Church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to himself. It is not a segregation but a congregation—the visible form of the action of Christ in drawing to himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes it becomes more urgent that the church throughout the world should be recognizable to ordinary men as one household, a family of those who, having been reborn as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, *so that the world may know that thou hast sent me.*"

THIS prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement toward Christian unity is a product of the great foreign missionary movement of the eighteenth and nineteenth centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs about the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to himself, and began to go to the ends of the earth as his ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light—in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the name of Jesus came to mean more, and the other names that Christians have taken to themselves to mean less. Missionaries of widely different confessions began to regard each other as col-

leagues and not as rivals. Comity, conference, and co-operation became common practice on the mission fields. And in due course this had its effect upon the sending churches.

William Carey had dreamed of a world missionary conference in 1800. It was not until half a century later that such a conference was held, but then it was followed by others, and most notably by the World Missionary Conference at Edinburgh in 1910 which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion—the longing that the world might know Jesus as its Savior—led directly to the longing for unity.

The health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the church's missionary work have changed, and will change more. We are in a different world from the world of Ziegenbalg, Carey and Livingstone. The word "missionary" in the years ahead of us is going to conjure up a picture different from the nineteenth-century one with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and African churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

BUT the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the church. It should bring to every one who hears it a picture not primarily of interchurch discussions, but of the going out of the gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

Of that true understanding of the word "ecumenical" the forthcoming Assembly (November 18-December 6, 1961) of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol. Its theme, "Jesus Christ the Light of the World," is a reminder to all who have any part in it that our concern is with a gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thenceforth the World Council of Churches will itself carry the direct responsibility for missionary counsel and co-operation which the I.M.C. has carried for half a century, will surely mean in the end that all the churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto, will have to learn that to be a Christian congregation anywhere is to be part of a mission which reaches out to the ends of the earth.



FRITZ EICHENBERG

MYUNG

KOREA: THE FACE

BY BRIAN WILSON

LAST Christmas a young Korean woman in Seoul did something that few of us have ever done, something that usually happens only in fairy tales: In one decisive moment, she transported a child from a world of darkness and despair to a world of light and hope.

This story began on Dec. 20, 1960, when the young woman was on her way to the post office to mail some Christmas cards. It was snowing, and she had to watch her step. She noticed a boy about six years old sitting in the snow in front of the post office, begging. "Too bad," she thought. "But there are so *many* of them!" She gave the boy some money and passed on. A few days later she was walking by the post office again and saw the same boy still sitting there. "He looks frozen," she thought. "Can't something be done to help these children?" Impulsively, she stopped in front of the boy.

"Don't you have any parents?" she asked. The boy did not answer. Curious passers-by stopped to see what was happening. Some street vendors who had their stands nearby volunteered that he had no home, he was an orphan. The young woman decided to act. She told some boys to call a taxi, she was going to take this little boy home. The crowd murmured its approval. The little boy was frightened and would not even look up. The taxi came and the boy was placed inside, on his way to a new life.

The young woman in this story is my wife, and the little beggar boy was brought to our home in downtown Seoul. I was sitting at my typewriter in a warm, heated room when they arrived. The door opened, and there stood a very frightened, very cold, very wretched-looking little boy. He was crying. In one hand he was clutching hundred-Hwan notes (about 10 cents) and in the other a bowl of pennies. My wife brought him to the stove, and his tears turned to a grateful grin.

After he had thawed out we began to ask him questions. At first he was reluctant to talk, but slowly we pieced together his story. He said his name was Myung Ku Oh, and that he was born in a village south of Taejon. His father died when Myung Ku was about three. His mother remarried but died shortly after. The stepfather was cruel and drove him from home. He wandered about, begging for a living. He was picked up by a Buddhist monk and lived in a temple for a while. The monk took him to the village he had come from to try to find a remaining sister, but was unsuccessful, so he turned Myung Ku over to a policeman. The policeman was also unable to find Myung Ku's sister, so he simply left the boy in a bus station. Myung Ku boarded what was to be the first of many busses and trains. It appears that he lived on these busses, trains and in terminals for quite a while, living on handouts.

Then one day he boarded a train for Seoul. In the Seoul terminal he was approached by a young man

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KU OF POVERTY

offering an inexpensive place to sleep. He went with the young man, not knowing that he was going to be used as a thrall in a begging racket that is both vicious and pitiful. Myung Ku was forced by this young hoodlum and a partner (these young hoodlums are called "gahmpeh" here) to sit on the sidewalk and beg from 8 a.m. till 11 p.m. daily. The "gahmpeh" would stand nearby to make sure the boy did his job well. If he tried to get up or run away, he was beaten (Myung Ku had open wounds and bruises all over his face, arms, legs and body). In addition to Myung Ku, these "gahmpeh" had another little boy about five years old "working" for them. The boys were not allowed to keep any of the money they begged. At night they slept in a room near the Seoul train station. There was no play, no games or toys, no "time off," just sitting in the snow and begging, and being beaten regularly. I have a hunch that the "gahmpeh" beat their beggar boys regularly to create open wounds which will evoke pity from passers-by. Certainly Myung Ku's broken and bruised face was a terrible sight.

THIS was Myung Ku's situation when my wife picked him up. Doubtless the "gahmpeh" were very unhappy about losing him, for he represented a sizeable income to them—he brought in much more than they could hope to earn by honest labor.

Now, Myung Ku's story will probably sound un-

believable to some Americans. Some may think that my wife and I have been taken in by a child's vivid imagination. Would that that were true! Because if this story were a fiction of Myung Ku's imagination, then it would mean that it had not really happened, that such conditions really did not exist here in Korea. But, alas, his story is all too true. His story is verified for us by Korean friends who tell us that the streets are filled with children being used in begging schemes. His story is verified for us by the appalling conditions out of which he came.

One of the first things that hit me when we came to Seoul last year was the sight of so much misery and destitution. I say "hit me" because that is exactly the way I felt—as if I'd been slammed in the face by what I saw. Coming directly from the luxury and ease of the United States to the poverty and wretchedness of Korea is a shattering experience of contrast! Everywhere I looked, packing-crate houses, people dressed in rags, homeless children wandering the streets, crowds of men standing idle because of unemployment. In the U.S. a man is considered poor if he has no money, doesn't have a house or car, and is collecting unemployment insurance. But the kind of poverty that prevails here is the kind in which people have *no* money, *no* house, *no* job, *no* unemployment insurance, *no* welfare checks, *no* warm coat in the winter, *nothing* to feed the children, *no* place to go, *no* one to turn to. Multitudes of Koreans have lived in total poverty since the Korean war, and the prospects are that they will have to continue to do so for a long time to come. Yes, that was definitely my first impression of Korea—men, women and children crushed under the grinding fist of poverty.

One of the great tragedies of modern-day Korea is the tragedy of homeless children and children from destitute homes. On our first day in Korea, my wife and I visited her sister's tearoom in downtown Seoul, and I was amazed by the seemingly endless parade of young boys coming in to peddle merchandise. As we sat drinking coffee, a boy about 12 years old carrying a wooden merchandise case approached our table. He said nothing, but let us look at the pens, pencils, souvenirs, chewing gum and other wares in his case. I bought a ball-point pen. Because I did not dicker over the price, he threw in a roll of paper napkins. Then he visited other tables and went out. A few minutes later another boy, a little older, came to the table with his merchandise case. I indicated that I didn't want anything. He waited hopefully for a minute, made the rounds of the other tables, and left. He was followed by a boy perhaps six years old in ragged clothes, selling newspapers. A little girl came in with a single package of chewing gum to sell. A ragged man came in crying his mournful beggar-cry, and the hostess quickly gave him money to get rid of him. This unhappy stream of children and beggars continues, so I have learned, throughout the day and far into the night.

The streets are literally filled with homeless children who live any way they can. Some work, some beg, some steal. Large numbers of children work during the day to earn enough to support themselves while they attend school at night. Thousands of children cannot afford to attend school, however. Many of the street boys band together for mutual protection and support. One sees them, wild and untamed, ragged and dirty, traveling in packs. These wild boys are the "gahmpeh" or hoodlums that I referred to earlier. They will do anything to make a living, including using small children as beggars. This kind of street-jungle life leads many boys into crime, and many girls into prostitution. It is out of the streets that Myung Ku came, and out of the streets came the boys who used him. Victims and victimizers are produced by the same environment. Although Myung Ku has been saved from the street-jungle, there are many who will not be so fortunate. I read recently that there are almost 13,000 urchins and orphans living in the streets here.

THE sidewalks of the streets are lined with little stands of merchandise with a boy or girl, a man or woman, or sometimes a whole family tending the stand. There are only a handful of the large, modern stores as we know them in America. Most of the selling is done in small and often grubby shops, and the cheaper merchandise is sold in the countless stands that line the sidewalks. These people stay at their stands all day and most of the night, if not all night.

Walking along the street one is accosted by numerous beggars of all ages—children, young men and women, women carrying nursing infants, old people—all ragged and destitute. Some of the beggars are quite aggressive, even threatening: they don't ask for money, they demand it! One sees beggars lying on the sidewalks, and some of them are so buried in filth and matted hair and rags that they no longer look human. I have seen young women holding nursing infants to their breasts, sitting on the sidewalk with a cup and pencils, staring dully at nothing. Every day beggars come to our door asking for money or a bowl of rice. Last week an old woman begged us to let her come in because she was cold. She told us that she lived in a cave with two grandchildren, and that at night their feet freeze because it is so cold.

Coming from highly mechanized America one is impressed by the amount of hauling and transporting that is done manually here. The streets are crowded with men pulling cars loaded with everything imaginable, and men pumping bicycles on the racks of which are piled bolts of cloth, cages of chickens, crates of fruit, etc. Another common means of hauling is the "cheegeh" or A-frame pack carried on the back. On every downtown street the "cheegeh" carriers stand or walk with their empty packs, looking or waiting for a job. There isn't nearly enough work for all, so great numbers of A-frame carriers and cart-pullers stand idle.

The city of Seoul is vastly overcrowded. The normal population has been expanded by uprooted refugees from North Korea. Many people are from the country where the poverty is, I am told, even worse than in the city. Although a tremendous amount of rebuilding has been done since the war, the ruins of bombed and gutted buildings still remain. I read recently that there are some 50,000 shacks in this city. There is no sewage system—waste from privies is carried away in buckets by men who make their living at this. Sometimes the air in the poorer sections of town is unbearably foul. Lacking a sanitary disposal system, the city is infested with rats.

By way of contrast, the American government employees in Seoul live on a hill in the best section of town. They live in American-style houses that are furnished with all the modern conveniences—hot and cold running water, electricity, flush toilets, central heating, etc. Most Americans drive shiny new American or foreign cars. They have a golf course, swimming pool, night clubs, movie theaters, everything just like home. Soldiers patrol every street in the American colony (called the "golden ghetto" by some here); it seems to me remote and unreal, a kind of Disneyland in the midst of a squalid and overpopulated metropolis.

THERE is very little close, personal contact between Americans and the common, struggling Korean man and woman. Most Koreans know Americans only from a distance, and then the American is well-dressed, with a pocketful of dollars, and driving or being chauffeured in an expensive new car. Hence, Koreans identify Americans with wealth and luxury and a standard of living that the majority of Koreans could not even hope to have. I do not mean to suggest that there is no contact between Americans and Koreans. Many missionaries and conscientious American citizens are doing their utmost to help the people of this Republic. My complaint is that there is a gap between the American and the Korean standard of living here in Korea that is much too great. As Koreans cannot rise to the American level and as Americans will not stoop to the Korean level, an economic barrier is erected which prevents the people of these two nations from ever really getting to know each other.

The general impression I get is that of a tremendous physical effort on the part of these people merely to exist. Life for most people here consists of a 24-hour-a-day battle for survival. The idea of working 8 hours a day 5 days a week, buying a 6-room house, a car, refrigerator, stove, TV, having money in the bank, all the food you want whenever you want it, etc., is inconceivable to the lower class (which comprises the majority) of Koreans. Common laborers here are paid 80 cents for 12 hours' work (when they can find work) and they are glad to get it. Servants who live in and do all the cooking, washing, cleaning, etc., from five in

BLESSED



are

**ALL who take
REFUGE
IN HIM.**

PSALM 2:11

the morning to ten at night, seven days a week, get an average of \$4 a month, and working for poorer families they get no pay at all. Taxi drivers drive their jeep-taxis 18 hours a day for \$40 a month. One may argue that this is not so bad because the cost of living is lower in Korea than in the U.S. Unfortunately, the cost of living is not that much lower. The only way the impoverished Korean can survive is by working day and night, eating meager meals of rice and **kimchi** (the national vegetable dish) and living with his entire family in one room perhaps 6' x 6' square. My wife's sister and her husband and four children live in one such room. The husband is unemployed because he cannot find work.

The condition of educated persons in Korea is also one of hardship and struggle. Many young Korean men and women who have received advanced degrees from American colleges and universities are now employed as clerks at \$30 a month—if they are lucky enough to have a job at all. I've been told that only 3 to 10 per cent of the students who graduate from college here are able to find jobs. This is particularly unfortunate when one considers that the parents of most of these students are very poor and must make great sacrifices to enable even one of their children to attend college. And what is the result of this sacrifice? The result is a young man or woman who is now too highly educated to work as a common laborer or servant but who cannot find a job in government or business, and so adds to the already multitudinous ranks of the unemployed and dissatisfied. It is no wonder, then, that so many Korean students want to study in America, and that of the 4,000 who have gone to America, only 900 have returned to Korea.

My reaction to all this is a reaction of guilt and shame and anger. It seems outrageous and unjust to me that the people of a small nation like the Republic of Korea should have to live lives of destitution, strug-

gle and hardship, when across the ocean there is a nation of 180 million people, most of whom live lives of comparative luxury, wealth and ease. It is particularly galling to consider that this great nation of 180 million often publicly designates itself as a religious people in contrast to the "godless communists." But is it conceivable that a Christian or Jew who is true to his faith can live a life of comfort, ease, and vacations-with-pay while millions of human beings everywhere are struggling desperately just to maintain a physical existence?

I say No! I say that it is outright hypocrisy to call oneself Christian or Jew and live a life of ease while three fourths of the people of the world are suffering. I say that the American people (myself included) must stop calling themselves Christian and Jew until they have either attained the same *low* standard of living of the peoples of Asia, India and Africa, or until they have done everything in their power to *raise* the standard of living of the poor of the world to the American level. I will not be put off by arguments that the Word of God is addressed to the human spirit in all conditions and is not dependent or contingent upon one's economic status and so therefore, rich or poor, we can all be good Christians or Jews. Too many rich and middle-class people have salved their consciences too long with this kind of reasoning. The kind of poverty that I see here crushes the human spirit and reduces human beings to the level of beasts.

TO correct these terrible conditions it is not enough to simply give an extra dollar for charity. This is a weak and superficial response to a problem that is staggering in its immensity. It is like trying to cure cancer by dabbing mercurochrome on unhealing wounds. It is time that Americans wake up to the facts of life in the rest of the world. Since the end of World War II Americans have spent their energies pursuing such goals as money, material possessions, security, pleasures of every variety. The "good life" has come to consist of working 8 hours a day 5 days a week with enough takehome pay to make payments on a house, car, refrigerator, washer, TV, deep freeze, life insurance, medical insurance, automobile insurance, etc., etc. Leisure time is no longer a goal, it is now a problem. We read articles in magazines such as "What To Do With Your Leisure Time" in which we are advised that we should all have a hobby to occupy our spare hours. There are many "booms"—booms in traveling, boating, do-it-yourself projects, to name a few—which on a national scale represent an enormous outlay of time and money. In the face of the desperate conditions prevailing among three fourths of the world's population, this expenditure of wealth on a self-gratification seems not merely ignorant and reprehensible but downright evil.

I am not suggesting that Americans should be asked to "give generously" to the world's poor. It is not a question of generosity. It is a question of justice. It is

not just that a majority of the people of the world should be crushed by grinding poverty while a small minority live lives of comfort and superabundance. It is not just that people all around the world are dropping from hunger while Americans eat 72 per cent above the maximum food requirements. It is not just that Americans spend millions of dollars a year on such things as liquor, deodorants, movies and tranquilizers while children in this city beg bowls of rice from door to door. Think of the fantastic salaries that are paid to movie stars, TV entertainers, baseball players and the like, then think of the Korean servant who labors one month for four dollars. Think of what could be done with the one million dollars a day the American government spends on storing the millions of dollars of surplus American grains.

No, this is not just. And to correct this injustice requires more than the "extra charity dollar." It requires a way of life that is consonant with world conditions. It means that Americans must begin to realize they are buying their comfort and their luxury at the price of terrible human suffering. It is as wrong to ignore suffering as it is to cause it to happen. In fact, by our indifference and apathy we *cause it to continue*. We cannot rid ourselves of this responsibility. It is imposed upon us by the condition of the rest of the world today. I think Americans must begin to live lives of complete simplicity, stripped of luxury—we must begin to figure out ways of distributing our wealth, not in return for air bases or military commitments, but because it is our fundamental obligation and duty to our fellow human beings around the world.

Someone may ask, "But what has happened to the millions of dollars that the U.S. has spent in South Korea?" I can't answer that question, although it is common knowledge that some of it went into the pockets of officials of the corrupt Rhee regime (which the U.S. government supported). What I do know is that however much or little American aid has been given, the common man in South Korea still lives in abject misery and poverty.

