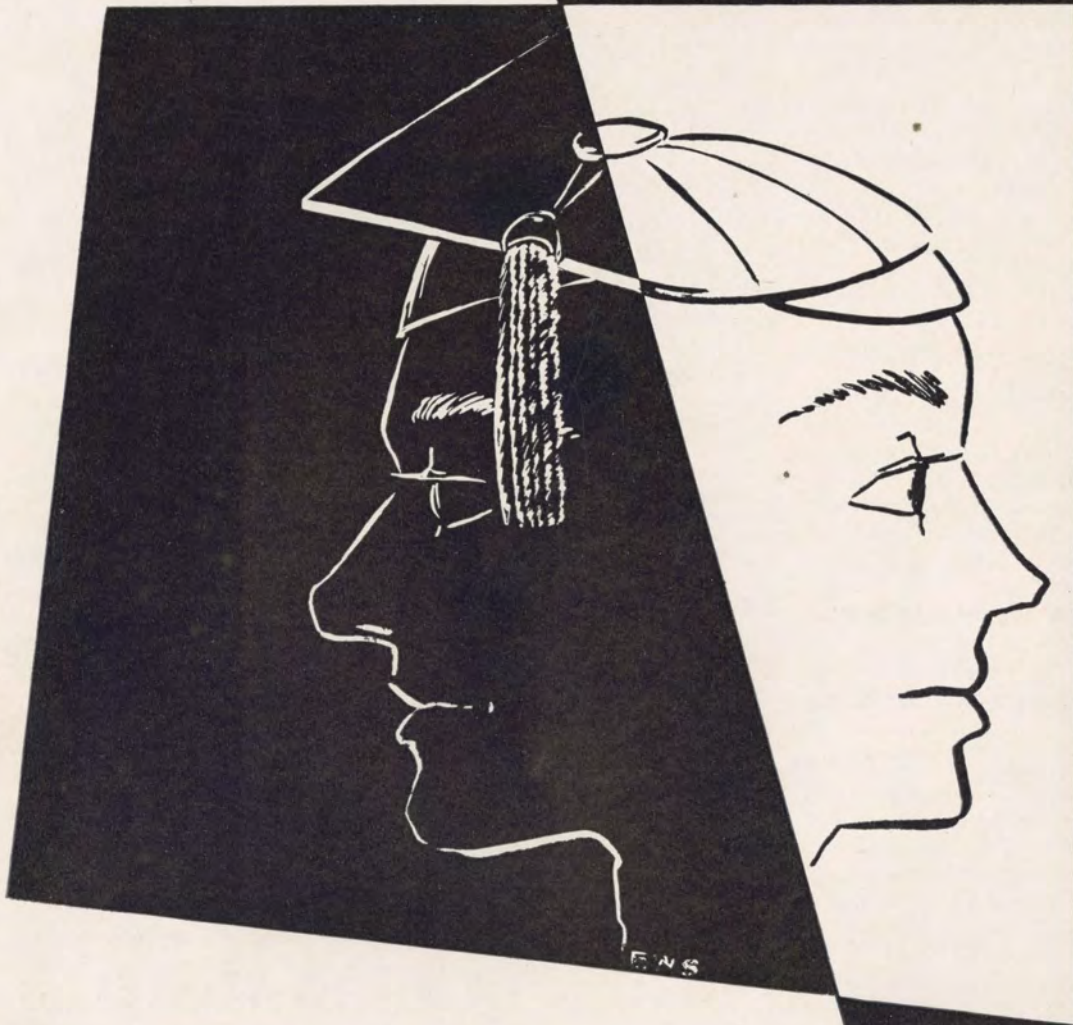


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MOTIVE



JANUARY, 1953

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About the cover, Artist Earl Saunders writes, "Basing the motif on Janus the twofold Roman god who was enthroned at the change of the year, I've reinterpreted him to be a student, graduated from a past year of experience and beginning again as a freshman in the new year."



Courtesy of Yale University Art Gallery

"Jephthah and his Daughter" in their tragic meeting. (Judges 11: 34, 35) By Hezekiah Augur. Gift of the people of New Haven, Connecticut, to Yale University, 1835.

The Biblical View of Man

By Everett Tilson

Vanderbilt University School of Religion

OF all the problems that puzzle modern man, none is quite so perplexing as the one he beholds in the mirror. This difficulty was anticipated some years back in the observation of P. S. Richards: "The question is no longer whether we can believe in God, but whether and in what sense we can believe in man."

"Well," cry the anguished and frustrated masses, "in what sense are we to think of man?" To this question, there is no answer; but there are answers, answers and answers. Modern man finds it as hard to define himself as he does to escape himself.

Some think man is a mere animal, perhaps different from other animals

in degree but not in destiny. Man came from the jungles and to worse he shall return. In fact, his kinship to the monkeys is so thinly veiled under the mask of civilization, that he succeeds with but little success. Hence he should get busy and enjoy himself, for it's later—much later!—than he thinks.

An equally base view of man is the one championed by those who subscribe to the philosophy of nationalism. They regard man as being little more than an insignificant spoke in the huge wheel of state. Hence the primary goal of man, they say, is to exalt the state. Whatever contributes to the national good defines for man

his duty. The fate of the individual is not to be considered. Now the frustrating thing about this view is the fact that there are so many states, yet no two seem able to agree that what is good for the one is also good for the other. This disagreement has recently become so bitter and acute, in fact, that some are wondering whether man will finally be able to withstand the hostility of men.

THERE are those at the opposite extreme who deify man to the point of obscuring all distinction between creature and Creator. From this viewpoint, the only tragic thing about man lies in his failure to accept for him-

self the divinity that inheres in his bones. All that needs to be done for man, man can do for himself. He does not have to worry about exhausting his powers; if he would but exercise them, nothing could stop him on this side of perfection.

Perhaps it is enough to say on this view that from it came Neville Chamberlain's famous estimate of Munich: "This is peace for our time."

Somewhere between these two extremes lies the biblical estimate of man. While not the brute of the pessimistic extremists, neither is biblical man the angel of the optimistic extremists. Embodying elements of both, he is something other than either.

1. His Dignity

A good place to begin this introduction of biblical man is with the recognition of his dignity. Occasionally biblical writers seem uncertain as to why God created man at all, but they never question the fact that he did. That an amoral process could produce moral personality; that unconscious matter could have its issue in moral man; that a purposeless creation could breed a purpose-seeking creature; these ideas have as little place in biblical thought as that of travel via the flying saucer.

If it be reasonable to think of man as coming from other than God, one would never guess it from a study of the Bible. Even that famous Old Testament preacher of heresy, Ecclesiastes, never once doubted the Genesis claim that "God created man"; his only problem was trying to figure out why he had gone to the trouble!

Perhaps his difficulty, like that which plagues many modern preachers (or their congregations!), can be traced to the separation of text from context. For the Genesis statement of man's creation by God is followed by the significant phrase that it was "in his own image." Much speculation has been spent in the effort to clarify the meaning of this statement. While not all would agree, this image is normally taken as a reference to man's nature rather than his character. It implies not a native goodness but the native capacity to achieve goodness. Like

God, man is a person, that is, a rational, free and self-conscious being. But unlike God, man's real hope lies more in his becoming than being.

Of course, when understood in the light of the New Testament commentary on this doctrine, the image of God may be interpreted to mean divine sonship. For no matter whether referring to God's act in Christ or Christ's act as God, the aim of the New Testament is to impress upon man his kinship to God. We find this kinship best expressed in the familiar words: "See what love the Father has given, that we should be called children of God; and so we are" (I John 3:1). If the Old Testament doctrine of man's creation in the image of God implies a peculiar relationship to deity, the New Testament defines this relationship in terms of the kinship of son to father. Its treatment of Jesus as the revelation of God may be taken as its noblest expression of this idea. For implied in the belief that Jesus revealed God is the notion that humanity is so divine that the Divine could not reveal itself except by becoming human.

Further proof of this fact may be found in the biblical assertion that God has crowned this being made in his image lord of creation. Finished with the work of creation, God commanded man "to be fruitful and multiply . . . and have dominion . . . over every living thing that moves upon the earth" (Genesis 1:28). Nowhere do we find a more majestic statement of this view than that expressed in the words of the Psalmist. "When I looked at thy heavens, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou are mindful of him?" he asked. He answered his own question by hailing man as the creature under whose control the Creator has placed all other creations.

Thou hast made him little less than God. . . . Thou hast given him dominion over the works of thy hands; thou hast put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the paths of the sea (Psalms 8:3-8).

These words express the typical, though by no means only, biblical attitude toward man's place in the universe. Much has happened in recent years to substantiate this theory. Man's technical skill has drawn the curtain of mystery enshrouding nature with the unobservable grace of a Houdini. Work has been drained of much of its drudgery. Leisure, once a good yet to be won, has become a problem now to be solved. Travel, once a burden to be endured, has become a pleasure to be enjoyed. The evening, once a time of dull resignation, has become a time of gay celebration.

But not all the gains of science can be reckoned on the credit side of the human ledger. If automatic washers have replaced the board and tub, so jet planes and hydrogen bombs have superseded bows and arrows. In fact, when looked at from the negative side, we are forced to view science as a mechanical Frankenstein who, unless he can somehow be caged, may well force us to reckon future casualty lists in terms of cities rather than soldiers. While this fact, taken alone, does not prove that man has overstepped his bounds, it does suggest he has forgotten that in his march ahead he was "to walk with (and not against) God" (Genesis 6:9). This is just another way of lamenting the fact that man's progress in science has not been matched by equally great progress in saintliness.

2. His Creatureliness

Hence it becomes necessary to note the biblical emphasis on man's creatureliness. Though a child of the spirit, man is also a child of nature. Though man is more than matter, matter is in man. Though the body is not all of man, it is still an important part of man. Try as he may to deny the fact, man's kinship to other creatures is so close that, even though divine, he ought not be led, in consequence of this fact, to confuse himself with the Creator, that is, to mistake his divinity for deity.

Therefore, lest man become infatuated with his dignified self, the Bible takes great pains to remind him that he has an undignified self, as well.

Especially relevant there is the biblical insistence that man in his development never ceases to carry in his person proof of his lowly origin. Though the two Genesis accounts of creation express this view in somewhat different ways, they are in essential agreement on the question of man's kinship to nature. Whereas the first suggests that man belongs to nature by having man's creation fall on the same day as that of animal life in general (Genesis 1:24-31), the second makes the same suggestion by stating that man, like all other animals, was fashioned from the dust of the ground (Genesis 2:7, 19).

Elsewhere in the Bible this fact of his lowly origin is employed to remind man of his dependent status in the total scheme of things. Perhaps the most striking instance of this usage appears in the conception of man as clay in the hands of a potter in Isaiah 29:16:

You shall turn things upside down!
 Shall the potter be regarded as
 the clay;
 that the thing made could say of
 its maker,
 "He did not make me";
 or the thing formed say of him who
 formed it,
 "He has no understanding"?

Though a creature of God, man remains a creature and not God. The deep tragedy of human life stems from man's constant temptation to ignore this fact. All his efforts to order life are corrupted by the desire to make self the center of that order. Herein lies the unending tragedy of the human drama, the root evil of life in whose train all other evils follow as "night the day." But this disease has its locus neither in the human mind nor the natural world so much as in the rebellious spirit, that is, that bent to self which flees God and flouts neighbor. As in the case of Adam, man's sin still begins with the feeling that he can hide himself from God, when he freely participates in the ego's vain inclination to crown self the master of life and the Lord of destiny.

If modern man is in a predicament, does not the trouble spring from this

So God created man in his own image. (Genesis 1:27)

What is man that thou art mindful of him? . . . Thou hast made him little less than God, and . . . given him dominion over the work of thy hands. (Psalms 8:3-6)

I can do all things in him who strengthens me. (Philippians 4:13)

God formed man of dust from the ground. (Genesis 2:7)

For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts. . . . (Ecclesiastes 3:19)

I can will what is right, but I cannot do it. (Romans 7:18)

failure to deal realistically with the tragic dimension of human nature? Must we not trace the beginning of our trouble to that immodesty of ours which refused to let God be God?

If so, let us never plead the excuse that we had no warning as to the pretentious character of man's vain illusions. For if the Bible makes one thing clear, it is that all of humanity's delusions of grandeur are destined to suffer the same sad fate that reduced ancient man's Tower of Babel to the low level of earth. Very seldom, if ever, does the Bible introduce us to the angelic kind of man described in some of our sweet and sentimental Christian hymns. As the Psalmist knew no righteous man, so Paul knew no sinless man.

Now we must not attribute this pessimism of the biblical writers to the fact men were much worse then than now. Rather we must trace it to the standard by which men like the Psalmist and Paul were passing judgment. Their criterion was not the superman of science fiction; it was none other than the living and eternal God, the judge of all flesh and the Lord of all history. Because this constituted their standard of judgment, never did they either lose sight of man's creaturehood or fail to sense the vast distance separating the made from the Maker, the creature from the Creator, man from God.

Though they would remind us that it tells us neither all nor the best about man, the writers of the Bible would quite agree with the notion of man expressed by Carl Sandburg in his poem "Wilderness":

O, I got a zoo . . . inside my ribs,
 under my
 bony head, under my red-valve
 heart:
 I am a pal of the world:
 I came from the wilderness.

3. His Freedom

On the basis of the aforementioned points, we are left with the impression that biblical man faces pretty much the same dilemma as that described in the anonymous poem, *Which Is Me?*

Within my earthly temple there's
 a crowd:
 There's one of us that's humble,
 one that's proud,
 There's one that's brokenhearted
 for his sins,
 And one that, unrepentant, sits and
 grins,
 There's one that loves his neigh-
 bor as himself,
 And one that cares for naught but
 fame and self,
 From much perplexing care I
 would be free,
 If I could once determine which
 is me!

