

MOTIVE MAY 1962



CONTENTS:

- 1 THE WOUNDED HAND OF GOD ink drawing by mathias goeritz
3 THE CLUE a meditation by david c. rich
4 SORROW ink drawing by margaret rigg
6 PORCUPINES IN WINTER an article by r. paul ramsey
ink drawing by mathias goeritz
8 SAUL serigraph by james crane
11 HORSEMAN woodcut by charles grooms
12 ABUSE OF FREEDOM an article by w. ralph ward
JEERING woodcut by h. seidel
14 AN OPINION an article by john r. price
ink drawing by mathias goeritz
15 TWO POEMS
variations on a theme by duane hutchinson and
by pat lindgren
16 SECULAR MAN an article by larry e. shiner
17 LINOCUT by robert hodgell
19 ENCOUNTER IN BANGALORE an article by richard deats
ink drawing by charles grooms
21 ROBERT PILLODS an artist in france art feature by the artist
31 THE STARTING PLACE IN CHRISTIAN RACE RELATIONS an article by will d. campbell
32 ink drawing by charles grooms
34 ink drawing by charles grooms
36 PRAYER PLEA by warren bryan martin
37 SCIENCE, RELIGION AND HUMAN DESTINY crayon drawing by william newsome
38 FILM REVIEWS by robert steele
39 FACE woodcut by mimi gross
40 LETTERS
41 PRAYER: FROM "LAST OF THE JUST" SERIES ink drawing by margaret rigg
42 BOOK REVIEWS by myron f. wicke and margaret rigg
44 ELEGY FOR MICHAEL McCABE poem by louis miles
45 COMMENTARY ON EXISTENCE cartoons by james crane
46 CONTRIBUTORS
47 INDEX
51 MOTIVE INFORMATION

COVER 3: TRIUMPHAL ENTRY woodcut by herbert seidel

COVER 4: WHAT PURPOSE, THE PORPOISE? a parable by george wolfskill

FRONT COVER ART: JESUS AND THE LITTLE CHILDREN stained-glass window
by ROBERT PILLODS. see art feature.

EDITOR: B. J. STILES
ART EDITOR: MARGARET RIGG
CIRCULATION MANAGER: EDDIE LEE McCALL
STAFF ASSOCIATE: WILSON YATES
SECRETARY: JANE JAMES

MOTIVE: P. O. BOX 871 NASHVILLE 2, TENNESSEE

CONTRIBUTING EDITORS: ROGER ORTMAYER, HAROLD EHRENSPERGER, JAMESON JONES, HENRY KOESTLINE. EDITORIAL COUNCIL: JOHN O. GROSS, H. D. BOLLINGER, HARVEY C. BROWN, RICHARD N. BENDER, GLEN O. MARTIN, WOODROW A. GEIER, JAMES S. THOMAS, GERALD O. McCULLOH, RALPH W. DECKER, WILLIAM CORZINE, MYRON F. WICKE.

motive is the magazine of the Methodist Student Movement, an agency affiliated with the World Student Christian Federation through the National Student Christian Federation, published monthly, October through May, by the Division of Higher Education of the Board of Education of The Methodist Church; John O. Gross, general secretary. Copyright, 1962, by the Board of Education of The Methodist Church.
Subscription rates: Single subscription, eight issues, \$2. Group subscriptions of fifteen or more to one address, \$1 each. Foreign subscriptions, \$2.50. Single copy, 30 cents.
Address all communications to **motive**, P. O. Box 871, Nashville 2, Tennessee. Please accompany articles, stories, poems and art work submitted with return postage.
Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1102, act of October 3, 1917, and authorized on July 5, 1918.



the clue

BY DAVID C. RICH

*Maybe we believe it, and maybe we don't
but on we sing:
"A Mighty Fortress is our God." Sure He is, but
with reservations . . .
We need thee, Lord, when we're in hot water, but
otherwise, back to your golden roads
and squawking harps . . .*

You know . . . "Don't call us. We'll call you."

*Christianity is for "crutch-needing people" . . .
old people and kids and stuff like that.
We're past that stage; this is the age of technology.
Anyway we're kicking old ZEN around, giving it
whirl.
"You've heard the sound of two hands clapping . . . what is
the sound of one hand clapping?"
That takes concentration
That takes a mind
Not just blind acceptance of well-worn ideas.*

*Sure we talk about God . . . He's good material for bull
sessions . . .
Upset people with Darwin,
analyze . . . criticize . . . condemn . . . tear
apart . . .
Ask 'em to prove God . . . that always gets them!*

*But GOD, my kind of God, takes different shapes
popularity . . . success . . . prestige . . . the green
stuff . . .
These are my gods
they keep me going
they support me
And that's what counts.*

*That and BELIEF. Everyone should believe, have his
own private potion
especially in this crazy world with missiles up above
and explosions down below
You've got to believe, you've got to have faith—
that's what Eisenhower said.*

*And another thing—you've got to "get along" with people
the Negro, the foreign student, the dean
Yes, even the "out of it" unsophisticate.*

*All this within reason, of course. You can't go overboard.
just enough to keep everyone happy.*

*Everyone is equal, treat them equally
the same smile
the same comments
But keep them at a distance
Never let them know how you really feel.*

*Dress alike, twist alike, walk alike
like mannequins in a department store
Corduroys, cardigans, and sneakers
with Kents added.
Always smoking, always talking, always moving,
Always smiling. Always . . . always . . . always . . .*

"And the People come and go, talking of Michaelangelo."

For the minute you stop! You're dead . . . you've had it.

Out of focus . . . out of kilter . . . and you're "out of it."

*And every once in a while, that funny feeling comes inside
wanting out and asking WHY . . . WHY . . . WHY.
But it is easily rubbed out and dissolved
by activity.*

*So, back to the race, back to the rat race
moving and talking people . . .*

Moving and Talking (like Old Man River).

*Back to the cups of coffee, the endless cups laden
with sugar and cream to make it sweet
covering over the blackness*



SORROW INK

MARGARET RIG

LIKE LIFE—coated with smiles—covering over the
upsetting questions.

Back to the books, the prelims, the papers,
Back to course 322—in how to “out psych” the Prof ...
Back to Econ, history, math and Soc.
Always coming at us, in a mad swirl
no time to stop, no time to think
Keep going ... Keep up ... Keep in there ...

A Thirst for Knowledge? ? ... A Search for Truth? ? ...
Don't make me laugh—
I want that piece of paper that leads to Harmony Haven
home of the split level
and the split personality.
It is something to hang on to, to grab hold of
It leads to security.
Raise a family ...
And settle down, be comfortable, worship George and Abe
in the green.

So, back to the parties, the same parties
with the same people
doing the same things
Off to the back seat—make out a little, it's expected.

I don't want you and you don't want me
But we need each other.
For here we can give a little—how far? ?
Don't ask such questions—who cares anyway ...

Being alone ... that's what I don't like, “cause then the
questions come thick and fast: why? why? where am
I going? what am I doing?”

Riots in Algiers, conservatism in Maine, the wall
the twist, the man in space,
ban the bomb, the freedom riders ...

This is my world, this is where I live ...
People dying, people starving, people working.
And I want it comfortable ...
away from that which hurts, which upsets
which stymies, which confuses.

But at times, I don't feel so comfortable, so sure, so secure

Pinned—engaged—married—maybe that will help—? ?

Keeping busy—doing things—going places—maybe that
will help—? ?

Nuclear blast—fall out—radiation—
cancer—death—genes—
I hear about them, I read about them.
“Ask not what your country can do for you, but what
you can do for your country”—says JFK.

May 1962

But really there's nothing I can do,
And anyway I've got myself to think about ...

So “eat, drink, and be merry”
for when your number comes ... it comes.

FAKE everyone out—be happy—smile—that's the game
today.
Never let on, day in and day out, be well-rounded,
be well-masked ...
And forget the last part “for tomorrow you will die.”

Afraid to die—afraid of war—afraid of being alone—
Afraid of not finding a guy—
Even afraid of people ... of what they are saying
of what they are thinking
of what they are doing
in front of me
or behind me

And WHY—WHY—when the music is gone
and the noise is not there
and the smiling-all-alike faces have disappeared
WHY do I feel the way I do? ? ?

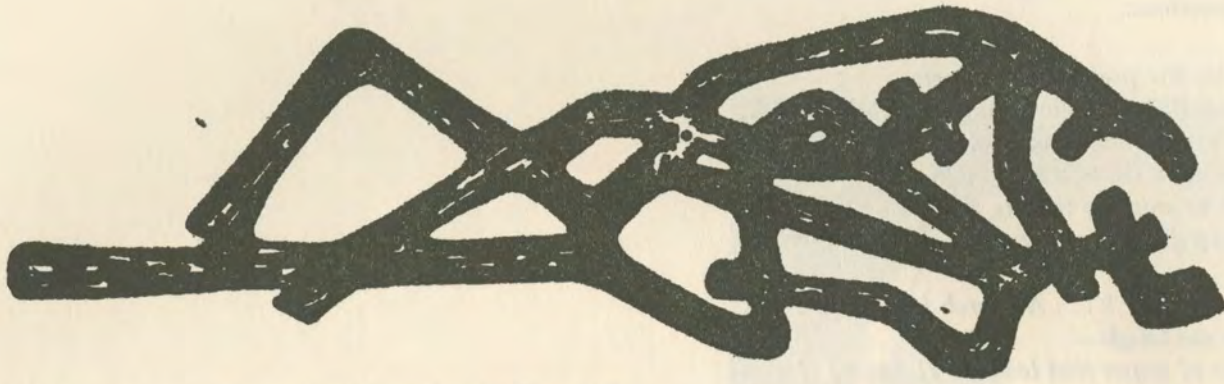
Maybe that is what this long-dead Jew was yelling about,
what he was living about—

This guy who got himself killed by some emotionally
disturbed people
This guy who faced death without a word
who could say “Father, forgive them” ...
Who had the audacity to tell me I am accepted for what
I am
that God loves me.
He must be out of his head ...

But then maybe I am—
Maybe I'm the one who is wrong
Maybe I'm out of focus
Maybe I'm not the only one in the world

Maybe this isn't my own little world.

Maybe it IS God's world ...



FROM: THE ECHO
MATHIAS GOERITZ

1953

INK

porcupines in winter

BY R. PAUL RAMSEY

THERE is the story of two porcupines who lay side by side in the cold of winter. Each desperately needed the comfort and warmth the other might give. Yet every time they drew close together for warmth they pricked one another with their quills, and both drew back in pain. And so it continued the whole winter long.

Not knowing the moral of this tale, I will draw one myself. It is that porcupines better accept some facts about the nature of porcupines, if the winter is to be endurable. If they imagine their world is going to be just cozy, with no quills ever in evidence, they are sadly mistaken. If they think bitterly that quill-pricks are all that result from living in a world with more than one porcupine in it, this too is a mistake; and they too easily forget the common interests that are theirs, and mutual aid against the cold. If, however, they settle down to being the porcupines they are (warm and prickly, both of them), they might very well devise ways of increasing the comfort to be experienced and exchanged in that one small part of this universe.

This is a parable of the nations, and of this nuclear age. There is much interdependence and actual community of interest among the nations; and so they are drawn together for warmth and mutual help. But nations have quills, and they also hurt and repel one another. By "quills" I do not mean anything that might easily be otherwise, such as whether a nation has such and such an armed force or weapons-system. A nation's quills are the fact that it has a monopoly of the power that can be exerted by a certain organization of mankind; it still has a degree of sovereignty; and it has vital self-interests. No one ever heard of a nation without these things, any more than there are porcupines without quills.

Thus, in the oscillations of human history, the nations draw closer together out of *common* interests in order to get warm, and invariably they are thrust apart whenever this poses too grave a threat to their vital interests as particular organizations of mankind. Better a cold porcupine than one punctured in the vitals, or in those values in which its very life centers.

From this it would be wrong to conclude that a world with more than one nation in it is only a world of quill-pricks (the clashing self-interests of nations). But it is wrong also to believe a multinational world is going to be just cozy, with no quills ever in evidence, and no seemingly diametrically opposite points of view even on the question of how best porcupines can live and keep warm in winter. But if the people of the world are mature enough to settle down to being the nations they are (giving and receiving warmth, yet prickly, all of them) they might very well devise ways of increasing the comfort to be experienced and exchanged in this small corner of the universe and in this time of cold war, thaw, and cold war again.

These are some things the citizens of nations better accept about the nature of porcupines (nations) as they try to devise ways of increasing the comfort to be experienced and exchanged in the contemporary world. These are some of the things *peacemakers* need to know.

1. Any nation, especially a great power, must initiate and have a policy of its own. It cannot become "other-directed," and simply derive its position on various questions from that of some international organization, or from "world opinion." To attempt to do so would be like waiting for the Gallup Poll before deciding how to vote; if everyone did this there would be no opinions to count. I liked the response of Dr. Robert C. Good (author of *Reinhold Niebuhr on Politics* and now with the U.S. State Department on African affairs) at the February MSM Christian Citizenship Seminar. One of the participants complained that some of our statesmen in Washington, who spoke to the group, talked as if the United States might withdraw from the United Nations if the decisions of that world organization went constantly against U.S. policy. Mr. Good replied that, if that happened, we would do so. This was to say that, at the United Nations, the nations are seeking to find and to enlarge that changing area of common agreement among their separate vital interests. There they exchange views about the vision each has of a plan for the whole; and when they find they can, they act. The only edifice that can result will be—from central tower to outhouse—an astonishing mixture of architectural plans, since each builder knows or thinks he knows best where he wants to dwell and there is no universal plan which, once accepted, will enable one fully to understand and accept as his own the viewpoint of his fellow workers.

2. Our statesmen are very limited creatures. No matter how high and mighty or whether representatives of great powers or small, their decisions are trammelled, hedged-about, and determined by the political forces (domestic and foreign) that play upon them. Nehru cannot agree to a plebiscite in Kashmir—if he is correct in believing that to do so would let loose irresistible demands for self-determination all over his country, on a religious basis, and therefore lead to the disintegration of India as a nation. De Gaulle and the Algerian rebels seemingly could not speed the process of agreement and still keep the support of enough of their constituents or preserve the vital interests each represents; and meanwhile, the political situation in Algeria worsened beneath their feet, so much that it became more and more doubtful whether any agreement could be "imposed."

Parties and people, too, are porcupines side by side in winter. Neither exerts a sovereign-shaping influence on world events. In fact, considering their task and plight, and that of Everyman the Creature, one has to exclaim in the words of Shakespeare: "There is a destiny that shapes our ends *rough*, hew them how we will" (slightly revised). Here, too, there is obscure evidence of the divine overruling. Men may know there are no gods on the earth, and that political decision and action are not governed by "*thinking* makes it so."

3. While national security is by no means the highest value, it is basic to all the rest. Therefore, it was a foregone conclusion that, under a certain possible set of circumstances, the objections to nuclear testing would have to give way; and it is a mark of our political immaturity that so many people in this country seem to regard testing as the supreme issue of our time, and not the just ordering of the life of mankind. A conscientious statesman will say (as did President Kennedy in his address to the nation on March 2, 1962), "I feel it deeply regrettable that . . . even one additional individual's health may be risked in the foreseeable future" by atmospheric tests; and "however remote and infinitesimal" the hazards, "I still exceedingly regret the necessity of balancing these hazards against the hazards to hundreds of millions of lives which would be created by any relative decline in our nuclear strength." But balance them he will; and, given certain findings of fact (which may, of course, be mistaken) as to the security position of the nation and the free world, he must decide that testing will produce less evil effects than not to test. There is an ancient formula which states that, while the effect or end does not justify any means, one effect of an act not bad in itself can be justified by another of its effects. Where there is more than one consequence to an action, a decision-maker should balance the good effect against the evil one, or the lesser evil against the greater. The President's words prove that this rule of "double effect," as it is called, is a nice summary of political prudence



SAUL

SERIGRAPH

1962

JAMES CRANE

(which is a virtue), and not an abstract and alien principle imposed by morality upon political decision. The President's decision was a tragic one, like most crucial decisions; it was not, as Linus Pauling said with sweeping indiscriminateness, an immoral one.

4. It is not only churchmen (who fondly repeat clichés, like "The best shelter program is that which is directed toward eradicating the causes of strife," and who concentrate attention on disarmament) who need a short course on *The Nature and Destiny of Porcupines*. Not only churchmen need to be instructed in the nature of politics in a multinational world, for in many respects the statesmen of the world, and our scientists, also are in need of this. Reinhold Niebuhr has written that the West suffers from a "soft utopianism" while communism is a "hard utopianism." This means that both are too nonpolitical; both are doctrinaire; both are moralistic.

This may be illustrated by the recent course of test-ban and disarmament negotiations. The Geneva test-ban negotiations were recessed on September 9, 1961, after Russia had resumed testing. At that point both great powers had yielded something in order to draw more closely together. The Russians seemed willing to agree to some sort of inspection system for underground tests; and the Western powers seemed willing to rely on their "national systems" to detect any violations in the atmosphere. Yet when these talks were briefly resumed in November both sides had stiffened. The West rejected a Soviet proposal that both sides rely on their "national systems" to verify that an atmospheric nuclear explosion had taken place; and the Soviets rejected any international verification as "espionage." Why did they draw so far backward? This is a good question to probe, in view of the seventeenth-nation disarmament and test-ban conference resumed on March 14. If these or any other negotiations are to have any chance of success, this can only follow from greater mutual acknowledgment of the conditions that make for warmth between porcupines than either country has so far displayed.

AFTER the Soviets broke the test moratorium (in effect since 1958) by their scientific and terror testing, the United States sought to gain an intangible, propaganda victory by stressing the "bad faith" of the Russians in preparing for tests while negotiating. We took a high moral tone toward such "trickery." With the result that President Kennedy added yet another requirement to the treaty we are willing to sign. We now ask to be protected "against the repetition of prolonged secret preparations for a sudden series of major tests," since, as the President said, "we would certainly have to have some assurances against a repetition [of secret preparations] . . . before we would feel a treaty is a satisfactory one." Following this press conference, White House spokesmen assured the nation that the word "assurances" was too soft a one for what the

President meant. He meant, they said, freedom of movement for international inspectors checking on clandestine preparations, and not only on actual testing. (*The New York Times*, Feb. 8, 1962.)

Even *The New York Times* editorialized that the test-control "issue has become even more complex as a result of Soviet trickery last year in making long preparations for new tests while pretending to talk about a test-ban treaty. This duplicity has rightly prompted President Kennedy to demand inspection and control not only of actual tests but also of preparations for them to avert new surprises" (Feb. 9, 1962). The only exception I know of to this universal condemnation of the Soviets for acting like a nation should was a letter to the *Times* (Feb. 20, 1962) written by David R. Inglis, physicist at Argonne National Laboratory, who pointed out that provision against secret preparations "seems technically impossible without making the U.S.S.R. a completely open society." Thus, to solve the urgent current problems of international relations, statesmen and people alike have taken their departure into some other world than the one in which the problems exist to be solved.

Still we need to ask why we painted ourselves into such a corner, why we so readily adopted a requirement foredoomed to be rejected (if one knows porcupines). Was this not because of a "soft utopianism" that always supposes that good faith negotiations for peace are bound to succeed? Russian "bad faith" lay in testing while still negotiating, not in preparing to test if negotiations failed. Indeed, a nation should prepare for the worse while trying to do better. Yet no American spokesman or leader of public opinion declared it to have been a dereliction of political duty on the part of the President or the Atomic Energy Commission that it had too few preparations in process to backstop our diplomats if negotiations failed. Thus, because of a nonpolitical understanding of international relations we became locked into making nonpolitical requirements of a treaty, and ones impossible of acceptance. Yet our "national system" of detecting actual tests in the atmosphere was reliable enough for this to provide our government with detailed information concerning the advance in weaponry the Russians made by their recent tests (as the President explained to the nation in ordering resumption of tests in the air). Had we comprehended more of the nature of porcupines, there is no reason why the ante should be raised in the Geneva negotiations. We, and the cause of peacemaking, were the victims of our own nonpolitical propaganda victory over the asserted Russian "bad faith" and "trickery." There might be more hope now of increasing the agreement among nations if it had occurred to no one to charge the Russians with impropriety simply because they made their preparations. (Of course, they did this in secret. There's nothing dishonest in this, so long as no nation pretends it has no secrets.) Moreover, the fact that it is difficult for a

nation to maintain, year after year, constant readiness to conduct a series of tests (as the President pointed out in explaining why this alternative to testing had to be rejected) might have introduced a mutual sense of urgency and greater realism into the discussions of a treaty with controls not to test, if it had been assumed on all sides that the business of a nation is to keep itself in as much readiness as possible to maintain or improve its security position if it must. Instead we sought by propaganda to deprive one another of the power, rights and duties proper to states.