Someone else may protest that my criticism of Americans is too severe, and does not take into account the fact that thousands of Americans died fighting to protect South Korea. This solemn fact seems to me all the more reason for making an all-out effort to raise the standard of living here. What American soldiers were willing to die for, American civilians should be eager to protect and preserve.

What are Americans doing to help South Korea? The U.S. Government gives material aid, and maintains a large military establishment here as well as the civilian U.S. Operational Mission (USOM). There are many American missionaries here, giving dedicated service in churches, hospitals and schools. And there are a number of private agencies that function here to assist the Korean people. But, as one can observe by a tour through Seoul and the rest of the Republic, all this is simply not enough.

WHAT more is needed? I believe if Americans could abandon their quest for pleasure and comfort and dedicate their time, money and resources to a quest for a higher standard of living for all men, the conditions in depressed areas like the Republic of Korea would almost immediately improve. This may seem like a rather vague and ethereal prescription to remedy the concrete problems I have described, but it is not intended as such. The point is that if the American people can be aroused to an awareness of the desperate urgency of the situation in such places as South Korea, they themselves can begin to think of ways and means of helping. The tendency is to let the government solve these problems, or to let the church do it, or to let someone else do it. But what I see all around me are urgent human needs which require urgent human responses from *all of us*, not just a few officials.

In my description of Korea I have concentrated almost exclusively on the conditions of poverty that prevail here and have not tried to paint a full portrait of this complex ancient-modern culture. I have dwelt on this poverty because I think it is a fact which deserves the attention of every thinking American, and certainly of every thinking Christian and Jew. Those who would like to know more about some specific ways in which help might be rendered may write to me at 132-28 Do Dong, Chung Ku, Seoul, Korea.

I began this report with an account of Myung Ku, so I will end it with him. For me, Myung Ku is a symbol of Korea (as well as a very real boy!). Although he has been literally battered and bludgeoned by life, it has not crushed his happy spirit. Without a tremendous will to live and a remarkable resourcefulness in the face of adversity, he would not be alive today. My wife and I feel privileged to have been called upon to share his destiny, and the destiny of his people.

JAPAN'S STUDENTS SEEK

outlet for idealism

BY IVAN F. DORNON

LAST spring when the newspapers of the world were carrying stories of the riots in Tokyo, we were having similar, though not so violent, demonstrations by students in Sendai. Some of the student leaders in these demonstrations are members in the Student Center where I am director. Two of them who have been very active in the work camps of the Center, came in on the Monday following the Tokyo riot in which one girl was killed. Their faces were rather serious and they came right over to my desk.

Katayose-san is a third-year law-school student. He is short, rather quiet, but has a searching mind. When he does start to talk it is as though he has waited ages for the right time and must unburden himself. This deep sincerity in his speech causes the students who listen to him to do whatever he says. He had just completed a three-week period of leading the students in demonstrations, which was so time-consuming that he had missed all his classes. I knew he had been leading these activities, but the subject had never entered our discussions until that time.

The other student who stood there by my desk at the Center was Abe-san. He is a tall, strong farm boy who has blossomed into the leader's position in the work camps at the Center during the last year, showing splendid leadership ability. Katayose-san looks up to him for guidance in various school matters. They are inseparable friends. Both have quick minds and when interested in a subject devour volumes of books on that subject. They have both been earnestly interested in finding a way to alleviate the suffering of the "have nots" and the underprivileged in Japan. The work camps at the Center for the past two years have been the outlet for this interest.

DISSATISFIED WITH TEMPORARY MEASURES

During recent months, however, they had been a bit dissatisfied with the work camps because they felt that by such activity the needs of suffering people were being given only temporary relief. These two students wanted something more permanent and began to realize that such could be had only through bringing strong pressure to bear on the politicians who decide how much money is to be given for aid to these underprivileged people. Thus they went into the demonstrations with pure motives and firsthand experiences of the wretched lives of the poor, feelings which kept



them going even when the demonstrations became difficult.

It was these two who came to my desk and asked if they could talk with me. I said, "Sure, sit down." Abe-san looked at the floor and shuffled his slipper around a bit, then said, "No, we want to *really* talk. It'll take more than a couple of hours."

They came to my home later that evening and began to open on the subject.

It seems that some of the first-year students had cornered them after they had given a speech inviting the freshmen to a demonstration. They had been questioned about the exact platform of the Socialist Party concerning the future form of government. Even if the Liberal-Democrats were driven out of office by the demonstrators, what then would replace the present type of government? Would it be a democratic type? If the present type of government is wrong, what do you suggest? Just how is democracy "unfit" for Japan? The two couldn't answer. They had retreated to a coffee shop and talked until midnight. There was no question about it. They had to admit to themselves that they had been proposing various forms of government and criticizing the present government without having any philosophical or spiritual basis for their thinking. But discussing the gap did not seem to close it. They decided to come to me.

We talked from 9:30 p.m. until 6 a.m. The discussion centered mainly around the spiritual basis on which any democracy must rest. During the night they confided that they did not dare discuss such doubts about the government with their fathers. It only led to fighting. The teachers in the schools gave them only "book answers." This generation of students seems truly to be without a sympathetic counselor.

Last week we talked again for about three hours. We have decided to study Tolstoy's *What Then Must*

We Do? This book has been very influential in their thinking.

STUDENTS VS. POLICE

The second experience happened yesterday morning. As I walked through the front gate at the Tohoku University here in Sendai, I saw a student struggling with the two guards, and other students handing out folders. The one had tied his school flag over the STOP sign at the gate. The policeman told him to take it down. When the demand was refused, the policeman proceeded to take it down himself. These students were members of the Zengakuren (communist-led student federation). They were making preparations to prevent the head of the Ministry of Education from entering their school. One of the twenty students who had gathered there to forcefully restrict the entry of the official was a former Christian who had become disgusted with the weak social actions of the church and turned to something which seemed to promise quicker, more certain results. When the clash occurred, half of the students were hauled off to the police station and held there until the official left town the next day.

The students are filled with ideals. They sense that unless the ideals are put into action here and now, they have no value. Thus they are driven to such extreme action.

Our experience with Katayose-san and Abe-san leads us to a new realization of the loneliness of the Japanese student as he faces an unfriendly and unsympathetic society. The encounter with the students at the gate of Tohoku University points up the fact that the students are driven by ideals which they feel must be effected at once or lost.

From a Christian point of view we must say that their motives are pure and right, but that their methods are "dead wrong." We ask for your prayers for these students as they seek.

小田急ロマンスカーの御案内

小田急 日東紅茶



how now— man man?

KENYA: LAND OF CHANCE

BY MARION E. DORO

KENYA COLONY is now in the midst of a vigorous and relatively healthy constitutional transition toward independence. In January-February, 1960, delegates of all races drew up the present Lancaster House Constitution, which provides for the first time in Kenya an African-dominated Legislative Council * to be elected on a common roll. The significance of the Lancaster House Constitution should be considered in the light of Kenya's historical problems and the political developments in the post-World War II period. The historical problems stem from the colonizing process, begun in 1902, which produced a three-tiered multiracial society: African, Asian and European.** The social interaction and economic interdependence of these three groups create the background against which all political development should be evaluated.

The pyramidal structure of Kenya begins with the broad base of the African population. At the risk of oversimplification, East Africans can be classified into four major ethnic groups: Bantu, Nilotic, Hamitic and Nilo-Hamitic. Each group embraces tribal units, some speaking different languages and living by a variety of cultural standards. The Bantu, which represents the largest ethnic group, includes, *inter alia*, the Kikuyu, Embu, Meru, Kamba and Abaluyuha tribes; they live in the uplands area and are agriculturalists.

By way of contrast, the Hamitic group, which includes the Rendille, Boran and Turkana tribes, is nomadic and tends to wander in the north central area, close to the Ethiopian and Sudanese borders. The indigenous people of Kenya vary in sophistication from

the settled and relatively advanced Kikuyu agriculturalists near Nairobi, to the mud-adorned Suk of the west central region and the primitive migratory Turkana in the extreme northern province. Prior to the arrival of the Europeans, the African tribes enjoyed neither territorial nor national unity; for centuries their population was depleted by famine, disease, slave trade and intertribal hostilities. When the European arrived he found no cultural history or lasting civilization, and he promptly established himself in the tradition of "the white man's burden," and set to the task of civilizing the area. His original attitude of benevolence and paternalism was actuated by the backward conditions he found among the Africans; the attitude has persisted, in modified form, to this day, and is often an irritant in European-African relations.

The Europeans, representing the top of the Pyramid, came in three waves of immigration: after 1902, when an enterprising, wealthy and titled class tended to escape Victorian England; during the period following World War I under the Soldier Settlement Scheme; and in the post-World War II days, when many British civil servants from India and Englishmen from home sought to re-establish themselves in Kenya. The attraction was always the same, an abundance of fertile land, healthy climate, and an opportunity to create a world for themselves which was impossible under the changing social and political conditions in England. The Europeans are as divided as the Africans; strongly individualistic, living apart in scattered farms, they are closely knit in cultural values but differ widely on political issues.

Europeans made the land arable, took the necessary financial risks to develop the economy, built schools

* Referred to hereafter by its popular name, "Legco."

** All white persons are called "Europeans" in Kenya, although the overwhelming number are of English origin.

and hospitals and generally raised the African standard of living. The Colonial Government brought an end to tribal hostilities, introduced health and sanitation and began a program of education which changed the face of Kenya. The European taxpayer bore the basic costs of these changes. As it is a human failing that the benefactor is often maligned by those whom he has helped, eventually the Africans were resentful of European economic progress and forgetful of the benefits they received in the process. African resentment was not mitigated by the fact that the European, by dint of his ability, technological advancement and sheer will, became the dominant political and economic force in the Colony.

The middle tier of the pyramid consists of the Asian communities. Indian traders established themselves on East African shores at least a thousand years ago; as explorers and colonizers penetrated inland, the Asians followed, setting up their "dukas" (small shops) and increasing in number as they went. When the Uganda-Kenya Railway opened in 1902 (constructed mainly by Indian labor, imported specifically for that purpose because African labor was not sufficiently skilled for the job) Asians migrated farther into Kenya and filled the vital economic role of trader, *fundi*, and middleman. In due course the Asians became a significant party of the economy, serving as commercial agents and clerks, and establishing themselves as the middle class of Kenya. In the early 1920's, they sought their share of political power and obtained elected representation in Legco; they enjoyed a political status above the African but not as strong as the numerically weaker European. Their political struggles revealed the sharp cultural and religious differences in the Asian community, and even today political parties and campaigns are fought along Muslim and non-Muslim lines.

In the post-World War II period African reaction to this structure manifested itself. The African felt resentment against the European whom he thought suppressed him and envy of the Asian who held positions he felt he could perform. Basic to this discontent was the land problem, and herein lies the heartbreaking dilemma of Kenya politics.

UNDER customary African law, land was owned and allocated by the tribe; individual use did not constitute "ownership." Tribes moved from one area to the next, exhausting the soil under their system of shifting agriculture and returning years later when they had depleted the soil elsewhere. The Europeans, however, accepted their land, distributed by the British Government, on the Western assumption that property is individually and permanently owned. In the course of time, when the population had increased, many Africans wished to reclaim the land they had left and which was subsequently allocated to the Europeans. Africans consider the dispute as to who actually owns the land still unsettled; the Europeans claim

they obtained the land legitimately, and that they have made it arable and profitable. Many Africans claim the land was "stolen" from them, that the area was unoccupied when the Europeans arrived because of pestilence and disease, and that they were only following their traditional migratory customs when they left it. The claims of both sides are valid under the two systems of land ownership; both systems are irreconcilable; who shall own the land and who shall make the determination? Although many Africans are gradually accepting the concept of individual ownership, others still question the legality of the procedures by which Europeans obtained the land on which they now live and farm. The problem has been the subject of numerous government inquiries, and continues to plague the country during its constitutional transition.

Postwar political developments operated within this historical context. From 1944 until 1952, when the Mau Mau movement burst in raging fury, the British Government tinkered with the machinery of government and admitted a few Africans to positions of political influence; the Europeans, however, continued to hold a "preferred position" in Kenya politics.

The Mau Mau movement forced both the European population and the British Government to face the issue of African nationalism and the accumulated grievances for which a solution could no longer be postponed. The first multiracial government (Lyttleton Constitution of 1954) brought eight elected Africans into Legco and subsequently to the Executive Council. Neither the Europeans nor the Africans were satisfied with this arrangement; the former thought it offered the Africans too much, and the latter believed it offered them too little. In spite of their new status as elected members of Legco, the Africans felt the constitutional revision was a failure because no significant readjustment in the political relationship of the racial communities was effected. The Asians were torn between the two groups and have remained so since.

In 1957 the first election for African representatives was held on a communal roll with a limited and qualitative franchise. The election campaign was handicapped, however, by the Emergency regulations which restricted the size and number of public meetings and prohibited nationwide African political organizations. Having fought and won the campaign on a policy of rejecting multiracial government, the Africans rejected positions of responsibility in the Executive Council and demanded an increase in their representation in the Legislative Council. The Europeans were unwilling to make further concessions to the Africans, and the Colonial Office refused a constitutional review until the Africans would take responsibility in the government. Caught in such a deadlock the constitution failed.

The Lennox-Boyd Constitution of 1958 gave the Africans additional seats in Legco; by then the Europeans and Africans held an equal number of elected

seats. The Africans, however, continued to express dissatisfaction with the new constitution, on the grounds that it was not representative and still tended to give the Europeans a greater balance of power. Their persistent demands, coupled with a growing realization on the part of many Europeans and the British Government that African nationalism was an irresistible tide, led to the Lancaster House Conference in London.

The new constitution marks the most radical departure in Kenya's constitutional history. Legco will have a majority of Africans, i.e., thirty-three Africans, ten Europeans and ten Asians, all elected on a common roll. The European and Asian seats are called "reserved" and candidates are selected in a primary election on communal rolls. Many Europeans objected to the new constitution, and in the postconference period the flight of capital and rising unemployment damaged the economy and reflected European doubts of the future. The primary elections were greatly influenced by this no-confidence economy, and a bitter campaign was waged between the conservative and moderate Europeans. The Kenya Coalition (conservative) maintained that the Africans were not ready for self-government and sought guarantees for European land titles, some of which represented three generations of labor on the land. The New Kenya Party, on the other hand, felt it was necessary for the Europeans to cooperate with the Africans and to come to grips with the realities of political change in Kenya.

Under the selection process of the primaries, designed to insure that candidates going into the general election on the common roll had "effective and genuine support" of their communities, candidates were required to poll 25 per cent or more of the votes. As voters were merely "selecting" their candidates, they could vote for as many persons on the ballot as they wished. The Kenya Coalition won resounding support, sometimes polling 80 per cent of the votes, while the moderates of the New Kenya Party experienced a few losses and squeaked through with little more than the required minimum. The Africans interpreted this as European unwillingness to cooperate with them.

During the general election campaign two major African parties emerged: the Kenya African National Union, led by James Gichuru and Tom Mboya, and the Kenya African Democratic Union, led by R. G. Ngala and M. Muliro. Serious splits occurred in KANU when personal animosities appeared, primarily of an anti-Mboya character, and seemed to weaken the party's effectiveness. Both parties openly supported moderate European and Asian candidates in the reserved constituencies, and with the exception of the Mombasa area, that support was crucial for election. In the end, KANU won a majority of the African seats (18) while KADU took 12 and the remainder fell to independent candidates. Among Europeans and Asians, the moderates won close majorities. The conservatives, who



interpreted the reserve seats as being limited to those selected by the majority of the Europeans, feel they are not properly represented by those Europeans who won with African support.

THE basic issues of the campaign were general in scope. As independence is a foregone conclusion and no longer an issue, candidates expended their energies on the needs of the country, i.e., to mitigate the poverty, illiteracy, etc., in Kenya. The most important political demand was for the release of Jomo Kenyatta, convicted leader of the Mau Mau movement who has served his seven-year sentence and is now under restriction. With the exception of the Europeans, some of whom are crying that the economy of Kenya has been ruined by the new constitution, there was little difference in party platforms. Preferences turned on combined tribal allegiances and personalities, rather than on basic policies. The Asians, eager to win African support, wholeheartedly endorsed the African demand for the release of Kenyatta; those who did not failed to survive the elections. Europeans, for the most part, were cagey in their replies to questions about Kenyatta; as they have deep emotional reactions to him and Mau Mau, they could not be expected to do otherwise.

The significant aspects of the election were its orderliness, the effective organization of the African parties, and the capacity of all races to work together in the campaign. In spite of past African resentments, Asian fears of the future, European loss of political dominance, and a few scattered African riots, the elections took place in a general atmosphere of peacefulness. There was no widespread violence, no climate of intimidation, no major attempts at fraud. Good-humored and shouting African crowds gathered singing
(continued on page 50)



CONCERN over the so-called student riots at San Francisco last May reached new dimensions with the nationwide distribution of a controversial movie called "Operation Abolition." This film, according to Herb Caen of the *San Francisco Chronicle*, is being "peddled" by at least three firms, with HUAC (House Un-American Activities Committee) approval all over the country at \$100 a print. One San Francisco firm has bought thirty. Caen concluded a report on the movie by commenting, "A Cal student, prominently shown in the film, is demanding equal time to tell the kids' side of the story, and is getting nowhere. Naturally. Let's not confuse the issue with facts."