From the viewpoint of the Bible, herein lies man's greatest glory and fondest hope; *it is his to decide just which "one of us" shall occupy the driver's seat of life.* Cervantes once observed: "Every man is as Heaven made him, and sometimes a great deal worse." If it is "a great deal worse" and not as "Heaven made him," the Bible would blame earth rather than Heaven, man rather than God. This may be attributed to the fact that the Bible treats man as one created in the divine image ought to be treated,
 (Continued on page 32)

TOWARD THE DEFINITION OF

FREEDOM

By William H. Poteat

University of North Carolina

FYODOR DOSTOYEVSKI, in his powerful novel, *The Possessed*, is concerned to portray, among other things, the world as it appears to a group of young nihilists. Having declared God to be dead, they live the life of absolute and pathological self-assertion which in a passionate nature is the honest, perhaps inevitable, conclusion of such a declaration. In Stavrogin we encounter the apotheosis of the egocentric self, the man so withdrawn into himself by his own refusal that he is incapable of any relationship with other men. He is a "windowless monad," possessed of no human sentiment or passion, no longer a man because no longer capable of participation in community, one to whom adjectives like "cruel" or "kind" would be applied with equal inappropriateness. He is neither demon nor wild beast, but a once human being from whom transcendence has been emptied; which is to say, something infinitely horrible.

When men cease to recognize that which transcends them, they become incapable of any kind of mutuality. Any relationship which requires the giving of the self is not only unintelligible—a fact which alone might not

be serious; the deepest springs of personal existence are dried up. A man will say: "If God is dead, then I must make myself God. Anything is permitted." Saying this, he becomes capable of that militant kind of self-affirmation which we see in Kirillov, Stavrogin's companion. These men spiral inward toward their own hard core. They end in self-destruction as the ultimate expression of egocentricity and the last act of self-exploitation. As Kirillov says: "Every one who wants the supreme freedom must dare to kill himself."

But why such an introduction to a discussion of freedom? Let us hear once more from Kirillov. He says: "There will be full freedom when it will be just the same to live or not to live. That's the goal for all." And then he adds: "He who dares to kill himself is God."

Here Dostoyevski exhibits that clairvoyance into the soul of modern man for which he is celebrated. Observe what Kirillov has said in this dramatic utterance. There will be full freedom when living or dying is a matter of *indifference*. In other words, full freedom *is* indifference; not a relative or tentative indifference—we

might say, hesitation—such as is involved in that "suspension" of the will just prior to the act of choosing, but an absolute indifference concerning the ultimate alternatives—life or death. Freedom thus becomes not opting this in preference to that because this more fully evokes our love and thus more deeply completes our acknowledged incompleteness. It is rather the absolute assertion of ourselves as complete; our freedom *is* this fact and this assertion. To be free is to be able to deny, to refuse, to withdraw into the self, to achieve detachment and independence, to be indifferent. To be absolutely—or to use Kirillov's word, fully—free is *fully* to deny, refuse, withdraw into the self; to achieve detachment, independence and indifference *absolutely*. To succeed in these, and to testify to it in the sacrament of suicide is to perform a God-like act; *indeed* to become God. "Everyone who wants the supreme freedom must dare to kill himself."

Thus, a world no longer capable of being thought of in terms of providence and grace affords no alternative to man but ultimately to affirm himself against the "eternal silence of the infinite spaces" by an absolute denial



Am I Free?

of everything except his power of refusal which he affirms in the act of refusing.

Do I exaggerate when I suggest that Dostoyevski perfectly expresses the logic of modern man's conception of himself and his freedom? It is certainly true that modern philosophers before Dostoyevski would have recoiled from Kirillov's view of freedom with the same horror as we may presume that Dostoyevski did. Neither can it be denied that Kirillov is prophetic, as the reading of a Nietzsche or an atheist existentialist such as Jean-Paul Sartre will confirm. But what of modern tendencies as a whole? Are there clear, even if unconscious and inadvertent, anticipations in the thinkers of the seventeenth and eighteenth centuries? Has the fact that the modern world came into existence through the effort of a middle class to liberate itself *from* an old, feudal and aristocratic society produced in its thought an analysis of the self and its freedom which has emphasized individualism, autonomy and detachment *from* institutions and other men? Does this cause us to

overlook the possibility that freedom may be *for* something other than itself? Have others suggested that freedom is indifference?

DESCARTES, the so-called father of modern philosophy, says in his *Fourth Meditation*: "For the power of will consists only in this, that we are able to do or not do the same thing. . . ." Now, I don't think Descartes was being very careful here, or he wouldn't have put the matter just so. Nevertheless, in this unguarded moment he betrays a significant attitude found elsewhere in his writing. A philosopher's oversights—often gladly corrected when called to his attention—are unquestionably the result of his dominant interest and motives. When we discover his characteristic slips we should be grateful for what they reveal about these. Two things are important here: 1. Perhaps inadvertently, Descartes' analysis of the will is highly abstract; 2. Therefore he tends to identify freedom with indifference.

He calls the power of the will the

ability *to do or not do the same thing*. I call this an abstract analysis for two reasons. First, because it deals with the will only in the moment when it performs the act of election—the abstract point at which it—to use an unhappy metaphor—flips the switch this way or that. Secondly, because we get the idea that it is saying "yes" or "no" to X, rather than "yes" to X or "yes" to Y. This may not appear to be important. All I have said is that instead of "doing or not doing the same thing," as Descartes has suggested, we actually *do* this or *do* that. In volition, in short, we *never* really withhold. To will is to *affirm*, not to deny.

This kind of abstract analysis leads to his identifying freedom of will with indifference. Why? If you see the nature and functioning of the will primarily in terms of the abstract point at which it "elects"—says "yes" or "no"; if you recognize that a moment of suspension—a relative indifference to or "distance" from alternatives—is a condition of this election; and if you equate the will's freedom with its capacity to perform this feat; then you assume that its freedom is this very indifference.

I don't want to put too fine a point on this. But I suggest that Descartes' view, even if he fell into it while looking for something else, is con-

Second in "What the Young Thinkers Are Thinking" series, this profound article examines the meaning of freedom in our culture. Freedom is not something to be complacent about, nor are its meanings trite, as William H. Poteat demonstrates in his answer to the editor's inquiry, "What, in your mind, is most important to say at this moment?" Son of famed Edwin McNeill Poteat, William H. is a member of the philosophy faculty at the University of North Carolina.

sistent with a modern prejudice concerning the nature of the "self" which is conceived to have a right to freedom; and that it is not a mere Cartesian eccentricity.

For the moment let us call this the *egocentric prejudice*. By this, I mean the assumption, quite legitimate for certain limited purposes, so far as I can see, that we can start with something called "my consciousness" which is "something there" for my investigation before anything else and quite capable of being explored as this discrete "something" without any reference to anything of which it is a consciousness. This is a highly sophisticated, abstract, and, in certain instances, valuable way of lifting my "self" out of the concrete world in which it exists. Being related to the world constitutes my individual selfhood.

In fact, it is precisely this procedure which enables us to see at the moment of "suspension" just before the will elects, that there is a kind of "indifference"—a pause before the act of choice, a certain setting at a distance of the alternatives, a detachment, a brief instant of "refusal." But it leads us to think of selves as if lying about in a room like loose marbles, into the interior of each of which we may look to know what is inside, and the freedom of which is held to be the radical "irrelevance" to each of all the other marbles. A more common-sense, and, in this case, relevant view of the matter reveals that selves are "concerned" with other selves and with things; that whatever "freedom" they really have is one which is had *in relation to what concerns them*; and that to think of an unconcerned self is to think of a chimera.

This same prejudice is the standpoint of Immanuel Kant. He says: "What else then can freedom of the will be but autonomy, that is the property of the will to be a law to itself? But the proposition: The will is in every action a law of itself, only expresses the principle, to act on no other maxim than that which can also have as an object itself as a universal law." Now, Kant assuredly does not mean that a free will "does as it

pleases." Quite the contrary. It legislates its own maxim of action in terms of its universal applicability and then acts in accordance with this maxim. Its autonomy lies in this self-legislation of the maxim.

But what is important to us is this: The autonomous will of which he speaks is a high abstraction. To will is on one hand to legislate a maxim for action, and on the other to act in accordance with it *because it has been legislated by the will*, and because it might be universally followed. The only way that the will is brought into relation with objects, states of affairs or other selves is by means only of a maxim universally applicable. This all takes place in a realm where there is only my will, my maxim, and my action in accord with this maxim. It all happens in grand isolation from the world of things and of other selves who concern us. Indeed, for Kant this detachment is the *condition* of a good will. The will wills the principle of its willing.

HOWEVER much we may prize this analysis for its austerity and high seriousness, the same difficulty is found here as with Descartes.

Descartes starts with his own private consciousness, initially independent of all that is not his consciousness, and ends by equating freedom with an option which takes place within that consciousness and is in no wise dependent for its fulfillment upon that toward which the option is directed. In Kant, the analysis is different, but the prejudice is the same. We must ask whether a description of freedom is adequate which defines it completely without reference to the world in which we as selves live in relation to others, whether freedom treated in terms of an "unconcerned self" does not overlook important elements of our actual experience.

One could, if necessary, extend the analysis to Thomas Hobbes and John Locke, as well as others, to show the persistent modern tendency to define freedom in relation to a self that is radically, and by its very nature, in-

dependent and autonomous. I am far from suggesting that these thinkers were willfully pursuing a course which would end in the utterance of Kirillov. Profound philosophical differences may derive at length from what were initially the subtlest differences of emphasis.

But the world today is joined in a terrible struggle concerning ultimate questions of human life and destiny. Both sides declare themselves to be the advocates of full freedom. We have no *a priori* reason to dismiss the claims of the Marxist as cynical or meretricious. Yet—either there is nothing to fight about, or we understand the meaning of freedom in profoundly different ways. A post-Cartesian analysis of freedom is therefore essential.

II

What follows must in this limited context be nothing more than some very fragmentary suggestions. Rather than thinking of it as an analysis, let us conceive of it as "notes on elements to be considered."

What is the substance of the argument having to do with freedom which has interested so many college bull sessions? Let us begin by saying what it is not or what it ought not to be.

I don't believe it is over the question of determinism-indeterminism. This is an interesting question having to do with whether there are events in nature which we cannot predict. But this is not one likely to evoke strong partisan enthusiasm such as is excited by the problem of freedom. It is equally not the still interesting but more general philosophical question of necessity and contingency—or of what has to be and of what either may or may not be. Nor finally does the discussion revolve about whether we can discover events which are the antecedents of my acts—that is, whether there is open to inspection a sequence of events one of which is *what I do*. These are all important and must be faced in any ultimate statement of our problem.

The real animus of the argument however is something very much more important to the participants. It is

the question: "Do I have the power to will; is there a something called 'I' which enters a sequence of events as elector, chooser, decider, initiator of acts?"

I am not going to argue this question. I shall answer it by saying that we do have the power to will in this sense.

What concerns me here is this: "Is this *all* we mean by freedom? If we could answer the above question with an unqualified 'yes,' would this satisfy us that we are free?" Let us consider this further.

If we take "initiator of acts" to connote the efficacy of the will in the causal world of events where tables and chairs move when I push them, then presumably we have said not only that the will "decides," "elects," etc., but that it is efficacious in an objective sense—something happens as the result of my choice which is not identical with the choice itself. Notice, I am not suggesting that we do not frequently choose without realizing the objective chosen; nor that when we elect this or that but fail of attainment that the act of election is meaningless. I am rather asking whether, when trying to define what it means to be free, we can pretend that fulfillment is not an element in it that must be reckoned with.

LET us go back a moment. Suppose we define freedom as election of one among alternatives, plus causal efficacy—in the sense that something happens in the objective world as a result of our volition. Would this satisfy us? Here is a perfectly terrible illustration. At a dinner party I am offered coffee or tea by the hostess. After due reflection, I decide in favor of tea. But when I have instructed my hostess of my wishes and have received the tea, I find, inexplicably, that I can put the cream and sugar in, lift the cup to my lips, etc., but cannot drink. Am I free?

You might possibly reply: "Well, this was merely a case of bungling, or neurosis or what not. It doesn't decide anything at all concerning the general question: 'Is man a free being?'"

But suppose this happens every time I choose. Remember now, I really do elect among possibilities; my will is efficacious in the objective world of events—so that when I reach with my arm, I can grasp the object. But I never am able to drink the tea. I can will efficaciously all the acts leading to a fulfillment of my wishes except the one act which actually fulfills them. I can will all of those acts which by being conducive to the end which I desire are its means; but I can never will the last act which would bring me the end. Am I free?

I suggest that I would not be. And this is our whole point. Freedom involves both *option* and *fulfillment*; the power both of electing and of relating ourselves to that which satisfies us. The will's freedom must be understood in terms of at least these two components: The "withdrawal" from things which enables it to "suspend" desire by which election is accomplished; the return to things in which desire is satisfied. The liberty of the self is not only in its denial or refusal; not merely in the act of setting at a distance the world in which it lives in order that its options may be objectively inspected; not in an indefinite protraction of that "indifference" which we observe in the instant before choice. It is these, balanced with a return to the very things which satisfy it, that is, which possess a capacity fully to evoke our ability to respond; and apart from which it is incomplete, empty, truncated—not a self at all.

Let me repeat. This does not mean that in this world we get what we want; or that what we want we ought to have. All of us want things which we don't, and which, in the nature of things, we cannot get. A colloquial distinction is helpful here: Either have what you want; or want what you have. This clearly recognizes: First, that there are at least two ways of having a satisfied will; Second, that the will is *not* satisfied merely by the exercise of its own power to choose, but requires the actual possession of an object.

Therefore, for man to be free it is not necessary that any given choice

result in fulfillment. It is necessary that his will do more than merely exercise a capacity for option. It must be satisfied by that "other" toward which it is directed.