This has been at the root of the stalemate at Geneva. Objectively, the possibility of reaching a test-ban agreement had improved in one respect. While every advance in what is known about underground tests (including the data from our recent series in Nevada) indicates that the detection of clandestine underground tests is more difficult than it had ever before been supposed, this same scientific research also has led to the conclusion that underground tests are of negligible military importance. To *detect* underground nuclear explosions, an international inspectorate would be quite necessary, with more inspection stations and more on-the-spot inspections than the U.S. has yet asked. But such explosions, it now appears, need not be detected. So *The New York Times* reported that our scientists and diplomats in Geneva are now convinced that low-yield underground tests are so expensive, so complicated and of such "doubtful military value" that the results obtainable from them would not be a serious risk (March 19, 20, 1962). If only nuclear weapons-research in the atmosphere is likely to prove decisive, then we must ask with still greater urgency: why has the admission of the adequacy of national systems of atmospheric detection been abandoned? Is this not because we now demand inspection capable of discovering preparations to test?

DISARMAMENT and arms control are, of course, of vastly greater importance than testing. On the issue of armaments, there is a "hard" nonpolitical "utopianism" concentrated in the Soviet demand that they be simply believed to be sincere devotees of "general and complete disarmament" (a weapon they fight with, and rather successfully, as can be seen by the appeal of this slogan in the nonaligned countries, and among multitudes of the best nonpolitical people in the United States as well!). Russia seems to be a porcupine with all its quills raised in fear and anger when it rejects all "controls" of testing or of disarmament as thinly disguised "espionage." Yet this is also the attitude of a nation that refuses to accept the existence and the nature of other porcupines, or the conditions necessary for coexistence in a multinational world.

Yet the Soviets have already drawn back from their own provisional acceptance of the need for some verifi-

cation of a test-ban agreement. As for disarmament in general, they do grant that "the implementation of all disarmament measures envisaged for each stage must, in our opinion, be thoroughly verified" to make sure that "the armed forces scheduled for liquidation at a given stage are indeed liquidated." But at the same time the Soviets insist that there be no control over the armaments that remain. This would permit any nation to undertake verified disarmament while at the same time rearming (without any verification of this fact) in another part of the country or by means of other weapons-systems. (Khrushchev to Kennedy, *The New York Times*, Feb. 24, 1962.) As the *Times* pointed out in an editorial (on the same date), there must be "control of rearmament, too." The Soviet attitude stems from a utopian or cynical failure to recognize itself to be a nation with quills in a world of other powers who must have quills, or something to take their place.

Fact is, if all the nations of the world agreed to a test-ban and arms-control treaty, this would in no way mean that they had ceased to be nations with potentially opposed particular interests and some degree of cold war among them. Such a treaty would have to be largely *self-enforcing*. It would rest upon the common interest of the nations in maintaining it. Even supposing an international system of inspection to determine when and where a violation of the treaty has occurred, one still has to ask: what punishment can be meted out to the country that breaks the agreement? What sanctions are there to enforce adherence to such a treaty? Unless one proposes that nuclear war itself shall be used, unilaterally or collectively, to compel adherence and punish violation, then one has to conclude that any such agreement must necessarily be largely self-enforcing, that it will endure as long as the nations have overriding interest in maintaining it, and that it will fail to be observed whenever, if ever, particular interests seem to require a nation to value something else more vitally than it values the warmth derived from the cautious togetherness negotiated by such a treaty.

5. A nation, and especially a great power, needs a settled and accepted doctrine of the use of armed force (sometimes); it needs a doctrine of the limitation of such force and the proper conduct of war; and it needs armament and weapons systems that can be used, if need be, in subordination to the fulfillment of policy. How far the citizens and political leaders of the United States are from even asking the pertinent question about our weapons can be illustrated from the debate about the Air Force's B-70 Valkyrie, 2,000 m.p.h., 80,000 ft. altitude, bomber, or its RS-70 (reconnaissance strike) version. In this prolonged dispute, there was public discussion about interservice rivalry, about the rivalry between Carl Vinson's House Armed Serv-

ices Committee and the appropriations committees, about whether the Congress has constitutional power to "direct" the President to procure 250 of these bombers by 1967 or whether it has only the recourse of impeaching the President if he does not spend the funds appropriated by Congress for this purpose, and about whether this "last of the manned bombers" may be necessary before our missile delivery systems are completed later in this decade or whether to the contrary the B-70 will be obsolete before it can be produced in any numbers. But we hear only incidental reference to the choice between "limited" or "general" war as an instrument of national policy that may be at stake in this decision (one such reference is to be found in Jack Raymond's "News of the Week" article in *The New York Times*, March 11, 1962). We hear no full-scale discussion about whether the manned bomber may not be more accurate for attack on legitimate military targets than missiles can ever be. We hear no debate about the weapons needed in a, possibly justifiable, fight-the-war-with-some-purpose policy, in contrast to terror weapons by means of which it is hoped to deter all war.

Yet Col. John Glenn has recently spoken eloquently of the need for a man at the controls of ships in the exploration of outer space. And among the reasons given for the resumption of nuclear testing in the atmosphere is the judgment that the Soviets may have made significant advances toward an anti-missile missile. Also there is the more significant possibility that it may be possible for an enemy to shower a whole area with electronic forces that will render missiles inoperative even when they are hardened underground, or in any case there is great need to study actual nuclear "effects" to see how missiles are going to operate in a "postattack" environment. Meantime, crucial political decisions are being made without any focus on the criteria of just, limited and legitimate conduct in war, and these decisions about weapons procurement may commit this nation to more rather than less indiscriminate means. Meantime, also, the churches, whose tradition calls for precisely this to be debated, engage in a "race for peace"—a kind of sack race in some macabre carnival mood apart from the real decisions that are shaping man's political destiny at this very hour.

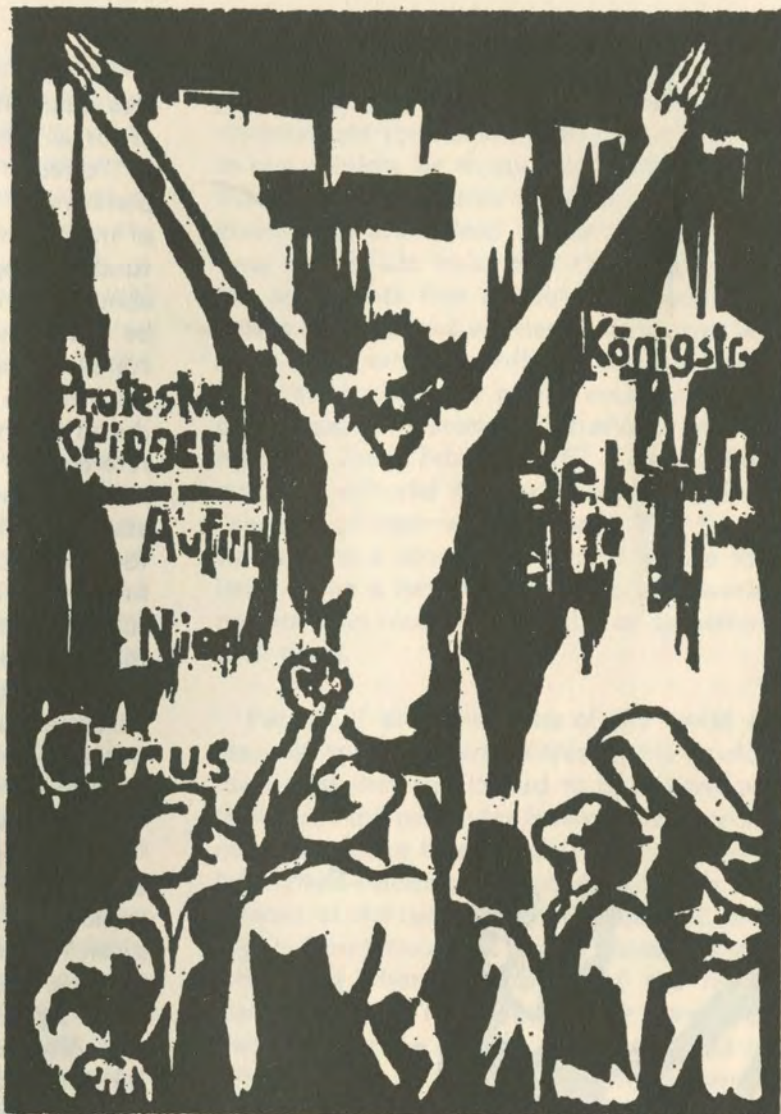
A complete separation between armed force and policy has been the most disastrous illusion of men in the modern period, leading either to an absurd attempt on the part of great peace-loving powers to act politically with only peaceful means as the instrument of their purposes or (on the part of the same nations) to an acceptance of war so "total" that it can in no way be the instrument of any national purpose or be ordered to the defence of justice anywhere in the world. Our greatest need is for a "turn" toward (only) the "just conduct" of war.



HORSEMAN

WOODCUT

CHARLES GROOMS



JEERING

WOODCUT

H. SEIDEL

THE price of liberty is eternal vigilance. In many respects freedom is more easily lost than gained. Like other virtues it must be expended to be retained. He that would keep freedom must dare to lose it. He that would have freedom must be willing to share it.

Freedom must, therefore, be the servant and not the master. It must be the servant of truth, brotherhood, justice and faith.

If we, the beneficiaries of freedom, become mere agents of propaganda, spokesmen for partisanship, preachers of narrow doctrine or iron-clad ecclesiasticism, we threaten the future of the prize we so highly cherish.

Like our fathers before us, we must love God with all our mind, heart and strength and others as ourselves if we would keep our freedom. Holding to our own beliefs and honoring our own traditions, we must be ever ready "to obey God rather than men."

Freedom is seriously threatened in America because

ABUSE OF FREEDOM

BY W. RALPH WARD

we fear the risks it involves. A dark cloud of fear hangs over the American mind today.

The rise of communism and the threat that it may spread throughout the world, even eventually capturing control of our own country, is the taproot of a kind of spiritual sickness which has attacked many Americans in recent years.

Communism is a real threat which persons of intelligence and social concern frankly acknowledge. It is atheistic, diabolic, subversive, a false doctrine behind which hides a political totalitarianism and neo-colonialism which threatens every value characteristic of our free society—politically, economically and socially.

The sad fact is, however, that as the fear of communism has spread, some have been so affected by it that they would apparently forfeit every value of freedom in order to destroy that which they believe is the enemy of freedom.

As I have been watching this contemporary fear of freedom spread in certain parts of the country, I have thought of something Rabbi Joshua Loth Liebman said about neurotic fear in his *Peace of Mind*. He observed with Sigmund Freud that a person in an African jungle may quite properly be afraid of snakes. This is normal and self-protective. But if a friend of ours suddenly begins to fear that snakes are under the carpet of his city apartment, then we know his fear is neurotic.

So with the fears of the extremists in America. The John Birchers, followers of Fred Schwarz, and some fundamentalist "evangelists" (who have turned completely from the gospel to become pseudocommunist hunters) are not normal. They are neurotic in their attempts to spread their sickness far and wide.

These false prophets of despair, confusion and deceit see communists everywhere. They see communists not only in Russia and Cuba, but in the White House, on the bench of the Supreme Court, in the classrooms of schools and universities, in the pulpits of churches and synagogues, at the altars where Mass is sung. They find communists writing textbooks, sitting at the tables of church councils, in labor unions and in the Marines. They have "discovered" that communism inspired the income tax laws, created the United Nations, NATO, all programs of foreign aid, and in some instances the idea of foreign missions through the churches!

These persons are sick; they are neurotic.

They would apparently use anything to destroy communism, even the tactics associated with communism itself. To gain their ends, these John Birchers and their colleagues would use secret police, guilt by association, anti-Semitism, race prejudice, religious bigotry. They would divide Americans into little suspicious groups ready not so much to fight a common foe as to destroy one another. These people are not conservatives—a brand of political talent we need—these people are confusionists. They use the communist technique of

dividing in order to conquer. For them, the means justifies the end.

IN certain regions of our country these reactionaries are splitting people apart at the very time these same people should be standing together. They are dividing pastors and congregations; they are spreading fear, confusion and hatred between adults and their children's schoolteachers; they are casting suspicion on duly elected officials in civic, state and national government. Of late they have become so desperate they are resorting to violence and bombing attacks upon those who dare to criticize them—another evidence of their base, communistlike tactics in the name of freedom.

These people on the so-called "right" are the real subversives, the enemies who today would thrust a dagger into the heart of American freedom. Their exploitation of people in terms of dollars is enormous; they threaten the freedom of all mankind.

Surely, we see that freedom can be abused as well as used. It can be used to destroy itself as well as to give life and opportunity to the enslaved or half free. The Jew and the Christian know that freedom must be bound by law and exercised in love. Thus to maintain our freedom, freedom herself must run great risks. Freedom must be free. For freedom's sake we must be willing to risk our reputation, our social status, at times our very life. When the freedom of any is denied, our own freedom is threatened.

In this hour we who know the meaning of freedom, who have been blessed by its fruit and paid the price of freedom, must risk anew some dangers in its behalf. If we permit this dividing of our people to increase, if we allow the nation to be split into little camps of warring, suspicious and hating people as these subversives would have us become, we run the risk not only of being conquered by communism but also by some wild terrorizing neo-Hitler who will destroy first the very people who have quietly stood back and let these detractors of freedom make us enemies one of another.

There are risks to run in freedom's land. Some have to speak up for freedom—others may have to ride for freedom, some will have to kneel in prayer for freedom; all of us will have to pray and live for freedom.

If freedom is to go one mile, some who love freedom and believe in God will have to go to the second mile. In time of war, death is freedom's fair price. In peacetime there must be matching sacrifices. The freedom of the pulpit—synagogue or church—may seem a little thing in a world like ours, but it may be decisive. The freedom of the classroom at the university or the church or Sabbath school may seem quite insignificant but in the end it may be the hope of the world.

Our personal integrity and that of our neighbor may not seem of great moment but in the end it may be all there is to turn back the madness of a tyrant or a demagogue. In the end, freedom is not a word but a life, and a life each of us can live.

AN OPINION

BY JOHN R. PRICE

THE publisher of the *Dallas Morning News* rose at a White House luncheon last fall to tell the President that "we need a man on horseback to lead the nation and many people in Texas and the Southwest think that you are riding Caroline's tricycle."

Here is a mild example of the current panic which expresses itself in groups such as the John Birch Society, the Minuteman, the Christian Crusade, etc. In their zeal to protect the institutions which they claim to love, they have fostered suspicion and discord and forced into the role of devil's advocate anyone who suggests that patriotism may consist of more than national egotism and defense of the status quo. To insult the President of the United States, to charge that a former President has been "consciously serving the communism conspiracy all of his adult life," or to speak of "several thousand" communist pulpits may seem almost, but not quite, laughable. However, this kind of attack on the integrity of national leaders and of the church has deeply disturbed many persons. (It is interesting to note the invitation of the 1960 General Conference of The Methodist Church for such persons to name names so that they might be brought to trial has not been accepted.)

Of course, the concern which these groups express cannot lightly be dismissed. Perhaps there has been too much head hiding in the face of whatever danger from subversion there may be. But the hysteria which produces charges like those just mentioned poses a threat just as great. Indeed, there are some striking similarities in method and effect. The militancy of the super-patriots means discrediting national leaders; under-

mining the witness of the church; breaking fellowship with neighbor; promoting distrust, fear, and panic. It seems probable that such diversive activity does more to support communist efforts than the alleged subversives at whom the accusing finger is pointed.

The true patriot must sometimes stand in painful, yet loving judgment of the society in which he lives, prophesying against some of its traditions and values. Now may be one of those times, yet to do so signals the descent of the charismatic white horsemen. This ought to be a concern of every student. As we seek to fulfill our studentship and witness to our faith, we are sometimes brought sharply against this strange philosophy that raising questions or expressing our conclusions is treason to God and country, or both. For example, the National Conference of the Methodist Student Movement made certain statements last June, concerning China, the House Un-American Activities Committee, and nuclear testing. Within days, the Oklahoma press carried a few vicious letters from readers suggesting betrayal and calling for church leaders to stifle these "babbling juveniles who represent neither America nor God." The attempt to answer these charges and explain the statements coming from the conference was futile.

The wisdom or the maturity of the statements is not the point. The question is, why should free dialogue be feared? If one has faith in the democratic process why should he panic when it is used? We students are often expected either to blindly affirm without thinking, or to remain silent.

It is said that a Sunday school teacher ended her lesson on the publican and the Pharisee with the prayer, "O Lord, we thank Thee that we are not like the Pharisee." Perhaps in the same way our righteous indignation at these headless horsemen has caused us to fail to look for the reason that such groups spring into existence. Have our apathy and superficial Christian concern anything to do with it?

9-16-4070
V-1-1-200
904824
JUN 1 1960
M.C.

two poems

variations on a theme

*If I'd had money
I never would have met her—
Fragile little thing
Shuddering in the chair.
I'd have been in my house
On the hill
Away from the pressing crowds
And the back alleys of human need.
I would have died up there
Without ever having seen
This vision in ragged curls
And life
In all its trembling eagerness.*

—DUANE HUTCHINSON

*Cast off your shroud
and come out of your shelter;
Celebrate life and birth.
Trade in your stereo
for children-carolers;
Sing with the human race.
Laugh
and destroy your cement womb.
Be born again to live—
to face pregnant melancholy
to know kissing mistletoe
to join singing children
To life.*

—PAT LINDGREN

SECULAR MAN

BY LARRY E. SHINER

NO one would question today that the Western World is secular. The dearth of antireligious literature is not a sign of religious vitality, but an indication that Christianity is no longer considered worth arguing over. Will Herberg points out that even those who fill the pews in the so-called religious revival in America are basically secular in their outlook. And it is questionable whether many of the intellectuals who have returned to the "mother church," either out of nostalgia or disillusionment, have really left behind those modern attitudes which seem antithetic to traditional Christianity. Despite some surface acknowledgments of "our Judeo-Christian heritage" or suggestions that faith and religion are perhaps "good things," the fundamentally secular climate of our time has not changed.

This secular climate cannot be measured by church attendance figures nor by polls on religious beliefs. It is basically the climate of maturity, in which modern man understands himself as the responsible governor of his own destiny. His primary concern is no longer the hope of heaven, but for the here and now. If we genuinely participate in the life of the world, we can no more escape modern self-understanding than escape breathing the air around us—unless we are ready to accept intellectual suffocation. Whether we like to think of ourselves as religious or not, we are secular men so long as we have not withdrawn into some kind of hermitage.

The essential element of the secular attitude is man's awareness of his freedom and independence. At one time Western man thought and acted within the context of dependence on the power of God. All was ordered according to the divine plan. Man's destiny was to fulfill the status given him by God, as one subject to God's law and God's church. His duty could be summed up in two words, obey and pray. But with the Renaissance, man began to throw off the shackles of the church with its divine plan and to hold up his head as a free being. Since then, he has regarded himself no longer a child of God but a mature man. Science became the instrument through which this freedom was expressed. Carl Becker has described the results:

"Edit and interpret the conclusions of modern science as tenderly as we like, it is still quite impossible for us to regard man as the child of God for whom the earth was created as a temporary habitation. . . . Unparented, unassisted and undirected by omniscient or benevolent authority, he must fend for himself, and with the aid of his own limited intelligence find his

way about in an indifferent universe." (Carl Becker: *Heavenly City of the 18th Century Philosophers*, Yale, 1932, p. 14-15.) Man has come of age. Now he must make his own decisions, write his own laws, create his own world.

The church's reaction to this maturity has been that of a domineering governess who cannot stand to see the child grow into a man. At every new assertion of independence, the church has scolded, threatened, and invoked the wrath of the Father. The result as might be expected has been the growing conviction that the great obstacle to man's freedom is Christianity. Alternating apologetics with threats hasn't helped any. At each new advance of science, the church has assured us there is still room for God, that man doesn't know everything yet. But as the area of the unknown and uncontrollable has grown smaller and smaller so has God's dwelling. Although this miserable apology has comforted a few, it has not changed the basic situation. The frustrated governess has simply bolstered her polemic against man's maturity with a few ill-chosen arguments.

THE time is long overdue for the church to forego lament, diatribe, and feeble apologies and to seriously ask herself if man's maturity is really so incompatible with Christian faith. Dietrich Bonhoeffer has suggested that modern man's ability to get along with-

motive



LINOCUT

ROBERT HODGELL

out religion is not fatal to Christianity if we are able to conceive of Christian faith in nonreligious terms. But for many people, to abandon religion would mean to abandon Christianity. The peculiar form of piety and inwardness which we identify with religious sentiment appears to be the essence of the Christian faith. Yet in reality doesn't this make God the surrogate of man's religiosity? Suppose, says Bonhoeffer, this religious sentiment were merely an historical garment which man has outgrown. Would it not be tragic if, for the sake of the garment, we lost the man?