What are the facts? In what way were the demonstrations a barometer? of what kind of weather? a forecast of what kind of war?

Before these questions can be answered, it is necessary to note that to date there is really no comprehensive report on the student protest of the HUAC. But there is a vast array of inconsistencies, inaccuracies, and ambiguities.

There are at least six major points of view to be considered in coming to an evaluation of the affair: police reports and activity; newspaper and magazine articles; communist activity; the FBI report; the HUAC activity, and student accounts.

Since last May, I have been vitally interested. I have read about it in *U. S. News and World Report*, *Time*, *Life*, *Look*, *The Reporter*, the *San Francisco Chronicle*, *The New York Times*, *The New York Herald Tribune*, *The Washington Post*, *The Daily Californian*, *The Bakersfield Californian*, the FBI report, and *The Congressional Record* of April 25 (Congressman James Roosevelt's address urging the abolition of the HUAC). I have talked at length to some of the students involved, and I am not at all con-

disaster

vinced that the film reports the truth about them or their activities.

The charge that the students are dupes and communists jars my sensibilities. As a teacher, I know a good many students and I feel sure that none are communists, fellow travelers or dupes.

What, then, were the students at San Francisco protesting?

They were protesting the HUAC's oversimplification of human nature, its readiness to judge all human behavior on for-or-against terms, the HUAC's encroachment on other governmental agencies, the HUAC's unauthorized police activity, the HUAC's destruction of human dignity and Constitutional rights.

Being youthful and idealistic (for many of them still have to learn that life is more than logic), the students sought a way to register their complaints. Many had seen their own teachers fired as the upshot of HUAC activities—fired for neither incompetency nor "membership," but fired simply because they were asked to appear, simply because they talked back to the HUAC. The California Teachers Association, which is as anti-communist an organization as one could find anywhere, is presently fighting the dismissal of six teachers.

What is it that teachers shared with students that would make them protest the activities of the HUAC? A love for the truth, a sense of fair play, a scholarly zest for rooting out the source of inconsistencies, inaccuracies, and ambiguities.

The San Francisco Chronicle carried in its "Reader's Section" three columns on "The Riot at City Hall," written by readers who variously congratulated, condemned, and ridiculed the *Chronicle* for its reporting. Reporters themselves are not in agreement as to what exactly happened. The FBI report and the film make two different assertions about Harry Bridges' activity at City Hall on the last day of the demonstrations.

As reported in several sources regarding an exchange that took place on "The Goodwin Knight Show," KCOP-TV, Los Angeles, August 8, this is a matter of record:

Burton White (teaching assistant at UC): "I am basing my discussion on the fact that the film does have inaccuracies, does have distortions."

William Wheeler (Chief West Coast investigator for

motive

area!

BY DONALD H. FRANTZ

the HUAC): "We have admitted that; let's go on to another subject."

White: "You have admitted that, Mr. Wheeler?"

Wheeler: "Certainly."

We are sincerely and justifiably concerned about the communist threat. Some of us are just as sincerely and justifiably concerned about what we Americans can do to weaken and even destroy ourselves by delivering a strife-ridden America into the hands of the communists. The HUAC constitutes the disaster area, the cold front at home. For on this issue we are citizens divided. The House of Representatives is divided. Our community is divided. On one side, the Pro-Americans, the DAR, and the American Legion; on the other side, the Young Democratic Clubs, American Civil Liberties Union, American Jewish Congress, and the National Council of Churches, representing major Protestant denominations, to name just a few on each side.

The great irony is that the division is unnecessary. For the incongruities are not actually irreconcilable. And the causes are not incompatible. Love of country is mutual.

LET us pose a problem.

Say you were a student. Say you were asked to do a term paper, a research on the riots for an American history, political science, or even an English class.

What would be your reaction to attitudes, opinions, facts, and reports that did not jibe? Wouldn't you consider it a matter of human decency to be more concerned with insight and knowledge than hearsay, cant, lies? Wouldn't you be proud to sign your name to a paper that was an honest inquiry into as many sources as possible, that was an effort at fair play?

How would you feel then about the HUAC activities? How would you feel about the film which was made from carefully edited and selected parts of news films reported to have been subpoenaed from San Francisco television stations by the HUAC? What would be your reaction when you observed that the creators and editors of the film did not sign their names, did not accredit their sources? What would you

think if you learned that the film used in "Operation Abolition" without the knowledge or the permission of the owners, KPIX-TV and KRON-TV, and as Herb Caen reports, has led one cameraman, whose film was confiscated by the HUAC for inclusion in its strange film, to sue the HUAC in order to get it back? What would be your attitude to a report whose sponsors were unidentified? or under whose auspices it was being used was a mystery?

What would be your reaction to a film that presented only one point of view—that the HUAC is faultless—that ignored the objections of students, who argue about the HUAC's unjust methods of investigations, not on the grounds that they persecute communists but on the grounds that they persecute non-communists?

What is your opinion of a film about the riots that does not mention the decision of the presiding judge of the San Francisco Municipal Court, Albert A. Axelrod. He said of the students who were arrested AND ACQUITTED following the protests:

"The defendants for the most part are clean-cut American college students who will within the next few years enter into the business and professional worlds and many of them I am sure will become leaders in their respective fields. I am convinced that they are not engaged in subversive activities nor in spreading subversive propaganda."

Are we so far away from the Constitution and The Declaration of Independence and The Bill of Rights that we can no longer tell the difference between the academically and spiritually sound approach of inquiry and the loaded approach of propaganda—whether it be communist or HUAC? Students who protested at San Francisco knew the difference! They knew, moreover, that one of the disaster areas was here at home where the communists would like nothing better than to divide and conquer us. I accredit those students with a healthy love for America, for a real concern for justice. I do not condone all their actions. They felt themselves goaded into doing something I admit was technically wrong. But how wrong was passive resistance in view of Judge Axelrod's opinion?

My plea is for objectivity, for study and true investigation.

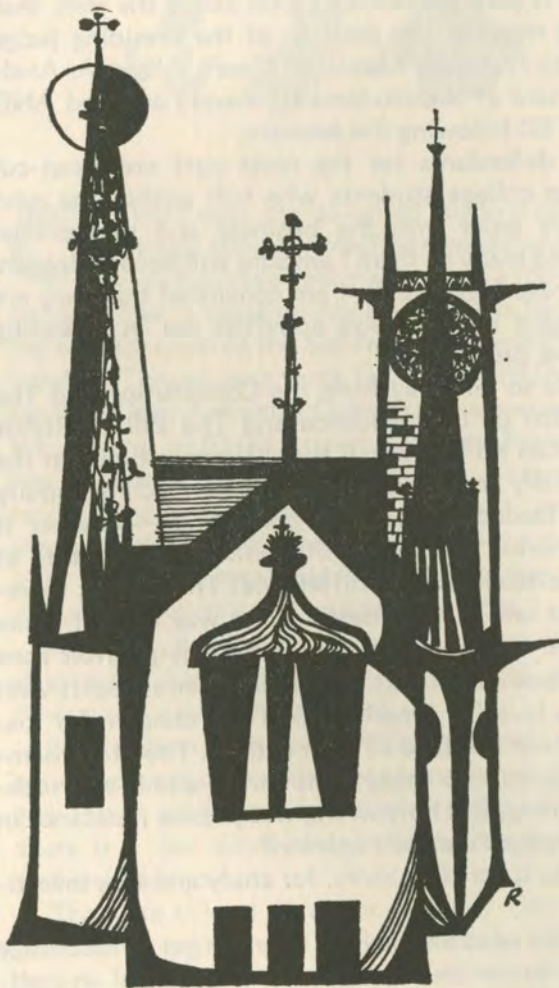
Teachers need all the help they can get to encourage students to be sound scholars, to not deal in half-truths, in the very tactics the communists use—fictionalization of history to suit favorite theories and to set up straw-man enemies.

Let's not alienate loyal young men and women by falsely calling them dupes and communists.

I entreat you to look at the Student Protests and Demonstrations from the students' point of view, to read a few articles, so you can determine whether we are considering a cold war between communists and Americans or a hot war between wise and foolish, patriotic and irresponsible Americans.

"Small talk"

A STORY



AN inn outside the Celestial Temple, set up especially for the relaxation and refreshment of the Heavenly Hosts. Three men are seated at a table before a friendly hearth. A waiter attends them.

"Coffee, tea, or milk?" he asks.

"Oh, I say!" replies one of them, middle-aged and becoming well-stuffed! "That is a clever line! I'll have to use it sometime! Coffee for me!"

"Tea for me," the oldest of the three says loftily. He is quite a bit older than the others, dressed in Roman collar and black.

The third member of the trio, an adolescent-appearing youngster, orders milk. As soon as the drinks are served, their conversation continues.

"Well," says the Ghost of Unity Past (nicknamed "Yesterday"), "what's the latest from earth-circles?"

"Haven't you heard?" the Ghost of Unity Yet to Come (nicknamed "Tomorrow") says, his voice breaking, "National Council's proposing a merger of four of the biggest church groups."

"Who's proposing it?" Yesterday says, only slightly interested.

"Blake, I think," Tomorrow says. He sips his milk and wipes away the white moustache.

"William Blake?" asks the Ghost of Unity Present (nicknamed "Today"). "Gor, I haven't heard from him in ages."

"No," Tomorrow interjects, "Eugene Carson Blake . . . big man in the Presbyterian churches."

"Oh," yawns Yesterday, "Non-Catholics! Hmm, it'll come to naught, per usual!"

"Oh, Yesterday, you're intolerant!" Today said, not unkindly.

"Merger of these sects won't come any closer to restoring the, quote, 'seamless robe of Christ!', unquote, than has any of these other half-baked schemes," Yesterday snorted. "There's only one way to effect unity, and you and I and every other Spirit know it as well as we do the Royal Credo."

"Returning the Prodigal Protestants to the loving Father of Rome?" Today said, less kindly this time.

"Hmm," Yesterday frowned, "a different analogy,

BY JOHN H. BRENNECKE

but Mother Church oughtn't care. But, we've hashed this thing over too often. Unity means union. If union has once existed and then ceased to be, the answer then is reunion. *Veritas?*"

"I don't think so!" snapped Today. "The Reformers didn't necessarily want splinter-groups, and we can't get that through the heads of Catholic historians."

"Hey!" chimed Tomorrow, "I'm catholic too! So are we all, ostensibly!"

"Semantics, semantics!" said Today, becoming exasperated. "All right, we are catholic too. I'll rephrase. All the Reformers wanted was reform, hopefully within the ranks of the already-established Church. But, Rome didn't see it as such, and actually pushed the schisms."

"Oh, really!" Yesterday huffed. "You're overdrawing things, don't you think? Holy Mother Church effected reform movements and invited the erring children to come back, but they wouldn't!"

"Effected or Affected?" Today quibbled. "Your reform movements were a lot of self-kidding and you know it!"

"Gentlemen, please," the boy cried. "Let's not go through this again. We have the merger proposal at hand. Let's not dig up dead corpses!"

"An unfortunate term, my boy!" Today soothed. "But, you're right! Let's look at this proposal."

"Well," Tomorrow began, eagerly, "this has been stewing for several years. You know that the E. and R.'s and the Congregational Christians have come to somewhat of a union, and. . ."

"The who?" Yesterday said, sipping his tea.

"I'm sorry, Yesterday," the boy said, smiling at his overzeal. "The Evangelical and Reformed Churches and the Congregational Christian Churches, two large bodies, have united their ranks to become the United Church of Christ."

"Nice enough name," Yesterday mused.

"Yes. Well, anyway, they haven't had 100 per cent co-operation in the merger, but enough so that things are going along smoothly. They had gotten to the point

when Blake made his proposal in San Francisco."

"San Francisco?" Today blurted. "Isn't New York the head of these machinations anymore?"

"Yes," Tomorrow explained, "but this is a special Assembly in Frisco, and it seems the new locale encouraged new ideas!"

"New ideas! Poppycock!" Yesterday fumed into his teacup.

"New ideas, sir!" the boy flared. Then, calming down: "You and I both know that there've been mistakes made on all sides. Notwithstanding, the time to present a united front is here. Blake proposed, with the consent of the heads of the Protestant Episcopal Church, that those two bodies merge forces with the Methodists and United Church of Christ. It would mean a group of about 18 million Christians, speaking as one voice."

"Oh, Lordy!" moaned Today, "another monolithos! Rome all over, and need for a new Reform!" He groaned into his coffee cup, making a hollow sound.

"No," Tomorrow hastened to explain, "not one completely uni-sided structure, necessarily. The entire wealth of Reformed tradition would be merged with the catholic, liturgical tradition of the Anglicans. The result would be, in time, a group of people, united in goal and concern and voice, but divergent in background."

"How would the others take the idea of an episcopacy?" Yesterday asked.

"That's one of the points on which this whole thing could founder," Tomorrow admitted. "The Methodists have an episcopacy now, unofficially, and it wouldn't hurt their tradition. The others would come to this point less enthusiastically. It might just be that some middle-ground set-up may have to be worked out."

"And will all the Methodist and United Church and

Presbyterian ministers then become ordained as Episcopal priests?" Today queried, his interest renewed.

"That will remain for the study group," Tomorrow conceded. "But, you know, it might not be a bad thing for the Reformed ministers to re-enter the line of Apostolic succession! It might do new things to the Church-Universal."

"What do the people say about this?" Today asked. "It's the people who will have to swallow this and foot the bill."

"A real poll hasn't been taken yet," admitted the boy, "but several expressions of opinion have been heard. Many are wholeheartedly in favor of it, and naturally a few are against it."

WHY, if it's the Will of God, as I assume the proposal leaders aver?" Yesterday said sarcastically.

"Don't bandy that term around, Yesterday," said Today.

"Sorry!" he replied.

"Well," the boy went on, "the reasons are many. Its newness, the radicalness of the whole thing, the fear of compromise, the fear of being bull-dozed by a hierarchy, lots more. One businessman, a layman of some standing, said that the church needs the competition of many smaller groups within it, to foster its own well-being, just as does any good business."

"By God, sir, the church is not a business!" Yesterday roared.

"By God, it isn't a business!" Today thrust in, "By men, it has become one!"

"Very funny!" Yesterday said sourly.

"Sorry, gentlemen!" the boy said, trying to continue. "You're right, though, the church isn't a business, or oughtn't be. It controls vast amounts of property and wealth, and in that sense *is* a business, and needs sound businesslike management. But. . ."

"But," Today interrupted, taking the ball, "as a vehicle for the Holy Spirit, it ought not be considered as a business."

"Right," the boy replied. "The Body of Christ doesn't need internal competition for healthy growth. 'Warring in the members' is counseled against by Paul, and I doubt if it does have a legitimate place *within* the corporate structure of the church. But, competition with external forces is just what the church was set up to do. 'The Gates of Hell shall not prevail' and all that!"

"Not so flip, my boy!" Today counseled.

"Sorry," he said, "I have a tendency to do that."

"Yes, well, you're young," Yesterday said, condescendingly.

"Holdest thou my youth against me?" Tomorrow asked, warningly. "Because, if you do. . ."

"Peace," Yesterday grinned. "Go on, boy. Don't quote Paul at me!"

"All right," Tomorrow grinned back. "Unity without union is an expensive dream. So, the leaders of ecumenism would like to propose this plan for merger, knowing all the difficulties, anticipating most of the criticisms, and praying for a long, open-minded, just study of its tenets. It will take a long time, they're sure; and perhaps all the members of the four proponents won't take to it."

WHAT about other splinter sects?" Yesterday asked, squirming in his chair and holding his empty teacup aloft.

"That remains to be seen," the boy replied. "Many will welcome the idea as the start the Church Ecumenical has needed. These probably will become a future part of the mergers. Others will hold tenaciously to their ideas of the important justifications for disparity. They will hold up their peculiar traditions of baptism, dress, communion, ethics, and other facets, more or less important. They will hold them up so high, in fact, that they will not be able to see that the most important jewels they covet are held in essence by every church. It is only peripheral things that cause difference."

"Ah," broke in the Ghost of Unity Present, "but it is those very points of minutiae that they've felt to be worth fighting and dying for, all these years, and, I might add, quite within the Reform Tradition!"

"Does that make them worth while?" Tomorrow asked. "Is the mode of baptism, for instance, more important an argument than whether or not baptism is necessary? Is the way we dress more important than whether or not we are clothed in righteousness? Is the personal piety of the so-called Christian more important than helping to establish the *Ethik* of Jesus in all of society? These are the things we must agree on, rather than upon which we must let the ship founder."

"Sounds like a vaguely familiar argument," Today mused. "Oh, yes; Luther and Melancthon. Well, boy; what'll it take?"

"Something that hasn't been too successfully tried heretofore: Christian Charity. The Agape of God that motivates individual hearts and souls to action."

"Oh, really?" Yesterday, the Ghost of Unity Past, said. "Well, at the Council of Trent, I made the comment. . ."

"Balderdash!" The Ghost of Unity Present said, "At the Diet of Worms, I put this idea. . ."

"Coffee, tea, or milk?" the waiter said.

PAINTER

PETER BLUME

BY MARGARET RIGG

FOR years, the paintings of Peter Blume have fascinated and impressed laymen, critics and scholars. Prophecy and revelation are at the core of his works, along with the kind of empathy with nature and with human beings that animates the great Flemish paintings of the Northern Renaissance.