Now, I don't believe there is anything the least surprising about this. I think you will recognize that this is exactly what really matters to us. And yet this is just the factor which Descartes, Kant and others overlook in their analysis. Further, I believe that even if this is not a surprising discovery, it is nevertheless an important one through which we may be able to discover something very significant not only about freedom, but about the nature of man as well.

BUT before going forward, we must digress a moment. Let us take another brief look at *option* and *fulfillment*. What is involved here?

In order to choose there must be some *objectivity*. To opt would seem to involve the setting of alternatives before my attention for comparison. I compare A with B. To do this I no doubt have to find them both relevant to my interest, I have to objectify "my interest"—what is this interest? I have to know, before knowing exactly *what* A and B are in relation to my interest, that they are in some sense comparable, that they are in some sense competitors for my present attention. Hungry, I may have been almost unconsciously drawn toward the cafeteria from which came a mingling of delectable food odors. I may have found myself in line at the steaming counters before I realized it. Or I may even "come to" after having actually eaten a meal, in which case we would agree that very little choice entered the process, however much organic satisfaction I may have received.

The point is this: in order for real option to take place *objectivity* has to be achieved. At some place in this process, there must be a suspension of the will that has moved me from the sidewalk into the cafeteria. I have to *withdraw from, pause in, interrupt* my more or less unconscious course of action in order to choose. I must become "indifferent" to the difference

between steak and chicken—that is, weigh them on equal terms—*so far as my appetite is concerned*, and consider them *as they are in themselves* in relation not to my now very hungry self, but *in relation to a person like myself* who has certain tastes such as I have.

This withdrawal from the immediacy, where steak and chicken are primarily a confused and as yet undefined mixture of delectable odors present to the sense of smell, enables me to choose. The meats are no longer merely “objects of my interest”; they become in some kind of objective sense (and this admits of various degrees) something in their own right. Choice therefore involves objectification through detachment and the *acknowledgment* of the *otherness* of that which is the subject of my interest. There then follows upon this the act of *decision*. Literally, there is a cutting loose. One option is accepted, the others are rejected. This is one phase or element of the will’s act—the phase of *option*.

But let us remember what has gone before and not make an abrupt separation between this and the next phase. We are not here concerned with the various crises that enter the life of volition. We are interested in what we mean by its freedom.

Having detached myself in order to choose, it is now necessary, if I am to enjoy that which I have chosen, to commence a movement in an opposite direction. If I am to complete the movement which makes me free, I must return to the object of my choice with an interest—not to say surrender—which admits of no tentativeness. This is a familiar experience for all of us. When we have been deeply torn between two attractive alternatives but at length succeed in making a decision, if we persist in an attitude of tentativeness, if we incline to return, intellectually, to the point of the original option, we never succeed in giving ourselves to that which we want. To be in this state is anything but freedom. It breeds the very worst kind of anxiety, and in such a situation one would appear quite reasonable in defining freedom as the

condition of being able to give oneself without stint. Indeed, certain modern irrationalists, reacting unqualifiedly against the tentativeness and bloodless irresolution of their contemporaries made a *cult* of surrender.

A much better illustration can be found in a situation in which the object of my choice is the girl whom I wish to marry. The same elements are present here as above—with perhaps minor changes. The difference lies in the greater importance and vividness of the latter.

The point I have been trying to make is this: A single rhythm of selfhood is involved in my example from my initial response to the smell of the food to the savoring of the steak and the satisfaction of my whole being by it; and any attempt to define freedom as a quality of selfhood that limits it to any part of this rhythm is in error. *Option* requires *detachment*; *fulfillment* requires *participation*.

This means something very important: *Freedom is not independence any more than it is dependence. It is a participation by the self in that which is other than the self through a conscious act of detachment and return.* What I am trying to say is that freedom is an experience of the self. The self wills, the self is satisfied *by that which is other than it*, the self is free. This experience has two poles: The choosing “I”; the chosen “other.” The latter is quite as important to the full experience as the former. The object upon which it depends as its desire, and the satisfaction of it by the object are conditions of the self’s freedom. Therefore we can no longer think of freedom as the absolute independence of a self-centered being such as we encounter in the Cartesian and Kantian analyses. The self’s freedom is conditional upon the possession of an “object,” it involves its dependence upon what is not itself.

TO what does all this bring us? I think we may summarize as follows. Man forfeits something of his humanity if, losing his power of rational detachment, objectivity and hence his capacity to choose, he becomes subordinated to immediacy. Nature, other

men, his own impulse, have him at their mercy. On the other hand, he destroys something equally essential to his humanity if, withdrawing from nature, other men and his own impulse absolutely, he loses the power to give himself to that which is other than himself, to fulfill himself in participation. He becomes a Kirillov of absolute indifference. He may lose authentic selfhood in either direction. In purely political terms this means that we must be “detached” from each other through *rights*; and enabled to “participate” in one another through *duties*.

Let us say then that truly to be a self is to be *independent—dependent*; and let us call by the name, *liberty*, the negative and positive conditions for being selves (which, be it noted, include infinitely *more* than the rather exterioristic safeguards such as civil liberties—in fact, include all we mean by *culture*).

Now, one may ask why the conclusions of this analysis are important. Here is a partial answer.

In defining liberty as independence, modern man has been led—as Kirillov—to equate egocentricity, withdrawal, denial, refusal and rejection with the very essence of his being as man. He is therefore not an atheist—this is too dispassionate a term. He is a militant antitheist, a passionate denier—and *this as a matter of principle*. Men in other ages have denied or rebelled against God. Only modern man has made this into a principle and a program which permeate a whole civilization. God—believe it or not—has become the Devil. If God really is sovereign, then man is not autonomous; which is to say that man is not what the modern world passionately believes him to be. His declaration of independence—in the bad sense which I have defined—has provided him with both a creed and cultus for worship, and a guide to action.

This exaggerated emphasis upon the individual and autonomous self has contributed to the increasing emptiness or dementia of personal existence, and to the consequent bankruptcy of community. With the loss of community, reason is destroyed, and man is

caught up in what Max Picard has called "the world of flight." Pascal says: "It is natural for the mind to believe, and for the heart to love, so that for want of true objects they must attach themselves to false." Man naturally needs the "other"—that which is not himself. Modern man, in trying to declare his independence, has not succeeded in rejecting the object upon which he depends. He has only attached himself to false ones.

Furthermore, we shall have to admit that however perversely the Marxist has tried to do so, insofar as he has (while forgetting the other half of the truth) insisted that freedom is not *option* but the *fulfillment* of the individual's life by relating him to an end other than himself, he has provided in his own dangerous half-truth an important corrective to the one-sided individualism of our own tradition. The Marxist is too sure that he knows what fulfillment for everyone is. His vision of fulfillment is so grand and his certainty of it is so great that he is willing to subordinate everything, even choice, to its achievement. Freedom for him is *participation*. He exalts a half-truth into a noxious lie. However, we would be foolish indeed not to correct our own half-truth in the light of his. For freedom is not choice alone either.

III

Alas, from the standpoint of the Christian faith, this endless alternation of *detachment* and *participation* is life under what St. Paul called the Law. The freedom of the Christian man of which he speaks, the deliverance from "this body of death" for which he cries, is rescue from that very bondage which the world calls liberty.

To be a self is to possess liberty. But when we plumb the depths of the self, we discover—often to our horror—that this is the very imprisonment from which we cannot escape because we are no longer taking action against this limitation or that, but against the very self which is the agent of all our action.

The rhythm of *detachment* and

participation is in its very nature egocentric. It is concerned ultimately with the self: either as it seeks its own identity through *detachment* or its own satisfaction through *participation*. From this we cannot deliver ourselves for it is from ourselves that we seek deliverance. To be sure, without liberty we would not be selves. These are the limits of natural man. But as selves we are very much at war, and it is from this internal conflict that we seek deliverance. This is what religion means by redemption. It is what Christianity means by grace.

I would like to conclude these reflections by asking a final question. The "Collect for Peace" for morning prayer in the *Book of Common Prayer* contains these words, speaking of God: "In knowledge of whom standeth our eternal life, *whose service is perfect freedom.*"* In what sense can the service of another be my perfect freedom—and I am using the word to refer to the deliverance from the war that goes on in myself? Let us be very brief.

The service of God is: loving response to him because in Jesus Christ he first loved us and enabled us through his son to know and love him; and loving response to our neighbor because he stands in the same relation as we to God's love, and because we desire to reflect upon him the love God has shed upon us. Why is it that this service results in *perfect freedom*? I believe it is because the relation—if it is authentic—between myself and God, the "object" upon whom above all else I depend, and apart from whom I am incomplete, anxious and threatened by meaninglessness, is not a relation determined by the rhythm of *detachment* and *participation* with its egocentric concern for the self.

Here we have to take an analogy from the relationship of authentic love—between men and women; parents and children. It is wholly unintelligible to discuss such a relationship in terms of *my freedom* which is over against *my obligations* to my wife or children. The situation has changed. *Detachment* and *participation* are replaced

by *giving* and *receiving*. I do not have to make an "object" of the person to whom I am thus related to know and acknowledge her and to know myself as in relation to her. She gives herself to me, she addresses herself to me and I receive her. But I also receive from her myself, as I stand in relation to her. On the other hand, I give myself to her in the same way, and she receives herself from me. We can no longer speak of *choosing* or *having*. Each self in this relation finds itself by losing itself; for each declares to the other the other's being and his acceptance of that being as a gift, and thus establishes the self of the other anew. Such a liberation is all too rare—painfully so. But when we experience it, we know it to be the bestowal of grace.

It is easy for us to become complacent about the freedom which is a gift—since we know that it is the only perfect freedom. But in fact we recognize that one way in which we respond to the giver of this gift is to struggle within the realm of history and nature to procure for all the sons of God that *liberty* apart from which they cannot receive their true inheritance. Nevertheless we labor as those who know that though men may win in history proximate victories for *liberty*, *perfect freedom* is a gift which cannot be seized, but can only be received; and that it is to this that we bear witness as Christians in the world.



* My own italics.

Dating, too, Costs More These Days

By Herbert H. Stroup
Brooklyn College

"Men, it would seem, no longer can date women as frequently as they did, unless somehow the expenses are reduced."

IN America dating is the accepted method by which boys and girls get to know each other. It is the first step on the long or short path to courtship, engagement and marriage. Its importance, however, is not fully recognized by many parents, who openly laugh at their children who date and think of them as indulging in a rather silly, childish practice.

The purposes of dating for the individual and for his family are many. For convenience, some may be listed:

1. *Dating provides an opportunity for growing in social maturity.* The boy or girl who dates is able to come in contact with other personalities who will contribute to his growth. The dater will see the variety which exists in human personalities and be better able to perceive which virtues he wishes to emulate and which defects he should scorn.
2. *Dating provides a means of engaging in many delightful activities.* The boy or girl who does not date may have friends of his own sex with whom he has "good times." But he will be cut off from many other enjoyable activities simply because it takes a boy and a girl together to enjoy them. Dancing is an example. The boy who fails to appreciate the fun that dancing can be will be

eliminating from his life one of the most memorable activities in the lives of most adolescents.

3. *Dating helps parents to share the process of mate selection.* Some young people will not think much of this purpose, but it is in their interest whether they like it or not. Love, in our country, has been considered all too much as an individual affair or arrangement. It is true that persons in love have a supreme stake in their private relationship. But it is also true that no one person simply takes on one other person when he marries. None of us live such a solitary life. Primarily we are members of families. We have obligations to them, as well as from them to ourselves. This is true also in regard to the person loved. That person is not loved in his isolation. A young girl might well say to the swain who is pursuing her: "Love me, love my family," because the family of the loving person is a genuine part of the person. From the standpoint of the parents, dating provides wonderful means whereby they can become acquainted with the young men or women with whom their daughters or sons are spending their time. This means further that

young people can well afford to take some advice from parents in the selection of dates. This advice should be given, however, not in a dictatorial manner, but in a mutually shared confidence.

4. *Dating is the one sound method of approaching the prospect of marriage.* The young person who knows that ultimately he wants to be married, but may not know to whom, should engage in dating on a very wide basis. Unfortunately, all too many marriages have been entered upon by persons who have known one or two persons (or very few) of the opposite sex in close, comradely association. How is it possible for a person to make an intelligent decision regarding the desirability of a marriage partner unless he had a wide experience in dating?

Problems of dating relate to oneself, to the person whom one is dating, to the parents of the person dated, to one's own parents, and to the problem of the date itself. A basic aspect of many of these problems is the financial factor, for dates seldom can be engaged in without the spending of some money.

From my experience with college students over a period of years, I would say that one of the most important problems that dating involves is the factor of finances. This is especially true in the most recent years when the general cost of living has risen sharply. Most parents, unfortunately, believe that their children are still on

a prewar basis of financing dates. A few even have failed to realize that expenditures on dates have changed from the period in which the parents themselves dated. This rise in the cost of dating especially affects the boy, but it is also known by the girl.

Recently a group of college students, boys and girls, were asked what they thought a man's average expenses would be for the following types of dates:

1. At home
2. At the movies
3. At a formal prom
4. At a concert
5. On a hike

The students who responded indicated that the cost of dating is not what it was even a few years back. Apparently inflation has come even to dating. A total of seventy-four students answered the first question. Their range of distribution is shown in the following chart:

A DATE AT HOME	
Amount Spent	Number of Persons
.00	11
.07	1
.14	1
.20	6
.50	10
.65	1
.75	3
.80	1
1.00	13
1.50	11
2.00	12
2.50	1
3.00	2
5.00	1
Total	74

The findings indicate that in a large city (New York) the expenses a fellow may encounter in dating a girl in her own home could run as high as \$5. This is not a small amount of money when one considers the type of activity involved. The data also show that those who responded to the

question were in no agreement as to what such a date would cost. Apparently there is a wide variation in the "dating at home" pattern and in the money involved in it. Some of the participants, moreover, were obviously unrealistic. For example, eleven students said that no money would be spent. One student reported an expense of seven cents. Clearly, the young man would ride one way on the bus, but how would he get home?