Even if we admit that a man does not have to become religious in order to become a Christian, is Christian faith conceivable without man's being dependent on his Father? If man is to have a God, can he be truly free, genuinely independent and responsible? The question of reconciling man's independence and freedom with his creaturehood, takes us to the heart of the problem of secularization. For if Christian faith involves the independence of man and preserves it within his dependence on God, then the church must support rather than attack man's freedom. This means that Christian man has more in common with secular man than with religious man, and most important of all, that the origin of secularization is in Christian faith itself.

To grasp this unexpected relationship of Christian faith and secularization, we need to keep in mind that secularization describes a change in man's relation to the world and to God. Modern man's declaration of independence is aimed in two directions, at the tyranny of the divine and at the tyranny of nature. Man's greatest triumph has been victory over nature. He no longer quakes before its mysterious powers. He knows he is independent of nature, and is continually extending his rule over it through science. But in order to achieve and preserve this dominion he has had to declare his independence from a church and a faith which try to restrict his freedom. As a result he has assumed responsibility not only for the world but for himself as well.

Yet, as Friedrich Gogarten has pointed out, this double-edged responsibility was originally given to man in Christian faith. In Jesus man receives a twofold freedom: a freedom for God and a freedom from the world. The two cannot be separated in Christian faith. This is why freedom from the world is no moralistic "unworldliness" or asceticism. It is the freedom of one who has been given responsibility for the world as a heritage. The world is man's garden. He is to choose what to plant and how to cultivate. Yet though he is fully responsible for it, he is always aware it has been entrusted to him by God. In Christ, man is responsible to God and for the world.

THE New Testament expresses this freedom by speaking of man as a son of God. Paul says we are mature sons in Christ, freed from the elemental spirits

(*stoicheia*) of the world. These elemental spirits are the many gods, demons, and powers which pre-Christian man regarded as giving order to the world. For the Greeks, the cosmos itself was divine and among the Romans, the Emperor bears the title of divine Savior. It is no accident that the early Christians were charged with atheism; they claimed that the divinity was gone out of the world and the "gods" had lost their power. To the sophisticated Hellenistic peoples, these fanatic Christians were guilty not only of treason against the state but of cosmic anarchy. In declaring the sterility of the entire pre-Christian pantheon, they were condemning the human race to chaos and extinction. From the pagan point of view, Tacitus was fully justified in charging the Christians with "hatred of the human race." In effect, the Christian faith had "desacralized" the cosmos. With the declaration of the futility of the elemental spirits, the distinction of sacred and profane is swept aside. There are no longer sacred days or sacred places. The Sabbath is made for man. And meat from the sacrifices at pagan altars is in no way tainted, for those altars have been neutralized.

It is no accident that Paul mentions the law in the same breath as the elemental spirits. For the laws, whether Hebrew or Stoic, have been revered by man in the same way as the elemental spirits. Man looked to them as a source of order and security. Thereby the laws became the agency of sin. Man turns away from God's gift of himself to receive his being out of the world and its laws. Both the Hellenistic and Jewish religions were regarded by Paul as such worship of the creature. Instead of the spirit of sonship, their devotees had the spirit of fear in which the law reigned as the instrument of corruption and death. Men were seeking their security in the world by revering the law and honoring the Powers. But through this worship, man is himself overpowered.

When Paul said that Jesus is the end of the law, he did not mean that God's presence no longer makes a demand on man. He meant that the demand had been fulfilled. The many "laws," whether revealed or "natural," have served their purpose and are now at an end. They were to mediate the presence of God but man had worshipped them as he did the elemental spirits. In Christ the laws have lost their power over man; they too have been desacralized. This secularization of the laws means that man's maturity has been achieved. But it is not primarily a negative freedom. The proper expression for man's freedom in relation to the laws, is the spirit of sonship. Paul expressed it in Galatians 4:1-7:

"The heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we

were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." In Christ, we have become mature sons to whom the world is given as a heritage. The world has lost its divine power and become secular.

From now on man fulfills the law by faith. The day-by-day decisions he is to make are given into his own hands. He uses his reason and past experience to determine what is best for the world. Thus Paul, who exhorts his congregation to hold fast to what is good, nevertheless makes it clear that they are to decide what is binding in the traditional law. And he goes so far as to say, "All things are lawful" (1 Cor. 10:23). This statement gives incisive expression to the new relation of man and the world—a relation which is to be developed in modern man's dominion over nature through science. In faith the historical labors of man remain the worldly deeds of the mature son in Christ. The world is preserved in its secularity.

This discussion of secularization so far has not mentioned the latent hostility often found among those outside the church. This hostility is partly a result of the church's refusal to recognize man's maturity. It is also an echo of the genuine Christian polemic against religion. For if Christ is the end of the law, he is also the end of religion. Despite this the church itself has tended to embalm Christian faith in the garment of religion. Instead of pontificating on the "pride" of secular man, the church ought to repent for its own pride and error.

The "elemental spirits" have not left us. They raise their heads in many and subtle forms. Perhaps the most potent spirits of the day are the social and political ideologies under whose power men fall in their search for cosmic security. The task of the church is to set before us the figure of One who is the end of every tyranny. The faith which makes a man adhere to Christ preserves the secularity of the laws and keeps them from overpowering man. The church's failure is that instead of preaching the message of freedom in Christ it has been primarily concerned with its lost power. Having forfeited the role of political and moral tutor, the church has fought man's freedom at every turn. This has been wrong—not tactically—but essentially. The church has arrogated to itself a power which is not its, but alone the power of the Crucified. No doubt, if the church would preach him again, the elemental spirits would rise up in opposition.

Can we bear the news of man's freedom in Christ? The church has often acted as though it couldn't. If we can recover that message, our conflict with man's independence and freedom will be at an end, and the church of the Crucified, as well as the church militant will be a force of liberation.

encounter in bangalore

BY RICHARD DEATS

BANGALORE, a colorful and cool city of over one million people in southern India, was the scene of the Asian conference of the World Student Christian Federation in December. This was part of the WSCF's current emphasis upon "the Life and Mission of the Church," and it also coincided with the fiftieth anniversary of the Indian Student Christian Movement.

This conference was a rewarding experience in a number of unexpected ways. To sit down in study, prayer and discussion for twelve days with delegates not only from all over Asia but from all over the world—such as Czechoslovakia, Lebanon, Uruguay and Basutoland—cannot help making one stretch his mind and spirit as he seeks to understand what the church is facing throughout the world today. Such an experience comes as a series of encounters.

The first encounter was with *Asia*. It has been said that most of us from the West are only half educated: we know the history of the West but we are abysmally ignorant about the East. Even after living in Asia for three years I still feel this lack, for miles of ocean and centuries of colonial domination have turned the Philippines not toward its neighbors but to far-off Spain and, in the twentieth century, to the United States. The average Filipino student, like his American counterpart, knows far more about the Roman Empire than he knows about the history of China (the world's most populous nation—so populous, in fact, that one out of every four of the earth's persons is Chinese!). He



INK DRAWING CHARLES GROOMS

knows more of sixteenth-century Europe than he knows of the thousands of years of India's history which has produced and is still producing a remarkable cultural heritage. (Long before Rome ever existed and while our ancestors were still wild tribesmen, India had a highly advanced civilization. For example, Banares, the holy city of the Hindus, is the world's oldest city in continuous existence.) Such lopsided learning on our part must not continue, for whoever we are and wherever we live, Asia looms large in our future. What is happening today in the communes of China, the family planning centers of India and the mushrooming factories of Japan will have a crucial effect upon all of us.

The second encounter was with Hinduism. One of the main speakers at Bangalore was a Hindu scholar from the University of Madras. The conference leadership realized that "the problem of the Church in Asia today is not syncretism but ghettoism" (D. T. Niles). Too often Christian conferences have not been places where we have really grappled with outlooks other than our own. We have been satisfied to be smugly content with the belief that Christianity is superior to all other religions and then have withdrawn into our own little world. We have not really concerned ourselves with what other religions say about the reality of God and the existence of man. Or if we have, it has been most convenient to judge the worst of other religions by the best of Christianity. This was not done at Bangalore. Quite frankly, we were greatly impressed by our Hindu

visitor—by his kind and generous spirit, his scholarship and his openness to new truth. He helped us to see that any religion which can in one generation produce a Tagore and a Gandhi has great spiritual depth and wisdom from which we have much to learn.

THIRDLY, there was an encounter with Marxism through a Marxist labor leader from Ceylon who also was a main speaker at the conference. At birth, his mother gave him a Christian name, Bala Tampoe Philips. He has since dropped the Christian part and is now known simply as Bala Tampoe. Why did he not become a Christian? In part, perhaps, because when he sought to enroll in a Christian school as a boy his application was turned down—not because he was unqualified nor because there was no room, but because the school already had its quota of “natives.” Another reason was because of what he feels is the irrelevance of much of what passes for “religion.” He said, “You Christians pray for your daily bread. We Marxists go out and get it.” Tampoe left the conference early to return to Ceylon to help lead an illegal strike. In so doing, he faced the possibility of five years’ imprisonment and confiscation of all his goods. He (and his family with him) was willing to take this risk because of his identification with the plight of the laboring man of modern Asia. While we did not agree with his materialistic interpretation of ultimate reality, we were impressed by his social conscience and what he is doing to express his beliefs. He made us all think long and hard about our own involvement in the struggle for social justice, and made us see that our deeds often fall far short of our high-sounding words. We became keenly aware of how inadequate is the shrill cry of anti-communism of so many in the West today. This cry is completely negative and hate-filled and oversimplifies the roots of the sickness of modern society.

A fourth encounter was with the meaning of freedom. There was a wide variety of opinions at Bangalore as to the meaning and place of freedom in a responsible government. The Indians wondered how much we Americans really believe in freedom for those who disagree with us. Would a Marxist labor leader be allowed to speak in the U.S. as he was in India? Would we allow students from Communist China or East Germany to attend such a conference if it were held in America? African delegates asked the meaning of freedom to the Negro in the South who cannot vote. Are we as concerned about the freedom of the black man as we are about the freedom of the anti-Castro Cubans? The Indonesians, fervently advocating their own “guided democracy,” wondered why we didn’t believe in economic freedom as much as political freedom. Thus they asked about the freedom of the talented, but poor, person to get the education he deserves; the freedom of the low-income family to get adequate medical care.

THERE was an encounter with the ecumenical movement. The WSCF is itself, of course, a significant expression of effective ecumenicity. (In recalling the WSCF’s pioneering role in the whole ecumenical endeavor out of which the World Council of Churches was born, students might well ask whether or not today’s Student Christian Movement is likewise on the growing edge of the efforts for Christian unity in our own time.) Even more significant, however, than the ecumenical witness within the conference was the setting in which the conference was held. Bangalore is in the territory of the Church of South India. Thus we had an opportunity to participate in the worship life of this great church which has grown from Methodist, Anglican, Presbyterian, Congregational and Reformed sources. This is a church which has taken root in the soil of Asia. Denominationalism is dead and only Christ is proclaimed. There are still denominations to be found around Bangalore outside the CSI, but here was a kind of fulfillment to the long efforts toward unity for which so many have been working and praying these past two centuries. And given the sharpness of focus provided by a non-Christian environment, we were made to realize just how petty and out-dated denominationalism really is.

Finally there was an encounter with revolution. Wherever one goes in Asia today, he cannot help being struck by the great changes taking place throughout all society, changes that are revolutionary in their implications. This was dramatized during the conference in an article found one day in the Delhi *Statesman* which announced that a road had just been completed in Tibet which linked Lhasa with the plains below so that now the distance could be covered in twelve hours. Formerly it took eight days! The next day’s paper headlined: “Troops Move into Goa!” The countries of Asia are determined to put an end to colonialism. These and less-dramatic events—continuing industrialization, urbanization, community development, rural reforms, growing literacy and medical care—continually bombard one into the inescapable realization that the face of Asia is being transformed radically.

As I returned to Manila by jet, I asked: “How is one to react to these encounters? In despair? By retreating from such a complex world into a spiritual bomb shelter? Or by giving in to the kind of cynicism that rules out creative thought and paralyzes significant action?” If one seeks to be both aware and responsible, such responses are of course not answers. The Christian response must be one of creative, faithful involvement. Responsible discipleship means finding out what’s going on in the world. It means getting all the facts, even the uncomfortable and unpopular ones. Then these are placed within the overarching framework of one’s loyalty to Jesus Christ and from such a perspective one makes his day-to-day—and lifetime—decision.

Robert Pillods

an
artist
in
france

EACH of us has
his row to hoe, day by day,
in a field where
dimensions are unknown.

This row is, of course, continuous
and unbroken, but it does not
go in a straight line.

Far from it

To start with,
my painting and drawing were figurative,
albeit discreet and timid.

Yet progressively
my work became richer in color,
but kept the same style
based on nature.

For five years I worked
on the Bible,
attempting to synthesize it
in two series of drawings
which appeared under the titles
Images de l'Ancien Testament
and *Images des Evangiles*, both
with prefaces by Pierre Emmanuel.

These drawings
sought to translate,
with minimum lines and
even less commentary,
the essence of certain
biblical passages whose content
and rhythm had impressed me.

Settling down in Paris
resulted in an outburst
of form and color.

In place of a direct style
based on nature,
I substituted what might be called
an expressionistic approach:
sharp lines and volumes,
and far less bright colors broken into
segments that were bathed in yellows.
This separation of color
into planes,
this modeling of surface
led me straight to
the creation of stained-glass windows.

The immediate reason for this jump
from my figurative past
into nonfigurative painting
(and a torturing break it was!)
came after an exhibition I had
in Spain. To quote a famous artist,
I seemed to have
worn figurative art to the marrow.

This movement and thirst for
the stained-glass were finally
satisfied in the Ostheim group
where you could feel
the deep beauty of glass

reach to rock-bottom authenticity.
Stained-glass provides a
wealth of color and contrast
which a canvas could never produce.

I thereupon became aware
of the terrifying problems involved
in Sacred Art
(which should be no more than
a part of liturgy) as well as
the problems
of mural art as welded into
architecture.

There are tremendous possibilities
for working with surprisingly diverse
and lasting materials,
not to speak of the sun which
becomes a majestic collaborator.
Besides, the wall itself

gives us an impression
of endless freedom and purity,
something like adventure
on the high seas which calls for
all our energies
and talents and which no amount
of cleverness or trickery can conquer.

From stained-glass windows
to mosaics is but one quick step,
a step which I took
with two mosaics I made for
the entrance to a school
in eastern France.

At the same time,
my painting on canvas
was by no means neglected.
It continues
on its deep, intimate
nonfigurative path.

To sum up,
may I say that there are two sides
to this artist's face:
one is his easel painting
with its highly individual melody,
a kind of chamber music;
the other side is turned toward the wall
and wishes to embellish it
(for the benefit of the collective soul)
with the *éclat* and
outburst of a symphony orchestra.

And so the row continues to be hoed
... in this field without fences.

—PILLODS

BROTHERLY ACCOMPANIMENT

the protestant church at ostheim (haut-rhin), france.

THE village of Ostheim in Alsace was almost entirely destroyed during the war in 1944. Under the direction of the architect Rene Schmitt, it has been completely rebuilt, with two churches as the finishing touch.

The Protestant church belongs to the same architectural family as the homes that surround it. The entrance has a vestibule with a low ceiling. A large slab of slate stands out from one of the lateral walls because artist Robert Pillods wanted this to symbolize a call to prayer and humility.

Past the second door we find a high nave and the choir, both illuminated from one side by the large stained-glass window which Pillods created. The rear wall is built in natural stone, all visible.

Stained-glass windows dominate the structure. This ensemble of color, made up of 22 windows, a large stained-glass window and the facade, was planned by Pillods. The colored glass slabs, set into cement, were executed by Barillet, a master glass-maker of Paris. The 22 windows (tapered off vertically) are conceived as a whole and not window by window. Space is treated as a single block, with full lines, in cement, which, from one window to the next, underscore the whole length of light, thus symbolizing expanse and revelation.

The color scheme is delicately tinted and contains a rich variety of gray casts—pink, green, yellow, blue.

The reflection of the stained-glass window in the choir lights up the rear wall. The window in the front (see cover), "Jesus and the Children," is behind the baptismal font.

The facade, consisting of 14 vertical lines in concrete which are now visible from the outside only, allows only rays of light to filter through. These lines have given way to a large surface in cement resembling a wall pierced by figures in red and blue, sharp or deep, and remind one of a rose window.

In the choir the font is cut out from a single block of stone. The pulpit seems to be thrust forward into the congregation so that the Lord's Word comes closer. The altar is a huge slab of green marble set upon a block of white stone, its shape incurvated, its size of monumental proportions. The responsibility for the whole structure was entrusted to Roger Muhl.

The ornamentation of this church tends to be NOT AN ISOLATED FACT, nor a substitute for the Lord's Word which must perforce dominate, but a sort of **brotherly accompaniment** to a part of the liturgy. Its successful completion is due to constant teamwork and to the help of Pastor Frantz and the Church Art Commission.

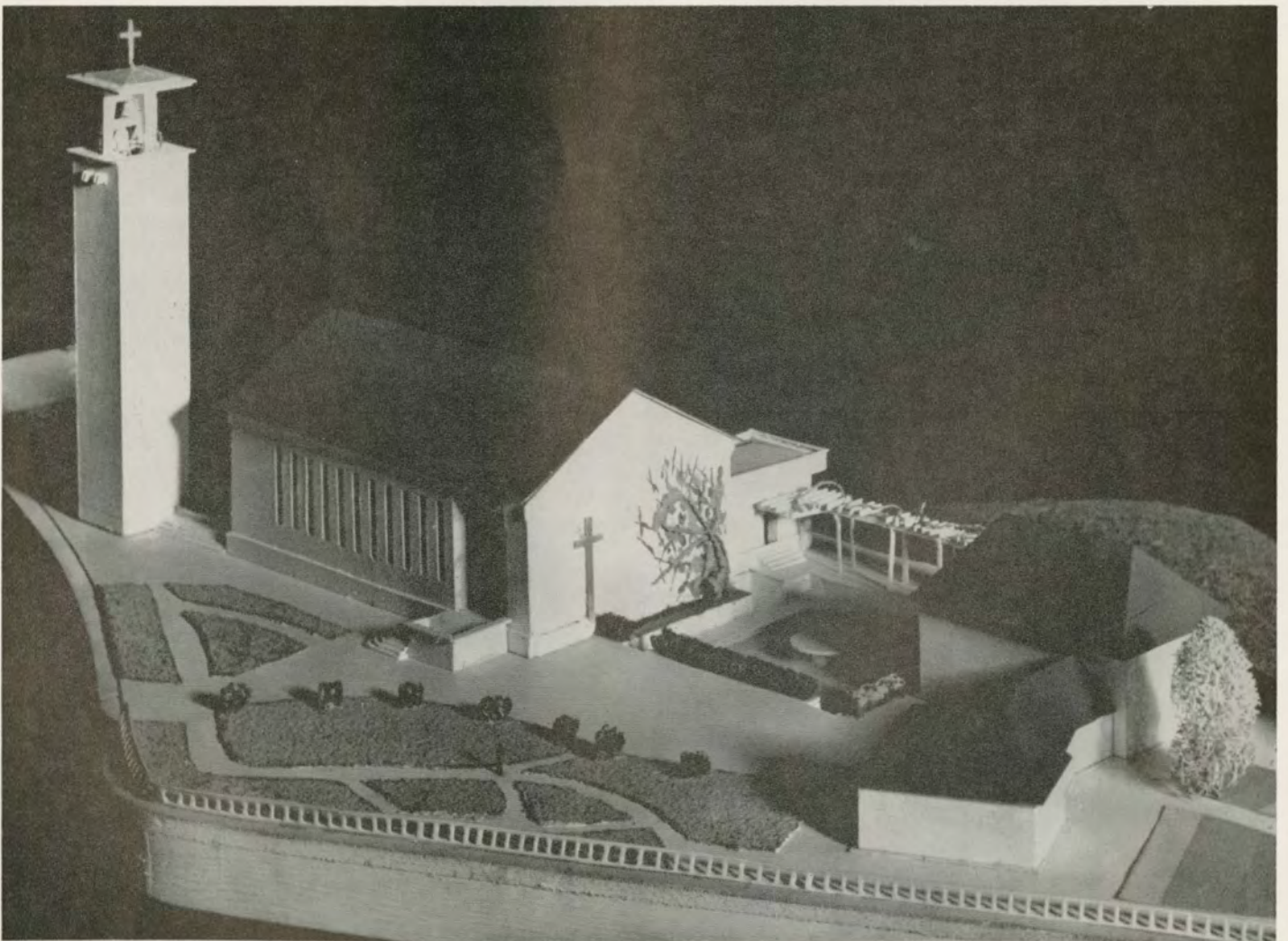
Robert Pillods was born in eastern France January 2, 1908. When he started painting he worked on his own, and later received guidance from Zingg, a successful painter of the day. Pillods has participated in many provincial group exhibitions and since living in Paris the last ten years, has contributed regularly to the Salon des Independants and the Salon d'Automne. He has had four one-man shows in the French capital and two in Switzerland, and others in Morocco and in Spain. Between 1950 and 1954 he published two volumes of drawings on the Bible; since then he has done many stained-glass windows for churches and schools.