In New York, when I first saw the exhibit of Peter Blume's *PASSAGE TO ETNA* at Durlacher Brothers, I was astounded. In those few small rooms at Durlacher's were the finished painting and almost all of Blume's working drawings, sketches, and the full-sized cartoon for the *PASSAGE*. I stayed there for several hours, looking at and being taught by those drawings. I went back the next day. Peter Blume's technique and excellent workmanship, his patience and sureness of hand, were impressive but not the main reason for the tremendous impact of his painting. His art exhibited a totality of concept that realized a vast idea by employing an exact technique that is not a fool-the-eye sort of trickery.

My total response to *PASSAGE TO ETNA* was one of delight. But it was a disturbing picture, hard to understand. In this article, Mr. Blume explains the origins of this painting and others. He refers to materials he used, almost directly, from his experiences. Yet, that does not completely "explain" the painting

—there is far more, which cannot be "read" and simply explained, when the sources of images have been uncovered. The disturbing quality remains and at the same time the picture continues to fascinate and satisfy.

It was the same with the magnificent painting *THE ETERNAL CITY*, which I saw at the Museum of Modern Art. Like a prophetic cry from the many ages of man and from history, the picture disrupts the flow of "tranquil meditation." Together with Picasso's *Guernica*, *THE ETERNAL CITY* stands as a masterpiece of twentieth-century esthetic comment, prophecy, revulsion and revelation about man's humanity and inhumanity. Both paintings were done before the world woke up to the extent of the evil in our midst—both accepted responsibly the moral position of taking a stand against the gathering threat. Both of them, in their art, rose above a merely political concept or propagandistic intention and treated the subject on a religious-artful level, probing to the farthest implications for the being, existence and nature of man.

Perhaps the nature of man and his destiny are what Mr. Blume's paintings are about. It seems to me they are. *THE ROCK* and now *TASSO'S OAK* take their place among major paintings dealing with essentially universal religious matters: man and his destiny, evil, fear, pain, toil, death and resurrection.

With these thoughts in my mind, I approached Mr. Blume and suggested doing an article on his work. First, I was interested to know whether he felt that his paintings are specifically religious as such (though not as liturgical art). That is, as paintings begun and finished with the intention of being religious. Mr. Blume's answer to this was, "*THE SHRINE* is the only one with a specifically religious theme. It is more of a 'commentary' on religion, or rather, religion in Mexico. The emaciated Indians can be seen carrying enormous burdens on their backs, bent way down, like Jesus carrying his cross. It is a gnarled and twisted representation of Christ, with a huge crown of thorns, since Mexican religion tends to be of the flagellant type. It tells the story of the 'passion' by way of the votive symbols (the tiny metal representations of arms, legs, eyes, etc.) fastened to Christ's robe. The bright ribbons tied to the image are another form of votive offering—each ribbon corresponds to the exact length of the diseased for whom intercession is asked."

MR. BLUME not only draws precisely and fully what he sees, he explores and becomes involved with the background of his painting. Research gives context for the final painting and perhaps gives his work a sense of scope that makes the different parts work together. Thus, with *THE SHRINE*, the many little symbols do not detract from the complete meaning of the painting. They do not lead the eye and mind astray. This is the mark of refined discipline in bringing to realization a complex painting.

This same unified complexity is evident in *PASSAGE TO ETNA*, and was part of its impact upon me when I saw it. The background Mr. Blume gave is fascinating: "The *PASSAGE TO ETNA* is based on a trip around Sicily. Since every painting starts with something, a kind of catalytic agent which gives it focus, this one was conceived in a Roman amphitheatre buried under the city of Catania. While it was being excavated it was found to be inundated. An underground stream, said to have sprung from the base of Mt. Etna, had opened up. A pile of marble protruded from the water on the floor of the amphitheatre where a section of the excavation was cut, through the shafts of the tenements above. Many of the things I had seen in Sicily then fell into place in the picture. The passages of the catacombs and necropoli of which Sicily abounds became like the fissure which lead to the interior of the volcano. The pile of marble, like the huge heaps of the Greek temple ruins in Salemente, surmounted by a Doric capital (reminiscent of a halo) found a configuration with the clothesline above it into a kind of crucifixion. The laundry itself, like bright human skins, swaying in the breeze. The movement of the picture swings back and forth diagonally, from the bottom to the top and ends with a wisp of smoke, to mingle with the smoke of the volcano.

"It was hard to overlook the fact as one travels about the country that Sicily was plagued by unemployment. One could see masses of men huddled together waiting to be called for a day's work in the fields. The women, however, were never idle. One could see them doing their household chores and hear their songs as they looked after the children and did the omnipresent laundry. There is a reference in the painting between the windows in the buildings above the graves in the catacombs below."

Yet, with all that as background, there is the realization that this painting goes beyond this—more than the sum of its parts. It is *moving* emotionally, it is disturbing intellectually.

Because people do react to paintings in this way, we have critics. And they often tell us more than we really care to know about a work of art. With Mr. Blume's paintings the critics get a good toe hold but always seem to fail in doing justice to his work, pro or con. Laymen hesitate about asking an artist to explain his work. We all know better than that! Explanations are often irrelevant or too explicit. But in talking about *TASSO'S OAK*, Mr. Blume pointed out a bit of history, a matter of composition, a suggestion of meaning, and still left the work whole and demanding of us. He answered very directly to questions about painting:

"What is happening in *TASSO'S OAK*? This is the remains of the tree overlooking Rome which Tasso, the poet, sat under while awaiting his 'longed-for laurels which death robbed him of.' The tree became a monument, they say, in compensation for the lack of full public recognition which was due Italy's foremost sixteenth-century poet. When the tree was struck by lightning about a hundred years ago and was dying, everything possible was done to preserve it. What is left of it is trussed together to hold its dying limbs in place. The masonry supporting its trunk bears a tablet

commemorating Tasso, describing his thoughts about mortality as he sat under the tree, and 'becoming a child again as he heard the voices of children playing below.'

"There is a fresh new shoot bursting from the masonry, serpentine and aggressive, a promise of growth from the root of the crucified tree.

"As you have pointed out, *TASSO'S OAK* is a painting of affirmation, or rebirth, renewal and resurrection. I hope so, devoutly. That was my intention. Indeed, I seem to have been painting this theme for many years. I sometimes wonder if there is anything else *worth* painting. It is of course, a hoary old theme, petrifyingly old, and it must go way back in the history of art as it goes to the beginnings of mythology, religion and philosophy. Maybe life on earth would shrivel without the constant affirmation in some form or other.

"There are some, like myself, who feel *compelled* to struggle with the theme of rebirth and resurrection, primarily because we know it's there. But one does not embrace it too deliberately or strenuously or it might be crushed to death. One is, rather, subtly possessed by it.

"I first became aware of the rebirth-resurrection theme, as an artist, while I was working on the painting, *THE ROCK*. This painting revolves around a broken, jagged sphere which somehow suggests the head of a man. It rests on an almost undermined platform, together with a decaying hollow stump of a tree, with a luxuriantly brilliant fungus growth attached to it. This platform also contains bones imbedded in moss and lichen, analogous to wounded and dying nature in the process of transforming itself. The rock itself by its color suggests an open bloody wound. Beneath all this there is a man working within an excavation, while a woman on the side digs her fingers eagerly into the earth, under the fibrous roots in search of new building material. *THE ROCK* was painted after the terrible destruction of World War II. While it was originally intended to be a painting about the building of a house (the one Frank Lloyd Wright designed for the Kaufmans at Bear Run in the hills of western Pennsylvania), it inevitably became subject to the 'renewal' or the *Phoenix* theme.

"The women beneath the tree are knitting, adding one stitch to another in the mechanical process which forms the fabric of life. The boy drawing on the pavement is doing the sun image, which acts as a kind of reflection of the elliptical (halo) metal band, just as the rays in the sun drawing repeat the diagonal lines of the trees' supports."

THIS over-all order of composition and design is disciplined use of the tools of art—of technique and organization, toward presenting any such universal theme as rebirth. Mr. Blume uses imagery and the private experiences, the individual style he has, to communicate such themes. We are all bound to use our personal experience and see in our own way the vast and basic meanings of existence. Peter Blume manages it all with clarity and yet without sacrificing the mystery of life. He *uses* his materials to address us. As he describes it, "I try to incorporate allusions

motive



PASSAGE TO ETNA

OIL ON CANVAS

78" x 39"

1956

COLLECTION: FOGG MUSEUM OF ART

in my paintings to give play to ideas. They must serve a compositional purpose too, as the sun drawing does (in TASSO'S OAK) to help integrate the picture. Nothing in painting can function just for itself, alone."

Of course, this is just as true when the painting is of the action school—where there are only areas of color, drips and scrawls, but often that is not admitted as freely as Mr. Blume admits it for his work.

And, as for dependence upon the image, symbol or sign in his work, Peter Blume admits that too, but goes on to say, "I need hardly point out that all this has become much more diffuse, personal and esoteric than it once was. Perhaps I should say, its usage is much less direct." In other words, those old and venerable symbols of religion and culture are eventually made one's own personal handwriting as they become more and more a part of the total expression.

Also, the times in which we live make any sort of

simple usage of symbols almost impossible. The early Christian signs and symbols were at first fresh and direct and widely accepted and understood by the people. The centuries have lessened their immediacy and directness for us and they have become encrusted with layers of history, dogma, misuse and misinterpretation. In talking about this Mr. Blume said, "What must have been the most impelling symbol, just as a symbol, ever devised, is the sign of the cross. In a largely illiterate society it conveyed with such remarkable simplicity the basic tenets of the church in just two straight lines. The horizontal for sacrifice and the vertical for redemption.

"It seems that in the early Christian art of the fifth and sixth centuries this sign was used rather than the human figure of Christ on the cross. (The empty cross rather than the cruciform.) This kind of meaningful simplicity can hardly be attained again in our



THE ROCK OIL ON CANVAS 57½" x 78" 1948

COLLECTION: THE ART INSTITUTE OF CHICAGO

motive

increasingly complex world."

But, in his paintings, Mr. Blume is reviving the old symbols. It is obvious that he differs from many contemporary painters not only as a user and respecter of signs and symbols, but as an important, masterful teller of stories. At present this is an almost lost avenue in art. But actually, Mr. Blume does not "just tell stories or illustrate ideas any more than Kafka 'just told stories.'" The prophetic aspect in his paintings is metaphoric and in a sense he makes visual fables.

There is a fresh new recovery of the human dimension, of the human situation. The communication of *ideas* takes place and Mr. Blume never denies us our full range of *emotion*. His position is not the fashionable one today, nor the popular one with the public. He says, "Since I am concerned with the communication of ideas, I am not at all ashamed of 'telling stories' in my paintings, because I consider this to be one of the primary functions of the plastic arts. Visual or

pictorial images are as much a part of the material of a painter as the color, shapes and forms he uses. They have, moreover, a unique quality which is as distinct from verbal language as the senses are from one another. They must be used plastically in order to evoke the 'total image' which a painting is capable of.

"Modern esthetics has stripped painting of this quality almost with repugnance. Any sophisticate now knows that there is no more devastating criticism of a picture than 'illustrative' or 'literary.' Personally, I believe in expanding the range of experience in art rather than contracting it. I would like to see the quality of light, now almost lost, as Carravaggio developed it, integrated once more in painting. I would like to see illusion, illusion of space, texture and reality, restored again as another one of the mysteries in the art of painting, which makes it really unique.

"On the critical level I would like to see a general
(continued on page 30)



SHRINE

OIL ON CANVAS

12¼" x 17"

1950

COLLECTION: MRS. EDWARD S. HOLSTEN, N. Y.



SKETCH #1 STUDY OF TASSO'S OAK
CRAYON ON PAPER
17" x 11 3/4"
DURLACHER BROS., N.Y., N.Y.



TASSO'S OAK OIL ON CANVAS



81½" x 95½"

1960

DURLACHER BROS., N.Y., N.Y.



NOTE THE VARIOUS CHANGES IN THE FINAL TASSO'S OAK, PAGE 27, AND COMPARE WITH THIS STAGE.

CARTOON FOR TASSO'S OAK 75½" x 95½" 1958
 CASEIN AND CHARCOAL ON UPSOM BOARD
 DURLACHER BROS., N.Y., N.Y.



PEN AND INK
 1961 15¼"
 DURLACHER BROS.,



PETER BLUME

PETER BLUME was born in Russia in 1906 and came to the United States at the age of five. He began to study art when he was twelve in the New York public schools. His application to the National Academy of Design was rejected, but he continued studying evenings, at the Educational Alliance from 1921 until 1924, and at the Art Students League and Beaux Arts for shorter periods.

During the day he supported himself by running a subway newsstand, working in a jewelry factory, and as a lithographer's apprentice. By 1930 he was prepared for his first one-man show, held at the Daniel Gallery in New York city.

Mr. Blume received a Guggenheim Fellowship in 1932 and again in 1936; in 1934 he had won the Carnegie International Award. *THE ETERNAL CITY*, prophetic of Mussolini's approaching terror, was painted from 1934 to 1937.

After the war, *THE ROCK*, 1948, represents "the continual process of man's rebuilding out of a devastated world."

During travels to Europe, the South Seas, South America and various parts of the United States, Mr. Blume set down his impressions in series of ink drawings. Although small in scope, they evince his usual well-thought-out approach, his careful observation and meticulous workmanship—and most of all a generous flow of meaning that ties together the impressions.

In his sketches, Mr. Blume uses an epigrammatic vocabulary of swift strokes, organizing the observed material to communicate a total message. In these drawings there is a spirit of exploration and imagination, of curiosity and delight in all the world around him.

ON PAPER
x 20 3/4"
N.Y., N.Y.



THE ETERNAL CITY

OIL ON COMPOSITION BOARD

34" x 47 $\frac{7}{8}$ "

1937


COLLECTION: MUSEUM OF MODERN ART, N. Y.

(continued from page 25)

reappraisal of values which would reduce the cult of primitivism and 'innocence' to its proper perspective. Finally, I would like to see a fresh interest in the human gesture, with all its infinite variations and subtlety. This offers the most challenging material for the artist. Why not use it?"

So, Peter Blume, in his vision of man's existence offers us a far-reaching metaphysic concerned with all the aspects that have thrilled and plagued men throughout history. He honors the broad scope of human nature, without trying to say everything at once. He takes communication seriously. But he does not abuse his vocation nor belittle the public buyer of art or gallery goer. His style and messages do not

seek to manipulate us, or teach us little lessons, or preach visual sermons, or propagandize. His paintings cannot be reduced to any of those; they function as works of responsible dialogue between affirmations and warnings. He preserves the mystery of life and its abundant possibilities for renewal and goodness in the midst of destructive realities, decay and death. We may be fooled at first sight into thinking we have understood his paintings completely because we can recognize forms and shapes from our own experience. Yet the profound life-and-death questions are raised within his canvases, and we are fortunate to have the works of Peter Blume to feed upon, delight in, and marvel over.



the distinctiveness of Christian marriage

BY J. CLAUDE EVANS

Mark 10:2-10

MARRIAGE has fallen on hard days in our generation. Before World War II, one out of six couples who walked up the courthouse steps with the light of love in their eyes, bought a license, and were married either by a minister or by a justice of the peace, some months or years later walked back up those courthouse steps, with anything but the light of love in their eyes, and sought by another legal action to end the union so fondly and expectantly begun. In the middle of World War II, the percentage of broken marriages had grown to one out of three. Now the statistics have apparently settled to about one out of four.

Something is surely wrong here! Would a surgeon be satisfied with a reputation that only 25 per cent of his surgical cases died? Would a dean call a student satisfactory provided he flunked no more than 25 per cent of his required courses? For Christians, at least, this percentage of broken homes, to say nothing

of the unhappy homes existing without divorce, is intolerable.

What, then, is the Christian view of marriage? Is there anything in Christianity that looks at marriage in distinctive ways that may help?

The Christian distinctiveness of marriage can be seen in Mark 10 where Jesus deals with the question of the Pharisees about divorce: "Is it lawful for a man to divorce his wife?" Jesus, replying, asks another question, knowing already that these Pharisees, expert at the Jewish law, would have a ready answer: "What did Moses command you?" The Pharisees gave the answer based on the law of Deuteronomy 24:1-4, saying: "Moses allowed a man to write a certificate of divorce, and to put her away."

Now before you judge the Mosaic law of Deuteronomy 24 too harshly, you must remember that prior to this, women were simply pieces of chattel property. Women had no legal status in the ancient world. A woman had legal status only as she

belonged to one family as daughter, or to another as a wife. If the husband divorced her, as he could easily do among the Hebrews prior to Moses, simply by saying, "I divorce you; you burn the toast too much for me," the wife had no place to turn, no right of remarriage. She might well become a woman of the streets. Moses comes along and, in effect, says you cannot do this. You cannot divorce your wife without giving her a certificate of divorce, which certificate would give her legal status in the community, with rights of protection and remarriage.

But Jesus said: "For your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female. . . . For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one. What therefore God has joined together, let not man put asunder.'" In other words, Jesus is saying, "Go



not to the Mosaic law as interpreted by Deuteronomy; but go to the Mosaic law as interpreted by Genesis." For it is by creation that we are made male and female, for purposes of community. From creation, we depend upon one another, we need one another, for purposes of fulfillment in the community of the family. Marriage, therefore, exists in its own right. It is not an elective which one may resign from at the merest whim.