A date at the movies also showed considerable variation in the amount of money involved in dating. The fact that the range of expenditures is from \$2 to \$10 reveals that there are different patterns of dating at the movies, but that whatever the amount involved, this form of dating still takes a notable sum of money. The information which was received from the college students is as follows:

A DATE AT THE MOVIES	
Amount Spent	Number of Persons
2.00	4
2.50	4
2.75	1
3.00	13
3.50	6
4.00	8
4.50	8
5.00	23
6.00	4
8.00	5
10.00	3
Total	79

It can easily be assumed that a date for a formal prom will cost a lot of money. This probably is the most expensive type of date that young people know. The students who responded to this question gave the adjoined information.

Again the facts indicate that there is a wide variation in the dating pattern regarding proms. Despite the variation, however, we also learn that such dating is quite expensive.

A date at a concert involves less money, as one might expect. Also the

expense of taking a girl on a hike is relatively slight, compared to most of the other types of dates that have been mentioned.

What, then, can be done about the high cost of dating? Certainly nothing ultimately can be done unless the general cost of living is modified in the first place.

A DATE AT A PROM

Amount Spent	Number of Persons
15.00	4
20.00	6
25.00	21
30.00	19
35.00	9
40.00	7
45.00	2
50.00	8
55.00	1
75.00	1
100.00	1
Total	79

The present high cost of living naturally means high costs on dates, but in the face of inflation what possibly may be done?

1. *Parents can be more generous.* Many parents fail to appreciate the expensiveness of dating for their children. They wish to cut financial corners in budgets and often are tempted to ask their children to take a cut in their personal allowance. In this period especially such may be a temptation, but it should be resisted if it is at all possible. The wise parent, who wishes his child to develop in a normal fashion, should want him to have the material means for the attainment of his desired maturity. A wiser and sounder marriage may be in the offing for that child whose parents generously help him to meet the social requirements of the time.

2. *Daters themselves can be more frugal.* Apparently any type of date will involve some money; but there are some kinds of dates that will cost less than others. A date at home or a hike will cost less than a formal prom

(Continued on page 28)

"... this Gospel brings a power into human life that steadies, supports, and gives inner security, no matter what tempests rage without . . ."

The Gospel

for an

Age of Anxiety

By Frederick C. Grant

Matthew 6:25 ff. *Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. . . . For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.*

HOW beautiful, how simple, how persuasive! Our hearts respond at once to this sublime teaching. And yet, for many millions of persons, this precept of the Gospel seems an impossible, unattainable ideal! The very conditions of our existence demand constant anxiety. "Eternal vigilance is the price of safety"—and even of survival—throughout the realm of nature and everywhere in human society. "The ungirt loin, the unlit lamp," says the biologist, Sir Arthur Thomson in his Gifford Lectures, has one inevitable penalty: extinction.

It is not only the lower species who

must stay awake to survive; mankind also is forced into this arena of conflict. Man now dominates the globe, and dreams of conquering the interstellar spaces; but there were long ages when man was a puny creature, and represented a very small minority among the various biological species—as late as Aesop in the sixth century, B.C., this strange fact was being pondered by the Greeks. We must picture our earliest ancestors as dwelling in the dark and lonely forests, surrounded by countless animals who made no pretense of coming peacefully to Adam to receive their names. In the dark brush on the hillside a weird face would suddenly appear and break into a mad grin—it was Pan, and the result, for the lonely shepherd and his flock, was *panic*; the very history of the word betrays its origin. Professor Jung thinks that the myths of the old religions and also the symbolic concepts which drift through the dreams of civilized peo-

ple were born of these deep anxieties of early man; it may be so; certainly they are deeply buried within us, and come to the surface only in extraordinary circumstances. In other words, anxiety has characterized human experience since before the dawn of history. The very conditions of our life in this present world encourage anxiety.

Nor is it some secret ailment, of which men are as a rule unaware. Everywhere it is recognized as the common experience of men, no less of modern men than of primitive or ancient men, and in all nations and in

This article was the opening address at Union Theological Seminary, New York City, last September. The author is one of America's leading New Testament scholars.

all quarters of the globe. Our art, our poetry, our music acknowledge it—indeed, they portray it. When the New York City Ballet performed in Florence, at the May Festival, the most loudly and long applauded act was "The Age of Anxiety," with Bernstein's music. When the new Italian translation of W. H. Auden's poems appeared, last winter, the bookstores featured his work as the "poetry for an age of anguish": *La Poesia dell'Eta d'Angosia*; and the windows were full of copies.

The causes of this anxiety, especially in its intensified form—the form in which we experience it today—are not far to seek. Any newspaper will tell you, usually on the front page, failing that, among the editorials. Two world wars since 1900, and now the threat of a third. The total industrialization and mechanization of modern life; though man does not take readily to being a machine, like a mule or a cow. The development of modern science, which has created new horrors, far worse than the grinning Pan who once terrified the lonely shepherds on the hills. The threat of world communism, with its tortures, lies, and practice of genocide. All these, and still other factors, might be cited. It is not only self-preservation in a world of biological competition that gives rise to our anxiety; it is man's own intensification of the struggle for survival, often on irrational and even immoral terms. Man is no merely biological species, like the trout or the humming bird. Man, with his superior memory, his free will, and his conscience, is therefore much more given to anxiety than any of the beasts that perish.

But it is to this world, this age, this creature with his anxieties, that our Gospel is addressed. How can it be made to apply? How can it be brought to bear, among groups, and also in the life of the individual? One thinks of the famous title of a good book of an earlier generation, Henry van Dyke's *The Gospel for an Age of Doubt*, which many of us read, to our great profit, while in college. The book dealt with the problem as it existed in the early years of the cen-

tury. But today, doubt includes anxiety; it has ceased to be occasional and is now chronic; it is no longer the difficulty of belief experienced by the private individual, here and there; but has become the fixed mood of whole communities and of vast societies of mankind. Can the Gospel reach and help these burdened hearts? Does it provide the solution of man's emotional problems, as well as his intellectual difficulties? This is "where we come in."

BUT ours is not the first age of anxiety the world has seen—of the intensified, superanxiety the modern man thinks peculiarly his own. Take the age of revolutions, or back of that the Thirty Years' War; or the endless wars in Italy during the renaissance; or the Barbarian Invasions; or the Roman Republic, especially its last two centuries, when the soil of Italy was soggy with human blood for six generations. Or take the first century, in which Christianity arose. It was an age of anxiety in a superlative degree—only toward the end, under the Flavians, and even then overlooking the last years of Domitian, can we call it a time of peace and security. It was a period much like ours; as the historians tell us, the age of great personalities was over, and social forces, mass movements, headed by one or two men, took their place. Of course there were those who regarded the age as degenerate—always there are such idolaters of the past. The philosopher Seneca wrote to a friend (Ep. 97): "You are mistaken, my dear Lucilius, if you think our age to be specially guilty of the vice, luxury, neglect of good morals, and all the other charges men bring against their own times. *These are defects of mankind, not of the times.*"

It was an age of anxiety in Palestine, as well as in Greece, Rome, and the West. In fact, it was even more truly an age of anxiety in little Palestine; for the political and economic factors, as Rostovtzeff and others have shown, were more unfavorable there than elsewhere in the Mediterranean world, especially in the first century. And this was the world in which the

Gospel arose. Ernst Renan's picture of the happy fishermen, singing as they drew in their nets on the Lake of Galilee, is too romantic. The threat of war with Rome inspired by a mood of the maddest fanaticism, as King Agrippa assured his fellow countrymen; the long tyranny of the Herods; the rift in the religious life of the people; the stereotyping and deadness of the formal religion—though it was by no means the whole of Judaism; the economic imbalance and constant threat of famine; the endless poverty, with beggars everywhere and a few rich families owning most of the land—that was Palestine in the first century, the world in which the Gospel was first proclaimed.

And in that world, so like our own, the Gospel brought a solution. This was not only the hope of a speedy end of the present evil age—the eschatological solution, of which we hear so much today; the solution involved something far deeper and more permanent, more transforming than eschatology. It brought the certainty of God's present activity, of his character, his purposes, his wisdom and love. Of course it was true that God would hold the Last Judgment before long; but the important thing was his relation to those who loved, trusted, and obeyed him here and now.

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom." That Scripture is doubtless eschatological in form; but it is simply timeless in its basic content. Nor did the Gospel promise an amelioration of present conditions; instead it set forth principles which were certain to be carried out, eventually, and applied to social, economic, political conditions—but all of that came later, as the leaven worked through the meal, as the seed of the Word sprouted and sprang up for the new harvest. The primary incidence of the Gospel, we might say, was the individual right where he found himself, caught inextricably in problems, worries, anxieties, vexations and—his own blunders and sins. The solution was not a future one: *viz.*, you will be better by and by, after the world

has been transformed and become the kingdom of God. No, it was effective at once: "Blessed *are* the poor, the gentle, the humble, the peacemakers, for theirs *is* the kingdom of God," right now, right here in this world, as well as in days to come, or in some realm beyond time and space.

AS a matter of simple fact, the Gospel still solves the problem of anxiety for millions of people everywhere. Do not think that every person who gets caught in impossible situations, inside some set of conditions that simply cannot be altered and can only be borne patiently year after year, inevitably develops a complex and has to consult the psychiatrist! There are many persons whose religious faith is the only thing that keeps them going. Without faith, they simply would not make the grade; but with it, they live sunny and cheerful lives, and are a blessing to everyone around them. There are ministers who scorn—or appear to scorn—the ministry to individuals; they excuse themselves as "lacking a bedside manner"; or they are so deeply engrossed in great causes that they have no time for the solitary individual in his loneliness, his sorrow, his temptations and his bafflements; but surely this is a mistake—such ministers are doing only half their job.

The social implications of Christianity are very real; but Christianity is something much more than a social gospel. Its message for this world is stern and incisive, and has never yet been stated in all its stark realism; it has nothing to say about socialism or about capitalism—but a great deal about greed and irresponsibility and about charity and brotherhood. And it begins by telling the individual, right where he finds himself inside this complex social whole, what his duties and privileges are; the duty and the privilege of loving his neighbor as himself, for example.

The Christian Gospel enables men to live in a world of frustration and defeat, but it also encourages them to change the conditions of human life so that frustration and defeat may not continue to be inevitable for every

child of man. And yet, nevertheless, it remains true that ultimate defeat is the destiny of every human being; no one can escape death—unless death itself can be surmounted, abolished, or transformed.

The one who did conquer death, for himself and for others, has transformed it. Thus it is not only in this life that we have hope in Christ; the real anchorage of the human soul is in that eternal life which Christ made available. "Thou, when thou hadst overcome the sharpness of death, didst open the kingdom of heaven to all believers." The Christian Gospel views human life in the light of this fact, and against the background of *eternal* life. Thus its message to an age of anxiety is twofold: not only a psychological reorientation here and now (to use modern language: what we mean is *conversion*, and the new life in Christ) but also a total reorganization of human life, individual and social, in view of the certainty of the life to come.

"Hath man no other life? Pitch this one high!" The poet's logic seems questionable to those who share with him no other presuppositions than his conviction of human mortality. But if man *has* another life, even an endless one, he can afford to accept blows and endure defeats, here and now, which will not prevent victory in the end. He too can "lose every battle except the last." "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

There can be little question that much of the present anxiety, the world over, is due to a decline in the traditional faith in the life to come. It was the conviction that there is more to human life than this brief sector we see and live in, here on earth, that made men really tough-minded and enabled them to face hardships and rally after defeats and carry on in the face of overwhelming odds. Life did not need to pay immediate dividends to be believed in.

It was a long-term investment, and its far goals and horizons stirred and stayed men's spirits through every crisis, even martyrdom.

"Hath man *another* life? Pitch this one high!" That was the logic of the New Testament and of early Christianity and of the centuries that followed. But in our days the tide has turned and is flowing the other way. The result is that men demand to see results here and now, and if success is deferred, or lacks tangible returns, they feel robbed and disappointed. Young preachers and pastors must help people to recover this faith in life beyond this life, in the mercy and the goodness of God, in the genuine victory over death which Christ achieved.

ANOTHER main cause of human anxiety, according to the Christian diagnosis, is unrepented sin. Very often, perhaps most often, this is not recognized by the sinner, and so he does not find the way of escape from the fatal maze in which he wanders. It is not just sin-in-general, or the quality of *sinfulness*, or the "principle" of sin that infects human nature and makes men restless and ill at ease, like some powerful stimulant which will not let them rest; it is the actual sins they commit, of which they are usually aware, though they do not realize what the open or secret consequences are, not least for their own souls.

There is no way of escape short of the painful acknowledgment of these sins, by confession, renunciation, restitution (wherever this is possible), and the amendment of life by a fresh resolution, relying upon divine grace for strength and help—this is the *only* way, according to the Gospel, that leads to peace of soul and harmony within the citadel of man's own nature. This the Christian Gospel proclaims from the outset; and it not only proclaims this, but it also provides the remedy, the regimen, the new way of life which means the overcoming of sin—and of *sinfulness*—step by step along the pathway of holiness.

If we listen to our modern psy-

chiatrists, it will be clear that one of the chief *expressions* of the deep-seated anxiety and insecurity of many persons is an attitude of censoriousness and constant criticism of others, the reflection of a determination to impose one's own will upon them. Far from characterizing a noble, masterful, magnetic personality, it is usually associated with a fussy, spinsterish, wholly negative standard of behavior.

How often such persons begin a conversation, "I don't *like* so-and-so; I detest her voice; I can't bear living like this!" The young parish minister on his calls will soon become acquainted with such persons—though I must say he will find most of them among the mixed multitude that attach themselves to the fringes of the congregation, rather than among the regular communicants, who are better-bred and better-disciplined folk, as a rule.