CROSS

MODEL OF THE CHURCH





INTERIOR, LOOKING TOWARD THE FRONT. PILLODS' WINDOW IS AT THE RIGHT WITH THE BAPTISMAL FONT. ROUGH NATURAL STONE CREATES A REREDOS BEHIND THE ALTAR.

A SLAB OF HEWN STONE WITH MARBLE TOP HAS A CENTERED CROSS WITH A CARVED CORPUS. THE ALTAR-CLOTH, REPRESENTING THE HOLY GHOST, IS HAND SEWN. ONLY ONE CANDLE IS USED AS A SIGN OF GOD—THUS THE TRINITY IS REPRESENTED.



OSTHEISM WINDOW: CHRIST WITH THE CHILDREN. PREPARATORY SKETCH.



CARVED SLATE RE
THE PUBLICAN AND
SINNER AT PR
THIS R
DEPICTS THE BIBLE PAS
ABOUT THE RIGHTEOUS
THE UNRIGHTEOUS
AND IS PLACED AGA
THE WALL AT THE ENTR
OF THE OSTHEIM CHU



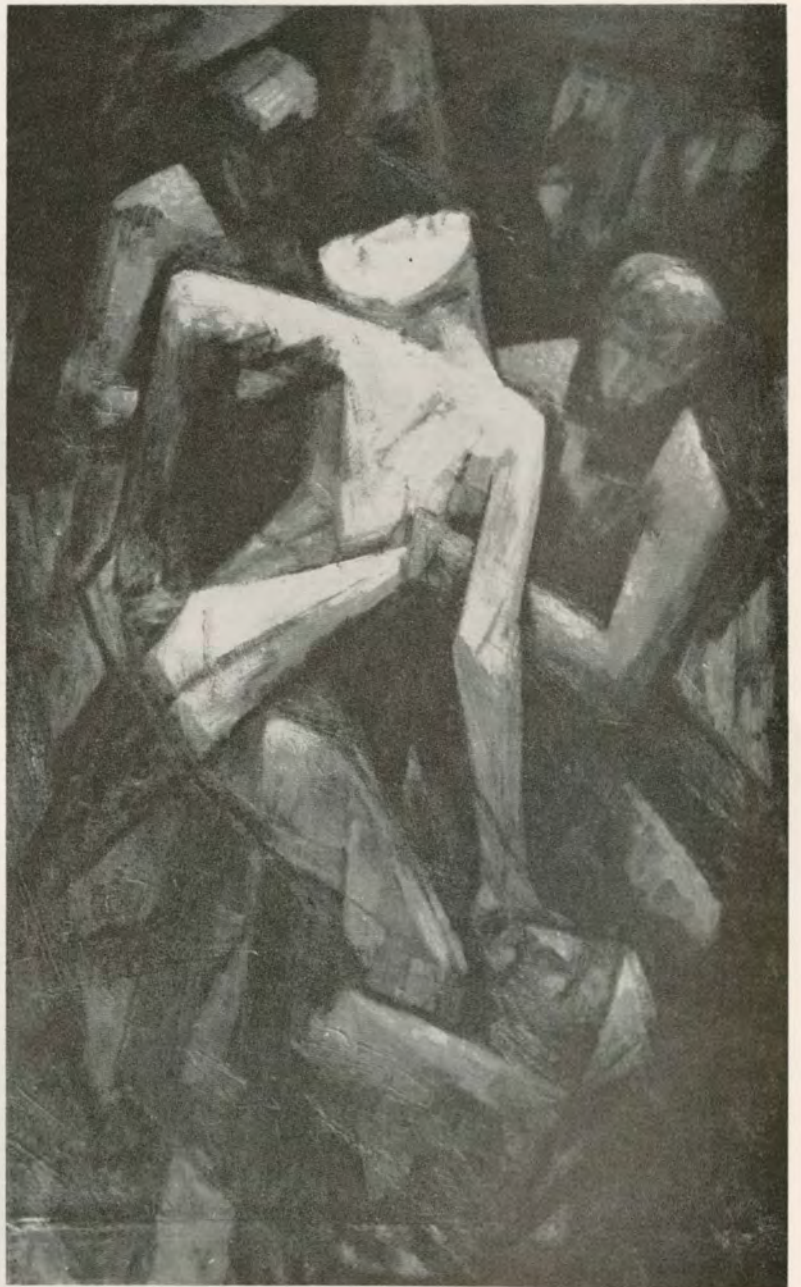
LIEF:
THE
YER.
ELIEF
SAGE
AND
MAN
INST
ANCE
RCH.



ALTAR AND PORTION OF THE WINDOW



CRAYON SKETCH
DESCENT FROM THE CROSS



DESCENT FROM THE CROSS
IN VIOLETS AND BLUES OIL

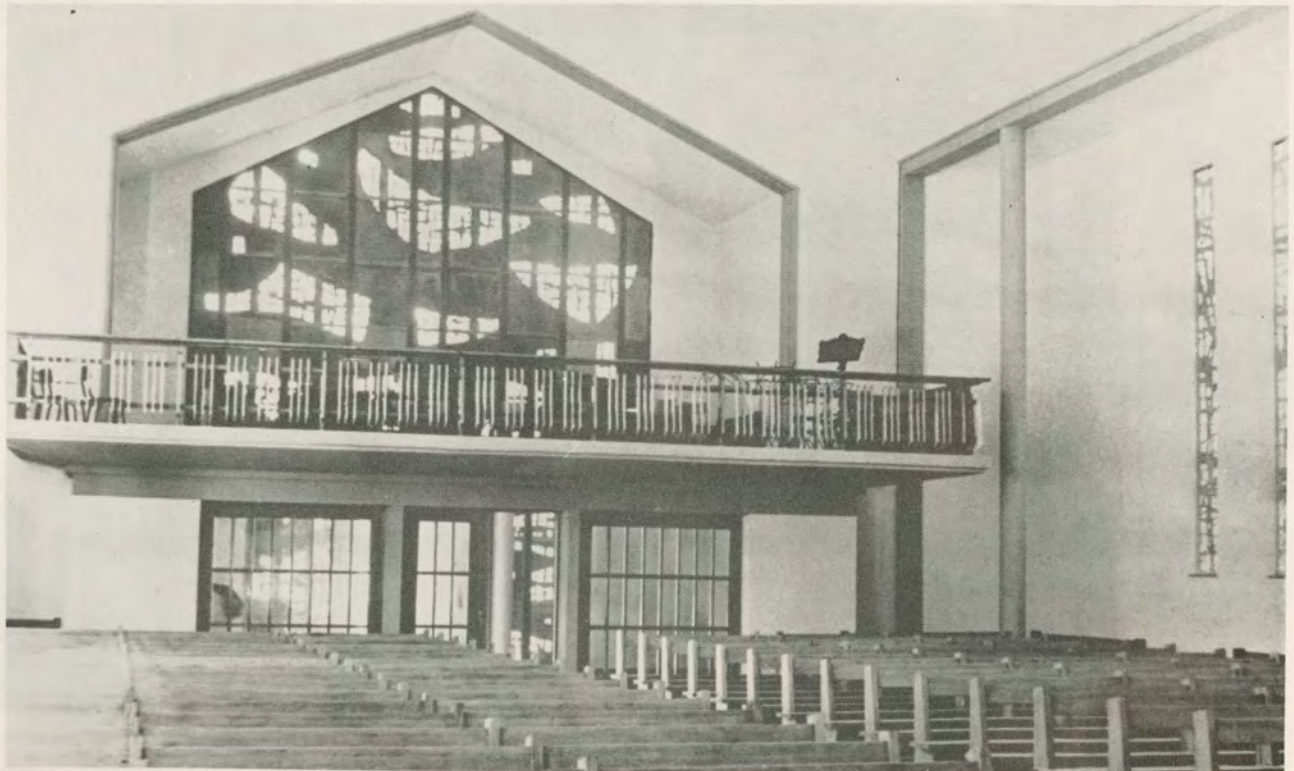
THE CHOIR
IS AT THE BACK
OF THE CHURCH
IN ITS PROPER
PLACE. BEHIND
IT IS ANOTHER
STAINED GLASS
WINDOW BY
PILLODS
WITH ITS
JOYFUL
DESIGN.



CRUCIFIXION

OIL

BLACK AND WHITE



the starting place in christian race relations

BY WILL D. CAMPBELL

THE presence of representatives of every race and linguistic group at Pentecost showed unequivocally that the birth they were beholding was of an institution in which race was irrelevant. The only question which this institution would be asking was, "What do you think of the man called Jesus?"

Despite the christening of the church as an institution concerned only with redemption, two thousand years later the church is confronted by a question which was ignored at its birth: race and national origin. In this sense we must recognize that if there suddenly were no such thing as the "race problem" in the life of the church, it would not mean that the Kingdom had come; it would only mean that the starting point had been reached.

But we cannot deny the existence of the problem, or dispose of it by looking only at the birth or postnatal stages of the church regarding race. The problem is real. There are dramatic and exciting efforts taking place to end the long, dark night of racism in the world, but not enough of them are going on within the churches. The leadership in Africa and Asia is found in the tidal wave of nationalism sweeping those conti-

nents. In America, the most promising developments in race relations are taking place in government, not in the church. And when the churches do act, too often they are following government or political authority. We either imitate the action of the state or confirm such action with a pious benediction. Moreover, when we have acted, the churches have adopted a predominantly humanitarian and humanistic approach. The voice of the church has been too often an echo of the cry for law and order, democracy, the rights of man, human dignity, constitutional process.

It is not that we are not concerned with obedience to law, or with democracy, the rights of man, human dignity, etc. But are these, can these be the distinctive concern of the church? Is not the concern of the church something far more basic and radical than any of these?

The church's failure in the racial crisis has not been functional but organic, not sociological but theological. The sin of the church is not that it has not reformed society for freedom, justice and democracy, but that it has not been true to its own nature—that it has not realized self-renewal. For the health of our own souls, it might have been better if the Supreme Court had not ruled as it did in 1954. Then if we spoke at all we would have to say, "Thus saith the Lord!" not "Thus saith the law!" In South Africa, where the full force of law and government is on the side of segregation and discrimination, when churchmen speak they do not echo the state. They cannot fall back upon patriotic and legalistic arguments to urge their people to do what is right. Those who have spoken as the voice of God have often been deposed, arrested for treason, subjected to continuing legal and political harassment but their message has been strong and clear. They blow a lonely horn, but for them the church has real identity. I believe strongly in the legal process but this is not the reason for the church's concern in race relations.

Nor can the church be motivated by fear of reprisals by the nonwhite peoples of the world, although we must recognize that such reprisals are a distinct possibility. Both the Christian doctrine of sin and the most rudimentary acquaintance with man's nature make it sentimental and unrealistic to suppose that people who have been oppressed and exploited for centuries will reach independence and equality filled with love and forgiveness, free of any vindictiveness, prejudice or animosity.

The Christian understanding of sin makes it highly probable that our generation could see white children marched into gas chambers by dark masters, clutching their little toys to their breasts in Auschwitz fashion. It could see senile whites forced to dig their own mass graves by a heavily pigmented Eichmann. We are not inclined to take this possibility seriously for in America Negro leadership is, for the most part, sophisticated, superior and nonviolent in orientation. However, the rapid rise of the Black Muslim movement indicates that the newsworthiness of nonviolence sometimes exceeds



INK DRAWING 1961

CHARLES GROOMS

its real significance. But on a world scale this *is* serious. Especially at a time when one miscalculation in Moscow or Washington, too much vodka in the Kremlin or too much bourbon beside the Potomac, could bring forth a half day of blinding flashes and lethal explosions which could completely redraw the present globe. Great nations would be as nothing. New emerging nations would be great powers.

THE fear of reprisal cannot be our concern. What may happen when black rather than white people are on top is irrelevant to our task. There is nothing distinctively Christian about being exercised over the fact that you may be the Abel rather than the Cain.

Nor is our concern with international relations. There can be no question about the effect of our home policies and practices on our standing and prestige in the family of nations. A riot in New Orleans, the bombing of a synagogue in Atlanta may be welcomed propaganda material in Moscow. But this is not a sufficient reason for concern by the church.

Nor can our concern be the salvaging of our overseas mission programs. One American denomination gave 18.5 million dollars last year to overseas missions and \$30,000 for race relations—a ratio of 640 to 1. African nationals were accepted by local congregations because of what it could do for the mission program.

WHAT is a starting point in **Christian** race relations? It is possible that we have been largely ineffective in race relations because we begin at the wrong place,

with both the wrong subject and the wrong object. Churches frequently introduce Christian social concern by pointing out the suffering and deprivation of the minority group—photographs of undernourished children without shoes, standing outside tar-paper shacks or in slum ghettos, their brown faces reflecting the confusion and sadness of heart of those who have come to understand too soon that the world holds for them few of its privileges. Anyone who cannot empathize with these victims of a ruthless and selfish society is far gone. Yet is there anything peculiarly Christian about such empathy?

Christian concern to correct these injustices is not just effusive sentimentality, but the reactions which such scenes stir within us are not necessarily Christian reactions. To begin this way is to confuse subject and object; to be falsely oriented for Christian action. This is the starting point for the humanist, and from it he has borne a creditable witness. But the concern of the Christian is basically different.

When one chooses the dispossessed minority as subject of his concern he most often meets with failure. As Christians we have a clear, unmistakable responsibility and mandate to lighten the burden of our brothers wherever we find them. We cannot escape our obligations to aid and console the brokenhearted whenever and wherever God places them in our path. But the brokenheartedness, the suffering, the dispossession are all symptoms of something more basic. More important than relieving the symptoms we have a duty to treat the malady itself. The society in which we live is not

sinful because it assigns people to a lot of deprivation and hopelessness and segregates them on the basis of race. Rather it segregates because it is sinful. Segregation and discrimination are symptoms of the condition of sinful man, of a sick and afflicted society.

What is the sin? To force members of a minority group to live in ghettos which bred hostility and bitterness and crime is wrong. But this is a symptom. To employ people on the basis of race can hardly be justified by any Christian standard but this is not the real threat to Christian doctrine. To threaten, taunt and jeer mothers who take their little children to the school where the law says they should go is to demonstrate less than Christian love and yet the segregationist can debate you to a stand off if you try to make this your starting point. All these are humanitarian and egalitarian matters which certainly lie within the province of Christian concern but which, taken alone, are not enough. The segregationist who is honest and who wants to remain loyal to the church sees this and has made his point well.

But one thing he has not seen. And often the integrationist has not seen it either. Both have often missed the real subject, the only point of reference. Churchmen often shift from making the disinherited the subject of their concern and make the disinheritor the subject. This is a valid shift. While the suffering of the dispossessed does not stand between him and his God, the person or group or society which causes the suffering i.e., the dispossessor, is in this act separated from his God. Whenever we are more concerned with the suffering of the dispossessed than we are with the soul of the dispossessor we are less than Christian. Neither man the dispossessed nor man the dispossessor can be the real subject. Man must always be the object—whether Negro or white, builder of houses or rejected from houses, employer or deprived of employment, passer of legislation or victim of repressive legislation, murderer or murdered.

The only point of reference is God. The sin, therefore, is that the whole issue of race is an effort to deny the sovereignty of God, to negate the absolute supremacy of God. Whenever either the segregationist or the integrationist really accepts the absolute sovereignty of God he is thereafter terrified to usurp that authority or claim any part of it for himself.

Of course, many people who hold the segregationist position claim also to accept the doctrine of the sovereignty of God. Most of those within the church have certainly been exposed to it for it has been dinned into their ears for two thousand years. They have not understood, for if they had they would acknowledge that God, being truly supreme, could create as he saw fit, and that he did not create a hierarchy of man based on race. The segregationist who uses Scripture to buttress segregation convicts himself at this point. In not one of the passages he uses is there any record of the altera-

tion of creation subsequent to the time God made man in his image. God did not intervene to alter creation until the appearance of the New Creation in Jesus Christ. In Christ's Kingdom categories and classifications by color and race do not exist.

RACISM as a doctrine and a way of life was little known in its present form until the rise of the modern nation-state in Europe. In this country the rise of Jim Crow legislation and practice is usually explained by certain historical and sociological developments. No doubt these analyses are right but the historical and sociological developments were preceded by a theological development. The theological aspect of racism has its roots in the theological shift from incarnation to deification in Christian belief—the shift in emphasis from God become Man to Man become God. F. O. Matthiessen has pointed out this inversion in his treatment of the American Renaissance when he wrote: "Anyone concerned with orthodoxy holds that the spiritual decadence of the nineteenth century can be measured according to the alteration in the object of its belief from God-Man to Man-God." Matthiessen understands this as a shift from belief in the salvation of man through the mercy and grace of a sovereign God, to belief in the potential divinity in every man. In no country was this theological development more rapid than in Protestant, democratic America.

The preaching of the early church concerned a God who had become man—a Christ whose birth was unique and whose nature was Divine; who was crucified and who died back into eternal life. Theological liberalism within Protestantism interpreted Jesus as a rebel prophet who was murdered by a society that was unable to abide the horror of such a good man of truth. Accordingly man *became* God. Thus God was no longer incarnate in the Person of Christ. He did not become man by being "in Christ"; rather the man Jesus became God. In this formulation Christ did not descend from the right hand of God to be born of a virgin, to suffer under Pontius Pilate, to be crucified for us men and for our salvation. In fact, this position does not really admit of the Incarnation. Jesus was thrust by man to the right hand of God as a reward for the life he had lived and the deeds he had performed. This was, in short, deification.

It is evident that the meaning of the Crucifixion and death of Christ is completely changed by this theology. One of its most serious consequences is the rejection of the doctrine of the absolute sovereignty of God, and it is precisely this that has had far-reaching implications in Christian race relations. It is not difficult to see why this is so. The deification of Jesus was the celebration of man's triumph, whereas God "in Christ" (Incarnation) dealt only with the sovereignty of God. It deals with what God had done by his sovereign power. Protestant, democratic America could move

easily from this man-centered religion to the belief that nothing was more important than the individual. It would be expected, therefore, that Protestant leaders, under this theological influence and bound by the spell of the American creed of individual rights, would tackle the problem of racial prejudice from this vantage point. With the diminution of the idea that man might find completion in something greater than himself, what could follow more naturally than for Protestantism to make man the subject of racial and social justice? With man rather than God as the subject, the motivation for human brotherhood was lodged firmly in humanitarianism and man's need. What impelled the seeker for justice was often that drive, that urge to "go about doing good" (like Jesus) in order that the spark of divinity in every man might shine forth.

But with God as sovereign or subject, the basis for human brotherhood is "in men's common aspiration and fallibility, in their humility before God." When man is the subject of social action and when humanitarianism is its motivation, we are all too likely to badger people into loving each other, to tell them that men are good and worthy and, accordingly, there should be no discrimination among them. The segregationist counters with facts and figures about some who "deserve," by our standards of goodness and worthiness, only a second-class citizenship. It is not sufficient to question his facts on a sociological level. Although he may not, for the most part, take into account basic causes for the behavior he describes, his facts are often quite accurate. But our argument does not rest upon that kind of factuality. If God is sovereign, if the basis of our brotherhood is in our common frailty and humility before the One who "has made all things for himself; yea, even the wicked for the day of evil," then the statistical data of the segregationist, accurate or not, are of no account.

Theological liberalism in the social gospel movement did more to impede progress in race relations by keeping man at the center of thought and action than did even fundamentalism, which, though a caricature of orthodoxy contained more incarnation and less deification than liberalism. This is not to "beat a dead horse to death." A discussion of the social gospel movement is needed and appropriate at this point in history only because the ethics of that movement persist (where race relations is concerned) even though the ghost of its theology has for the most part disappeared. We still talk of law and order and constitutional process, democracy, human dignity and the rights of man. A person who really takes seriously the creeds, who really believes in God is not expected to involve himself in the social crisis of his day and if he does his churchmanship is just a bit suspect. I believe this is because orthodoxy has not stated clearly enough, or perhaps has not defined well enough, its ethics. An ethic emerges out of every theological system. It is inevitable. But what we seem to have in the South where race



INK DRAWING

1960

CHARLES GROOMS

motive

is concerned is a Christology coming out of one theological system and an ethic out of another. How orthodox are we when this is true?

If the basis for human brotherhood is in our common fallibility and humility before God—who alone is sovereign—the Christian can then see that all his stereotypes about groups, even if true, have no significance for he can see with Isaiah that the inhabitants of the earth are as grasshoppers. He can see his own insignificance; again with Isaiah he can see that “It is God that sitteth above the circle of the earth . . . that bringeth princes to nothing, that maketh the judges of the earth as vanity he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble.” These words define the true center of human thought. The fact of having a Negro neighbor or shop foreman or classmate fades in importance when God becomes the center of thought and life and one acknowledges his absolute rule, authority and government.