The absoluteness of this Christian view of marriage is shocking to many. This is another example of the scandal of Christianity. We must not merely love our friends, we must love our enemies also! We must not merely forgive one time, we must forgive an infinite number of times! We must not merely refrain from adultery, we must not lust! So marriage, on this view, is indissoluble. "What God hath joined together, let not man put asunder."

I know what you're thinking. Preacher, you are leaving out something here. Somewhere in the New Testament, somewhere, Jesus said divorce was permissible for reasons of unchastity. And so Matthew 5:32 says "... every one who divorces his wife, except for the cause of unchastity, causes her to commit adultery." The absolute standard of no divorce was a scandal to the early church too. They simply could not believe that Jesus said it. And so, scholars almost unanimously believe, the early church added the exception clause to make divorce, at least from one cause, permissible.

But deep down, we know that Jesus did not say this. Not that he was making a new law to replace an

old law, but rather he was speaking of marriage from God's point of view in creation. God made us male and female from the beginning, where the wife has claims upon the husband, and the husband upon the wife, where the children have claims upon the parents, and the parents upon the children. The new community of the family exists in its own right with claims upon the individuals in the community, and the individuals have claims upon the family. Ideally, from God's intention for man in his personal and communal life, marriage is indissoluble.

FROM this doctrine of creation, then, we can begin to grasp the Christian view about marriage, to see what is essential in marriage if it is to be Christian. This is what distinguishes Christian marriage from the law of Moses, or from the laws of the state, or from the wishes of human nature, or from any modern cultural and temporal form the family might take.

So let us see what this view of marriage has to teach us today.

In the first place, our views of courtship and marriage are still being corrupted by "hardness of heart." Christ does not speak to the Jews alone when he says that laws permitting divorce root in human self-centeredness. These are words quite relevant today.

For one thing, our views of courtship and romantic love have solidified into a definition of love that is basically selfish and always self-centered. You might call this a disease of Western culture and the name of the disease is "Hollywooditis." For it is Hollywood and Holly-

wood standards that have promoted this view of love and marriage.

What is Hollywooditis? Hollywooditis says that love is essentially physical. It is based on looks. Look at any of a thousand Hollywood movies, and you will encounter the theme. Good-looking boy meets good-looking girl. (What you lack in proper looks, you go out and buy ahead of time.) Good-looking boy likes good-looking girl. Good-looking girl meant for good-looking boy to like good-looking girl. (She had spent hours on herself to produce just this reaction.) And so the movie moves on step by foreordained step to a final clinch, a physical embrace, which is a foretaste of the physical heaven on earth that is soon to exist, where the desperately in love couple will live happily ever after.

THE only trouble with this definition of love is that it simply isn't true. It is a selfish and self-centered emphasis which founders on the need for community implicit in every human heart. Proof that this definition of love is lacking lies in Hollywood itself. Here, if love were simply physical, would be the happiest, most enduring homes in America, for here are the best-looking men and the most beautiful women in the world. Yet where in America is there better proof that love is infinitely more than physical or emotional attraction than Hollywood with its highest citizens practicing consecutive concubinage that we dignify by the word "marriage"?

For another thing, our views of marriage have hardened into a self-concern wherein modern marriage has become an elective which you

motive

can enter into or get out of as you like. Rousseau's contract theory of the state has filtered over into marriage. A contract is an agreement between parties to which each adheres until he desires to get out. Then, he goes to the proper legal authorities, makes certain legal and monetary arrangements, and the contract is dissolved. This has come to be the view of modern America. Marriage is a contract. It is not until-death-do-us-part commitment.

I can almost read your thoughts. You are thinking: do you really mean to say that there should be no divorce for any marriage however terrible? Ever?

No, I am not saying that. Not quite. I am saying that in the absolute view of marriage in the Christian faith, marriage is indissoluble. But we are still creatures of "hardness of heart." We are sinners, rebellious against God, refusing to be obedient to his will, seeking our own self-centered goals in everything we do, including our marriage. So, sometimes, there are impossible marriages. But this does not make divorce a good thing. Ask anyone who has been through one. Divorce lacerates and tears and hurts, even to those who pretend that it is a

good solution to a bad problem. It may be that The Methodist Church is right when it permits its ministers to remarry divorced persons when the divorce was based on "adultery or other vicious circumstances," but this does not make divorce a good thing, nor compromise the church's view that Christian marriage is indissoluble.

In the second place, Mark 10:2-10 teaches us that marriage is not a natural act of man, but a moral act. Marriage may have instinctive purposes to fulfill, but it does not do this automatically or easily as is the case in the orders in nature for animal life. For man marriage is a moral act more than a natural act. It is an act of freedom, of decision. It is a point in life where, in a position of self-transcendence, a man decides to enter into a new state of community with a person of the opposite sex. It is a natural act, based on the creation of the sexes so that "for this cause," a man "shall leave" his father and mother. But the leaving is an act of will, an act of freedom, which lifts marriage above the natural order of sex attraction into the moral order of personal decision.

Now it is a peculiar fact that freedom is not one aspect, one part,

of a human nature that has many other equally important aspects or parts. Freedom is an act of the whole person. Either the acts of freedom reflect the whole man, or they are not acts of freedom. Freedom is a "higher" aspect of human nature that, once admitted, stands over all "lower" aspects of human nature. Otherwise, man would not be man.

Here is where we have gotten into trouble. The Scripture puts it, ". . . and the two shall become one. . . . So they are no longer two but one." But our society has emphasized the physical and the emotional to the neglect of the mental and the spiritual. Here is one of the keys to our unhappy and broken marriages. We have forgotten that it is a whole man that marries a whole woman. It is not simply a physical union, though this is important and good. Nor is it a union of emotional dependence, one upon another, to the crippling of both. Nor is it, contrariwise, a mental or spiritual oneness wherein the companionship of the intellect and the soul makes up for crippled or deficient physical and emotional resources. No, marriage is a new community of mind, body, soul, and feelings. Or it is not a Christian marriage.



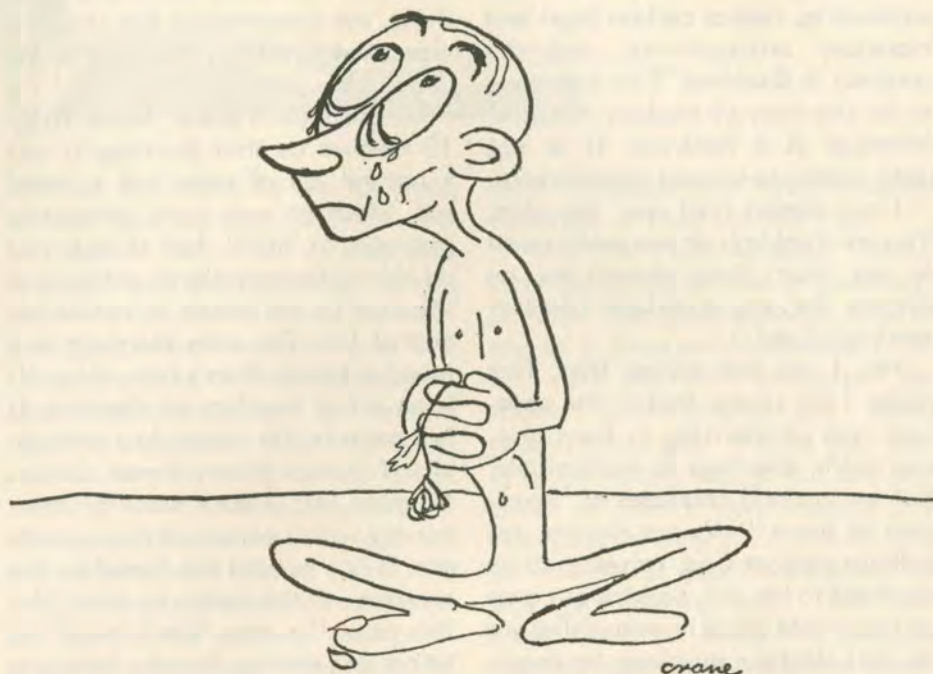
IT WOULD BE DIFFERENT IF YOU LOVED ME ENOUGH.

If we are to escape either the sentimentalization of marriage which makes it superficial, or the belief in marriage as an elective, a contract, which may be easily entered into and just as easily separated from, then we must recognize the moral claims that marriage places upon us. On the Christian view, marriage is not a contract; it is a commitment. It is the commitment of the whole man—physical, mental, emotional, spiritual—to the one's whole mate—physical, mental, emotional, spiritual—with no thought of separation.

Listen to the vows the church will ask you, or did ask you to take, in the marriage ceremony. "I, John, take thee, Mary, to be my lawful wedded wife, for better or for worse (and it may be worse!), for richer or for poorer (and it could be poorer, even though this prosperity generation does not really believe it!), in sickness and in health (either physical or emotional!), till death us do part." For marriage to be indissoluble, it must be more than a contract. It must be a commitment.

In the third place, this Scripture teaches us that marriage is both human and divine. When Jesus was asked about the problem of divorce, he pushed his questioners back beyond the law permitting divorce in Deuteronomy 24 to the doctrine of creation. "From the beginning of creation, God made them male and female," he says, quoting Genesis. Marriage, from the Christian point of view, has in it purposes of God from the beginning. It has not merely a natural reference; it also has a supernatural reference. It must have in it not merely human love (*eros* and *phileo*) but also, God's love (*agape*).

We can see this in the Christian view of creation. We say God created man and the universe. What God? Just any God? No. Christianity says the God who created us was the same God who revealed himself to us in the life, death, and resurrection of Jesus Christ as a God of absolute love. We use the word *agape* to describe this love, and we point to Jesus' absolute self-giving



LOVE HAS NEVER COME MY WAY

even to the cross as evidence. Thus creation is not simply a haphazard creation. It is creation by a God of absolute love. John put it this way: "In the beginning was the Word. And the Word was with God, and the Word was God . . . all things were made by him and without him was not anything made. . . ." Paul in Colossians expressed it similarly: "He (Christ) is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth. . . ."

ROMANTIC love, therefore, must have a supernatural reference if it is to be lasting. Marriage needs more than romance or emotion, if it is to endure. It must have *agape* love as well as *eros*. Those who view marriage from this perspective of the supernatural are helped on two counts:

They are helped in their courtship life. Believe me, if you really believe

that marriage is "ordained of God" then you will not let sex attraction trip you up. It may bother you and confuse you and irritate you, but it will not conquer you. If you know that marriage is related to the divine, and more particularly to the divine we see revealed in Jesus Christ, then you will not be led astray by Hollywooditis with its definition that love is primarily physical, based on good looks and a come-hither personality. If you are convinced that marriage must have this supernatural reference, else it becomes just another human institution with no meaning for eternity, then you will not be rushing into a marriage when you are too young, or when you are on a dance week end, or when you are momentarily infatuated over your depth of reason. Because, all the time, deep down, you will know that marriage is infinitely more than a sensory thrill.

Too, those who believe marriage

motive

has a supranatural reference are helped in the day-by-day problems of married life. There are a lot of jokes about marriage, from corny to crude, that reflect the disenchantment of nearly every married person, once the idealistic emotions of courtship have subsided. Once married there soon comes the grim reality of daily living, the pressures of long-learned patterns of life in conflict, the tensions of deferred goals made possible only by present duties.

Here is where the Christian faith matters most. For Christians marry, as Paul would have said, "in the Lord." That is to say, Christians have resources for their marriage which others do not have. Christians should not be upset over the problems of personal adjustment in marriage, for the Christian faith has long taught that man is sinful, and it is two sinners who marry and carry their self-centeredness into marriage with them. But, as Christians, it is as forgiven sinners who enter into marriage. They know themselves loved absolutely by God in Jesus Christ. They feel themselves accepted despite their self-centeredness and thus are enabled to accept a marriage partner with all his or her self-centeredness. They know themselves as forgiven, so they can forgive. They know themselves loved, so they can love. And this is the power from God that makes any marriage enduring and growing.

IN the fourth place, this Scripture teaches us that marriage is a vocation, a calling. Of course, most of us want to be called, and either are getting ready to do some calling, or making plans to be called. But deeper than human desire is God's will for most of us to be married. God still "joins together" men and women in the community of the family. But this doctrine of creation also presupposes that, for some, a few perhaps, but a necessary few, God has a *vocation of celibacy*.

If this shocks you, remember that Jesus never married. He could never have fulfilled his role as the Christ, the Incarnate Son of God, as married.

Here the principle of individuation is a necessary requisite. Francis Asbury never married. He could never have traveled 500,000 miles on horseback back and forth across the Eastern Seaboard and the Appalachian Mountains had he had to take his wife along. John Wesley didn't marry until he was forty-eight, and then he wished he hadn't. Dorothy Day could never do the work she does in the slums of New York, if she were married. So God's call for some may be to celibacy, where marriage would be a hindrance to a form of obedience.

But marriage, viewed as a vocation, gives one a sense of divine purpose that will preserve marriage in all the shocks and stresses put upon it by modern society, and preserve it whole and secure throughout life. Only a sense of God's call will preserve a marriage through the raising of children with all the drudgery, the heartaches, the missteps, the failures, the personality problems involved. This children business isn't all sweet perfume and talcum powder, as the perfume and talcum powder reveal. You would not need sweet-smelling deodorants unless there was something to deodorize! Family life is tears and strain and heartache and frustration and terror and despair, as well

as unbelievable joy and happiness and fulfillment. Boethius had it right when he said that children can both "bless and torment," and he approved Euripides who said that they who have no children "are happy by being unfortunate." So it is a sense of vocation that gives marriage the underlying permanence needed to weather the storms of personality difference between married partners and to cope with the adjustments of family life.

SHALL the conclusion be, therefore, that modern views of marriage are wholly wrong in saying that romantic love is the foundation of the home? No, you must not go that far. Romance has something to give to marriage. When it is real, it elicits from the couple the best that each has to offer the other. It draws out into the open what has been latent only. Under the exaltation of romance, a human being gives to another human being his own self. But as de Rougemont warns us, at this point he also gives his worst self. So marriage, from creation, was meant for purposes of community in the family, where the natural and the moral, the human and the divine, are caught up in obedience to one's vocation in the home.



what am i ?

BY GAY BALDWIN

I ask and my asking is a cry demanding an answer. The answer must not be told to me, but it must come from the unique bundle of perceptions and feeling, experiences and knowledge, mystery and unawareness that is myself.

I am full of questions: What can I know? What can I hope? What should I do? I ask the questions and wait passively. I wait suspended and enclosed, and no sound is heard. At last realizing that no ready, easy answer will come from the nothingness I address, I begin to question and examine myself. I ask what am I that I am able to ask this question? Why am I driven from my busy unawareness to ask? When I have this answer, will I also be able to answer my other questions?

I no longer vaguely question the air about me, but I turn to myself in the hope and expectation that I can answer the question. I address myself in all the acts and experiences and feelings of my daily life. I reflect about the past and try to decide and act for the present and future. I address myself in responsibility and awareness. I seek to know myself in my relations with other persons and with material objects.

I ask myself, What am I?, and my search is clumsy and groping. I am appalled when I quickly find that there is no one final answer that will apply to all men everywhere. I ask other men and receive many different replies. I race about anxiously seeking an absolute answer. When none is given to me, I come to believe that the one that will be true for me will be the one that I can seriously and responsibly accept as true. The answer to my question will be the one that I can wholly commit myself to living.

Some say when an absolute answer cannot be found, the questions simply stop. But this lack of an ultimate answer must not stop my questioning. I ask because I must not be a spectator to life, but I must be involved in it even with the certain risk of being changed and hurt. I cannot truly exist as a person in responsibility and committed awareness if I try to stand aside from life as a mere spectator. The essence of myself is built through my life lived as fully and presently as possible. In order to be, I must be involved.

Being involved is not easy. I feel myself to be alone, and my solitude is deep. I see that the universe is not my house and that I am not contained in welcome and

comfort. I am different from all other things. I reach out blindly, constantly longing to grasp something; perhaps another being so I will not be so alone. Always it is beyond my grasp. Other persons turn away from me. I am sent away with an indifferent word, and from God there is no answer to my self-contained cry.

My seeking does not reach beyond myself. I am interested only in finding someone to relieve my loneliness. I am selfish and not concerned with the other person. My cry has no sound because it can be heard by no one but myself. I am alone and full of self-righteous suffering.

I am not satisfied with this. I am self-contained and sufficient, but something important is missing. I search again and find that in a beautiful, poetic passage from *Lord Jim*, Joseph Conrad says:

It is when we try to grapple with another man's most intimate need that we perceive how incomprehensible, wavering and misty are the beings that share with us the sight of the stars and the warmth of the sun. It is as if loneliness were a hard and absolute condition of existence; the envelope of flesh and blood on which our eyes are fixed melts away before the outstretched hand, and there remains only the capricious, unconsolable, and elusive spirit that no eye can follow, no hand can grasp. It was borne upon me suddenly and with unaccountable force that should I let him slip away into the darkness I would never forgive myself.

At the end of this passage, Conrad seems to be saying he is responsible for the other man and that perhaps the loneliness can be overcome and the darkness prevented. If this can be done, it will come about through trying to grapple with that man's intimate need in a way that approaches him as a sacred and worth-while being. A relation is then established between them that enables each to know himself in knowing the other.