The Gospel provides a cure for such censoriousness: "Judge not, that you be not judged!" The Pharisee who despised publicans, and thanked God he was "not as the other men are" (listing their vices as he did so!), is the counterfoil to the penitent who goes home at peace with God.

"What shall *this* man do?—What is that to thee? Feed my sheep!" Tend to your own shepherding! It is a source of real confidence and security to find out for oneself that God is really running the universe, and that quite a number of problems are not ours at all, but his!

Once a Christian has discovered this, and no longer feels obligated—or entitled—to pass judgment on everyone around him, the lust to coerce and to censor begins to die down in him, and the Holy Spirit is set free to do his perfect work of transforming a human life.

Such a person then *wins* others by the gracious attractiveness of example, by his own mastery of self, by the radiance of sheer goodness, gentleness and love, by the sweet persuasion of a Christlike character, by the very loving-kindness of God reflected in his words and ways. This is a force far greater than any coercion

can possibly bring to bear; and the silent rebukes of such a character are far more effective than the articulate judgments of the critic. "Let the *righteous* smite me, *friendly*." "Thy rebukes (i.e., God's rebukes, not men's) have broken my heart." "Who is he that condemns?" asks Paul. "It is Christ"—the very one who died for us! Even Plato caught a glimpse of this truth, as we may see if we set the *Phaedrus* and the *Republic* side by side. Absolute justice calls for censors and judges; but the divine teacher, who possesses insight into the *souls* of men, deals more gently with human frailty.

ONE wonders if this principle may not be applicable on a far wider scale, even on that of the whole world, and if eventually the Gospel will not be so applied, in its process of "leavening the whole lump." One wonders, e.g., if it may not have been a mistake—a naïve and perhaps excusable one, had it not been so utterly tragic a blunder—to assume that the adoption of a "democratic" type of government would solve all of Europe's political problems; as if Marxism, Lenin, and Trotsky, on one hand, and the Weimar Republic on the other, marked the fresh dawn of the kingdom of God at the end of World War I—forgetting, in a spirit of amiable coercion, that democracy is easily prostituted to the worst ends, and that very often it has provided a false front for the most wicked of self-interested manipulators of human affairs.

One wonders if international censoriousness and coercion—certainly the chief factor in the political anxiety of many nations today—cannot be met by a refusal to dictate the political organization and formula by which men live; as if there could be only one satisfactory type of political organization, and as if monarchy, or republicanism, or benevolent oligarchy, or perhaps some other system or combination of systems, were the key to human happiness in every quarter of the globe!

The plain fact is, "democracy" is simply poison in certain backward

areas of human society, even as tyranny or oligarchy is poison in others. If the Gospel ever really penetrates and leavens the whole of human society, it will do something that no political formula or system of organization has ever done; it will transform men, and their motivation, and bring the problems of human relations, both public and private, at least somewhat closer within range of a solution.

All this we believe, even while we refuse to *identify* the Christian religion with any particular "social gospel," and insist that its ultimate goals lie *beyond* this realm of time and space, in the kingdom of final reality, in the realm of true being, where God and the soul are ultimate, and where "the pure in heart shall see God," in the endless bliss of the beatific vision.

And so the sacred task to which you should dedicate yourselves is the giving of a Gospel which has faced the situation of world-wide anxiety more than once hitherto, indeed from the beginning of its proclamation, and has had, since the beginning, a definite solution for the problem.

But how are you to go about your task? I should say that the greatest needs of the world today—so far as they relate to the church—are still the old three: religious education, pastoral education, pastoral work, and preaching. Fashionable shortcuts, not to say fads, are proposed from time to time, but they are superficial.

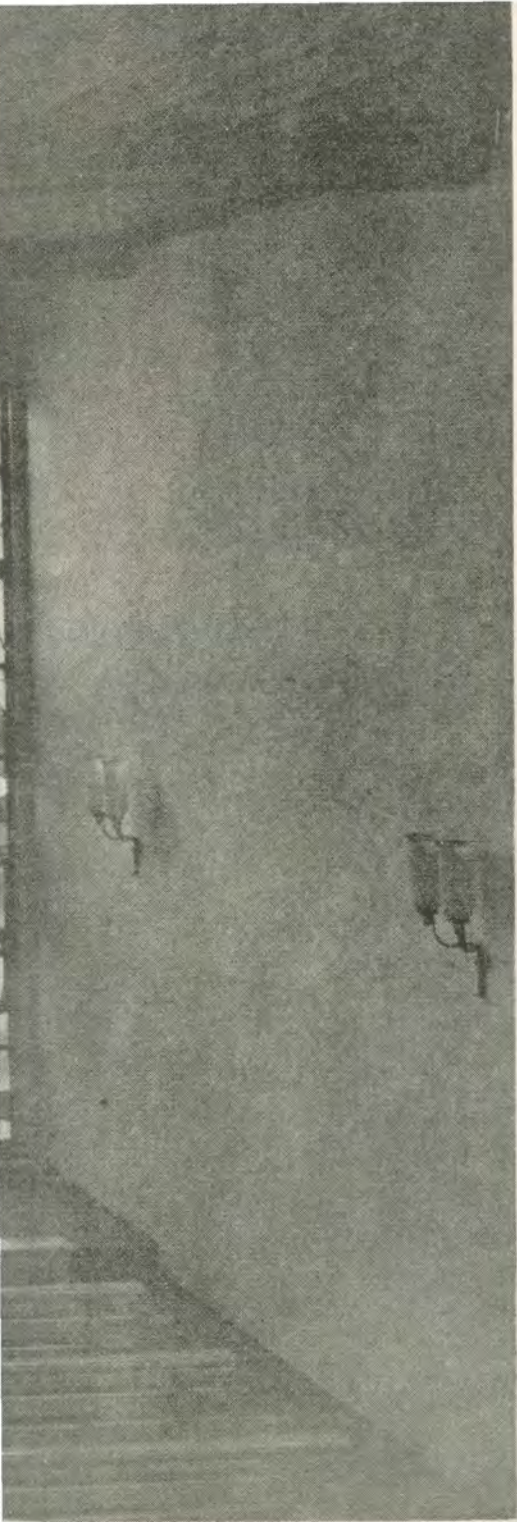
The cultivation of the religious life in a parish, as in a person, takes a long time and requires patience, insight, and the authority of a winsome example. I should say (out of many years' experience as a pastor, a third of my ministry) that a program of thorough religious education, plus continual, conscientious, unceasing pastoral work, plus a teaching pulpit, all centered in regular public worship in the parish church, does more to meet the crushing anxieties of man and woman than any other I have seen. It is normal—it treats man as he actually is, and deals with people where they actually live, not on some plane of theoretical or imaginary at-

(Continued on page 26)



Willy

"Annunciation of the Resurrection and Judgment"
Stained-glass windows in the mortuary chapel, St. Gall



Fries

Thomas Wieser, Paris, France

AMONG contemporary painters personalities like Willy Fries are bound to draw attention. Born at Wattwil in rural eastern Switzerland, he studied the history of art in Berlin during the revolutionary early thirties. These analytical studies did not satisfy his creative impulse nourished by extensive travels to Italy and France. In 1935 he returned to his native village where he lives now as a painter with his family.

In his first work, "The Godless," Fries wrestles with the hardship of modern city life where the power of the rich and the helplessness of the poor are tragically opposed. The artist experiences this life as a vicious circle, meaningless, and sees no way out. The sequence of twenty-five scenes is carved in wood, this technique being the most adequate artistic expression of hardship. The next sequence, "The Fishers," pictures life in a rural community. Nature rather than man makes for an equally cruel existence which yet has its meaning through work and worship. The drawings in Indian ink render the impression of a dark destiny.

Life is life under a cross. It finds the answer to its conflicts in the cross of Christ. "The Passion" becomes the center of Fries' artistic endeavor during his first ten years back in Switzerland. On seventeen large-sized canvases Jesus is shown as the "suffering servant," carrying on his shoulders the cross of man's predicament. Fries does not create a beautiful hero out of a kind of vision. He paints the "man of sorrow" as he met him in the Scriptures. This realism of the figure of Christ has its equivalent in the realism of the crowd involved in the Passion drama, and in the scenery. Modern Swiss soldiers sneer at him, despise him, crucify him on a hill in the Swiss mountains. Likewise, in Fries' latest sequence, "The Christmas Story," the biblical event is transposed into our situation. As it happened once in faraway Palestine, it is happening now to the distressed people of a war-damaged city in Germany.

Fries experiments with different techniques and subject matters. His stained-glass windows seem to be particularly well qualified to make a biblical story "transparent," while his mural paintings in public buildings break down any separation between sacred and secular art. His

landscapes inspired by his home country, rustic still life and portraits of intimate friends are an attempt to illustrate God's creation.

What role, then, does Fries give to esthetics? He cannot indulge in a noncommittal conception of "art for art's sake." He pioneers in "art for truth's sake." Truth rather than beauty constitutes the value of work of art. Beauty is no end in itself; it is, as well as ugliness, a means in the hands of the artist to fulfill his mission of serving the truth. Historically speaking, Fries follows the footsteps of Rembrandt, Grünewald, Goya and van Gogh and rejects the Renaissance tradition.

The following is Fries' own interpretation of the artist's mission, conveyed in conversations about his work. "To live to the glory of God seems to me to be the aim of the artist." This act of praise cannot be done in isolation, it has to be done within a community. The artist's message is not the message of an individual, however gifted with vision he may be. It is not self-expression, but claims to be expression of biblical truth, gained in cooperative reading of the Scriptures. Fries' works are prepared after long discussions with theologians and members of the church. Far from striving to be appreciated by a few connoisseurs, his art, simple and sincere, attempts to reach and enrich the unknown, even the "artless" people. Art, therefore, is a ministry of the church, as are preaching, social service, missions.

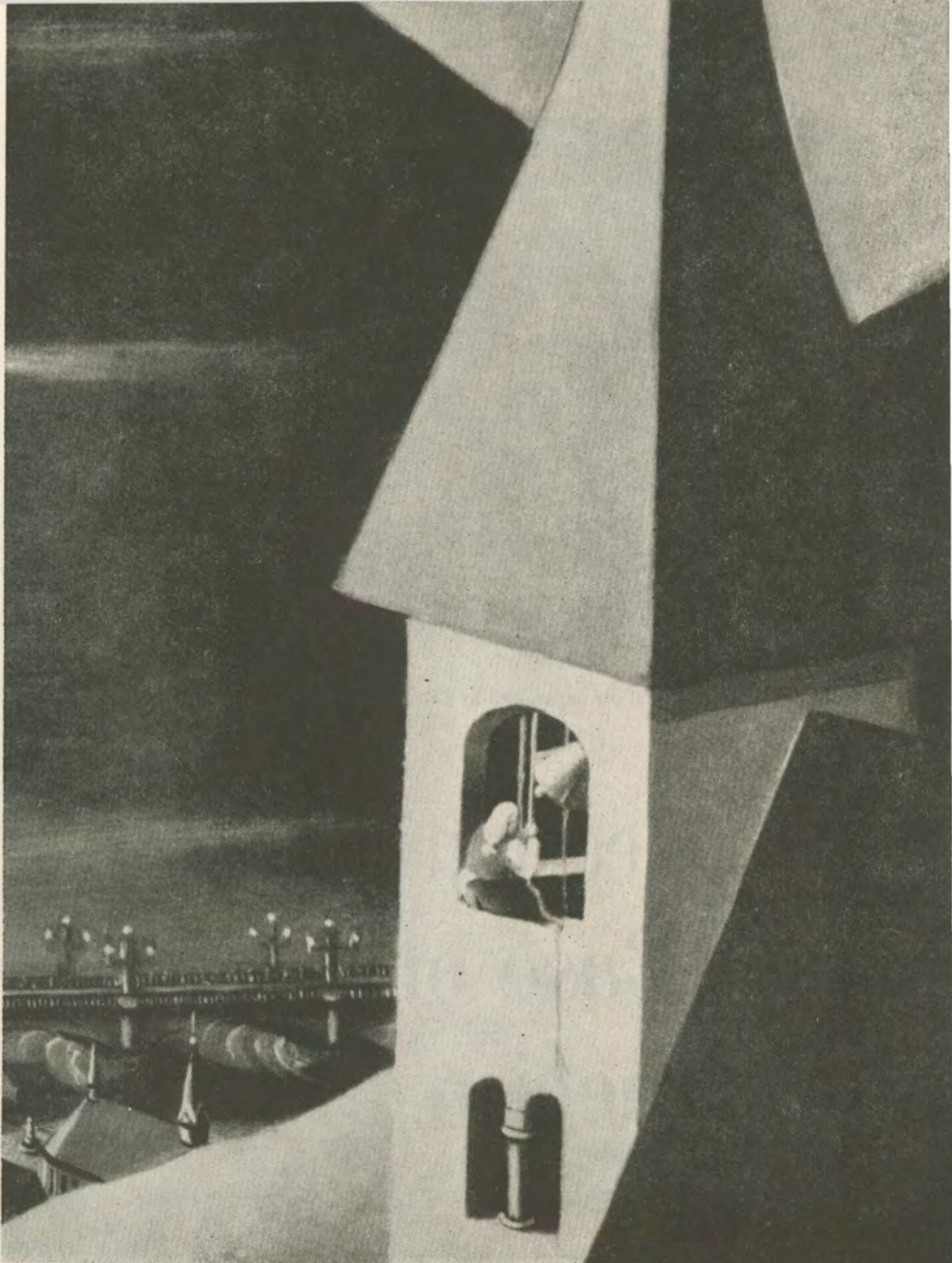
It is one variety of "spiritual gifts" destined to be used in the service of the same Lord who inspires them all, that he may be glorified. God is glorified when we are not merely esthetically or morally edified by the artistic creation, but evangelized. As every Christian, the artist who has been encountered by Christ and has known his own human nature condemning Jesus to the cross is called upon to prepare man for this drama. In the presence of Fries' pictures we cannot remain passive spectators. The "Passion" is the action in which we are inescapably involved as Christ's contemporaries. This confrontation with the suffering Christ and with ourselves is likely to be a scandal to us. We may try to dismiss it with esthetic indignation. But when we submit ourselves to this scandal which this encounter with biblical truth is, we will experience, beyond anxiety and judgment, final consolation.