THE sovereignty of God, then, is the beginning and the end of Christian race relations. It is only by beginning with God that we get a true perspective for the understanding of man. It is this understanding of the nature of man that comprises the content of Christian race relations. To see ourselves as we really are we must begin with God. Otherwise, the picture is distorted and what is presented to us is the image of a creature who has the right to dispose of his fellow men as he sees fit.

One cannot look God in the face without getting a painful exposure to man's frailty and finiteness. We have spoken too much of man's worth and dignity and not often enough of his insignificance in God's scheme of things. Sermons on race relations like to use the text from Acts: “God hath made of one. . . .” The favorite rejoinder of the segregationist has been the rest of the verse: “. . . and hath appointed beforehand the bounds of their habitation.” Perhaps a more appropriate text for both would be from II Samuel: “How are the mighty fallen!” Here is a grim reminder for the potential self-righteousness of the integrationist and the vanity of the segregationist.

What does all this say about *social* action? Does this leave any room for us to *do* something about the problem of race? To offer a prescription at this point would be to deny everything we have tried to say. I don't think there is any such thing as *social* action in the life of the Christian. Life for the Christian is incarnational at its very center and every act is based on this, whether it is an evil deed or a good act. The Christian, though, does not act because he may but because he must, because he is a new creature and it is his nature to act that way—he has no choice. No choice, whether it is in the pulpit, behind a teacher's desk, on a lunch-counter stool, behind the bars of a jail—all is an anthem of praise.

But it is not because he hates the segregationist! Or is it? Perhaps I have emphasized too much with the racist. I know that he is wrong, but I know that he is a victim of the seeds of time and the inexplicable forces of modernity which he did not plant, whose furrows he did not cultivate, but whose harvest is imposed upon him. He is the greatest challenge the church has to face. Perhaps I would not feel toward him as I do if I had not seen and known and been a part of the resentment, his hostility, his frustration, his need for someone upon whom to lay blame and to punish. My sins are no longer his but my sins are nonetheless real and I can't read a man out of the Kingdom for any reason. Maybe I have been too close to him, hearing his anguished cry when the rains didn't come in time to save his ten acres of cotton. If I had not felt the severity of his economic deprivation, had not looked upon his agony on Christmas Eve night while I, his six-year-old child, feigning sleep, waited for a Santa who would never come; if I had not been one of him through these gales of tragedy, lived with him in an atmosphere of suspicion, distrust, ignorance, misinformation and nefarious political leadership—surely my heart would break less when I see him fomenting mob violence in front of *his* schoolhouse, or keeping people out of *his* church. Perhaps I would not pity him if I were not from his loins.

But the church must not pity him. It must love and redeem him. It must tell him that the Christian message on race is not constitution, law and order, man's rights, human dignity, democracy or anything else devised of man. Tell him God was in Christ breaking down the walls of hostility that separate man from man and man from his God. God was in Christ loving him, accepting him, forgiving him, even if he cannot yet love and accept his brother as himself—tell him this and if he hears it, believes it, and accepts it as his gospel he is a lot closer to an integrated church in an integrated society than if he is told that he ought to be a good boy and obey the courts. Tell him the Christian message on race is that race is irrelevant, that ours is a kingdom which asks no questions except one which has nothing to do with color but only with redemption. All our resolutions, petitions, strategies, all our human engineering, techniques, gimmicks, program kits and movements will fail unless this is what is behind them all.

But more important than what we should say to the segregationist is something we must say with him. And we must say it from our knees. I prefer that it be said on our knees beside him and beside my brother of whatever group. As we say it we lose our minority or majority status. And the words are not addressed to one another now but to the Lord of all. The words are:

Lord, have mercy upon us.
Christ, have mercy upon us.

prayer plea

by a crotchety parishioner on a rainy Sunday in a new suburban church with a young seminarian pastor.

- From overheated sanctuaries and their incense of deodorant and rain-wear, from greeters in "Boy Scout Sunday" shirts and good deed smiles;
- From folding chairs held together by gum, and female acolytes held together by playtex and pride;
- From free-flowing parents deftly balancing dog-eared hymnals (donated) and graham-crackered cherubs;
- From mimeographed bulletins set up by volunteer typists and full of pabulum dribble—"the prelude is the curtain that drops between the hubbub of our work-a-day world and the peace and stillness of our worship, Monday—Exec. Comm. Minis. Assoc.," and all of it faithfully reviewed during the "Dedication of Self and Substance";
- From the rosebud on the altar in honor of some disinterested infant, and the "Ritual of Fellowship"—with each row supplied with its own clip-board attendance register, hard lead pencil and space for the nickname;
- From worship service baptismals where the pastor is careful not to muss the hair of snickering adolescents receiving what they do not understand;
- From children's sermons on pet snakes;
- From narthex flowers provided by industrial firms, front-step guest registration (yes, again!), parking-lot mud and tag-playing Sunday school escapees;
- From all the other commercial gimmicks and public relations junk that once caused One to employ a whip of cords,

Dear God, deliver us!

—WARREN BRYAN MARTIN



FILM REVIEWS

BY ROBERT STEELE

MAURO BOLOGNINI'S *La Notte Brave*, a powerful, earnest, and moral film, is the current money-maker at the Rialto (sex-horror movie house at the corner of Broadway and 42nd). Passers-by are raked into the theater by marquee catchphrases screaming: "Five gorgeous women in one sexciting movie," "See why this pix was banned in Rome," "Youth in moral bankruptcy."

It is sad that this film is now being pushed at viewers who won't dig it, and the film may never get to those who would. The film is not particularly different in subject matter or concept from Fellini's *Il Vitelloni* and *La Dolce Vita*. Episode after episode take place which reveal moral bankruptcy, but invariably there is a note or sign which indicates an awareness of bankruptcy. The film amounts to a chase after money, pleasure, and girls; it concludes with the emptiness of the chase.

Nihilism, brutality, thievery, prostitution, and betrayal are all there, but they are foiled by deft intrusions of tenderness, kindness, and a longing for a different way of life. It is perhaps gauche to open a film with a prologue which explains the film, but in this case, the prologue seems to be sincere and necessary: ". . . This picture symbolizes the widespread immoral conduct prevalent among our young in cities throughout the world. It samples this behavior with clinical impartiality, presenting the facts with brutal significance and unmistakable warning in its thought-provoking challenge to our way of life."

For two years the publicity handle for *Les Liaisons Dangereuses*—the newest offering of Roger Vadim—has been the fact that the French Government banned it for export out of fear that non-French viewers would think the French are as they are shown to be. A dull string of episodes follow the decision of a husband and wife to make all the conquests both can manage without falling out of love with each other. It is a contemporary retelling of an eighteenth-century novel by Choderlos De Laclos which presented the shocking bed manners of a high social stratum in an age which was quite proper. Gerard Philippe plays a diplomat (a playboy aristocrat in the novel) who is supposedly working on behalf of underdeveloped countries. The wife, played by Jeanne Moreau, is a shallow and nasty

bit. Actress Annette Vadim struggles through endless feet of film as a virtuous, young married woman who slows down Gerard Philippe's campaign. She is a Brigitte Bardot imitation. The editing is rough and the emphasis on spectacular shots violates the continuity of the film. The excessive use of jazz behind all kinds of shots fatigues the viewer. "Evil" is patly punished at the end, but this does not convince one that eroticism for its own sake is not the beginning, end, and whole rationale of the film.

Odd Obsession proves that we have a long way to go before we can share Japanese humor. Kon Ichikawa's film is supposed to be a comedy, but there wasn't a snicker in the audience I was in. Neither was the audience at Cannes amused. The father is an aging art connoisseur; his wife is much younger. His search for everlasting potency—through injections and massage—results in high blood pressure and subsequent death. His death follows his attempts to arrange an affair between his wife and a young man (in an effort to make himself jealous). This strange film is meticulously made, and the performances of Machiko Kyo and Junko Kano are excellent. The perversion and voyeurism of the film are not handled sensually, and the family portrait is painted rather than sketched. Western music is used throughout the film and the "Japaneseness" of its subject matter and locale is not stressed. Before one fully comprehends the film, he may have to live in Japan or ask a Japanese whether this film is a hilarious spoofing or a wallowing in bizarre, heavy-handed, and absurd subject matter.

SUNSHINE, happiness, laughter, and goodness seem to wedge themselves into film fare from Russia. *The Cranes Are Flying*, *Ballad of a Soldier*, and now, *A Summer to Remember* have come through our cultural exchange program with Russia. Evil does not yet exist in Russian films. Persons meet delays, make mistakes, and are slow to learn, but the goodness of life is still affirmed. *A Summer to Remember* is set in a small town in present-day Russia. A five-year-old boy discovers that his widowed mother has remarried and his new father is coming to live with them. An American filmgoer with knowledge of Freudian complexes expects the boy to run a bread knife through his step-

motive



• FACE WOODCUT MIMI GROSS

father because of his love for his mother. Not so in Russia! In some of the most beautiful cinematography we have had, the father—in a delicate and deeply observed relationship—wins over the boy, and we feel the boy is better off with him than with his own mother. For the duration of the film, we live in an ordinary Russian household and are present as Seryosha, the boy (astonishingly well acted by Borya Barkhatov), faces his old playmates going off to school, confronts the appearance of a baby brother, and then faces a separation from his parents when they feel that an illness has so endangered his life that he cannot accompany them on an arduous trip.

From the standpoint of Tokyo, Paris, or Hollywood, some might feel that nothing happens in this film of the private world of a small child. But I feel that everything happens because one is in touch with memorable moments in life which reveal what life is like, and give some clue as to why we strain to go through it. The reality of the subject matter poses a problem—and failure—for the film. Life doesn't end but films do. When a meaningful segment of life is revealed, it is an insult to an audience to tie it up neatly and happily at the end. Because life continues, the truthful film must be imagined to go on. Therefore, at a moment of rest or at a pause between stages of experience in life,

the fine film just stops. The richness of subject matter and the masterful cinematography of recent Russian films must cease being marred by contrived endings. However, a contrived ending is forgivable since there is so much else that is good in this film, and this is its only failure. A totally contrived **Can Can** can't be forgiven.

Jf **Judgment at Nuremberg** could be seen without ever having seen a film before, it could be thought great. Stanley Kramer is more earnest than ever. He obviously cares about what he is saying in this film, and believes in "right" even when "right" may not be logical. In Nuremberg in 1949, it may have been logical to declare Nazis not guilty, so they could get to work quickly to rearm Germany to "protect" us against Russia, but that was not "right" morally. At that time it was urged that this be done. Those Nazis guilty of heinous crimes, who were declared guilty and supposedly imprisoned for life (so the epilogue of the film tells us), are all free now. According to the film, this is not right or just. It is sad that a film which has as many moments of intelligence as this one is not a good film. It is a not-too-bad film, and is not as unworthy of all the Academy Award shenanigans as last year's winners were. Much can be learned of historical and moral consequence from the film.

There is more theatricality in Stanley Kramer, producer and director of this conversation piece, than there is intelligence or morality. The appearance of the familiar faces—Judy Garland, Marlene Dietrich, Montgomery Clift, Burt Lancaster, Richard Widmark, Spencer Tracey, and others—reminds one of a Christmas Day, two-hour television marathon which tries to outdo last year's list of guest artists. Stars, rear-projection shots of Berlin, and similar frills militate against the seriousness and authenticity of this film. It reeks of studio "reality." The subject matter is so serious that box office and production values were an affront. Everyone in the film except Maximilian Schell, whose job it is to defend the Nazis, seems calculated, mannered, and ready to explode with a determination to make an unforgettable guest appearance.

Kramer clumsily shoves newsreel footage of concentration-camp atrocities into the film. Yet Alain Resnais (in **Nuit et Brouillard**) handles the same footage unforgettably and movingly. The self-conscious moving of the camera all over the court room, the tedious zooming in and out, keep reminding one that he is seeing a lot of fancy camera work. But in the ineptly shot newsreel footage, the camera becomes what it should: something invisible in order that we may see the better. The many "cute" transitions in the film further offend: coffee being poured into Dietrich's Rosenthal cups with a quick cut to coffee being poured into Widmark's paper cup; beer mugs being pounded on the table with a cut to Tracey's gavel being pounded

for order in the court room. Is Kramer supplanting the loss caused by Shirley Temple's growing up?

Despite its fatal flaws, **Judgment at Nuremberg** is a good enough pot of message that it should not be shunned. On the way home when you can get away from its aborted reality, you can have much to think about.

THE Mark did not draw audiences as much on its first time as its second. Perhaps we did some growing in the year it took it to become a hit. This story of a young Englishman who has served a three-year term for kidnapping a ten-year-old girl with intent to assault is a film that stays in one's memory. The film refrains from sensationalizing its subject matter and places its emphasis upon helping us to nurture compassion for sex offenders by seeing them as ill rather than criminal. The work of Rod Steiger (the psychiatrist in the film) is *bona fide*, and much can be learned about sickness and health. The film lacks the audacity it promises because our "sick" protagonist is booked on an *intent* to assault—he is much too nice a man, no matter how sick, to assault. So the film, for the sake of acceptance, incorporates some cowardice and eschews the depth of its subject matter. There is much heavy-rigging in the film to insure its capturing us with total sympathy, but when contrasted with **The Children's Hour** and **Victim**, it is a noteworthy attempt to deal with an unsavory subject matter.

Despite its appearance at a first glance, **A View from the Bridge** is no better as a film than it was as a play. Arthur Miller is inclined to rewrite and try again, and now he needs to do this both for the play and the film. It sets out to shock and it flagellates performers and cameras in order to hold you to your seat. Sidney Lumet is not a bad director and he strives to give us unbelievable reality on the screen, but it takes a more reasonable conception of his material than he has managed in this opus.

letters

To the editor:

Hurrah for John Fryer's article (April MOTIVE) and recognition from within the medical profession of the wholistic nature of man! It is encouraging to encounter this.

And hurrah again, that if I am to be misinterpreted, at least it is in the direction of the theological dimension, and not with the usual assumption that I don't have any.

It is obvious, I think, within my article (March MOTIVE) that I am working from a wholistic perspective of man, and that this is in fact the very frame of orientation I am endeavoring to communicate. Every aspect of man, body, mind, conscious awareness, unconscious factors, is a dimension within every other aspect, and participates and affects every other aspect. We cannot, as Fryer

recognizes, so much as have a sore toe, without this affecting us wholistically or spiritually (or in older and more traditional terminology, without this affecting our soul).

The Christian faith has held that sin is the most pervasive and degenerative disease. Sin is the brokenness of that which is meant to be whole, the idolatrous living in terms of peripheral or partial aspects of the person instead of out of one's totality. Such brokenness affects every aspect of the person; mind, body, and all other dimensions. It is pervasive, and matters even unto life and death. The good news coming as it does with the reception of revelation is that we can, indeed, be delivered from death into life, and that deliverance restores wholeness.

I am glad in every instance where the medical profession recognizes not only the necessity to bind up the toe and prescribe a pill, but also to listen to how the patient feels about what is happening to him. But we also have to recognize that the focus of the doctor's function is the toe and not the listening, important as the listening is, just as the focus for the minister is the spirit, and the focus of function for the psychiatrist is the listening, though all three might engage in any of the three functions. The minister does not expect to spend his days binding up toes, the psychiatrist does not expect to deal with religious dimensions every hour, the doctor does not go to work expecting to spend his day listening. The focus of function of each of the helping professions is the avenue through which that profession most often deals with the whole man.

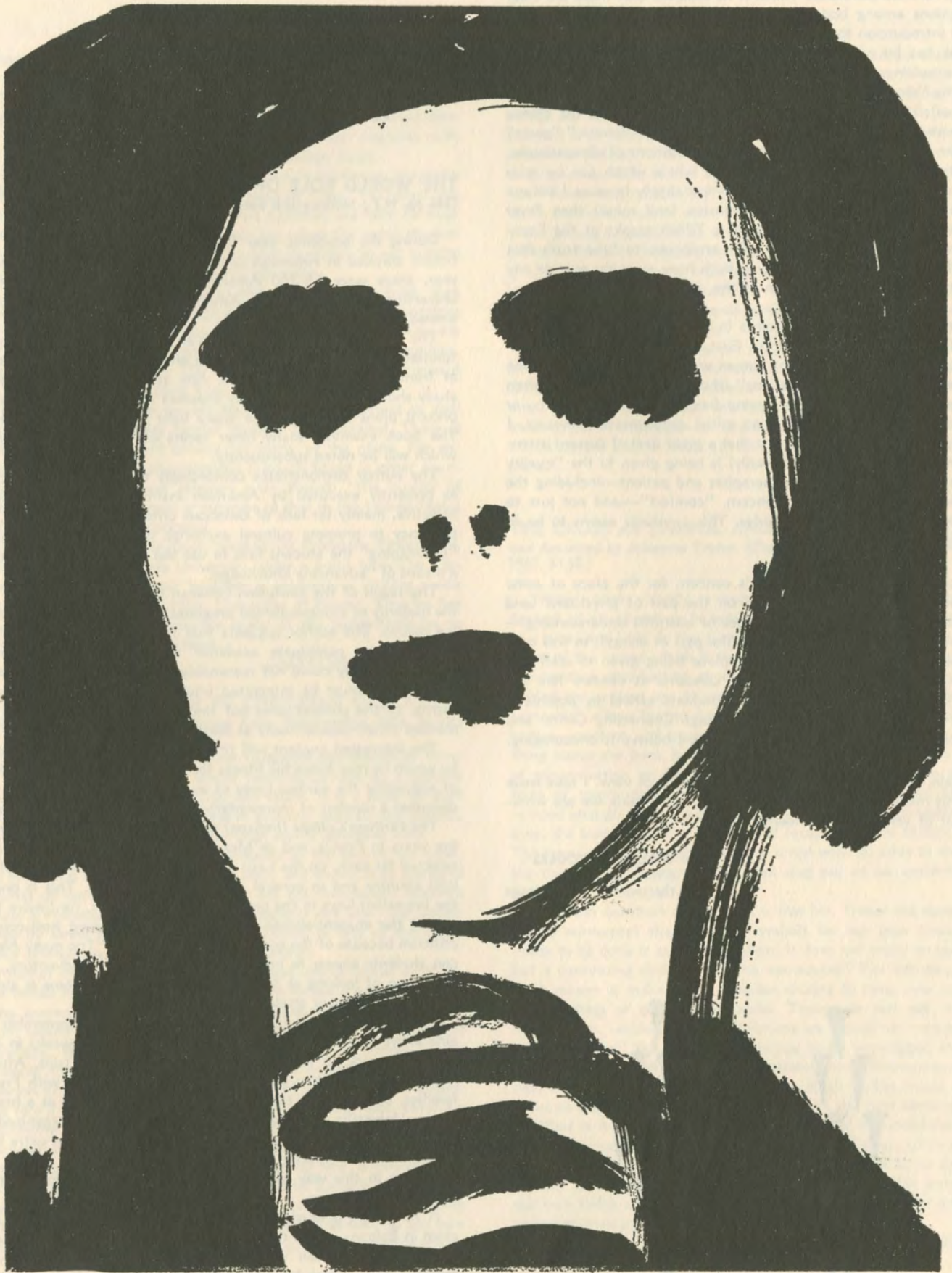
—MARJORIE L. FELDER
divinity school
the university of chicago

To the editor:

I appreciate very much the article by John E. Fryer (p. 29-30, April MOTIVE). I am in strong agreement with what he says about the significance of understanding and responding therapeutically to persons as *whole* persons, whatever one's role orientation may be (physician, psychologist, teacher, minister). If there was ground for misinterpreting this fundamental wholistic perspective in my articles, I am glad that it has been clarified.

I am afraid, however, that John Fryer has used our statements rather inadequately and as straw men in his interest of making this clarification. If he believes that the meaning of "truth" in the passage quoted from me refers in any way to a "sickness basically to be found in the mind," I think he is grossly misreading me—and Carl Rogers whom I am attempting to interpret. "Truth" is put in quotation marks in this sentence, and reference made to its earlier use, precisely because it does not refer to rational or intellectual truth, the truth of the mind. Rather it signifies the "truth" of one's central core of being, his unique personness, the truth of who he really is—the truth (reality) of a unique centered being. This sort of truth as I see it undercuts all quasi-distinctions such as those of body, mind, and a soul—it has to do precisely with the truth of the whole.

This use of "truth" was made clear, I believe, in the article to which John Fryer refers (see pp. 43 and 50, March MOTIVE). In fact, in the section attributed to S.K. on p. 43, it is pictured as directly in opposition to the rational, logical truth of Hegel. Furthermore this use of the word "truth" has, generically, great precedent. There have always been at least two dominant uses of the word "truth." There is the "truth" of the thing in itself, and there is the truth of a correspondence between the thing in itself (thing, event, or relationship) and its symbolic representation (words, art, forms, etc.). I suppose that most frequently we think of the latter usage. But a moment's reflection will remind us of the former. And it is this truth, the truth of what is, which is referred to by me—and by Carl Rogers and Kierkegaard as I understand them when talking about the "truth" of a person.