To know that I am alone is not possible because I must reach out toward other beings in order to live. My life is not a void but is filled with persons and things, ideas and experiences and feelings. Man is a being in relation, and I am a being whose self cannot be known unless it is lived in relation. Through my relations with the world and with other beings, I can answer with my decision the question about my being.

I relate myself to the world of things. I use them and study them and know them. It is the most constant world. It is always surrounding me, and I live my daily



WOODCUT
BY H. MURRAY

life within it. The things I see or sense or think or feel are here. My attention is usually focused here. I am concerned with what to eat and what to wear, with being hot or cold or uncomfortable. The world of things often tempts me to believe that all reality lies within it, but I search myself and see that only part of reality is here. I live, and my body is a part of reality, but are not my thoughts just as real? If I create a poem or a work of art, this, too, is real. Even though it was shaped from sense impressions the creative act itself instills within me the knowledge that reality does not entirely lay within the world of things.

I also relate myself to the individual, but this relation is only essential when the barriers created by the self-conscious world of things are broken down. The relation with the individual must be deeper than the relations with things. The relation must never see the individual as a thing bounded by other things. The presentness of the relation must overcome the pervasive power of things.

MARTIN BUBER says that all real living is meeting.¹ By this meeting, he does not mean the meeting of two men briefly and politely shaking hands on a busy street corner. The meeting Buber speaks about involves two persons opening themselves each to the other in deep appreciation of the other's worth as a unique individual and sacred being. Yet how does this meeting come about? Is Conrad right when he says

¹ Martin Buber, *I and Thou* (New York: Charles Scribner's Sons 1958), p. 11.

that a man's being is so capricious, unconsolable, and elusive that it cannot be grasped?

Buber says, "One can stretch one's hands to one's image or reflection in a mirror but not to one's real self."²

Both Conrad and Buber mean, I think, that a man's being cannot be grasped and contained. It may be known in some immeasurable way, but it cannot be held and made still.

Just as I cannot grasp and confine myself, neither can I grasp that of another person. But I can occasionally meet that person in a genuine relation in the sphere between us. I can meet him by turning to him in concern. The concern is not only with myself and my feeling and not only with him and his feeling. It is concern for both of us and with our abilities to reach beyond ourselves. It is a concern that asks to be answered with concern. It does not approach the other person as an object, and it is not love or affection or even friendship. I can turn with concern to the person I do not like. The concern is not motivated by surface feelings but springs from a need to become a whole person and a belief that this can only be done through relation.

By a whole person, I do not mean the "well-rounded" person who is socially and academically well adjusted and is statistically near the center of the normal distribution curve. I do mean one who is so integrated within the world that he becomes a definitive and personal and individual "I" who is able to answer concern with concern. This answering is what establishes the genuine relation.

When I approach another person concerned only with myself, I will be either accepted or turned away in indifference, and the relation will go no further than empty words. But if I turn to him in true concern, then I have the hope that he will answer with concern and that our relation will strengthen and deepen us. Perhaps this is also true of God. I cry out about God, but I cannot cry to him, and the relation cannot be established. Like Albert Camus, I almost say, "My God, my God, why hast thou forsaken me?" but I cannot say, "Father, into thy hands I commend my spirit."³

BUBER would say that without addressing the eternal Thou which is God, I cannot address any other being with concern; and I cannot find wholeness in myself. Perhaps for me, who cannot now address God, the way lies in first learning to address other persons and in the relations thus developed, learning to address God from within them. The relations may not be as full as those Buber finds, but they are still possible.

I turn to another in true concern and when he answers me, I experience the mystery of myself in the mystery of his being. Would a relation to God be similar to this or vastly different? I do not know. I talk

² Martin Buber, *Between Man and Man* (Boston: Beacon Press, 1955), p. 167.

³ Roger L. Shinn, *The Existentialist Posture* (New York: Association Press, 1959), p. 103.

using the word God, but what I mean is an eternal something that I am basically unable or unwilling to name.

Perhaps in genuine relation with other persons, God can be sought. At the moment this seems to be the only possibility for me, and I must live by this presupposition.

In seeking relation, I must not try to go outside the world because I can find neither myself nor another person there. Sometimes, however, I long to "get away" from the trivialities and strained relations of my daily life. Solitude has a kind of questioning power. It is coldly comforting, too, because it is safe from the hurt and change of the world: but I cannot meet myself in solitude. To meet myself, I must meet my fellow man. It is true that solitude is good and necessary, but relation is necessary to make the solitude a time of reflection and gathering strength. In solitude I can consciously stop and reflect unhurriedly upon my life. I can gather my strength and clarify my questions to send me on in a life lived wholly. Every person must break through his solitude to meet himself in other men. Solitude cannot be done away with because it is a condition of existence, but it can be



overcome again and again. Each true relation is an overcoming of the solitude.

For man the sphere of relation is a living possibility, and I believe that I must realize this possibility in order to understand myself and my life.

I must enter into the world in all its fullness to find the essential relation. Buber says:

I possess nothing but the everyday out of which I am never taken. The mystery is no longer disclosed, it has escaped or it has made its dwelling here where everything happens as it happens. I know no fullness but each mortal hour's fullness of claim and responsibility.⁴

I must meet other men, but everything learned about them is nothing until I turn my eyes into myself. I must not stand aside and look at myself as a separate object. This would defeat my purpose of looking within myself to find the beginning of meaning. This beginning manifests itself in the possibility of reaching out toward relation.

THE self is not an object alone but is a subject, and I cannot remain untouched by my observation of myself or of other men. My search of myself teaches me that I cannot deny a connection between my feelings and my actions. My strong beliefs are translated into action. Real knowledge necessarily means action. Only when I *am*; when I am living fully is there any wholeness to my being.

I can examine my body, which is living matter, and say it is made of this and this and that it functions in this way, but I cannot place myself under a microscope. I cannot say, "This is what I am and here is my empirical proof." I can only say that I am a self who hopes and fears, who inquires and thinks, and who makes decisions. I am a being in relation, and I answer the question, What am I? with my continuing decision about my life.

I agree when Buber says, "It is from life that man must take the meaning which he has to give to himself."⁵ I can find meaning for myself only in a life lived fully. The meaning can come only from the mystery and glory that is life lived in relation.

I am a paradox to myself. I feel myself solitary, and the universe is not my house. I often feel myself deeply alone, yet I am always aware of the possibility of relation. I reach out with concern toward another and finding no answer to my cry, I am alone. Yet sometimes I do receive an answer. When I am open and ready, the answer comes, inarticulate and falling, but *it does come*.

I am not only the receiver of the cry coming toward me; I am also the giver. I cry out and you respond; you utter the cry and I respond. In these acts together is the answer.

⁴ Buber, *Between Man and Man*, p. 14.
⁵ Buber, *Between Man and Man*, p. 149.

I CONFESS

my faith in man



BY EDWIN F. PRICE

WHAT is man that Thou art mindful of him?" the Psalmist asks of God.

The historic creeds of Christendom are strangely silent before this question. God—Jesus Christ—sin—salvation—immortality—the church—with all these the creeds deal plentifully. But man, the being who worships, who sins, who experiences salvation, whose membership and endeavors make up the church—concerning this human creature who is at the experiential center of all that the creeds affirm, little or nothing is asked or affirmed.

Silent though the creeds are at this point, it is here where Jesus lived an undeniably central affirmation of his faith. It was not what Jesus said about God that disturbed the religious leaders of his day. It was what he said and did about the significance and relationships of men that resulted in misunderstanding and stirred up opposition. Jesus had faith in man—in every man. As the Gospels state, "He knew what was in man," and he saw there man's potentialities as a child of God. *What* is man that God is mindful of him? Who or what am I? Who or what are you? This is no idle academic question. This is an affair of deep and vital significance.

Sinner or child of God—transient lump of clay or eternal spirit—what is man? "A rather complex differential equation," is the way in which a mathematical physicist would describe man, according to Britain's recently deceased physicist Arthur S. Eddington. Or even more recently, Donald H. Andrews, Johns Hopkins University professor of chemistry, tells us that the human body is a composite of atoms of such fantastically small dimensions that if all of earth's oceans were frozen over and earth's entire surface were covered with peas to a depth of 1,000 feet, it would require at least a thousand such earths with such a covering of peas for the peas to approximate the number of atoms in a single human body.

And the biological sciences reveal to us no less marvelous a complex of cells and muscles and nerves whose intricacies make up this human organism. Psychology delves into the depths of functionings of brain and mind, while philosophy explores the searchings of this human creature to discover and know concerning some of the wider cosmic relationships and meanings.

Man is all of these, to be sure. But is that all? If that be all, then in very truth might one query, "What is man that Thou art mindful of him?" Even more pertinently might one inquire, What is God that he should be mindful of octillions of atoms compounded with bone and blood and brain? Or if man be nothing more than a mobile mass of material particles or centers of force, why should such a composite of particles and functions even frame an intelligent question concerning its own pertinence? Strange indeed would be a creature that was solely a combination of material properties which yet could be moved to intelligent wonder about its own creatureliness and of who or what was mindful of it!

Even when one turns to the biological and social sciences where man is portrayed as a living, perhaps even a thinking, organism, one still is disposed to wonder, if that be all, what singular combination of forces and properties conspired to bring several scores of such complex embodiments into the confines of this building upon this morning in May of 1960. Did muscles alone lead us here? Did nerve endings excite us to gather? Did even rational thought alone cause us so to congregate?

THOUGH Christendom's creeds say little concerning man, does it not make a vast difference whether we who think we are men and women are or are not the kind of human organisms that are validly possessed of genuine personal capacities? A man can postpone making up his mind at this point, but, if he is to live at

all, he cannot avoid making up his living. He must live as if he is or as if he is not more than a collection of material substances and forces—as if he is or as if he is not responsibly entering into the thoughts and purposes, the motives and the overt conduct which seem to find expression through the particular collection of entities which he calls himself.

And so it is that here I choose my side, as does everyone else make his choice. I may not be able logically to prove it, however reasonably I am convinced of its validity; but with reasoned confidence born of study and experience I have a deep conviction that man is a creative participant in his own conduct, a morally responsible personality, a citizen in God's universe with spiritual meaning and destiny.

Some will argue otherwise. Though let no one conclude that it is all fact on one side and wishful fantasy on the other. If a Christian is accused of reading into the universe his private roseate optimism, how much less of such reading is done by the cynic whose personal pessimism creates for him a universe in which all is a transient happenstance of meaningless chaos?

Some apparently gain more satisfaction in cleaving to the darker side. Man, writes one of these, is "only a bundle of cellular matter upon its way to become manure." Such an evaluation might be taken somewhat more seriously if its proponent would explain just how a bundle of cellular matter en route to the barnyard could become conscious of itself and its futile destiny. Similarly, when Joseph Wood Krutch affirms that "living is merely a physiological process with only a physiological meaning," and that man has "no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another," one can scarcely help wondering how any such meaningless insect-like creature could become so intelligently aware of its own meaninglessness as it crawls on the cosmic turnpike to annihilation.

Are not the authors of these statements by their very utterances testifying convincingly to the inadequacy of their own position? For man, in order to be able to affirm that he is nothing more than cellular matter engaged in a crawling meaninglessness, must be far more highly endowed than his lowly conclusion would permit. But, more positively, these men are wholesomely challenging the easy view of man as a heaven-born spirit only remotely conditioned by his physical heritage. Man is physical with many likenesses

to the so-called dumb animals. It is dishonoring God to refuse to see the Creator's handiwork in the ages-long evolving processes by which the human organism has come into being. But is the physical all? If it be, then that conclusion itself can be nothing more than the physical resultant of the play of material forces utterly lacking purpose and meaning. But I am persuaded, and in part by the very evidence furnished unwittingly by those who would disagree, that man is also personal spirit endowed with capacities for creative thinking and responsible action. When Harry Elmer Barnes once stated, "Astronomically speaking, man is a mere speck," George A. Coe replied, "Astronomically speaking, man is the astronomer."

Again, there are those who, though accepting man as more than physical, nevertheless and even in the name of religion see him as a creature determined in his conduct and with disparagingly little freedom in the exercise of his personal living. Born a "mass of perdition"—widely separated from God his Creator—incapable of finding God through the employing of his human, and therefore sinful, reason, unable even to begin to bridge the gap between his human meagerness and the power of the Almighty—his destiny determined by an Almighty Sovereign Power—this is man's human predicament, according to some. (I have here combined positions of differing trends of thinking.)

Though recognizing that man is no embodiment of perfection, to affirm that he is born wholly sinful is to hold that sin is but an unavoidable inheritance of physical birth, a condition which would deny to man's nature any effective measure of moral accountability. My faith in God and man is such that a moral, righteous God could not and does not hold me guilty for what my great-great-grandfather did. Again, though often being unworthy of the companionship spirit-presence of the Eternal, to hold that man is by his nature widely separated from God is either to relegate God to zones unfrequented by men or to make man so important in spiritual venturesomeness that he cannot even begin to throw himself upon the mercy of the court of God's understanding and redeeming love. To me it is unthinkable that God would give man less chance than is accorded him by our humanly faulty penal codes. And if the author of John's Gospel speaks at all validly when he says, "God sent not His Son into the world to condemn the world, but that the world

motive

through him might be saved," then it is my faith that God is sufficiently consistent that he has accorded to man the capacity to initiate his entrance into at least the borderlands of God's kingdom of righteous love.

If, as some of our neo-orthodox friends say, man cannot come to God—only God can come to man—if I must sit uncertainly and wait for that to happen regardless of all I might do, then to that I could consent only by disavowing Jesus' words, verified in human experience, that "those who hunger and thirst after righteousness" shall be blessed and filled. And as to the contention that all is determined, that man is only a divinely devised robot, when man's thinking thus arrives at the thought that there is no free thought, how convincingly futile is such affirmation!

IF, in the eyes of some, man is depreciated to a position of relative impotence, to others man is exalted to a high place of virtual divinity. Man becomes an end in himself and knows no power beyond himself. *Man's Own Show* is the title of a volume expressing this point of view. But when one sees the kind of show which man by his unaided human efforts often puts on, one can scarcely help seeing the pertinence of the evaluating judgment of one writer that "when man assumes he is God, he inevitably tends to act like the devil." This latter view, however, is a suggestive corrective of the disparaging view previously discussed, and the former may also be a wholesome corrective of the latter; for, though man is scarcely "the whole show," neither does he, on the other hand, have an effective part in putting on this show of human living.

In more positive vein, the man in whom I have faith is a creative participant in the process of his experience. Though not possessed of an unlimited freedom, he is vastly more than the mere resultant of the play of hereditary and environmental forces. Limited though he certainly is by heredity and environment and the cumulative force of habit, within these limits man's

conscious conduct is being determined at the time by man himself in a way in which it is not completely determined in advance by these factors. It is my faith that man can and does each day choose whom or what he will serve. It is his to enter creatively into each response with some measure of free choice and evaluating judgment. Only so could there be such things as intelligence and morality. For man could not be good unless bad is for him a live option. All morals and all responsibility would vanish if man were not free to exercise real choice between possible alternatives. And life's and God's judgments of man would be utterly without justice or meaning if man could not stand before God and truly say by real living either "I choose you, God," or "I defy you."

One concluding, and far from the least, point concerning man confronts us in Jesus' query, "How can a man love God whom he has not seen if he loves not his brother whom he has seen?" If man is a creature of whom God is ever mindful, the all but inescapable implication is that man must act toward his fellows in harmony with the loving concern of God. If man has no worth, if he is a creature devoid of moral responsibility, if he is a "worm of the dust," even if he thinks himself to be the "whole show," to be very much exercised over what happens to him would be rather illusory or futile. For inescapably whatever a person genuinely thinks himself to be will in large measure determine what that person will seek to do and be in relation to his fellows. But if man is a human spirit that is vastly more than material properties, if man is a real actor in a cosmic play creatively coached by an Eternal Spirit of understanding concern and loving goodness, if man is truly made in the spirit-image of God with the potential to grow into that divine likeness, if man, as Jesus so daringly taught and lived, has supreme worth and merits the unending concern of even the Divine, then all of us who share that faith in man must give ourselves patiently, hopefully, unstintedly to the call to help all such created beings in their daily commitments and strivings to find life and find it more abundantly.

Though unexpressed in its creeds, the living faith of life's Master in man—every man—as a potential son of God to be revered and served, that is my Christian faith in man. Without this, my faith in God would become an idle platitude and a vapid hypocrisy. With and because of my faith in God, I have faith in man, man who, though sharing with the animals essential physical make-up, is possessed also of a quality of spirit which images the Eternal God; in man who, though bound by his heritage and surroundings, is nevertheless endowed freely to choose what he will do with the life that is given to him.

Yes, we are sinners. Not of necessity nor because of our physical birth, but because of our God-entrusted freedom to be human spirits, we humbly acknowledge and confess we are frequently "sinners"—in thought,



NOW MAYBE YOU'LL STOP TREATING ME
LIKE I WAS A STATISTIC!

word, and deed. But in spite of it all, we are convinced that in God's world we are objects of his loving concern, and that we have possibilities of directing life so as to justify that concern. Born with strong tendencies toward the evil of our narrow self-centered ways, we are born also with large possibilities for good—as potential sons of God.