The actual human situation, confronted with Christ, is the center of Willy Fries' work. With the contemporary abstract painters he shares the deep concern about the disintegration of life; but

Detail from "Christopher"
Showing closeup of central figures



Detail from "Christopher"
Showing closeup of steeple



he must depart from them when they are content with an indifferent or desperate humanity without Christ. With the religious painters he has in common the effort to renew religious art; but he cannot follow those who conceive of a Christ who does not interfere with the broken world of today, a Christ without humanity. Both the

purely secular and the merely sacred art are necessarily abstract and fragmentary, and thus unable to express truth. Willy Fries, sustaining a creative tension between the two tendencies, aims at a reintegrated art which incarnates true humanity judged and redeemed by Christ on the cross.



Photo by Kam Young Wong

Chinese medical personnel are entertained by Chinese Student and Alumni Services, Chicago. They are competent but unable to be licensed for practice.

Stranded Intellectuals: The Case of the Chinese Student in America

By Ellen M. Studley

Counselor, Chinese Student and Alumni Services, Chicago

FROM three hundred college campuses scattered from coast to coast in the United States, a trickle of degree-holding Chinese graduates (mostly Ph.D.'s) has infiltrated our big and little cities seeking employment and residence. This is a new phenomenon. Consistently our country has welcomed students from abroad provided they returned to their own lands when ready to work.

Now there is an important group who cannot go home. Chicago has 150 such professionals. Smaller cities like Oshkosh and Appleton in Wisconsin, Elkhart and Marion in Indiana, Sandwich, Dundee, and Springfield in Illinois have a few each. Into new seg-

ments of America go those whose training began in schools in China where American influences penetrated through the missionary movement or government cooperation. Their alma maters are famous there, but the names sound strange to us: Tsinghua, Sun Yat Sen University, Central China, St. John's, Lingnan, Lien Ta, Yenching, Peking. These qualified them for graduate work at Columbia, Purdue, Harvard, and so on. Now there are about 2,200 alumni in teaching or industrial positions. On our campuses are at least that many more working for the same type of degrees these have completed in physics, modern languages, international rela-

tions, engineering, music, sociology, economics—and anything else you can mention. However, they have the same interests, the same needs, the same uncertain future.

How has this come about?

Traditionally the colleges and universities of the United States have been favored by students in China considering study outside of their own land. Smaller groups have gone to England, France, and Japan. Boxer Indemnity Funds, private foundations, and church subsidies have also stimulated their interest Americanward. The trend of higher education in China was to follow the American pattern. This has put the American



A self-initiated Chinese group planned this outing.



Du Yung and Clifford Hsiung observe American marriage custom.



Singing helps any group feel at home.



Vacation without guest obligations.



The author with some of the young Americans who increase their parents' security.

trained in line for positions of influence and power. It is estimated that over 50,000 were students here between 1847 and 1949. Many of them made brilliant records.

I recall my sociology professor stating before the large class in a California university that "the best record for the semester had been made by Mr. Ch'en." He had stayed at home to work on papers while others went to the mountains during spring vacation! I have been told that the seven best records ever made at the University of Michigan were made by Chinese. Recently I heard on an Illinois campus that "the two best men we have ever had in chemical engineering are Chinese." Several have recently been invited to join the Princeton research center. They have diligently applied good minds and carried an air of modest courtesy. They were never "any trouble" to anyone, and only those who went out of their way to convince them of a desire for loyal friendship came to know them well.

They did not bother much about the chief concerns of the American collegian: sports, dates, fraternities, campus politics. They knew that

America looked with esteem upon the aged culture of their land. They were content to select from the various offerings of our changing, experimental, scientifically minded, youthful civilization those things which they thought would be useful in stimulating their country to new development.

THIS self-confidence was shattered when the Nationalist Government moved to small Formosa. The bulk of what we are used to thinking of as China, and from which 5,000 of them then in schools here had come, was now under the control of the Peoples' Government, communist controlled. Financially they were stranded. From December, 1950, no monetary exchange between their homes and this country was legal. Politically they were uncertain. They had seen the deterioration of the Nationalist Government. Inflation had robbed their families of all savings. War had bled their land until indigenous progress in industry, communications, public welfare, seemed hopeless. Everyone had longed for change. Mutual suspicions had made speech dangerous and many students had

been unjustly imprisoned. They hoped the group talking about agrarian reform, the elimination of graft and extravagance in officialdom, the welfare of the masses, would work with Chinese methods for the good of China. A few years earlier, America had hoped that a coalition might work for the good of all, but had lost that faith. Now it was felt that talk of Red cooperation created an atmosphere which opened the door for subversive activities. Those aliens who had seemed sympathetic in student discussions were questioned, and many were told to leave the country. Quickly they dissolved all national and most local Chinese student organizations. They feared to express themselves as Chinese nationals or as Christians. Even small social gatherings were superficial and inept for Chinese felt strange even with Chinese. Many did not know they were under suspicion until scholarship funds were cut or subversive investigators appeared. Socially they were lonely and fearful and some left from sheer homesickness.

During the past years there has been more unity of thought among the Chinese young people. They have been disillusioned of any hope that the communist program can help China. They have renewed confidence in the guarantees of the right of assembly and free discussion for legitimate purposes in this country. This has made possible the reviving of Christian and professional and social groups on many campuses.

In 1949-50, the first American official reaction had been to urge all who had completed their educational objective to leave the United States. About 900 went back to China. Among them were many who were shocked upon arrival to find how rapidly events had moved in recent months. They had not known that they would have to accept the ideology promoted in communist study groups before they would be acceptable for any employment. They did not know that the Peoples' Government allowed no freedom of silence; each one coming from "enemy capitalistic America" must denounce all they had received there.

Some were imprisoned. Some lost their lives. Stories of their suffering and difficulties seeped back and made an increasing number of others reluctant to leave. They began to lose faith that love of the country, as they had known it, would be any guarantee that the contribution they wanted to make would be acceptable in the "new democracy."

AS American college advisers and executives became aware of this situation, they began to plead their students' cause. State Department officials received permission to give scholarship aid to those who had not completed their studies, using funds which had been earmarked for rehabilitation and economic aid to China. About a third of the students—the most needy and the most worthy—were so helped. These grants have been continued to a lessening degree to the present time. They are now drawing on that section of the funds which had been reserved earlier for the return passage of students to China. The qualifications of applicants are severe. They must have left China before the Peoples' Government was established. They are not carried for graduate work more than three years. They cannot shift their majors or alter their educational objectives. They must have the highest recommendations from their supervising professors. It is estimated that about half of the original scholars have completed their degrees and that 700 more will receive their Ph.D.'s next June. Most of these are mature students between the ages of twenty-four and forty. There are at least five times as many men as women.

At the same time it seemed to the Government very foolish not to allow this group to help themselves as much as possible. In April, 1951, the Immigration and Naturalization Service issued an order permitting Chinese students and former students to accept employment, provided they applied for permission to their local immigration official and reported to him every three months. Many have done factory work during vacations to eke out their support. Others have been part-time

workers in libraries or offices on campus. More advanced students have been research fellows in their own departments. This also opened the door to their seeking employment upon graduation.

The United States authorities became aware that by encouraging scientifically trained graduates to return, they were sending into communist territory "information inimical to the security of the United States." In November of 1951, a wartime law of 1917 to prevent such seepage into "enemy territory" was reinterpreted to control this situation. An order was issued forbidding exit to those trained in science or technology. Just what categories this included was left to each Immigration Office for interpretation. They have not always agreed. Some were released from their school areas, and stopped at port. This made all feel uncertain and made our action seem very inconsistent.

Thus, our present ruling takes from about half of the current graduates all freedom of choice. They cannot leave the United States now, but they are not promised how long they can stay. Their immigration status is "uncertain." To many Americans this expresses the hope that these Chinese graduates can settle and live here as profitably employed residents "for the duration" of the present situation on China's mainland. But to the immigration officials it means they have left an open door for expulsion if the temper of the American community should ever change so that these seem to us the same kind of people as the soldiers we are fighting in Korea.

To the Chinese it means insecurity—nothing has been promised them. They have no visa status. They are subject to deportation whenever suspicion is aroused by their present attitudes or by reportedly unfavorable relationships in the past. Through their grapevine they hear more about the "peculiar happenings" that come to some than we do. This increases their uncertainties. The temper of America seems brittle. They must walk with care and not trust strangers! A few scientists were told to leave, and then that it would be illegal to do

so. What does America mean? Where can they turn for help? "No fellow Chinese wants to be given as a reference if one is a suspect, and of course no American wants to be involved," said one to me.

America needs engineers. One employer tells another of their efficiency. During temporary summer employment one solved a technical problem which had baffled his employers for years. Such news spreads. They are not eligible in companies which require security screening or citizenship. The one who has specialized in airplane stresses cannot get into such a war-minded industry here or in any other country of the world. But he can take the lesser paid job of the American who flocks to such, and apply his theoretical knowledge in the building trades. "What I am doing would never require a Ph.D.," say many of those whom we have helped to earn that badge of specialization. Doctors are considered scientists too. It is impossible for them to get certificates for private practice. They must work under another, usually in a hospital. One who has studied eyes for eleven years said, "I spent my summer vacation going up and down the boulevard trying to get a specialist to take me on as a colleague. It was no use." Many are spending year after year as interns and residents at \$45 to \$100 a month. How does one support a family on that? And so they wonder if America really wants them here.

EVER more severe is the problem for those who have majored in the humanities and social sciences. They must choose whether to leave or stay. Who wants a Chinese professor of English? One small Christian college in the South did. A northern college has a Chinese teaching American history. But these are the exceptions. Few cities will accept Chinese as public-school teachers, though there is no national law against it. To the Ph.D. poet who earns \$1.50 per hour pushing mail bags from one section of the railroad station to another, America does not offer much professional challenge. If they choose to leave, they will never be able to re-

turn. Some have volunteered for Christian service in Pakistan, the Philippine Islands, Malaya, India. Entry permits were awaited a year but not received. They are not wanted as permanent residents. If they should have to leave, they would have no place to go. Such lands as have recognized the Peoples' Government are not free to admit these who carry Nationalist passports.

"Then why don't they apply for citizenship here?" you may ask. Our quota for Chinese is 100 a year. They must be outside the United States to apply for entrance under this immigration quota. None here want to leave to apply. They might die of old age before their turn came! A few did apply for permanent residence under the law allowing Displaced Persons to take this step which would eventually lead to citizenship. That law has now lapsed. A few others hope that some Senator will befriend them by sponsoring a special act of Congress to grant them citizenship.

But to the vast majority, citizenship is not the answer to their problem. They came here motivated by a desire to serve their own country. That is where they feel needed and loved. They talk of "When I go home," adding "Of course I cannot go under present conditions." They feel as you would if war had cut you off in Greece or Egypt or Wales. They know the old father will not die content unless his son is at his side to carry on the responsibilities of land and home. They think of the school that trained them and counted on them to train others. They find it hard to realize that conditions have so changed they would be a danger to their families, and would not be free to choose their place of service.

Many, many of the men think of a beloved wife who undertook the care of small children "for a time." They know these wives are being pressed beyond endurance during the prolonged separation, and they feel guilty. Money cannot go. Letters are rare. A hope that the husband and father will be ready to return when conditions permit is the last and only gift that loyalty can bestow.

SECURITY here is enhanced if one has an economic dependent who is an American citizen. This may be a spouse or a child. But what can one do in the face of such "a girl shortage"? By the time a girl has a Ph.D. in chemistry or psychology or sociology or music, she is professionally ambitious, and apt to be quite independent in her attitude toward her numerous admirers! Many are restrained by the puzzling questions, "How can I know him when I have never met his family?" "How can I secure proof that he is not married already?"

Yet marriage bells ring often: swift romance or the culmination of friendships begun years before. Many agree that both shall continue professional life. Some couples meet week ends only. Some husbands follow their wives to the place where work is best for them. Many are happy and content, though occasionally one hears that facts learned after marriage bring regrets. There is less feeling that one must marry one from one's own language area, or from one's own social or economic strata. Most hold the ideal of Chinese marrying Chinese, but occasionally there is a love match between a Chinese and a Caucasian or a Nisei or an "overseas Chinese." The number of those who are the proud parents of American citizens grows monthly. It is possible for them to secure certificates of permanent residence. They cannot be deported unless some charge is sustained against their character in the last five years.

These whom I have been describing to you have been in the United States three to five years. For the school year 1952-53, new Chinese have arrived. About half of these come under passports issued by the Nationalist Government on Formosa. They have furnished guarantees to return to Formosa after a stated period of study. If it is thought one is a wife trying to join her husband, or a girl coming to marry a man already here, her visa is not granted. American consulates are instructed to prevent an increase of those who would try to

become eligible for indefinite, prolonged residence.

A goodly number are coming under scholarships granted under the Mutual Security Act; others have work scholarships under universities, private means, or church subsidies. Many are really mainlanders who have been temporary residents of Formosa. Others have lived on the island long enough to know its changing governments. Chinese come as nationals of Malaya, Sumatra, Java, Borneo, Hong Kong, or the Philippines also. Added to these are our native-born Chinese Americans. Socially and politically the problems of these are very different from those of the older group who came expecting to return home but cannot. Most of these have learned the national language of China as a school or foreign language. Their cultural heritage is very different. But a certain "feeling of clan" encourages them to seek friendships in their racial group. All of these are found to be members of the Chinese Student Clubs again popping up on college campuses. Often a third of the total membership is composed of those who are Chinese by race, but not by citizenship.