PRAYER: FROM "LAST OF THE JUST" SERIES

INK 1962

MARGARET RIGG

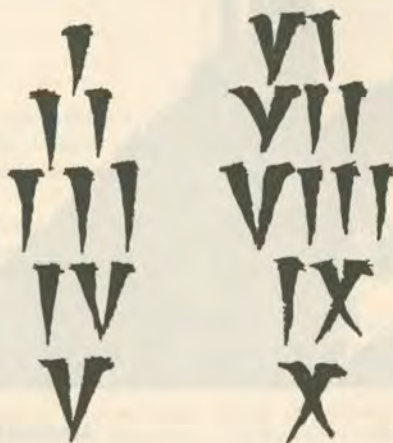
John Fryer has also made reference to Tillich (p. 29). Personally, I think he misunderstands Tillich if he believes that there are clear distinctions among body, mind and soul in his thought. Tillich's whole introduction to psychology came through the Gestalt school, and he has by no means betrayed the wholistic emphasis in his mature writings. In his work on *Life and the Spirit*, he does deal with the "dimensions" of life (inorganic, organic, psychological and spiritual); but he has put a great deal of thought into the choice of the metaphor "dimensions," rejecting "levels," "strata," "parts" and the like precisely because of their implications of discontinuity. "Dimensions" connotes a whole, but a whole which can be seen from various perspectives. I point this out simply because I believe Tillich is more in Fryer's comprehension (and mind) than Fryer represents him to be. Also, of course, Tillich speaks of the "centered self" which is a concept quite analogous to "the truth that I am," as I have been intending it. Both have meaning outside any tripartite (or any other) division of the whole person.

There are two additional points in John Fryer's article which I would also like to comment upon. First, I share quite fully his concern over the apparent lack of human warmth on the part of some people in the "helping professions" (though I expect it more often emerges as a defense from having been involved and hurt—or exhausted—than it does from an initial callousness). However, I think it is significant to point out that a great deal of current attention in psychotherapy (used broadly) is being given to the "quality of the relationship" between therapists and patient—including the significance of this warmth, concern, "comfort"—and not just to techniques or diagnostic categories. This emphasis seems to be in the right direction.

Second, I also share Mr. Fryer's concern for the place of some significant religious understanding on the part of physicians (and conversely, I would add, for the place of scientific understanding—psychological and psychological—on the part of clergy). In this connection it is interesting to note the place being given to staff and curriculum dealing with theological concerns at centers like the Menninger Foundation (the largest graduate school in psychiatry in the country), the University of Chicago Counseling Center and Medical School, and elsewhere. This, too, I believe is encouraging.

Again, I agree with John Fryer's basic point of view. I take issue with his misrepresentation of my writing. But I think we are working out of very similar concerns.

—WILLIAM R. ROGERS
divinity school
the university of chicago



book reviews

THE WORLD ROLE OF UNIVERSITIES, Edward W. Weidner (366 pp. N.Y.; McGraw-Hill Book Company, \$6.95).

During the academic year 1960-1961, there were 53,107 nationals enrolled in American colleges and universities. In the same year, there were 15,300 American students studying in foreign universities and over 2,000 American faculty members teaching abroad.

The World Role of Universities is an important analysis of opportunities and pitfalls in foreign study and research programs looked at from both sides of the seas. Any student who plans foreign study should examine especially chapters 4, 5, and 6 which survey present plans and throw the sharp light of criticism upon them. The book examines many other facets of international programs which will be noted subsequently.

The author demonstrates convincingly that foreign study plans as presently executed by American institutions are not basically effective, mainly for lack of conscious criteria. Most important, the tendency to promote cultural exchange programs as a means of "broadening" the student fails to use the exchange opportunity as a means of "advancing knowledge."

The result of the confusion between these two purposes is that the majority of student-abroad programs have so far had disappointing results. The author suggests that foreign studies should "give students who participate academic and educational experiences abroad that they could not reasonably expect to receive at home." Sound plans must be integrated into American university requirements, so the student does not find upon his return that he has marked time—academically at least—while he has been away.

The interested student will find in this book not only principles by which he may judge his fitness for study abroad but also methods of appraising the various types of available programs. Chapter four describes a number of representative plans, among which are these:

The Earlham College (Indiana) plan includes programs in alternate years in France and in Mexico. Fifteen students are carefully selected for each, on the basis of solid ability in the language of the host country and in general academic competence. This is one of the important keys to the problem, says the author, for "more than one of the student-abroad programs have developed host-country criticism because of the poor quality of students." Too many American students appear to be going abroad for travel, adventure, and new ways of looking at life. But a poor student at home is almost certain to be a poor student away from home.

Smith College has a junior year in Paris. In early September the girls arrive in Aix-en-Provence where they spend six weeks in concentrated work on their French and in taking field trips. After a five-day vacation they go to Paris where they board with French families. Each student takes four courses, one perhaps at a branch of the University of Paris, and three special classes organized by Smith teachers. For each university class the girls take an extra hour a week with a special tutor. The students usually spend two semesters in this way and then are free to tour Europe on their own or return home.

A third plan is illustrated by the Johns Hopkins University program in Bologna where the university has established a center separate from any Italian university, though near the University of Bologna. Here Johns Hopkins conducts a program in international relations. Forty students, half from the United States and half from Europe, live in a special group of apartments. Four Johns Hopkins

professors conduct lectures supplemented by European professors and visitors. The seminar method is used throughout.

These three types are only suggestive of the great variety of programs abroad and of the diversity in purpose and American control. They suggest that the intelligent student must examine with care the relative advantages of any plan of foreign study.

The author points out a national hazard in exchange programs which thoughtful Americans need to keep in mind. Too often the American student blandly assumes that nationals are here because of some superiority in our institutions; but when the same student goes abroad he acts as though his purpose is mainly to get a taste of foreign culture, not to advance his education.

There is, of course, far more to this comprehensive book than an appraisal of student exchange programs. American universities also run extensive technical assistance programs abroad. These are confined to a relatively small number of American universities. Seventeen universities had 127 international programs—Harvard had 18, Cornell 11, and New York University 10.

Here again the author reveals major areas of weakness as well as strength, which require careful thought and appraisal. There is again a lack of intelligent criteria for many of the plans. For example, too often American-sponsored research based in other countries fails to involve local scholars even though "the quality of scholarship overseas is equal or superior to that in the United States in many fields." We Americans!

This is a widely useful book written by Professor Edward W. Weidner of Michigan State University under a grant from The Carnegie Corporation. Professor Weidner is presently a visiting senior scholar at the East-West Center, University of Hawaii. Thus he has the happy opportunity to practice many of the suggestions he so competently preaches in this book.

—MYRON F. WICKE

THE USE OF SYMBOLISM IN CHRISTIAN EDUCATION by Dorothy B. Fritz. (The Westminster Press, Philadelphia, 1961, \$1.45.)

This paperback is a good addition to almost any church or Wesley Foundation library where whole families, as well as a specific group of college students, worship and study. It is a book to start thoughts, conversation and interest in symbols used by the church. Having said this, there are several things worth quibbling over.

Though there is a bibliography included at the end of the book, it is surprising to note that the most basic and provocative standard volumes on symbolism and church art are not mentioned: Suzanne Langer's *Philosophy in a New Key*; *Religious Art and The Gothic Image* by Emile Male; essays by Paul Tillich; or any of the many books offered via the Roman Catholic Church.

Another bone of contention is the sparse use of actual symbols. One would expect in a book on symbolism to see a great many exciting examples—to be offered a visual experience of symbolism which would fire the imaginations and brain juices of readers of every age. But the symbols used and the style employed are so mediocre that no reader will be challenged or offended, want to question or get suddenly excited with the whole idea of symbolism. It is like a textbook evaluation of a good teaching tool, carefully functioning within defined theological and educational limits. The anonymous artist who provided the drawings in this book was evidently told to make rather weak copies of the excellent style Rudolf Koch used in his book on signs and symbols. It seems a shame that this book, brief as it is, could not have given us more variety of styles. Each artist should visualize a symbol in his own fresh and individual style, without departing from the central mean-

ing of the symbol. Symbols are not to be designed by copiers or by commercial artists but by great artists who want to enter into the theological dimensions of existence. But the wonderful possibilities for variation of symbol-making by different artists are untouched in this book. In fact, nowhere is there a hint of the exciting encounter possible when the artist is allowed to freely interpret the traditional symbols of the faith—to give them to us again in the fresh forms and materials of the mid-twentieth century—to bring us to a vital encounter with the meaning beyond the symbol—to shake us up, to comfort us at depth, to awaken and refresh. Such artists as Rouault, Matisse, Lebrun, Chagall are never mentioned as the heralds of a return to meaning through religious symbolism. The vital use of symbols throughout the history of Christianity is ignored and somehow the making-use-of-symbols-today comes out as a kind of cut flower, which it is not.

There is something almost too program-centered about this book. Miss Fritz, as the back cover tells, is a nationally known figure in Christian education. Her involvement in the arts and with symbolism must have excited her but she fails to communicate that exciting involvement in this book—or to point the church and Christian education toward deeper levels of real encounter between theology and the arts.

THE CROSS AS SYMBOL AND ORNAMENT collected, drawn and described by Johannes Troyer. (The Westminster Press, Philadelphia, 1961, \$4.50.)

Troyer's book, visually, is everything Miss Fritz' book is not. It is first of all an adventure in symbolism—the symbols are large (one to a page) and bold. In the second place, Mr. Troyer partakes of the sense of the sacred which is the essence of the symbol—even in his handwritten introduction about symbols, he mentions the mystery behind the ancient use of symbols. This somehow places it in context which allows him to draw from all the many resources of symbolism—ancient and pagan, Hebraic and Christian. But the best thing about the book is the feeling preserved throughout its pages of concentration on the symbol as a theological (but also an art) form of communication. The style is somewhat austere but developed enough to have a uniqueness. In its over-all impression however, the book maintains a feeling of recapturing the Middle Ages. The monastery penmanship (cursive script writing) adds to the feeling that the book might have been dug out of an ancient tomb somewhere in Europe.

The main drawback of the book is that Mr. Troyer has done nothing to reinterpret the Christian symbols for our own times. This needs to be done in every generation. It does not imply an upheaval but a continuing dialogue "in the vernacular." For instance, there is no reason to make rustic, wooden crosses to hang over contemporary altars or communion tables. Today we can use stainless steel, plastic, welded iron. As Christians we should not venerate the "original cross" like a relic or an image to be worshipped in itself. Instead, the sense of the cross is translated into contemporary materials and forms—it becomes, then, as much in the mood of our times as a wooden, hand-hued cross was in the first century, A.D.

What is wanted is a fresh vitality given by the individual artist to the old traditional forms and symbols. Mr. Troyer, while providing a beautiful (and therefore desirable) book of and about symbols, has not let his imagination bring the inherited Christian forms into our own times and to bear upon our troubles, with power and play of design that are needed for today.

—MARGARET RIGG

CRITIQUE OF RELIGION AND PHILOSOPHY, by Walter Kaufmann. (Harper & Brothers, hardbound, 1958, \$6.95; Doubleday & Company, Anchor Book paperback, 1961, \$1.45.)

As its title suggests this book is not a dispassionate investigation of either philosophy or religion. It is a critique, where the criteria used are not explicit. Moreover, the primary concern of Professor Kaufmann is with the critique of religion. Only 67 pages out of 308 pages deal with philosophy *per se*. The primary point of the philosophic preface is to indicate something of the author's position so that the religious criticism is seen in perspective.

In style, the author presents a racy, prejudicial, one-sided, and yet stimulating analysis of certain selected religious positions. This is scarcely the book for the newcomer to philosophy or religion, for issues are attacked before they are fairly presented, yet the wary reader can find disturbing food for thought which may prove educational. This is not what one would call a scholarly book, although this lack is by no means meant as a serious limitation. This is, rather, a polemic somewhat in the style of Bertrand Russell's informal essays. As the dust jacket indicates, the book attempts to sample problems from A to Z. This is, perhaps, a chief reason for the lack of any order or plan in organization. Indeed, the chapters can be as fruitfully read in one order as another. This leaves the reader with a rather confusing potpourri of issues, presented as a diary or stream of consciousness report of the author's intellectual life.

Christianity is the primary subject of the author's criticism. Indeed, there is a notable contrast between his treatment of Christianity and Judaism. The former is seriously considered and indicted. The latter receives only passing mention, and this is in a laudatory spirit by contrast with the excoriation of Christianity. A more balanced book would have resulted if both Judaism and Christianity had been handled in the same spirit, particularly in view of the reader's assumption that this was not simply an anti-Christianity volume.

RELIGION FROM TOLSTOY TO CAMUS, by Walter Kaufmann, ed. (Harper & Brothers, New York, 1961, \$6.95.)

This stimulating collection of writings on religion, and of religious writings, was prompted by the author's conviction that "the story of religion from Tolstoy to Camus is to a large extent the story of a manifold refusal to face the responsibilities Tolstoy faced." (44) In between the mountaintops represented by Tolstoy and Camus, Professor Kaufmann sees a misty flat of religious indecision and moral evasiveness. Consistent with the thesis are the selections which illustrate it. Although Professor Kaufmann admits that he might have chosen writers with more social concern, he still feels that they would have been atypical.

Professor Kaufmann has written again in the colorful, pointed, though prejudicial style which has characterized most of his earlier works. In spite of his original intent to let the writers speak for themselves, this collection is prefaced with an introduction which may unduly influence the unwary reader who is approaching the men whom he discusses for the first time.

We may doubt that Tolstoy "has contributed more of real importance and originality" (1) than any other religious writer in the nineteenth and twentieth centuries. We may also wonder at the remark that Camus was the first man to accept the heritage of Tolstoy. (39) In the face of the doctrine of *ahimsa*, found in the Bhagavadgita, it is peculiar to assert that Gandhi's gospel of non-violence "was flatly opposed to the most sacred traditions of his own religion." (7) Whatever we may think of Royce's analysis of the problem and solutions of the book of Job, it is still egregious to dismiss his remarks with the apodictic claim, "Royce is surely mistaken." (19) A similar unwarranted certainty is reflected in Pro-

fessor Kaufmann's claim that, since Troeltsch, the use of the terms "the message of the New Testament," "the Christian view," and "the biblical view" are "scarcely excusable." (12) We may well hold that such expressions are egregious or that they are insupportable, that they are presumptive or that they are unprovable, but no conclusion established by Troeltsch makes their use inexcusable. If Professor Kaufmann means to point out that contemporary discussions of the *kerygma* leave much to be desired, I could not agree with him more. But it still remains that to talk of such issues is certainly permissible. There is a refreshing candor in the author's conviction that Freud's *The Future of an Illusion* "ranks with the best written on religion in the twentieth century." (23) I would have great difficulty reconciling the results of biblical criticism, mixed as they are, with the naive biblical literalism of Tolstoy. This is sharpened both by the survey of Schweitzer of the quest for the historical Jesus, and by the current demythologizing controversy. We may approve, as Professor Kaufmann apparently does, of the sentiments of Tolstoy, but we would have to be quite unaware of the role of biblical criticism to imagine that Tolstoy's position or procedure can be given any scholarly support.

In spite of these somewhat critical remarks, Professor Kaufmann has written a lively and thought-provoking introduction to an excellent set of readings. The religiously concerned would do well to read this book, even if they do so only as a foil.

—DONALD A. WELLS

elegy for michael mccabe

October's fallen leaves have heaped a wall
Close by this road,
And the line of the leaf wall winds
In the curve and hollow of the road.
We walked across this road
Ten years ago.
We crossed to the creek,
Stepped deftly, rock to rock,
To that clovered meadow.

Where have those days gone that once we knew;
Where have the days gone to?

They have gone to our memories,
But now our memories have gone, too.

That rock has moss on the North side,
And that is where the days we knew have gone.
The days of September's clovered meadow
Are lost in the North growing moss.

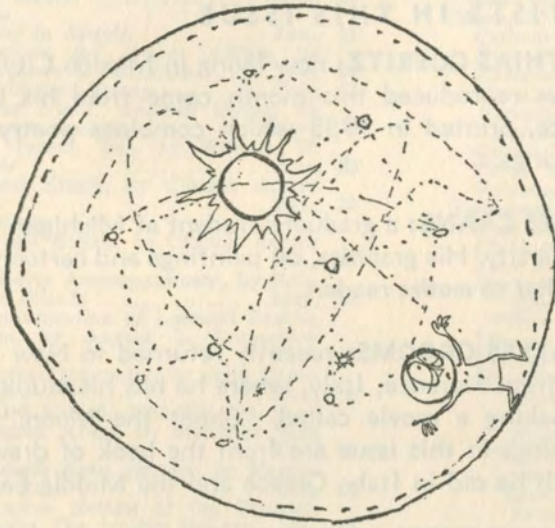
Yet the time is here—
Time to remember and not remember.

Upon your unknown grave
Wild flowers grow
To crown your forgotten past with splendor—
While we who knew you stand awhile and wait.

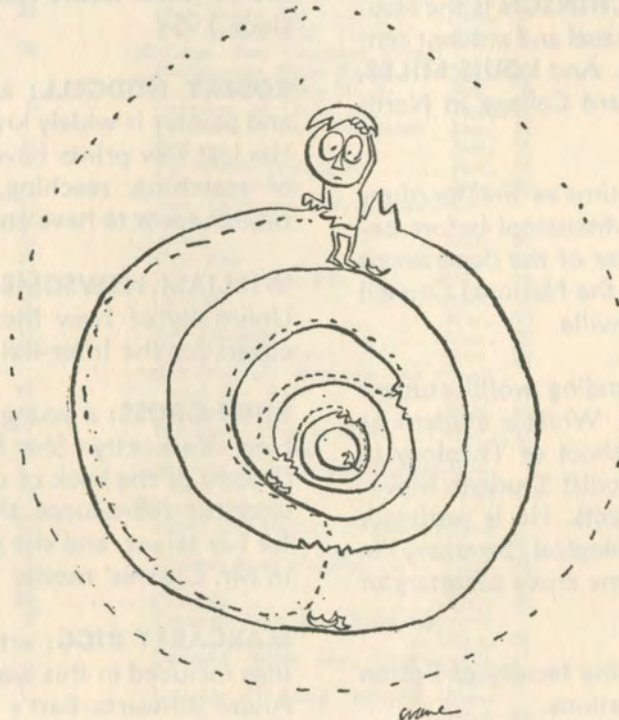
—LOUIS MILES

**COMMENTARY
ON EXISTENCE BY**

Crane



WHAT IS THE MEANING OF IT ALL?



Crane

WHAT EVER HAPPENED TO JOY?

CONTRIBUTORS

DAVID C. RICH is serving as the interim director of the Maine Christian Association at the University of Maine in Orono. A graduate of Denison University, he will receive the B.D. in June from Andover Newton. He is an American Baptist minister.

R. PAUL RAMSEY has patiently withstood the editor's blue pencil as the original manuscript was quite comprehensive. He is chairman of the department of religion at Princeton.

JOHN PRICE is a senior speech correction major at Oklahoma State University in Stillwater. He has served one stint as president of the Oklahoma MSM, and plans to enter seminary this fall.

W. RALPH WARD is bishop of the Syracuse Area of The Methodist Church. A graduate of Baker and Boston universities, he has been awarded the Freedom Foundation Award and numerous honorary degrees.

WARREN BRYAN MARTIN is provost of the newly created Raymond College, a residential liberal arts experiment within the University of Pacific, Stockton, California. Personal interests include tennis, jazz, conversations on Robert Frost or Christian ethics and power politics, and California poppies.

LARRY E. SHINER is on the faculty at Cornell College in Iowa—department of religion. He has degrees from Oberlin, Drew, and the Universite de Strasbourg.

Poets for this issue include **PAT LINDGREN**, a junior at Cornell in Iowa. **DUANE HUTCHINSON** is the associate minister of the Methodist chapel and student center at the University of Nebraska. And **LOUIS MILES**, a member of the faculty at Brevard College in North Carolina.

WILL D. CAMPBELL spent some time as director of religious life at the University of Mississippi before becoming associate executive director of the department of racial and cultural relations of the National Council of Churches. His office is in Nashville.

RICHARD DEATS has been attending world student conferences for almost a decade. While a student at McMurry College and Perkins School of Theology in Texas, he represented the Methodist Student Movement at several ecumenical projects. He is professor of social ethics at Union Theological Seminary in Manila, and also serves as part-time study secretary of the Philippine SCM.

ROBERT STEELE is a member of the faculty of Boston University's school of communications.

GEORGE WOLFSKILL is professor of history at Arlington State College in Texas. Author of *The Revolt of the Conservatives* (Houghton Mifflin, 1962), he was named one of the ten outstanding college professors in Texas in 1960.