I have faith in man, who, though living within human limitations of energies and time, has nevertheless a personal worth to be revered and a high destiny in fellowship with the Eternal God. And whatever my faith affirms about God, it is meager and self-negating if it does not in loving concern embrace also all persons as children of our common God, all men, be they white or red or brown or black, be they high or low, rich or poor, be they likeable or unlovely, be they "my kind" or of very dissimilar personality make-up and commitment, they all are my brothers, human spirit-sons of our common Father. To deny such faith and violate any man is to repudiate the God who is both his spirit-Father and mine. Though often I express my faith unworthily toward him, in penitence and in gratitude and joyous commitment of my own human spirit, I freely confess my faith in man and pray that I may in truth live that faith.

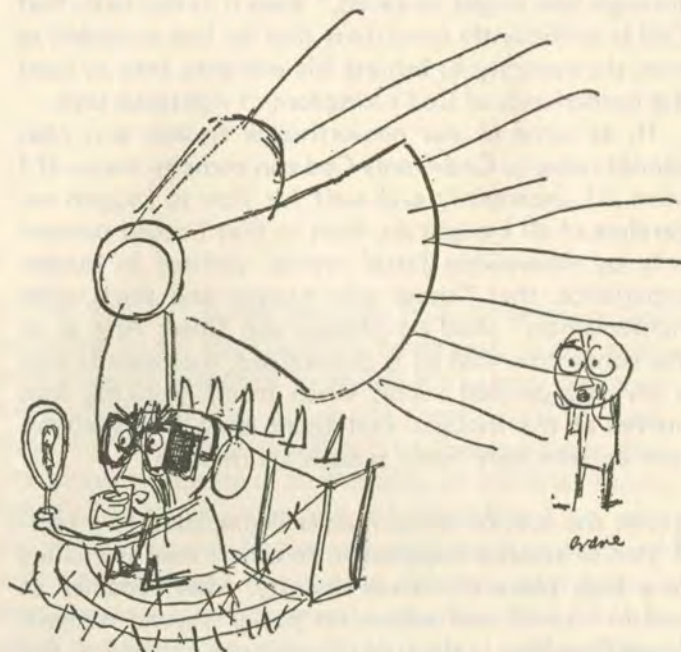
music

BY L. P. PHERIGO

THE LOW-PRICE LINES

Record-buyers on a strict budget, whose main concern is for the quality of the performance rather than the quality of the sound, are certainly being well treated these days. It's getting to be standard practice for the record companies to issue two lines, a "regular price" line and a cheaper one at about half the price of the regular line. Thus RCA Victor issues the Camden label, Columbia issues Harmony records, and London issues Richmond. In all three cases, the low-price line is an outlet for performances previously issued on the regular line, but now replaced by presumably better versions. The logic is good, and practically always true with respect to sonic qualities, but there is a real flaw in the policy that works greatly to the benefit of the budget-buyer. The older versions are sometimes better performances than the newer ones at twice the price. It pays to investigate.

All this is fairly familiar to the budget-conscious buyer. But now a new kind of low-priced record is beginning to appear, and we can hope it is the start of a new trend. One company, at least, is putting out a low-price line (Parliament) which is not simply a re-issue of performances previously issued on the regular price line (Artia). These are American outlets for Central European recordings, and apparently the company simply decides to issue some on one label and others on the other. Sonically it's difficult to tell them



WHAT DO YOU MEAN "COMMUNICATING WITH ME IS DIFFICULT"?

apart, although stereo seems to be available only in the Artia class (perhaps this is the principle that separates the labels). Anyway, Parliament records have some performances which are real collector's items, especially the Dvorak and Smetana performances by Vaclav Talich and the Czech Philharmonic Orchestra, and by the great Russian pianists, Richter and Gilels. Don't neglect these; they're among the best buys on the market!

CHORAL

Dvorak: *Requiem*, Op. 89. Karel Ancerl and the Czech Philharmonic Orchestra, with Maria Stader (sop.), Seglinda Wagner (alt.), Ernst Haefliger (ten.), and Kim Borg (bass). Deutsche Grammophon Gesellschaft, two records, mono and stereo.

The only available recording of a great neglected masterpiece, performed so well that the need for another version is reduced to almost nothing.

Haydn: *Missa Sanctae Caeciliae*. Eugen Jochum and the Bavarian Radio Symphony Orchestra, with Maria Stader (sop.), Marga Hoffgen (alt.), Richard Holm (ten.), and Josef Greindl (bass), Deutsche Grammophon Gesellschaft, two records, mono and stereo.

Another "only available recording" of a great masterpiece. The performance is excellent, in superb Haydn style, and adds to Jochum's growing stature as a really great conductor.

OPERA

Bartok: *Bluebeard's Castle*. Ferenc Fricsay and the Berlin Radio Symphony Orchestra, with Fischer-Dieskau (bgr.) and Hertha Topper (alt.). Deutsche Grammophon Gesellschaft, mono and stereo.

This is an exciting record. It is a one-act opera with two singers only (Bluebeard and Judith). Everybody turns in superb performances, and the extra cost of the DDG label is more than offset in this case, by putting the whole work on one record; the Bartok-label performance takes two records. The one drawback with the new DDG record is that it is a German translation of the original Hungarian. That's justifiable for Germans, of course, but hardly for Americans. If both languages are unfamiliar, the original Hungarian is certainly preferable. But more Americans know German than Hungarian, so maybe the DDG has some point even over here. Unfortunately, no English translation is provided by DDG, and a

knowledge of the libretto is essential to the listener of this music. I ought to add that the German version is extremely effective and the music in general gets a better performance than in the more authentic Hungarian version.

Fifty Years of Great Operatic Singing (tenors). Bjorling, Caruso, DiStefano, Gigli, Johnson, Martinelli, McCormack, Melchior, Pearce, Schipa, Tagliavini, Valletti. R.C.A. Victor, mono only.

Beniamino Gigli. Operatic excerpts. R.C.A. Victor, mono only.

Opera Recital (duets), by Pierrette Alarie (sop.) and Leopold Simoneau (ten.), with Lee Schaenen and the Berlin Radio Symphony Orchestra. Deutsche Grammophon Gesellschaft, mono and stereo.

The two R.C.A. Victor collections are important reissues of older collector's items. The sound quality is quite good, however, and won't deter anyone who otherwise wants to own these collections. To assemble them in their original 78 rpm form would take a small fortune indeed.

The Alarie-Simoneau duets are a new recording from this pleasing husband-wife team. Their voices tend to be light, and their style has a fine degree of "togetherness." The performances never rise into greatness, however, and probably will not stimulate a compulsion to buy among the real specialists in this field of music. It's a fine collection, however, of fine performances, of well-known and much-loved operatic duets.

LIEDER

Schubert: *Die Schone Mullerin*. Schumann: Ten Lieder. Ernst Haefliger (tenor) and Jacqueline Bonneau (piano). Deutsche Grammophon Gesellschaft, 2 records, mono and stereo.

This is an important addition to the recorded Lieder performances in general, and of this cycle in particular. Haefliger is a gifted musician, with a clean, clear voice. It is not shaded as much as Fischer-Dieskau's voice, and therefore this performance is more in the Schiötz tradition. It is emotionally reserved, and makes the most of inherent musical values. Miss Bonneau gives an excellent account of the piano part, but does not equal her partner's attainments, in general. This is the only stereo version, but then I'm not sure stereo adds much to this kind of music.

Othmar Schoeck: Songs. Dietrich Fischer-Dieskau (baritone) and Margrit Weber (piano). Deutsche Grammophon Gesellschaft, mono or stereo.

These are songs for the lieder collector who has all the standard songs, and is branching out into less-familiar territory. Or, it's a record for F-D fans. He's a master singer of these songs, and the record is recommended without qualification.

Schumann: *Dichterliebe* and other songs. Cesare Valletti (tenor), and Leo Taubman (piano). R.C.A. Victor, mono and stereo.

Valletti does not quite make the grade as a great lieder singer. When compared with the ultra-sensitive Fischer-Dieskau performance, or the earlier standards like Aksel Schiötz or Charles Panzera, Valletti doesn't measure up. His voice is sometimes sharp and shrill, and his performance, though musically respectable, sometimes drags, and is always a bit too impersonal for this cycle.



May 1961

Book

REVIEWS

THEORY OF FILM—THE REDEMPTION OF PHYSICAL REALITY. By Siegfried Kracauer. 61 illustrations. 311 pages. New York: Oxford University Press, \$10.

Because of the dearth of scholarly books on the film, one need produce only one book to be known and appreciated. Siegfried Kracauer has given us two. His psychological study of the German film, *From Caligari to Hitler*, published in 1947, now available in a Noonday Paperback Edition, already has taken a place among the "classics" of film literature. *Theory of Film* is all the jacket blurb claims: "This significant study is certain to be the standard work on the subject. . . . *Theory of Film* is an intellectual experience which reaches far beyond film into the realm of general aesthetics and philosophy." Except for a single paperback, other books which help in a pursuit of film aesthetics and philosophy seem to be out of print or untranslated. Most of them were published on the Continent or in Great Britain, and they are hard to come by. Dr. Kracauer's book is most welcome; it has been needed; it should be used for years by those persons seriously interested in the film.

Theory of Film takes a place on my shelf of most valued and used books: Belaz's *Theory of the Film*, Lindgren's *The Art of the Film*, Panofsky's *Meaning in the Visual Arts*, Isou's *Esthétique du Cinéma*, Arnheim's *Film as Art*, Eisenstein's *Film Form and Film Sense*, Pudovkin's *Film Technique & Film Acting*, and Rotha's *The Film Till Now*. *Theory of Film* has thoroughness, stature, and worth that place it among our best dozen film books in English.

As suggested by his subtitle, *The Redemption of Physical Reality*, Dr. Kracauer has a little axe-grinding to do. He belabors one aspect of his film theory which sets him apart from other theorists. Rather than his opposing others, one feels, however, that he has gone to more trouble to come clean with a point of view. Others in articles or incidental ways have dealt only casually with their theories which might separate them from Dr. Kracauer. "To capture and reveal the everyday world as it exists before our eyes," is the essence of Dr. Kracauer's film theory. He believes that photography is the matrix of film, and implies that photographing nature "out there" ought to be film's preoccupation.

Dr. Kracauer is not an enthusiast about the film makers that use ordinary photographic processes as merely the beginning or a somewhat incidental part of the creative act of film making. These film makers would extend our everyday world of seeing by way of creating a reality that can exist only on film. Rather than representing and revealing what is "out there," film can be used more as a means rather than an end to go through the "out there" to the "beyond out there." Nature does this by way of abstraction that takes place as aging, wear, and oxidization take place. By craftsmanship that goes far beyond photography the film maker creates abstraction and new worlds of sensation and beauty. For our exciting and promising film makers today, Dr. Kracauer's admonishments on behalf of recording and revealing actuality could be a setback. Filmic paintings, filmic dance, filmic poetry, filmic visions and dreams, filmic creations of mass and space, light and shadows, and lunacy and love have extended and enriched the film medium. Dr. Kracauer would hold film back to repeating the achievements of Robert Flaherty. To the extent a dogma determines

what film is, the medium will become arid and die. Nonrepresentative, nonphotographic-dominated, nonrecording films logically are the means to take us to ends other than the nonphysical world. Why should film limit itself to seeing done with the physical eye? Seeing with the mind's eye is a reality made possible by the medium of the film.

Dr. Kracauer's point of view seems definite and clear in a concluding statement: "It appears, then, that the experimental film makers, whether favoring rhythmical abstractions or surrealist projections of their inner reality, *approach the cinema with conceptions which alienate it from nature in the raw, the fountainhead of its peculiar power*" (my italics). We need a definition of "nature" from the author. It appears to be that which can be seen with, at its best, a Flaherty-type eye. But is a dream not a part of nature in the raw? If so, how do you capture and reveal it by "photographing nature in the raw"? Can you photograph introspection? Yet, isn't introspection a part of nature and reality? When we find it impossible to shoot dream work and introspection like nature in the raw, then we create their filmic reality by many, many highly imaginative means by using all our resources in the camera, in the studio, and in the laboratory. If we limit ourselves to shooting nature in the raw, we risk films remaining on a plateau of exterior and passé seeing. If we take this aspect of Dr. Kracauer's theory too seriously, we may let more decades slip by before recognizing that Erno Metzner in *Überfall* (1929) and others have shown a way for creating films from materials such as Joyce's *Ulysses* or Proust's *Remembrance of Things Past*.

Why is this wish to limit and channel the film of importance to Dr. Kracauer? Certainly, it would be foolhardy for films to lose their great power to discover and reveal life in the raw. This has been going on since the earliest day of films, so it is most unlikely that it will cease. What is wrong about a theory that makes a place in the medium for films that are not confined to nature or "reality" as it is usually seen by the physical eye? Film is too young and unformed for even a film patriarch to decide that its "peculiar power" stems from one aspect of reality, "nature in the raw."

Dr. Kracauer is to be saluted with honor for his articles as well as books dealing with the film. By his writings having to do with sociology also, we can find riches in this man. Since coming to the United States in 1941, he has been a special assistant to the Curator of the Museum of Modern Art Film Library in New York city. Previously, he worked in Germany, his birthplace, on the editorial staff of the *Frankfurter Zeitung*. He studied philosophy, sociology, and architecture at Berlin and Munich universities.

A ten dollar bill seems like a lot for a book, but *Theory of Film* can provide a lot of film learning for that amount. Dr. Kracauer has touched upon so many salient aspects of the film, it is not an overstatement to say he has given us our most comprehensive theoretical work on the film.

—ROBERT STEELE

MISSIONARIES TO AMERICA

Like most publisher's blurbs, the one on the jacket of **THE BROKEN WALL** by Marcus Barth (The Judson Press, \$3.50) hails its great, if not obvious, superiority to similar ventures. Unlike many such claims, the contents of this volume provide considerable justification for an enthusiastic announcement. They reflect the relentless probing of a learned, searching mind; the vital style of a vivid narrator; the passion of a concerned and firm, if not stern, member of the community of God's people.

This fact itself must be reckoned as something of a marvel, for nothing about the volume—its sponsorship, author's background, or appearance as a biblical commentary—would lead us to anticipate the discovery here of these virtues, certainly not in such measure. Considering the origin of this work in response to a request from a denominational "Division of Evangelism," another handbook on "proven methods of 'getting results' in evangelistic campaigns" would have been the anticipated result. Certainly the European background of the author, to whom English is a second

tongue, would hardly prompt one to look for a highly readable volume in almost Fleschian Anglo-Saxon. Add the book's appearance as a biblical commentary, and one may be excused for looking for another weary verse-by-verse analysis of an early Christian's advice to people long since dead about problems buried with them.

Despite its sponsorship, the author writes about evangelism as a son of Karl Barth should: with loyalty to the Word of God that brings all things human, including institutional Christianity and her techniques for preservation and expansion, under the judgment of God. Notwithstanding his European background, his English achieves simplicity and directness without becoming flippant or condescending (which is more than can be said for a few of the volumes in certain series for laymen with this as an acknowledged goal). And despite the long and respectable tradition of dull commentaries, he has written a well-ordered book. If the derivation of his principle of organization from central theological presuppositions tends to make the author of *Ephesians* as good a systematic theologian as the author of this commentary, let the reader rejoice and be thankful. Though it will hardly do plenary atonement for all its dreary predecessors which erred in the other direction, this happy departure augurs well for the future of biblical studies and—dare we hope?—Christendom's boards of evangelism.

Another European gift to American academia, Denis Baly, has written a highly creative and utterly disturbing volume on the state and prospect of higher education in this country. If this book, *Academic Illusion* (The Seabury Press, \$2.25), does not become a best seller, that will only prove that we Christians are bad buyers.

As one might expect in a work by a man as transparently honest and brilliantly penetrating as our author, nothing and nobody (including himself) human fares well in his hands. Everybody on campus, administrators, faculty and students, and everybody off cam-



pus with any responsibility for what happens there, trustees, legislators, ecclesiastical leaders and parents, gets due credit for his blame for the trouble there. All of them "live by their illusions, for they have nothing else to live by." Though not surprised at this discovery, the author bemoans "the irony . . . that those who claim to search for truth should not dare to face the truth about themselves!"

Baly begins his work with a rejection of the avowed claim of American institutions of higher education to be centers where free men press the search for truth. Their catalogs to the contrary notwithstanding, they seldom aim at anything more than the instruction of students in specific areas of study. Interestingly enough, he does not deplore this aim. Since one must have sound instruction (which he does not get in our high schools) before he can pursue a real education, that target, if hit, would be well worth our aim. But we do not score a bull's eye even here. "Indeed, one might be so bold as to say that there is only one area in the whole vast conglomerate of a university campus where thorough training and instruction can be seen, and that is in the sphere of athletics." The worst job is normally done, he contends, in "matters of ethics . . . and religion. Here the best that some institutions can offer is a

motive

superficial course in 'social adjustment' and the annual religious emphasis week." The various church-related student foundations, instead of hope and purpose, bring more of the same into the already bleak picture. He does not criticize the foundations for attracting "the misfits," but for offering them little that will deliver them from their misfitness. "I find it difficult not to conclude that many of them (the church-related foundations) are contributing, not to the welfare of the community, but to its disintegration."

The churches fare no better at our author's hands. He bluntly warns: "There are services around the campus, even in respectable churches, from which the honest Christian might well be advised to stay away. . . . The more faithfully he does his job, the more certainly he (the thoughtful Christian teacher) . . . must be driving the students away from their churches."