IF readers of *motive* want to be helpful in this complicated situation, they must express Christian brotherhood in ways that are acceptable. There are several DO's and matching DON'Ts that can be our guideposts.

1. DO approach the total problem through personal friendship.

DON'T think it can be tackled as a mass problem through impersonal speeches or publicity.

Already these students find our city campuses too impersonal. Professors and advisers welcome professional contacts, not friendship. Friendship means mutuality in shared interests. It requires time for growth. No serious confidences will be shared until loyalty is proven. Interest and concern can be expressed in ways natural to you. One housewife does it by taking young wives shopping weekly; a student through explaining sports not common

in China; a couple by opening their home for "cooking parties."

Meeting an Oriental newcomer asking directions on a college campus, and learning she had a Chinese name, I said: "I am interested in Chinese young people and would like to become better acquainted." "Oh," said she, "are you writing a dissertation on us?" We must break the spirit that leads these young people to assume we are interested only in that which we analyze, dissect, or interview to further our own ends.

2. DO try to be helpful in any problem that arises.

DON'T try to create situations so you can appear to have the answers or dictate the policies.

A lonely widow decided to open her home to foreign students. The first to come was a Chinese. "I don't have much money," said he. She reduced the rent and offered kitchen privileges. Later when she had won his confidence, he said, "I guess I got the best of that bargain. I really wasn't as hard up as all of that."

"I'm so happy to have you, I'd have paid you to stay here if necessary," she said.

"Then I didn't cheat you as much as I thought!" he commented. After twelve years of shifting generations of Chinese boys, the cooking privileges are still theirs, and the no-longer lonely widow still feels she had the best of the bargain. The boys call it "home" and solemnly attest, "She is the one housemother who really understands us. She is the finest woman in town."

One student has asked for an hour's tutoring a week with some American student who could explain strange terms he meets in lecture and textbook. Another needs a suit—his scholarship cannot cover such items but he is not too proud to accept a partially worn one if given with love.

A doctor of science feared to go alone to look for housing in a new community: he had met discrimination too many times. Another needs hints on slang or strange idioms, "What is C.O.D.? What is shortening?" He, she, it, his, hers, her, him are all expressed by "t'a" in Chinese,

and many will never get the right gender and case in English without friendly help; others can hear no difference between l and r or v and w because the Chinese sounds are half way in between and represent both.

These little problems met with kindness and truthfulness and tact will open the door to the deeper problems. Then one may be asked where to secure funds to complete a Ph.D., or how to begin to learn to pray, or what is one's opinion on divorcing an unsympathetic wife. Of course kindnesses will be offered in return. One should learn "it is blessed to accept also, and never fail to show appreciation."

3. DO try to make every contact extend to as deep a level as you can sincerely.

DON'T fear to exchange your views on what makes life worth living, i.e., your Christian faith.

A foreign student expects a Christian to bear a witness and will welcome discussions of religion, politics, ethics from a Christian point of view. "Are you a Methodist?" asked a student crossing the Atlantic toward America. Fellow passengers were surprised. "Why do you ask that?" they said. "Because I am, and I thought there must be others on such a large ship as this," he replied.

It is better yet if you ask him, "Are you a Christian?" He may not be able to express his need for motivation for worthwhile living in an alien land, but the need is there. Anything you can do to make him a functioning member of a religious or cultural group in which he will feel at home will contribute toward meeting that need. Too often we have exploited our students as colorful decorations or advertisements for a banquet rather than helped them to become new men in Jesus Christ. They have mature, keen minds and will not be satisfied with religious baby food.

4. DO help them to understand the Christian's concern for transforming life, personal and social.

DON'T embarrass them by being curious about their political attitudes or past affiliations.

Too often our guests see America's worst: race prejudice, labor disputes, sex-filled movies, class tensions, poverty, disregard for the elderly, preparations for war, mud slinging in politics. They do not know that we are ashamed of these things, and are trying to care for and cure them. To shield them from this, is to rob them of an understanding of our answer to the threat of communism. We need their strength and their talents added to ours in lifting the wrongs that oppress right here. Why should they be made to feel that they have to wait for their return to China to serve where needed? The world is here, and so are its ills. The work of the church is the same everywhere.

5. DO reinforce them in every effort to help themselves and to help each other.

DON'T allow unjust suspicions to rest upon them because of their natural love of getting together with fellow countrymen for picnics, parties, religious services, professional clubs, discussions.

Americans living abroad get equal pleasure from all kinds of social affairs conducted in the English language. A friendly word, an offered meeting place, or help on transportation will make possible their having the kind of an outing or an evening which brings the greatest possible release of spirit. The resulting group strength makes possible acceptable help to the morally tempted, the mentally confused and perplexed, the socially maladjusted. If those in lonely places can be brought into Chinese groups for an occasional vacation or retreat where self-expression is natural and free, frustrations will disappear. It is restricting to always feel you are a guest and have a guest's obligations.

During September fifty-six Chinese took advantage of a cottage provided at Epworth Forest in Indiana, for cooperative living and enjoyment of leisure. "This is the happiest day I have had in America," said one who had too often seemed strained and serious. After the visitors had returned to their campuses, one who had not

The following agencies can be consulted regarding work affecting Chinese students:

Committee on Friendly Relations among Foreign Students, 291 Broadway, New York 7, N. Y.

China Committee, Division of Foreign Missions, National Council of Churches of Christ in the U.S.A., 156 Fifth Avenue, New York 10, N. Y.

United Board for Christian Colleges in China, 150 Fifth Avenue, New York 11, N. Y.

China Institute in America, 125 East 65th Street, New York, N. Y.

China-Aid Program, Department of State, Longfellow Building, Washington, D. C.

Immigration and Naturalization Service, Area Offices, or Washington, D. C.

Foreign Student Advisers of the various colleges and universities.

been able to go said, "When something is done to help one Chinese student, it brings joy to all of his friends too."

6. DO be informed and prepared to work through church and civic groups to secure justice when action is needed.

DON'T assume America is deliberately cruel or callous.

Christian professional men can be urged to open employment opportunities. They can learn from one another of the success of those given a chance. County sanitariums have admitted the ill on the same terms as our own citizens receive. Insurance companies have paid liabilities, and officials have reviewed cases in which wrong decisions had been made. But someone has to present the needs with accuracy and fairness.

Immigration officials and judges in courts can only enforce the law as it is. When the laws bring injustice it is up to the Christian citizens to see that better laws are written.

When a question arises for which you do not have the answers, it takes

courage and persistence to find out where to get the answers. If you do not rise to this, who will?

A Chinese family had been robbed. The thief was caught. The stolen goods were displayed at the police station. The robbed man's proffered proof of the ownership of his camera was not acceptable to the detective. He was puzzled as to the next step. I tried to get authoritative information on proper procedures. When I phoned to inform him, I found he already had the answers through an expert at his place of employment. It seemed to me that my efforts had not amounted to a thing. His voice said, "Thank you very much for all you have done." "Why," said I, "you have found a better way. I haven't done a thing." "But we know your heart is with us," he said.

"Your heart is with us." That is the basic gift, the thing most needed. If we can give nothing else, we can give that. And if we give our hearts, healing and cheer and triumphant living will come. We shall not have missed meeting the most basic need of all.

The Gospel for an Age of Anxiety

(Continued from page 15)

tainment; it is objective; it has no patent medicines to hawk, no tricks of self-administered delusion; it is honest; it lets people be drawn by the love of God, and not just the fear of him—or perhaps, by the fear of consequences, e.g., communism, or Russia, or atomic bombs, or guided missiles.

It brings people within the area of divine grace, which is a power not themselves and far superior to their own strength, enabling them to do the will of God; it relies upon the infusion of the Holy Spirit (never mind the picturesque verbal noun: we have to speak symbolically!), and the Holy Spirit transforms crude, raw human

nature, making it somewhat more like the divine; it accomplishes the forgiveness of sin and encourages the new life of penitence, reformation, restoration and restitution. Men and women are actually made over by this Gospel, not superficially but fundamentally.

And so, being based on reality, i.e., on the nature of things as they actually are, and facing conditions as they indubitably exist here and now, this Gospel brings a power into human life that steadies, supports, and gives inner security, no matter what tempests rage without, no matter what terrors stalk within the troubled imagination of whole nations of men.

But the carrier of this Gospel must be a person who takes it in utter earnestness, and who is himself in steady contact with that world of inner reality by which it lives, something not only historical, and rooted in the past, but eternally real and unchanging and as true today as when it was first revealed.

The Annual CHRISTIAN CITIZENSHIP SEMINAR

is to be held this year, February 1-7. The fifty selected students will meet in New York for briefing with the UN and go to Washington to "investigate" Congress. Applications may still be accepted if sent immediately to

Miss Dorothy Nyland
150 Fifth Avenue
New York City 11

He Knew God and Jails

By Robert H. Hamill

Pastor, Joliet, Illinois

Our monthly visit to famous prisoners takes us to the nasty, stinking place in Doomsdale where the Inner Light shines in the outer darkness.

IN some ways the seventeenth century was a foretaste—and a bad taste—of the twentieth. In those days there lived in England a shoe cobbler by trade, an unpaid, unofficial, unorthodox priest by profession. His words were as tough as his leather apron, but his heart was soft as a child's.

He developed three simple rules: no swearing, the Bible forbids it; no tipping the hat to royalty or magistrates, they don't deserve it; and "thee" and "thou" everyman as a token of his equality with you and yours with him. By these three marks the Friends identified themselves to a society which responded with three varieties of treatment: the jail, the stocks and the flames.

George Fox was a Protestant in the protesting sense of the word. He protested against violence and witnessed for pacifism; against luxury and for simplicity; against drunkenness and for sobriety; against deceitful merchandise, for honest dealings; against profanity, for clean speech; against singing and music in church, for silence; against stargazers, priests, sacraments and magic, and for the Inner Light.

A common garden variety of mystic, he was. Early in life he became disillusioned with the priests, then with the separate preachers, and so he floundered.

And when all my hopes in them and in all men were gone, so that

I had nothing outwardly to help me, nor could I tell what to do; then, oh! then I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it my heart did leap for joy. . . . Thus when God doth work, who shall (prevent) it? and this I knew experimentally.¹

Like many before and since who have come to a sudden religious satisfaction, George Fox continued in some torment. His Journal reports,

I was still under great temptations sometimes, and my inward sufferings were heavy; but I could find none to open my condition to but the Lord alone. . . . Then the Lord showed me that the natures of those things which were hurtful were within, in the hearts and minds of wicked men . . . and in this I saw the infinite love of God. I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness.

This Inner Light became Fox's guard and guide, and the source of his bold speech in every time of trouble, of which he had plenty.

The magistrates found many reasons, legal and otherwise, for stamping out this new sect, the Quakers, but it was like beating a fire; the more they fanned it, the fiercer it flamed. The Friends prospered on jailing. It

¹ All quotations from *The Journal of George Fox*, Everyman edition, chapters 1, 8, 17.

was another case of the blood of the martyrs becoming the seed of the Church. For instance, when deprived of their preachers they embarrassed the police by assembling in silence, against which there was no law!

"I came to know God experimentally," said Fox. He came also to know the insides of English jails experimentally. He was first imprisoned because he interrupted a preacher one day in church, and was sent to a "nasty, stinking place where they used to put witches and murderers after they were condemned to die."²

One time he was jailed on suspicion of plotting against the state; another time, on the charge of attending a forbidden meeting and refusing to take the oath of allegiance (what century was this?); again, six months for "blasphemy." In 1650 he served six months for refusing to bear arms, because he "lived in the virtue of that life and power that took away the occasion of all wars." All in all he was jailed eight times for a total of six years behind bars.

In that nasty, stinking place at Doomsdale, where the head jailer had been a thief and was branded on the hand and shoulder to prove it,

. . . the prisoners and some wild people talked of spirits that haunted Doomsdale, and how many died in it, thinking to terrify us therewith. But I told them that if all the spirits

² For a vivid description of the filth of seventeenth-century jails, see p. 129 f.

and devils in hell were there, I was over them in the power of God, and feared no such thing.

The Inner Light was his way through and out of the dungeon.

Ordered one day to court and instructed to swear an oath before testifying, he replied

Ye have given me a book here to kiss and swear upon, and this book says, Swear not at all. Now I say as the book says, and yet ye imprison me; how chance ye do not imprison the book?

It was George Fox who recognized what is now generally understood by wise men (attention, Senator McCarthy), that the surest way to propa-

gate a message is to imprison its spokesmen. Fox saw that his jailers

... could not do him any greater service for the spreading of his principles than to imprison him there. And indeed my imprisonment there was of the Lord, and for his service in those parts: for after it was known we were to continue prisoners, several Friends from most parts of the nation came to visit us. The Lord's light and truth broke forth, and many were turned from darkness to light, and from Satan's power unto God. Many were moved to go to the steeplehouses; and several were sent to prison to us; and a great convincement began in the country.

Men pilgrimaged to those nasty,

stinking places to find guidance and courage from the Inner Light imprisoned there. For every Friend in jail, a hundred others rose up to take his place.

While I was in prison in Launceston, a Friend went to O. C. and offered his body to lie in Doomsdale in my stead, if he would take him, and let me have liberty. Which thing so struck him, that he said to his great men and Council, "Which of you would do so much for me if I were in the same condition?" And though he did not accept the Friend's offer, for it was contrary to law, yet the truth thereby came mightily over him.³

³ For a modern Quaker's statement of the Inner Light, read Thomas R. Kelly's *A Testament of Devotion*.

Reaction and Response

More About the Intellectuals

Being a new subscriber to your magazine, I do not know if you welcome rebuttals or not, but you're going to receive this one regardless.