Book reviewers: **MYRON F. WICKE** is associate general secretary of the division of higher education of the Methodist Board of Education; **MARGARET RIGG** is art editor for *motive*; and **DONALD A. WELLS** is chairman of the department of philosophy at Washington State University. Random House has just published his new book: *God, Man, and the Thinker*.

ARTISTS IN THIS ISSUE

MATHIAS GOERTZ: now living in Mexico City. The pieces reproduced this month come from his book, *El Eco*, printed in 1953 which combines poetry and drawings.

JAMES CRANE: a graduate student at Michigan State University. His graphics, oil paintings and cartoons are familiar to *motive* readers.

CHARLES GROOMS: recently returned to New York city from Florence, Italy, where he has his studio and is making a movie called, "Shoot the Moon." The drawings in this issue are from the book of drawings which he did in Italy, Greece and the Middle East.

HERBERT SEIDEL: an East German artist who has long been known for his excellent woodcut prints of the life of Jesus. *motive* has occasionally printed his work since 1954.

ROBERT HODGELL: a free-lance artist, printmaker and painter is widely known in the Midwest especially. His last few prints have centered on human attitudes of searching, reaching, appealing, supplication. The figures seem to have an elegant athletic grace.

WILLIAM NEWSOME: a junior in fine arts at the University of New Mexico. On campus he has done covers for the Inter-Religious Council.

MIMI GROSS: a young painter who has her studio in New York city. She is the co-artist with Charles Grooms of the book of drawings mentioned above. Her woodcut reproduced this month is another medium for her talent, and she is acting one of the main parts in Mr. Grooms' movie.

MARGARET RIGG: art editor, *motive*. The ink drawings included in this issue are from a series inspired by Andre Schwartz-Bart's *The Last of The Just*.

INDEX

Volume XXII, Numbers 1-8

A

Abuse of Freedom, by W. Ralph Ward	May, 12
Adams, Clinton	
Art and Kitsch	Feb., 29
Advent	
Children of Light, by Rudolf Bultmann	Dec., 6
Africa	
Agony in Angola	Jan., 11
NBC White Paper on Angola	Dec., 42
Prospects for Peace	Dec., 24
Agony in Angola, by Malcolm McVeigh	Jan., 11
Alder, Elith (photography)	Nov., 18
Alternative to Death . . . , by Kermit Eby	Dec., 31
An Ancient Art, by Ray Mizer	Nov., 29
An Opinion, by John R. Price	May, 14
Andrews, David	
See: Books	Dec., 36
Angola	
Agony in Angola	Jan., 11
Prospects for Peace: Africa, by Eduardo C. Mondlane	Dec., 24
See: Robert Young	Dec., 42
Another Night, Another Dying, by Vincent Harding	Mar., 3
Arms Terror, The, by William W. Boyer	Apr., 25
Art and Kitsch, by Clinton Adams	Feb., 29
Art articles	
Art and Kitsch, by Clinton Adams	Feb., 29
Brotherly Accompaniment, by Robert Pillods	May, 22
Communication of Leonard Baskin, The, by August L. Freundlich	Feb., 16
Delicious Innovator, by John Canaday	Jan., 6
Edvard Munch: 1863-1944, the Norwegian Artist, by Margaret Rigg	Mar., 23
Elizabeth Korn, painter, by Margaret Rigg	Oct., 15
Evocative Nature of the Creation Myths, The, by Jim McLean	Jan., 15
Faith and Art in a World Awry, by Nathan A. Scott, Jr.	Nov., 22
Jacob Lawrence, painter, by Margaret Rigg	Apr., 16
Letter, by Richard Bowyer	Jan., 39
New Prints by Jim McLean, by Margaret Rigg	Jan., 15
Art criticism	
Delicious Innovator, by John Canaday	Jan., 6
Faith and Art in a World Awry, by Nathan A. Scott, Jr.	Nov., 22
Artists and their works	
Baskin, Leonard	
Bartleby the Scrivener	Feb., 22
Death	Feb., 24
Death Among the Thistles	Feb., 23
Glutted Death	Feb., 20
In Memory of Lewis Black	Feb., 22
Injured Man	Feb., 19
Job in His Winding Cloth	Feb., 18
Ominous Crow	Feb., 17
Youth	Feb., 21
Blade, T. T.	
Face and Hand	Mar., 45
King, The	Nov., 10
Pensive	Mar., 57
Suicide	Mar., 16
Catlett, Elizabeth	
Woodblock	Jan., 11
Crane, James	
Commentary on Existence	May, 45
Crusader, The	Dec., 17
Descent from the Cross	Apr., 6
Judas Kiss	Apr., 38
Last Judgment	Apr., 34
Saul	May, 8
See: Cartoons and illustrations	
Edwards, C. W.	
Christ on the Cross	Oct., 43
Eichenberg, Fritz	
Crucifixion (April cover)	

Goeritz, Mathias	
Ink Drawing	May, 6
Ink Drawing	May, 14
The Wounded Hand of God	May, 1
Grooms, Charles	
Horseman	May, 11
Ink Drawings	May, 19
	May, 32
	May, 34
Gross, Mimi	
Face	May, 39
Hodgell, Robert	
Behold the Man	Apr., 41
Supplication (February cover)	
Linocut	May, 17
Husband, Otis, Jr.	
Flight from Fear to Comfort	Mar., 49
	Mar., 40
Wailing Woman	Mar., 40
Woodcut	Mar., 2
Jones, Cam (October cover)	
See: Cartoons and illustrations	
Korn, Elizabeth	
Cathedrals	Oct., 19
High Altar	Oct., 20
Kassandra	Oct., 23
Klytaimnestra	Oct., 24
Nativity	Oct., 17
Persephone	Oct., 22
Queen, The	Oct., 19
Three Marys, The	Oct., 18
Volcanos	Oct., 21
Lawrence, Jacob	
Cafe Comedian	Apr., 22
Children Go to School, The	Apr., 18
Four Students	Apr., 24
Harlem Series: "Often three families shared one toilet."	Apr., 23
"This is Harlem."	Apr., 22
Library	Apr., 23
Library II	Apr., 23
Migration Series: "During the world war there was a great migration north by southern Negroes."	Apr., 18
"Housing for the Negroes was very difficult."	Apr., 19
"Most people are very poor. Rent is high. Food is high."	Apr., 17
"You can buy whiskey for twenty-five cents a quart."	Apr., 19
War Series #8: Beach Head	Apr., 20
War Series #6: Victory	Apr., 20
War Series #14: Victory	Apr., 20
McLean, Jim (January cover)	
Beginnings, Plate No. 1	Jan., 17
Beginnings, Plate No. 2	Jan., 18
Creation of Light	Jan., 20
Creation of the Firmament	Jan., 19
Failure	Jan., 23
Forbidden Tree, The	Jan., 24
Metamorphosis	Jan., 22
See: Cartoons and illustrations	
Munch, Edvard	
Ashes	Mar., 27
Cry, The	Mar., 26
Dance of Life, The	Mar., 28
In Hell	Mar., 32
Kiss, The	Mar., 30
Self-Portrait	Mar., 32
Self-Portrait (oil)	Mar., 32
Self-Portrait Between the Clock and the Bed	Mar., 25
Starry Night	Mar., 32
Workmen Coming Home	Mar., 31
Newsome, William	
Science, Religion and Human Destiny	May, 37
Pillods, Robert	
Altar and portion of the window	May, 28
Church from outside	May, 23
Cross	May, 24
Crucifix	May, 30
Descent from the Cross (crayon)	May, 29
Descent from the Cross (oil)	May, 29
Interior, looking toward front	May, 25

Model of church	May, 24
Slab of hewn stone	May, 25
Ostheim window	May, 26
Regier, Bob (December cover)	
Family Group	Oct., 31
Fear Not	Oct., 5
Futile Plea	Dec., 41
Untitled	Dec., 26
Rigg, Margaret (March cover)	
Lot's Wife	Nov., 23
Face of Revelation	Mar., 8
Prayer	May, 41
Sorrow	May, 4
See: Art articles; Cartoons and illustrations	
Seidel, Herbert	
Jeering	May, 12
Triumphal Entry	May, 53
Auden, W. H.	
For the Time Being	Dec., 1
Austin, Alan D.	
The Trophy-Room (poem)	Nov., 30

B

Bartlett, Elizabeth	
The Other Ones (poem)	Oct., 13
Baskin, Leonard	
See: Art articles	
Beat (poem), by Pierre Henri Delattre	Oct., 12
Bible	
Death's Duel, by R. Paul Ramsey	Apr., 2
Evocative Nature of the Creation Myths, The, by Jim McLean	Jan., 15
Jealous God, A, by C. Ebb Munden, III	Apr., 27
Man: The Teller of Tales, by Robert E. Neale	Apr., 12
Bollinger, H. D.	
An appreciation of Jameson Jones	Oct., 32
Bolman, Frederick deW., Jr.	
See: Significant Books	Feb., 37
Books reviewed	
Architectural Requirements of Protestant Worship, The, by Victor Fiddes	Jan., 35
Brecht: The Man and His Work, by Martin Esslin	Oct., 38
Changing Values in College, by Philip E. Jacob	Feb., 36
Christianity and Political Responsibility, by Alden D. Kelley	Feb., 38
Constraint and Variety in American Education, by David Reisman	Feb., 37
Couch and the Circle, The, by Hyman Spotnitz	Mar., 54
Critique of Religion and Philosophy, by Walter Kaufmann	May, 44
Fall, The, by Albert Camus	Feb., 36
Future of Mankind, The, by Karl Jaspers	Dec., 36
God and the Rich Society, by D. L. Munby	Feb., 38
Mansion, The, by William Faulkner	Feb., 37
Mirrors and Windows: Poems, by Howard Nemerov	Mar., 54
New and Selected Poems, by Howard Nemerov	Mar., 54
Nihilism: Its Origin and Nature with a Christian Answer, by Helmut Thielicke	Oct., 36
Noise of Solemn Assemblies, The, by Peter L. Berger	Oct., 38
One Great Society, by Howard Mumford Jones	Feb., 38
Our Heavenly Father, by Helmut Thielicke	Feb., 37
Perspectives on a College Church, edited by Marilee K. Scaff	Jan., 36
Phenomenon of Man, The, by Pierre Teilhard de Chardin	Feb., 37
Protests of an Ex-organization Man, by Kermit Eby	Feb., 38
Religion from Tolstoy to Camus, by Walter Kaufmann	May, 44
Revolt on the Campus, by M. Stanton Evans	Jan., 37

<i>Science Technology and the Christian</i> , by C. A. Coulson	Feb., 36	Most Important Question, The, by Norman Cousins	Dec., 19	Existential analysis Viktor E. Frankl's New Concept of Man, by Robert C. Leslie	Mar., 16
<i>Search for Meaning, The</i> , by A. J. Ungersma	Jan., 34	See: Artists and their works		F	
<i>Use of Symbolism in Christian Education, The</i> , by Dorothy B. Fritz	May., 42	Communication		Fable	
<i>World Role of Universities, The</i> , by Edward W. Weidner	May., 42	Words Among Many Words, by B. J. Stiles	Nov., 1	Certain Freshman, A, by Sherilyn Meece	Oct., 44
Bowyer, Richard (letter)	Jan., 39	See: February issue		Easter at Okinawa, by N. P. Jacobson	Apr., 42
Boyd, Malcolm		Communication of Leonard Baskin, The, by August L. Freundlich	Feb., 16	Grim Fairy Tale, A, by E. V. Stone	Jan., 41
Celebrity God	Oct., 2	Conference Album (shots by Edward Wallowitch)	Nov., 20, 33	Man Who Was Put in a Cage, The, by Rollo May	Mar., 58
Power as Christians	Feb., 1	Conversation (poem), by Pierre Henri Delattre	Oct., 12	Faith	
Boyer, William W.		Conversation Within the Church, by Franklin H. Littell	Feb., 5	The Nurture of Faith by the Use of Books, by Samuel H. Miller	Feb., 11
The Arms Terror, control or chaos?	Apr., 25	Cook, Joseph Larry		Faith and Art in a World Awry, by Nathan A. Scott, Jr.	Nov., 22
Bridge, by Stefan Heym	Jan., 30	Introit (poem)	Nov., 30	Felder, Marjorie L.	
Brockett, Ron		Cousins, Norman		Receiving Revelation	Mar., 8
In Flight and Fright (poem)	Feb., 28	The Most Important Question	Dec., 19	See: Letters	May, 43
Brotherly Accompaniment, by Robert Pillods	May, 22	Cox, Harvey		Fiction	
Bultmann, Rudolf		Miss America and the Cult of the Girl	Jan., 2	Another Night, Another Dying, by Vincent Harding	Mar., 3
Children of Light, a Christmas Meditation	Dec., 6	Crane, James		Bridge, by Stefan Heym	Jan., 30
C					
Campbell, Will D.		A Myth	Feb., 42	Films reviewed	
The Starting Place in Christian Race Relations	May, 31	Creation by Explosion, by Gerald Kennedy	Nov., 2	A Bout de Souffle (Breathless)	Mar., 52
Canaday, John		Cultural renewal		Brecht on Brecht	Apr., 39
Delicious Innovator	Jan., 6	Art and Kitsch, by Clinton Adams	Feb., 29	Caretaker, The	Apr., 38
Capitulation to Communication, by Robert T. Osborn	Feb., 2	Celebrity God, by Malcolm Boyd	Oct., 2	Childhood	Apr., 39
Cartoons and illustrations		Miss America and the Cult of the Girl, by Harvey Cox	Jan., 2	Gideon	Apr., 38
Bigelow, John: Mar., 54.		Sixty Years to Get Ready, by Robert Steele	Feb., 25	Hiroshima Mon Amour	Mar., 53
Boneno, Richard: Jan., 2.		D			
Brown, Charles Robert: October front wraparound, 9, 30; Nov., 6; Dec., 6, 9; Jan., 27, 32, 35, 39.		Death's Duel, by R. Paul Ramsey	Apr., 2	Infancy	Apr., 39
Casida, Kati: Dec., 30; Mar., 13.		Deats, Richard		Judgment at Nuremberg	May, 39
Crane, Jim: Oct., 34, 35, 37, 41; Nov., 24, 25; Dec., 12, 13, 34, 35; Jan., 4, 7, 14; Feb., 31, 33, 35; Mar., 6, 10, 14, 19, 39, 43, 46, 51; Apr., 11, 26, 32.		Encounter in Bangalore	May, 19	L'Ascenseur a L'Echafaud (Frantic)	Mar., 53
Fleckenstein, Opal: Mar., 34.		Delattre, Pierre Henri		L'Avventura	Mar., 52
Goeritz, Mathias: Jan., 12.		Beat (poem)	Oct., 12	La Dolce Vita	Apr., 33
Hanrahn, Robert: Apr., 36.		Conversation (poem)	Oct., 12	La Notte Brave	May, 38
Jones, Cam: Mar., 50.		Delicious Innovator, by John Canaday	Jan., 6	Leda	Mar., 53
Kolb, Marcela: Feb., 28, 37.		Deschner, John		Les Liaisons Dangereuses	May, 38
McLean, Jim: Oct., 2, 11.		Renewal in the Church	Nov., 5	Les Quatre Cents Coups (Four Hundred Blows)	Mar., 53
Mees, Martha: Dec., 29.		Dialogue		Man for All Seasons, A	Apr., 37
Morrison, Karl: Mar., 42; Apr., 12.		See: A Theoretical Dialogue Between Kierkegaard and Carl Rogers, by William R. Rogers, Jr.	Mar., 41	Mark, The	May, 40
Morse, Jack: Nov., 8; Dec., 36, 39.		Disarmament		Moon on a Rainbow Shawl	Apr., 39
Murray, E. Ludley: Nov., 4.		Grave Issues, by Murray D. Lincoln	Dec., 12	Night of the Iguana, The	Apr., 39
Penland, Jean: Oct., 8, 10; Dec., 19; Jan., 38; Feb., 2, 5; Mar., 4, 20, 36, 37; Apr., 9.		Dixon, John W., Jr.		Odd Obsession	May, 38
Rada, Miroslav: Apr., 8.		The Humanity of Jesus	Apr., 7	Plein Soleil (Purpose Moon)	Mar., 53
Regier, Robert: Apr., 28.		Drama		Rocco and His Brothers	Mar., 52
Rigg, Margaret: Oct., 6, 32; Nov., 5, 21, 26, 28; Dec., 2, 8, 15, 24; Jan., 10, 13, 40; Feb., 7, 14; Mar., 11, 15, 18, 38, 48; Apr., 1, 5.		Christian Hamlet, The, by John Nist	Oct., 6	Romulus	Apr., 37
Robinson: Oct., 14; Nov., 32; Dec., 33, 37; Jan., 8, 29, 31, 36; Feb., 13, 15, 26; Mar., 35.		Marvelous Come to Life, The, by Eugene Ionesco	Jan., 8	Summer to Remember, A	May, 38
Slackman, Charles: Dec., 21.		Theater, by Robert Steele	Apr., 37	View from the Bridge, A	May, 40
Woods, Betty: Nov., 9; Dec., 32.		Theater, by Robert Steele	Apr., 37	Who'll Save the Plowboy?	Apr., 39
Young, Ronnie: Feb., 11.		Driver, Tom F.		Zero de Conduite	Mar., 53
Celebrity God, by Malcolm Boyd	Oct., 2	Tongues of Men and Angels	Feb., 8	Film Reviews, by Robert Steele	May, 38
Certain Freshman, A, by Sherilyn Meece	Oct., 44	E			
Children of Light, a Christmas Meditation, by Rudolf Bultmann	Dec., 6	Easter		Films in Review, by Robert Steele	Mar., 51
Christian Faith and Life Community		Easter at Okinawa, by N. P. Jacobson	Apr., 42	"For the Time Being" (excerpt), by W. H. Auden	Dec., 1
See: O Thou	Oct., 1	Road to Calvary Is a Circle, The, by Robert Lee Stuart	Apr., 1	Foster, Arthur L.	
Christian Hamlet, The, by John Nist	Oct., 6	Easter at Okinawa, by N. P. Jacobson	Apr., 42	On Being Human	Five Little Words
Christmas		Eby, Kermit		Words	Mar., 4
Children of Light, by Rudolf Bultmann	Dec., 6	Alternative to Death	Dec., 31	Four Poems	Oct., 12, 13
Christmas Eve: County Hospital, by John Aye Ross	Dec., 3	Ecumenical		Fraction (poem), by Tony Stoneburner	Oct., 13
For the Time Being, by W. H. Auden	Dec., 1	Conversation Within the Church, by Franklin H. Littell	Feb., 5	France	
Christmas Eve: County Hospital (poem), by John Aye Ross	Dec., 3	Theology in the Era of Cold War, translated by Milos Strupl	Jan., 25	See: Robert Pillods	May, 21
Church		Unity and Reconciliation, by J. Robert Nelson	Dec., 27	See: The Nature of Personal Relatedness, by Peter Homans	Mar., 33
Renewal in the Church, by John Deschner	Nov., 5	Edvard Munch: 1863-1944, the Norwegian Artist, by Margaret Rigg	Mar., 23	Freundlich, August L.	
Club, The (poem), by David C. Rich	May, 3	Elizabeth Korn, painter, by Margaret Rigg	Oct., 15	The Communication of Leonard Baskin	Feb., 16
Citizenship		Encounter in Bangalore, by Richard Deats	May, 19	Fryer, John E.	
Alternative to Death, by Kermit Eby	Dec., 31	Eversole, Finley		The Health of the Whole	Apr., 29
Arms Terror, The, by William W. Boyer	Apr., 25	See: Books	Oct., 37	G	
		Everybody's Favorite, by Beatrice Levin	Oct., 9	Gale, Robert D.	
		Evocative Nature of the Creation Myths, The, by Jim McLean	Jan., 15	See: Artists and their works	Nov., 16
				Geier, Woodrow	
				See: Books	Oct., 38
				Germany	
				Two-Way Stretch: Berlin	Dec., 22
				God	
				A Jealous God, by Ebb Munden	Apr., 27
				Goldschmidt, Dietrich	
				Two-Way Stretch: Berlin	Dec., 22
				Gordon, Dane R.	
				No Suffering (poem)	Mar., 15
				Grave Issues, by Murray D. Lincoln	Dec., 12
				Grim Fairy Tale, A, by E. V. Stone	Jan., 41