What does Professor Baly suggest as the remedy for this situation? The Rt. Rev. Stephen F. Bayne puts it well in his foreword to the volume: "A strong application of Christianity to every aspect of academic life. This does not mean that the answer is to be found in REW or . . . more religious groups on campus. Rather, it points to the necessity for every student, teacher and administrator . . . to witness, not with the intention of conquering the university, but of offering Christ. The Christian on the campus must be fed by Word and Sacrament to become himself the sacrament through which Christ reconciles and restores the university to its place of courageous leadership."

To my way of thinking, based on the reading of a good number and fair sample of the many volumes dealing with this subject, *Academic Illusion* is the best thing that has happened in this field since *The Crisis in the University* by Moberly.

—EVERETT TILSON

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE By Roland H. Bainton. Abingdon Press, 1960. 299 pp. \$4.75.

The name of Roland Bainton is one which commands respect both among churchmen and among historians. And, one should not forget to add, among laymen. For he has the rare ability to combine sturdy scholarship with an ease and clarity of style ordinarily found in the popularizers of recondite studies. That is to say, he never oversimplifies but singles out what is of prime importance—what C. Wright Mills would call the "anchor points"—and subordinates secondary and illustrative material to these.

It is a particular merit of *Christian Attitudes Toward War and Peace* that its author is also a pacifist. If this were Bainton's only qualification, the book might have turned out very differently. As it is, however, Bainton's pacifism gives him a greater sensitivity to nuances of the problem than is frequently the case with other writers, and his vast historical knowledge and interpretive acumen enable him to pin down just the right quotations from the most relevant sources in each period. He is too objective as a scholar to be doctrinaire in his espousal of pacifism, and this enables him to discern varieties of pacifism that tend to become blurred into an amalgam by writers who are caught up in the debate for or against the pacifist position as a whole. In the early church, for example, Bainton is careful to distinguish between the legalism of Tertullian, the ascetic gnosticism of Marcion and the "pragmatic or redemptive" pacifism of Origen. He shows a similar carefulness in distinguishing among the nonpacifist approaches to war, and is not disposed to conceal the failures and frustrations that have beset exponents of his own viewpoint.

This study encompasses the period of classical antiquity and the whole of the Christian Era in Western civilization up to the present nuclear age. He tells how the pacifism of the early church gave way to the theory of the just war under Constantine, and the latter, in turn, yielded to the concept of the crusade. He traces the survival and re-emergence of pacifism in monasticism, Renaissance humanism, the Reformation and the Enlightenment, and likewise charts the course of bellicism through such episodes as the bar-

barian invasions, the mediaeval expeditions against the Saracens, the Thirty Years' War and the Cromwellian Revolution. In the modern period, he discusses the American Indian wars and the American Revolution and the period in Europe from Napoleon to Hitler, tracing not only the conventional church attitudes but also the attitudes of the emergent Historic Peace Churches and the rise of the modern peace movement. He does not prettify or extenuate, nor evade any of the recognizable dilemmas, which he passes on intact to the reader's own intelligence. It is really only in his discussion of the present and future that Bainton turns from history to advocacy of his cause. Many Christians who read the book will agree that his plea for peace is wise counsel, and the book as a whole will give any reader an informal context for discussing the issue, whatever his viewpoint may be. Both pacifists and bellicists may find their conventional ways of thinking somewhat brittle and in need of revision after their exposure to the facts of history. I know of no other volume, in or out of print, that presents them so clearly, vividly and succinctly. If you want the facts about how Christians have thought and acted in relation to war throughout the ages, you will find them nowhere as readily as here—and you will also have the experience of getting into one of the most provocative and stimulating religious books currently available.

—WILLIAM ROBERT MILLER

FIVE BOOKS FOR THE UNDERGRADUATE

THE CASE FOR ORTHODOX THEOLOGY, by Edward John Carnell. Philadelphia: Westminster Press, 1959, 162 pp. \$3.50.

THE CASE FOR THEOLOGY IN LIBERAL PERSPECTIVE, by L. Harold DeWolf. Philadelphia: Westminster Press, 1959, 206 pp., \$3.50.

THE CASE FOR A NEW REFORMATION THEOLOGY, by William Hordern. Philadelphia: Westminster Press, 1959, 176 pp., \$3.50.

The orthodox or "fundamentalist" position of Carnell is defined as "that branch of Christendom which limits the ground of religious authority to the Bible." Unlike his ultraconservative brethren, Carnell admits the validity and value of reason, biblical criticism and the idea of progressive revelation. The heart of the biblical witness and "highest ranking source in theology," for Carnell, are Romans and Galatians. Among the aspects of this book to which many Christians may object is the dubious logic by which Carnell argues that the Old Testament is true because Christ accepted it and, since Christ is God, he cannot be mistaken in his opinion. Such a reason for accepting the Old Testament is hardly more desirable than a typological interpretation of it or an outright Marcionite rejection of it! Carnell's book will appeal to those who are *already* of conservative temperament.

When one reads DeWolf's defense of liberal theology, it is easy to understand why the liberal era produced many great preachers of the stature of Harry Emerson Fosdick. Liberal theology lends itself to the homiletical word more easily than does the new reformation theology with its subtleties. DeWolf's book has the advantage of an appeal to reason as well as a freedom from dogmatism and creedalism which will appeal to the liberal American temperament. Its failures are two. It defends its position against straw-man caricatures of such theologians as Kierkegaard and Reinhold Niebuhr (whom DeWolf's "liberalism" cannot embrace!). And, though DeWolf might be called a "reconstructed liberal," his position fails to take seriously enough the theological and cultural developments of the past twenty years.

Hordern's case for a new reformation theology belongs to the mainstream of contemporary theological thinking which "attempts to get back to the Reformers' faith" and "to re-express it so that it will be relevant to our century." A basic characteristic of this theology is its emphasis upon the *distinction* between God and

man. It is a position richly represented by such contemporary thinkers as Barth, Tillich, Brunner, Bultmann, Niebuhr, all of whom have been influenced by Paul, Augustine, the Reformers and Kierkegaard. If one wants to know "what present-day theologians are thinking," he will find this book representative. The two aspects of this theology to which the reviewer most strenuously objects are its repudiation of metaphysics (a view quite inconsistently held!), and its reduction of the revelation in Jesus Christ to the *incognito*, the unknown, thereby denying that revelation in the "orthodox" sense has occurred.

A MIRROR OF THE MINISTRY IN MODERN NOVELS, by Horton Davies. New York: Oxford University Press, 1959, 211 pp., \$3.75.

THE STATURE OF MAN, by Colin Wilson. Boston: Houghton Mifflin Co., 1959, 171 pp., \$3.

Horton Davies' *A MIRROR OF THE MINISTRY IN MODERN NOVELS* does what it says. It takes the novels of such writers as Hawthorne, Sinclair Lewis, Georges Bernanos, Graham Greene, Somerset Maugham, A. J. Cronin and Peter De Vries, such novels as *Scarlet Letter*, *Elmer Gantry*, *The Diary of a Country Priest*, *The Power and the Glory*, *Of Human Bondage* and *The Mackerel Plaza*, and examines the ministerial role, character, conduct, morals, etc., of ministers in contemporary literature. The images which we see are often frightening, as with Elmer Gantry, and the total impression of the literature is that the image of the ministry in modern times is diminishing in the public mind. From a practical point of view, there are many lessons to be learned from Davies' study. Many of these Davies makes explicit, as when he says, "Probably the reputation for erudition is today no recommendation for a minister in most pulpits, but the reputation for integrity is still a paramount need and expectation." The breakdown of the images of the ministry into types—evangelists, divines in doubt, community leaders, etc.—is too neat. And some of the images—Elmer Gantry, again—are of "types" not as likely to be found today as in the days of Billy Sunday. Any young man going into the ministry should read this book, and others might find here a perspective for judging the novels (some of which have become movies) they read.

The critics of Colin Wilson have been eager to point out that as a literary critic he is second rate. This is to fail to see him as symptomatic of the consciousness of many of the younger generation. *The Outsiders*, whatever it may have been as literary criticism, was a powerful expression of the modern consciousness. In *THE STATURE OF MAN*, Wilson begins his estimate of contemporary man with an analysis of the sociological literature of Riesman, Whyte, Wertham, Galbraith, Packard and others, agreeing with them that today's man is "other-directed," that he is obsessed with a show of violence (witness our T.V. shows) and that he has become the devotee of "the cult of the ordinary chap." In contemporary literature, in the writings of Arthur Miller, John Osborn, John Braine and others, Wilson finds a "defeated hero," a preoccupation with the failure of man to rise above his enemies, his passions and his society. Finally, Wilson points toward a new "hero." "Heroism," he says, "is not merely courage; it is directed courage; and what it is directed toward is all important." Wilson's hoped-for hero is an "inner-directed man" whose "first characteristic . . . should be a higher intellectual and moral perception." Existentialist that he is, Wilson concludes that "The responsibility of literature in the twentieth century becomes appallingly clear: to illuminate man's freedom." Two criticisms are in order. Wilson fails to see any but the most superficial aspects of the contemporary religious scene, which he criticizes as "other-directed religion." And his new "hero" is more the product of his existentialist vision than of the Christian vision of "the grandeur of man." The book is well worth reading.

—FINLEY EVERSOLE

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EDWIN F. PRICE was director of the Wesley Foundation at the University of Kansas for forty years. This article is one of three sermons preached at the end of this significant era of service, as he retired last June.

LINDSEY PHERIGO is professor of New Testament and Early History of Christianity at the National Methodist Theological Seminary, Kansas City.

ROBERT SCOTT STEELE, once managing editor of *motive*, is now on the faculty of the Communication Arts Division of Boston University, and will be director of the films section of the national arts festival in connection with the Quadrennial MSM Conference this August.

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FINLEY EVERSOLE has been on the *motive* staff the past two years. After completing his Ph.D., he plans to teach. Among the publications for which he has recently written are the *Christian Century*, the *Pulpit*, and the *Christian Scholar*.

ALTHEA ROZEBOOM is in the ninth grade at Longfellow Junior High, Flint, Michigan, and perhaps our youngest author for some time. She is assistant editor of the school paper, and presently planning on a career in chemistry.

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ing and celebrating at the polls. Literally thousands of them voted for the first time, and they lined up in orderly fashion, waiting in long queues for hours in the broiling sun. Early fears that there would be demonstrations and violence were not realized, and all leaders expressed their hope that the Colony had entered a new era in which a man would be judged on his individual merits rather than on the color of his skin or the religion or tribe to which he belonged.

WHAT comes next? The Governor has taken the first step by saying he would not release Kenyatta until the government is working well. The Africans say that Kenyatta is the only man who can unite them and they will clearly continue to work for his release. Kenyatta, however, is to be moved to Maralal, closer to the center of things; political leaders and members of the press will now have access to him. Up to this point, Kenyatta himself has not said what he wants, and whether he desires to be "First Minister," which is what the politicians have said for him. During the election campaign many candidates said they would boycott Legco if Kenyatta were not released unconditionally. KANU put this promise forward as part of its policy, and as they hold the majority of the African seats the next move is up to them. Events move quickly in Africa, and what will happen remains to be seen. It is possible that Kenyatta may urge the newly elected Legco to go to work. The Africans themselves may realize that a boycott of the government would only delay their way to independence.

The next step in Kenya's constitutional development is the election of twelve National Members (four from each racial group) by the Legco, sitting as an electoral college. This is presently scheduled for March 16, and on April 6 Legco will convene officially and set about the task of forming a government. Whether or not the Africans stay on this schedule remains to be seen. Already KANU leaders have raised strong objections to the Governor's failure to release Jomo but the administration of the Colony can go on with tactics. Anything can happen; African opposition to British policies can be more effective now that they hold the majority of the seats in Legco. But Kenya is a Colony and the Governor still has the last word. The next crucial move is in the hands of the Africans Kenyatta, and KADU leaders are critical of KANU or without them. Whatever the outcome, whoever wins the struggle for power, the basic problems of Kenya still remain: poverty, disease, poor housing, illiteracy and a no-confidence economy. The crucial question is whether a multiracial and predominantly non-Western society can resolve these problems in a democratic way.

NEW MAN IN A NEW AGE

"Man is the creature God remembers and addresses. He is created to respond in trust and obedience. He has had to struggle to affirm his responsibility. All of the odds have seemed against him . . . and the advent of warfare has not helped.

"We are tempted to become fatalistic, to agree that we are not responsible, and to go about frantically trying to have a wonderful time.

"But I am convinced that the atmosphere is changing.

"In the arts, the most sensitive weathervane to cultural shifts, a new figure is emerging. He has the appearance of a man, coming up out of chaos with a shape that is human. Social scientists testify to the same shift and to the dawning of a new sense of responsibility. This is the new man in a new age."

—JAMES I. McCORD
president of princeton theological seminary

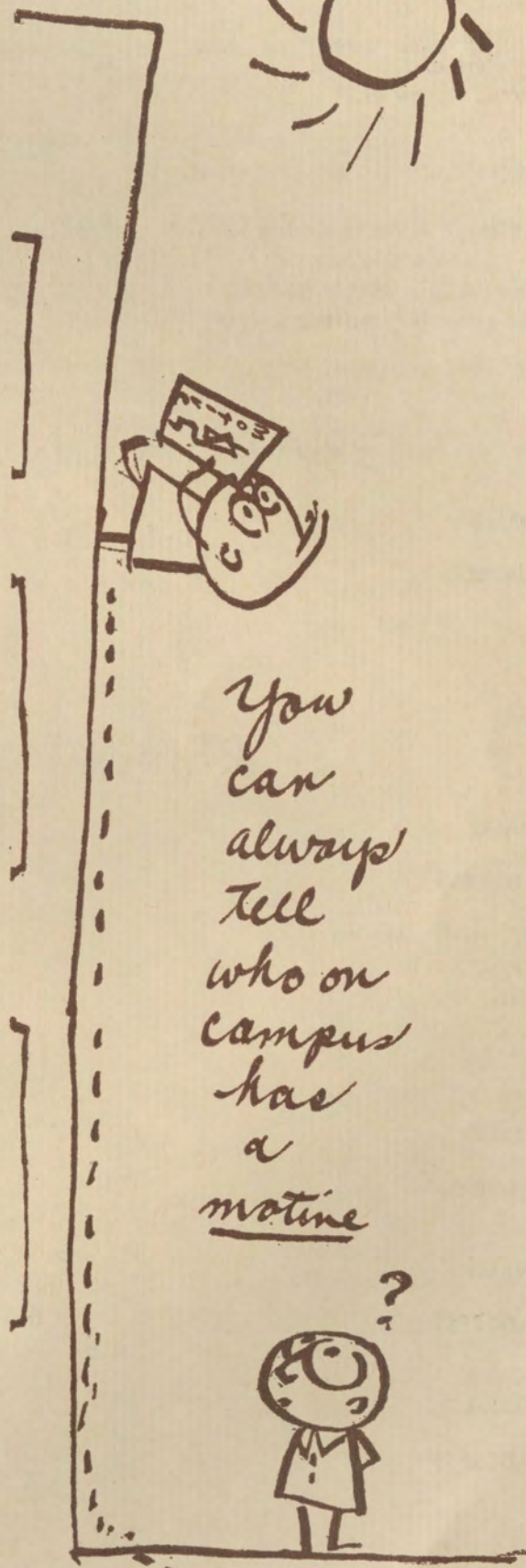
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RENEWAL • renew now

NAME _____

ADDRESS _____

bill me

check enclosed (payable to motive)

GIFT • give to friends

NAME _____

ADDRESS _____

NAME _____

ADDRESS _____

NAME _____

ADDRESS _____

bill me


check enclosed (payable to motive)

List further names and addresses on a separate sheet and attach



CHRIST I
1960
WOODBLOCK CUT
BY TALOA STARR

the bear who ran in circles

 *NCE upon a time a little bear ran around in circles.
(This was not unusual, for at that time all little bears ran
around in circles. This was just the proper thing for little bears
to do.)*

*The little bear was running around in circles.
Now when running around in circles you have lots of time to think.
The little bear started to think, because he had lots of time.
(Just running around in circles and all.)*

*He began to think about how hungry he was.
Just then a stork flew over.
He saw the little bear running around in circles, so he landed in a tree
near the little bear that was running around in circles.
He hopped down from the tree and over to where the little bear was
running around in circles.
All this running around in circles and watching the bear running around
in circles made lots of time for both of them.*

*Soon the stork said: What is your name?
Then the bear forgot himself and stopped running around in circles and
said:
I don't know, I never took the time to ask because I was running around
in circles. You sure do miss a lot, running around in circles. What is
your name?*

*Then just to be a proper bear he started running around in circles again.
The stork then said: Why don't you stop? Said the bear: I don't know.
Said the stork: Why? Said the bear: Oh, I don't know that either.
It really is funny that I don't know how to do anything except run
around in circles, and it is easy to tell that frankly, I am expert in this.*

*The stork said: Don't you ever think? Yes, said the bear, once I thought
how hungry I was.
Well, why did you not do anything about it? said the stork.
I am a proper, doing the proper thing to do, the bear replied.
How do you know that eating is not the proper thing to do, or thinking,
or sleeping? retorted the stork.
Yes, said the bear, the puzzlement that was stored up in him for so long
was beginning to show through. How do I know?
That's the spirit, said the stork. They went off together, wing in paw,
very happy.
The bear was going to eat.
The stork to mark in his record book another birth.*