Gross, John O. An appreciation of Jameson Jones Oct., 32	Letters: Oct., 36; Jan., 39; Apr., 29; May, 40	Viktor E. Frankl's New Concept of Man, by Robert C. Leslie . . . Mar., 16
H	Levin, Beatrice Everybody's Favorite Oct., 9	Nature of Personal Relatedness, The, by Peter Homans Mar., 33
Hall, Don The Pied Piper of You-Know-Where (poem) Feb., 15	Lincoln, Murray D. Grave Issues Dec., 12	Neale, Robert E. Man: The Teller of Tales Apr., 12
Harding, Vincent Another Night, Another Dying . Mar., 3	Lindgren, Pat Untitled poem May, 15	Nelson, J. Robert Unity and Reconciliation Dec., 27
Harrell, John Why We Can't Go On From Here (poem) Jan., 1	Littell, Franklin H. Conversation Within the Church Feb., 5	New Creation, by Margaret Rigg, Nov., 10
Harrison, Jack B. The "What's the Use" Feeling . Apr., 31	"Liturgical" Worship, by Schubert M. Ogden Oct., 14	New Prints by Jim McLean, by Mar- garet Rigg Jan., 15
Havens, Joseph Psychology: The Problematic Sci- ence Mar., 20	Long, Inez The Shame and Sham of the Pious Oct., 4	Nist, John The Christian Hamlet Oct., 6
Health of the Whole, The, by John E. Fryer Apr., 29	Love Everybody's Favorite, by Beatrice Levin Oct., 9	No Suffering (poem), by Dane R. Gordon Mar., 15
Heym, Stefan Bridge (From "The Cannibals and Other Stories") Jan., 30	M	Nurture of Faith by the Use of Books, The, by Samuel H. Miller Feb., 11
History	Mackey, Chris See: Artists and their works . Nov., 15	O
Creation by Explosion, by Gerald Kennedy Nov., 2	Man See: Nature of Man	O Thou (poem), from the Christian Faith and Life Community, Austin, Texas Oct., 1
Outlook for the West Today, The, by Arnold J. Toynbee Dec., 14	Man: The Teller of Tales, by Robert E. Neale Apr., 12	Ogden, Schubert M. "Liturgical" Worship? Oct., 14
Hodgell, Robert (February cover) See: Artists and their works	Man Who Was Put in a Cage, The, by Rollo May Mar., 58	On Being Human Five Little Words, by Arthur L. Foster . . . Mar., 4
Holloway, Fred (Bishop) See: Significant Books Feb., 36	Man's Search for Meaning (result of international photography contest) Nov., 12	Ortmayer, Roger Parable—from "The Word . . . Is" Nov., 34
Holt, William D. See: Artists and their works . Nov., 14	Martin, Warren Bryan Prayer Plea May, 36	Osborn, Robert T. Capitulation to Communication Feb., 2
Homans, Peter The Nature of Personal Relatedness Mar., 33	'Marvelous Come to Life, The,' by Eugene Ionesco Jan., 8	Other Ones, The (poem), by Elizabeth Bartlett Oct., 13
Humanity of Jesus, The, by John W. Dixon, Jr. Apr., 7	May, Rollo The Man Who Was Put in a Cage Mar., 58	Outlook for the West Today, The, by Arnold J. Toynbee Dec., 14
Hutchinson, Duane Variations on a Theme (poem) . May, 15	McLean, Jim (January cover) The Evocative Nature of the Crea- tion Myths Jan., 15	P
I	See: Art articles; Artists and their works	Parable—from "The Word . . . Is" by Roger Ortmayer Nov., 34
. . . In and Out of Box 871 (motive staff) Oct., 33	McVeigh, Malcolm Agony in Angola Jan., 11	Peace Peace Corps, The Oct., 25
In Flight and Fright (poem), by Ron Brockett Feb., 28	Meditation Children of Light, by Rudolf Bult- mann Dec., 6	Peace Corps a Challenge, The . . . Oct., 28
Introit (poem), by Joseph Larry Cook Nov., 30	Christmas Eve: County Hospital, by John Aye Ross Dec., 3	What About the Peace Corps . . . Oct., 26
Ionesco, Eugene The 'Marvelous Come to Life' . Jan., 8	Clue, The, by David C. Rich . . . May, 3	See: December issue
J	Jealous God, A, by C. Ebb Munden III Apr., 27	Peace Corps, The (statement adopted by executive committee of Board of Missions, The Methodist Church) Oct., 25
Jacob Lawrence, painter, by Margaret Rigg Apr., 16	"Liturgical" Worship? by Schubert M. Ogden Oct., 14	Peace Corps a Challenge, The, by Wayne Proudfoot Oct., 28
Jacobson, N. P. Easter at Okinawa Apr., 42	Meece, Sherilyn A Certain Freshman Oct., 44	Peacock, Joseph N. See: Books Jan., 37
Jameson Jones, editor: 1958-1961 . Oct., 32	Miller, Samuel H. The Nurture of Faith by the Use of Books Feb., 11	Photography Man's Search for Meaning Nov., 12
See: Books Feb., 38	Miss America and the Cult of the Girl, by Harvey Cox Jan., 2	Photography competition (winners and shots)
Jealous God, A, by C. Ebb Munden III Apr., 27	Mizer, Ray An Ancient Art Nov., 29	Alder, Edith Nov., 18
Jesus The Humanity of Jesus, by John W. Dixon, Jr. Apr., 7	Mondlane, Eduardo C. Prospects for Peace: Africa . . . Dec., 24	Cohen, David B. Nov., 13
Jones, Cam (October cover) See: Artists and their works; Car- toons and illustrations	Most Important Question, The, by Norman Cousins Dec., 19	Gale, Robert D. Nov., 16
Jones, Jameson See: Books Feb., 38	Motion pictures See: Robert Steele	Holt, William D. Nov., 14
Jung, Carl G. See: Let the Hidden Break Through, by William R. Rogers Mar., 12	Munden, C. Ebb, III A Jealous God Apr., 27	Mackey, Chris Nov., 15
K	Myth, A, by James Crane Feb., 42	Stewart, Ron Nov., 19
Kennedy, Gerald (Bishop) Creation by Explosion Nov., 2	Myths Evocative Nature of the Creation Myths, The, by Jim McLean . Jan., 15	Pied Piper of You-Know-Where, The (poem), by Don Hall Feb., 15
Kierkegaard See: A Theoretical Dialogue Be- tween Kierkegaard and Carl Rogers, by William R. Rogers, Jr. Mar., 41	Grim Fairy Tale, A, by E. V. Stone Jan., 41	Pillods, Robert (May cover) . . . May, 21
Knight, Douglas M. See: Significant Books Feb., 37	Man: The Teller of Tales, by Robert E. Neale Apr., 12	Poetry
L	Myth, A, by James Crane Feb., 42	Beat, by Pierre Henri Delattre Oct., 12
La Dolce Vita, a critical comment, by William E. Rhodes Apr., 33	Parable, by Roger Ortmayer . . Nov., 34	Christmas Eve: County Hospital, by John Aye Ross Dec., 3
Lamont, Rosette C. See: 'The Marvelous Come to Life' Jan., 8	N	Clue, The, by David C. Rich . . . May, 3
Last Time Out . . . The (poem), by William W. Savage, Jr. Jan., 10	Nature of man Humanity of Jesus, The, by John W. Dixon, Jr. Apr., 7	Conversation, by Pierre Henri De- lattre Oct., 12
Leslie, Robert C. Viktor E. Frankl's New Concept of Man Mar., 16	Let the Hidden Break Through, by William R. Rogers Mar., 12	Fraction, by Tony Stoneburner Oct., 13
See: Books Jan., 34	Man: The Teller of Tales, by Robert E. Neale Apr., 12	In Flight and Fright, by Ron Brock- ett Feb., 28
Let the Hidden Break Through, by William R. Rogers, Jr. Mar., 12	On Being Human Five Little Words, by Arthur L. Foster . . . Mar., 4	Introit, by Joseph Larry Cook . Nov., 30
	Receiving Revelation, by Marjorie L. Felder Mar., 8	No Suffering, by Dane R. Gordon Mar., 15
	Secular Man, by Larry E. Shiner May, 16	O Thou, from the Christian Faith and Life Community Oct., 1
	Shame and Sham of the Pious, The, by Inez Long Oct., 4	Other Ones, The, by Elizabeth Bart- lett Oct., 13

Poetry contest (winners and poems)
 Austin, Alan (The Trophy-Room)
 Nov., 30
 Cook, Joseph Larry (Introit) Nov., 30
 Williams, Leslie Ann (Second
 Chance) Nov., 31
 Porcupines in Winter, by R. Paul
 Ramsey May, 6
 Power as Christians, by Malcolm
 Boyd Feb., 1
 Prayer
 Call for the Observance of the Uni-
 versal Day of Prayer, The Jan., 37
 O Thou Oct., 1
 Prayer Plea May, 36
 Prayer for Third Assembly of World
 Council of Churches Nov., 21
 Prayer Plea, by Warren Bryan Martin
 May, 36
 Price, John R.
 An Opinion May, 14
 Proudfoot, Wayne
 The Peace Corps a Challenge Oct., 28
 Psychology
 Health of the Whole, The, by John
 E. Fryer Apr., 29
 See: March issue
 Psychology: The Problematic Science,
 by Joseph Havens Mar., 20
 Psychotherapy
 See: March issue

Q

Quillian, William F., Jr.
 See: Significant Books Feb., 36

R

Race relations
 See: The Starting Place in Christian
 Race Relations May, 31
 Ramsey, R. Paul
 Death's Duel Apr., 2
 Porcupines in Winter May, 6
 Receiving Revelation, by Marjorie L.
 Felder Mar., 8
 Regier, Bob (December cover)
 See: Artists and their works
 Renewal in the Church, by John
 Deschner Nov., 5
 Reveille (poem), by Mahlon Smith
 Apr., 36
 Rhodes, William E.
 La Dolce Vita, a critical comment
 Apr., 33
 Rich, David C.
 The Clue (poem) May, 3
 Rigg, Margaret
 New Creation Nov., 10
 See: Book Reviews May, 42
 See: Art articles; Artists and their
 works
 Road to Calvary Is a Circle, The
 (poem), by Robert Lee Stuart Apr., 1
 Rogers, Carl
 See: A Theoretical Dialogue
 Between Kierkegaard and Carl
 Rogers Mar., 41
 Rogers, William R., Jr.
 A Theoretical Dialogue Between
 Kierkegaard and Carl Rogers
 Mar., 41
 Let the Hidden Break Through
 Mar., 12
 See: Letters May, 44
 Ross, John Aye
 Christmas Eve: County Hospital
 (poem) Dec., 3

S

Sageser, David
 See: Books Jan., 36
 Salinger, J. D.
 See: Everybody's Favorite Oct., 9
 Savage, William W., Jr.
 The Last Time Out (poem) Jan., 10
 Scott, Nathan A., Jr.
 Faith and Art in a World Awry
 Nov., 22
 Secular Man, by Larry E. Shiner May, 16
 Sellers, James E.
 See: Books Feb., 38
 Service
 Peace Corps, The Oct., 25
 Peace Corps a Challenge, The Oct., 28
 Summer Service Jan., 32
 What About the Peace Corps Oct., 26

Seventh Quadrennial National Meth-
 odist Student Conference
 See: November
 Shalom . . . a concept of peace Dec., 10
 Shame and Sham of the Pious, The,
 by Inez Long Oct., 4
 Shiner, Larry E.
 Secular Man May, 16
 Shriver, R. Sargent
 What About the Peace Corps Oct., 26
 Significant Books (symposium) Feb., 36
 Sixty Years to Get Ready, by Robert
 Steele Feb., 25
 Smith, Mahlon
 Reveille (poem) Apr., 36
 Starting Place in Christian Race Re-
 lation, The, by Will D. Campbell
 May, 31
 Steele, Robert
 Films in Review Mar., 51
 Film Reviews May, 38
 Sixty Years to Get Ready Feb., 25
 Theater Apr., 37
 Stewart, Ron
 See: Artists and their works Nov., 19
 Stiles, B. J.
 A Special Issue: psychology, psy-
 chotherapy and theology Mar., 1
 Words Among Many Words Nov., 1
 Stoerker, C. Frederick
 Summer Service Jan., 32
 Stone, E. V.
 A Grim Fairy Tale Jan., 41
 Stoneburner, Tony
 Fraction (poem) Oct., 13
 Stories
 See: Fiction
 Strupl, Milos
 Theology in the Era of Cold War
 Jan., 25
 Stuart, Robert Lee
 The Road to Calvary Is a Circle
 (poem) Apr., 1
 Student life
 Celebrity God, by Malcolm Boyd
 Oct., 2
 Certain Freshman, A, by Sherilyn
 Meece Oct., 44
 La Dolce Vita, a critical comment,
 by William E. Rhodes Apr., 33
 Letter—from Richard Bowyer Jan., 39
 Peace Corps, The Oct., 25
 Peace Corps a Challenge, The, by
 Wayne Proudfoot Oct., 28
 Revolt on the Campus (review by
 Joseph N. Peacock) Jan., 37
 Summer Service, by C. Frederick
 Stoerker Jan., 32
 What About the Peace Corps, by
 R. Sargent Shriver Oct., 26
 See: November issue
 Summer Service, by C. Frederick
 Stoerker Jan., 32

T

Theater, by Robert Steele Apr., 37
 Theater
 The Christian Hamlet, by John Nist
 Oct., 6
 'The Marvelous Come to Life,' by
 Eugene Ionesco Jan., 8
 See: Robert Steele
 Theology
 Capitulation to Communication, by
 Robert T. Osborn Feb., 2
 Children of Light, by Rudolf Bult-
 mann Dec., 6
 Conversation Within the Church, by
 Franklin H. Littell Feb., 5
 Creation by Explosion, by Gerald
 Kennedy Nov., 2
 Faith and Art in a World Awry,
 by Nathan A. Scott, Jr. Nov., 22
 Humanity of Jesus, The, by John
 W. Dixon, Jr. Apr., 7
 Jealous God, A, by C. Ebb Munden
 III Apr., 27
 Let the Hidden Break Through, by
 William R. Rogers, Jr. Mar., 12
 "Liturgical" Worship? by Schubert
 M. Ogden Oct., 14
 Nurture of Faith by the Use of
 Books, The, by Samuel H. Miller
 Feb., 11
 Receiving Revelation, by Marjorie
 L. Felder Mar., 8
 Renewal in the Church, by John
 Deschner Nov., 5

Shalom Dec., 10
 Shame and Sham of the Pious, The,
 by Inez Long Oct., 4
 Theology in the Era of Cold War,
 translated by Milos Strupl Jan., 25
 Theoretical Dialogue Between
 Kierkegaard and Carl Rogers, A,
 by William R. Rogers, Jr. Mar., 41
 Tongues of Men and Angels, by Tom
 F. Driver Feb., 8
 Unity and Reconciliation, by J.
 Robert Nelson Dec., 27
 Viktor E. Frankl's New Concept of
 Man, by Robert C. Leslie Mar., 16
 Theology in the Era of Cold War,
 translated by Milos Strupl Jan., 25
 Theoretical Dialogue Between Kierke-
 gaard and Carl Rogers, A, by Wil-
 liam R. Rogers, Jr. Mar., 41
 Tillich, Paul
 See: The "What's the Use" Feeling,
 by Jack B. Harrison Apr., 31
 Tongues of Men and Angels, by Tom
 F. Driver Feb., 8
 Toward Peace Dec., 11
 Toynebee, Arnold J.
 The Outlook for the West Today
 Dec., 14
 Trophy-Room, The (poem), by Alan
 D. Austin Nov., 30
 Two Poems May, 15
 Two-Way Stretch: Berlin, by Dietrich
 Goldschmidt Dec., 22

U

Unity of Reconciliation, by J. Robert
 Nelson Dec., 27
 Universal Day of Prayer for Students
 Jan., 37

V

Variations on a Theme (poem), by
 Duane Hutchinson May, 15
 Viktor E. Frankl's New Concept of
 Man, by Robert C. Leslie Mar., 16

W

Wallowitch, Edward (November cover)
 See: Conference Album Nov., 20;
 Nov. 23
 War
 Arms Terror, The, by William W.
 Boyer Apr., 25
 Theology in the Era of Cold War,
 translated by Milos Strupl Jan., 25
 See: December issue
 Ward, W. Ralph
 Abuse of Freedom May, 12
 Wells, Donald A.
 See: Book Reviews May, 44
 What About the Peace Corps, by R.
 Sargent Shriver Oct., 26
 What Purpose, the Porpoise? by
 George Wolfskill May, 54
 "What's the Use" Feeling, The, by
 Jack B. Harrison Apr., 31
 White, James
 See: Books Jan., 35
 Why We Can't Go on From Here
 (poem), by John Harrell Jan., 1
 Wicke, Myron F.
 See: Book Reviews May, 42
 Williams, Leslie Ann
 Second Chance (poem) Nov., 31
 Wolfskill, George
 What Purpose, the Porpoise? May, 54
 "Word . . . Is, The" Nov., 34
 Words Among Many Words, by B. J.
 Stiles Nov., 1
 World Council of Churches
 Suggested Prayer Nov., 21
 Unity and Reconciliation, by J.
 Robert Nelson Dec., 27
 World Student Christian Federation
 Call for the Observance of the Uni-
 versal Day of Prayer, The, Jan., 37
 Shalom, a concept of peace Dec., 10
 Worship
 See: Meditation

Y

Yates, Gale Graham
 See: Books Oct., 38
 Young, Robert
 NBC White Paper on Angola (ex-
 tract) Dec., 42

**we aim to
MOTIVATE your need**

*It is difficult to have a MOTIVE
if you don't know what is in a MOTIVE*

WHY

*Because if you don't receive a MOTIVE
you won't have a MOTIVE
and if you don't have a MOTIVE
you won't read a MOTIVE
If you don't read a MOTIVE
you won't know what a MOTIVE is*

*You say this little venture into
argumentation has a fallacy?*

Well, you are right!

*It is commonly known as arguing in a circle
which brings me back to my point that*

WHAT YOU NEED IS A motive

SUBSCRIBE NOW for the coming year—october through may—by one of the following plans:

SINGLE SUBSCRIPTION—\$2 mailed directly to you wherever you are next year.

CLUB SUBSCRIPTION—\$1.50 per subscription. 5 or more subscriptions submitted together but mailed to individual addresses.

GROUP SUBSCRIPTION—\$1 per subscription. 15 or more subscriptions to one address—a free 16th subscription for the person handling group distribution.

. **RENEWAL** don't be caught lacking a *motive* in the fall!

NAME _____

ADDRESS _____

bill me

check enclosed (payable to motive)

. **GRADUATING** take one with you

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



TRIUMPHAL ENTRY

woodcut

HERBERT SEIDEL

**what
purpose,
the
porpoise ?**

WHAT do we know about the Porpoise? What is more important, what does he know about us? Is it possible that there is an entire Porpoise civilization (of which we are unaware) under our very noses? If so (and it seems entirely likely), consider these practical aspects of the matter:

Soon they will probably be demanding diplomatic recognition; then the next thing you know they will expect foreign aid. If we recognize them, we will have to pay our foreign service personnel a hardship allowance to get them to stay in such damp climates. No doubt the Reciprocal Trade Agreements Act will have to be changed to protect our manufacturers from goods produced by slave mermaid labor.

Did you ever consider the fact that some breed of Porpoise lives in every ocean? And not ninety miles from our shores, either! Some are even within our three-mile limit. In fact, it is reported that some are already in Florida and California, living in fine tanks, associating with tourists, and eating free fish, all at the taxpayer's expense. Suppose, on investigation, we find that the Porpoise world is on the swim in some atheistic interocean conspiracy to drown us? What then?

If this proves to be the case, the Senate should immediately adopt a resolution opposing their admission to the U.N.; and we should check our school textbooks to make certain they are not soft on Porpoises. Those Porpoises who slipped into the country secretly in a shipment of tropical fish should be required to register, swearing they are not now nor have they ever been members of the third-Porpoise Interoceanale.

We will probably want to consider adding two years of Porpoise language to the curriculum, though I shudder at the thought of my child bringing home a "D" in first-semester Porpoise. Somebody should assume responsibility for distributing copies of "The Naked Porpoise" and showing "Operation Abalone." Being a historian, the question instantly occurs to me: What Porpoise sympathizer does Harvard have who could supervise a doctoral dissertation on Porpoise history?

And what about the immigration laws? Under existing legislation would we have to admit Porpoises of the Western Hemisphere without regard to quota? We would run the risk of subversion in our midst from radical Porpoises—Porpoises who do not speak our language, Porpoises who would simply add to our problems of slums, crime, delinquency and unemployment. And also, remember that Porpoises know nothing about our way of life. What about the integration of young Porpoises into the public schools? To avoid trouble with the National Association for the Advancement of Porpoises, we would have to integrate the schools, busses, and all the rest. But I hate to see it. No matter what a Porpoise does, he still smells funny. And all those hyphenated Porpoise-Americans would play hob with the Ku Klux Klan. Did you ever try to burn a cross in a lake?

The encyclopedia says that the word Porpoise derives from the Latin, meaning "swine fish." I knew it, I just knew it! You show me a Porpoise and I will show you a swine fish. Let's be practical about this thing. Would you want some swine fish moving on your block, running down property values? But please understand, I have nothing against them personally. Some of my best friends are swine fish; and when I was a boy we had a fat, jolly old swine fish who cooked for us and practically reared us children, just like one of the family.

But would you want your daughter to marry a Porpoise?

—GEORGE WOLFSKILL