In the October issue of *motive*, page 25, the article, "Religion and the Intellectuals." I believe that Mr. Graves in his article has given the wrong idea of what he meant, and if not his words are too hard to chew. A man has a right to his beliefs, and I see no reason if that man decides that another faith offers more than his, that he cannot change to it, as a free-thinking individual.

Mr. Graves maybe should spend more time building up his own religion (if he has one) rather than tearing down someone else's.

Robert Cerniglia
Cornell College
Mt. Vernon, Iowa

Life in Gotham, etc.

This is the first time I have ever written a letter to an editor. But I cannot constrain myself after reading the article, "Life in Gotham Dept." in the October issue. It distresses me to read under the author's name that he

is associated with a divinity school. The smug, superior attitude in the article loudly suggests to me that there is something wrong in Mr. Miller's spiritual life. He reveals no feeling of brotherhood or compassion for men that characterizes a Christian. And I especially resent the label of "obnoxiously religious" that he places on Lloyd Douglas and Charles E. Fuller. I am reminded of two statements Jesus made: "He that exalts himself shall be abased" and "Judge not, that you be not judged." Perhaps I myself am guilty of judging Mr. Miller, although I do not intend to. I do not doubt his sincerity. I doubt the rightness of his personal relationship with God.

I am relieved to read that signed articles do not necessarily reflect the editorial convictions of *motive*. I look forward to every issue of *motive*, and I appreciate the high level most of its articles attain. It is a blessing that an article such as Mr. Miller's appears only occasionally.

Many extra thanks for the supplement to the October issue.

(Mrs.) Anne Shoe
Greenville, North Carolina

DATING

(Continued from page 11)

or a movie date. Young people have a responsibility to save money, not only for the admirable personal discipline which is involved, but for the sake of their hard-pressed parents. This means, also, that young people should deliberately seek out new forms of entertainment which cost less than those which "society" dictates.

3. *Girls will have to share more in the expenses of dates than ever before.* In the older days it was decidedly improper for a young woman to offer to pay her own way on a date. With time, the "Dutch Treat" has become quite popular, but it is not however popular enough. Especially in these times when dating expenses run high, women will have to be willing to assume a larger share in the expense if they wish to have as many dates as previously. The choice is almost as simple as that. Either the women help out on dating, more than they have in the past, or they will not have as many dates as previously. Men, it would seem, no longer can date women as frequently as they did, unless somehow the expenses are reduced.

—FROM "FAMILY LIFE."

What About Those Christmas Stories?

By Henry Koestline

Before I came to college I accepted the Christmas stories literally. Now that I have learned a little more about them I can no longer accept these stories as true. How can the Christian Church still believe in such things as, for example, the virgin birth?

The experience of this student could be multiplied many times in our colleges today. A student nurse once said to me, "My study in the medical profession convinces me that a virgin birth is impossible. Therefore I do not believe that Jesus was born in this way."

Now that Christmas has passed, let's take a look—as Christian, intelligent students—at the Nativity stories. The stories of the virgin birth, the visit of the wise men and the flight into Egypt are among the most beautiful stories ever written and our celebration of Christmas would be poor indeed without them. They brought inspiration and joy to millions of Christians around the world a few weeks ago. Let no student disregard them lightly.

Practically all Bible scholars agree that the stories surrounding Jesus' birth are later additions to the stories about his ministry and life. Paul does not mention any of these events and yet Paul's letters are the earliest Christian writings that we have. The Gospel of Mark, written first among the Gospels, does not mention these stories. Jesus himself does not mention them and if we assume that he was a normal baby he would not have

been expected to remember them. If they are literally true then they must have been told first of all by Mary, the mother of Jesus, and later written down by Matthew and Luke, the only two Gospel writers who include them.

An outstanding Methodist minister has said, "You do not have to believe in the virgin birth to be a Christian but you do have to believe in the resurrection."

I would second this point of view. Without the resurrection there would be no Christmas. This tells us something else. The Christmas stories came to be told after Jesus was proclaimed and recognized as the Messiah and the "Word made flesh." It should not surprise us that as a result of the impact of such a great personality upon them, the early Christian writers should tell such wonderful stories about him. After all, they probably reasoned, if Jesus was divine he must have had a divine birth. Not knowing much about how Jesus was born, they would have imagined that he must have been born in a miraculous way and the birth from a virgin would answer this need.

To the Hebrews, a virgin birth symbolized absence from all sin and impurity. Thus, how could Jesus have been born any other way? There never was a person like Jesus before or since; therefore, they could reason with considerable logic that his birth too could have been absolutely unique. However, most Christians today can believe that Jesus was sinless

and pure and still believe that he was born in the normal way. While some earnest and good Christians continue to believe that the doctrine of the virgin birth is necessary to salvation, most of us can take it as a beautiful story which from a scientific point of view cannot be proved or disproved.

If belief in the virgin birth was actually necessary for salvation, it seems that Jesus would certainly have said so. In fact, Jesus brought salvation to many people who so far as we know, had no knowledge of the circumstances surrounding his birth.

But there is no point in arguing the particular facts of Jesus' birth. Let us accept the story as beautiful poetry which the early Christians appreciated as they worshiped their Saviour.

The same attitude can be taken toward the other stories related to the Christmas season. We should appreciate them as being the attempt of early Christians to express the beginning of Jesus' life in this world. They expressed these things in beautiful oriental language which is really worshipful. This is all that we must know to appreciate them. We certainly do not need to throw out the stories because they do not square with all the scholarly facts now at our disposal any more than we should change the date of our celebration of Christmas just because we do not really know when Jesus was born. (The date of December 25th was not widely accepted by Christians as the date of Jesus' birth until approximately 300 years after Jesus lived on this earth. Indeed, there are today many Christians in the world, stemming from the Eastern Orthodox Church, who celebrate January 6th as the birthday of Jesus.)

There is mystery surrounding the birth of Jesus; of that we can be sure. It's part of the mystery which surrounds the Incarnation. As the faculty of Boston University's school of theology stated in an article on Christian faith in the December *motive*, "We do not understand exactly how God could, in moral and religious terms, have been so perfectly embodied in Jesus; we simply accept the fact and submit our wills to it."

THOMAS S. KEPLER INTRODUCES

Table Talk

By Martin Luther

THE formal beginning of Protestantism can be dated as occurring on the eve of All Saints Day, 1517, when Martin Luther nailed his ninety-five theses on the church door at Wittenberg. In performing this act, he was not so much attacking indulgences directly as showing their uselessness and their ineffectiveness. His own words give insight into the meaning of this event; he maintained

That the pope could release no punishments but what he inflicted, and indulgences could be nothing but a relaxation of ecclesiastical penalties; that they affected only the living; that the dead were not subject to canonical penances, and so could receive no benefits by indulgences; and that such as were in purgatory could not by them be delivered from the punishment of their sins; that indeed the pope did not grant indulgences to the dead, by virtue of the power of the keys, but by way of suffrage; that indulgences seldom remit all punishment; that those who believe they shall be saved by indulgences only, shall be damned with their masters; that contrition can procure remission of the fault and punishment without indulgences, but that indulgences can do nothing without contrition; that the pope's indulgence is not to be condemned, because it is the declaration of a pardon obtained of God, but only to be preached with caution, lest the people should think it preferable to good works; that Christians should be instructed, how much better it is to abound in works of mercy and charity to the poor than to purchase a pardon; and that it is a matter of indifference either to buy, or not to buy, an indulgence; that indulgences are not to be trusted to; that it is hard to say what the treasure of the church is, which is said to be the foundation of indulgences; that it is not the merits of Christ or his saints, because they produce grace in the inner man; and crucify the outward man, without the pope's interposing; that this treasure can be nothing but the power of the keys, or the gospel of the glory and grace of God; that indulgences cannot remit the most venial sin in respect of guilt; that they

remit nothing to them who by a sincere contrition have a right to perfect remission; and that Christians are to be exhorted to seek pardon of their sins by the pains and labour of penance, rather than to get them discharged without reason.

Luther's reflection upon forgiveness of one's sins through repentance and labor of penance shows the depth of his spirit. While Luther is well known for his abilities in organization and scholarship, he should be best known for his religious piety. The depth of his religious experience was catching in the lives of those who knew him. Born to a peasant family in Eisleben, Luther was encouraged by his father to pursue law at the University of Erfurt. Here he studied philosophy and law, reading ancient classics, and received his master's degree at twenty before taking up civil law. However, when struck by lightning which killed his companion, Luther forsook law and entered a monastery of Augustinian hermits in July, 1505. In 1507 he celebrated his first mass upon being ordained a priest. He became a lecturer at the University of Wittenberg in philosophy and biblical studies, being made a doctor of divinity at thirty years of age.

Luther's hunger for piety was especially fed by the writings of Augustine, Bernard of Clairvaux, Johannes Tauler, and *Theologia Germanica* (the anonymous writing of "The Friends of God," which Luther published in 1518). But most of all the Bible spoke to the spirit of Luther. Chief among Martin Luther's lectures at Wittenberg were those on Paul's "Letter to the Romans." It was this letter which greatly affected his theological viewpoint and caused him to become the great adherent of "justification by faith." As Luther dramatically shifted from his position of a priest in the Roman Catholic Church to that of the chief instigator of the Reformation, his ideas in religion showed a number of new tendencies: Each man was to be his own priest who could immediately approach God; the sermon became an important part of the church service by which

God's grace aroused faith in the hearer; hymns were sung in public worship; the sacraments were diminished to two, baptism and the Lord's Supper, since only those two are mentioned in the New Testament.

THE first English translation of *Table Talk* was made by Captain Henry Bell in 1645, the House of Commons on February 24, 1646, giving order for the printing of the volume.

"It was as much the purpose of *Table Talk* to benefit the hearers spiritually as to cheer them up and amuse them." Some of Luther's statements about the papacy, the antichrist, councils, excommunication, his adversaries, the Jews and Turks, do not necessarily deal with highest spiritual values. Some of his ideas on subjects such as astronomy and astrology, princes and potentates, idolatry, belong to the religious atmosphere of the sixteenth century. Both of these types of material are deleted from this volume, which is mainly concerned with Luther's conversations about high spiritual values. Luther's table talk on the great spiritual verities sounds a deep religious note. His statements on such themes can be placed among high devotional literature. The purpose of this volume, based upon the translation of William Hazlitt (1778-1830), is to let Martin Luther's insights into spiritual truths speak to the needs of modern man. Though some of his ideas may be attached to the sixteenth century of western Europe, many of his spiritual suggestions in *Table Talk* sound a sane and inspiring note for those living in the contemporary world.

The strong faith which Luther held in God, and the deep joy of the Christian religion as expressed in his enthusiasm for music, show themselves again and again in the religious theme in *Table Talk*. "Luther did the work of more than five men," says a contemporary biographer of the reformer. *Table Talk* shows the breadth of Luther's interests, and reveals that, in his busy life which he followed, he had time to converse with his friends on numerous topics, most of which were closely related to the central values of the Christian religion.

The text of this volume is based on the English translation of William Hazlitt (1778-1830), British literary critic and essayist. Hazlitt's translation has proved itself the most clear and accurate text of *Table Talk* in English, and the one usually resorted to in editions of Luther's conversations.

—Excerpts from the Introduction to Martin Luther's *Table Talk*, edited by Thomas S. Kepler, published by World Publishing Company, 1952, \$1.50.

BOOKS

Random notes on items worth noting:

An excellent little volume of devotional aids is *Pathways to Spiritual Power*, compiled by *Thomas S. Kepler* (*The World Publishing Company*, 25 cents). Small enough in format to fit easily into pocket or purse, here is a lead to "snatch" prayers in office or bus; and, as the compiler claims, it "converses with the multiple moods of man."

Four new items have been added to the "Speaks Series" of biographical booklets edited by *Leonard S. Kenworthy*: "Ralph Bunche speaks," "Lord Orr speaks," "Trygve Lie speaks," and "Brock Chisholm speaks." (5 cents per copy, 25 for \$1. Leonard S. Kenworthy, Brooklyn College, Brooklyn 10, N. Y.)

Oliver Grimley (*motive* faithful will remember Mr. Grimley as the artist who designed the February, 1952, cover) has designed and printed an item that will be exciting for many lovers of Americana: *Valley Forge* (*Oliver Grimley*, Norristown, Pa.). All of the drawings of that memorable moment in our country's life, plus the text, hand lettered, have been done by the artist.

Certainly one of the most useful and authoritative series of pamphlets that can be obtained is the *Public Affairs Pamphlets*. Recent titles that should be called to the attention of *motive* readers as possibilities for student study resources include:

"How Can We Pay for Defense?" by *Maxwell S. Stewart* (No. 169)

"Don't Underestimate Woman Power: A Blueprint for Intergroup Action," by *Dallas Johnson* and *Elizabeth Bass Golding* (No. 171)

"Why Some Women Stay Single," by *Elizabeth Ogg* (No. 177)

"Your Neighbor's Health Is Your Business," The National Health Council (No. 180)

"Politics Is What YOU Make It," by *Joseph E. McLean* (No. 181)

"Loyalty in a Democracy," A Roundtable Report (No. 179)

"The Cooperatives Look Ahead," by *Jerry Voorhis* (No. 32)

"What We Can Do About the Drug Menace," by *Albert Deutsch* (No. 186)

(Order from *Public Affairs Pamphlets*, 22 East 38th St., New York 16, 25 cents each, 10 or more 19 cents each.)

Toward Security Through Disarmament (*American Friends Service Committee*, 20 South 12th, Philadelphia 7, Pa., 25 cents) is a most excellent addition to the series of reports the American

Friends Service Committee has been issuing with the purpose of providing constructive, peaceful approaches to our current conflicts. As usual, the committee faces up to the issues involved, but from a firm conviction that whatever may be said for our present course, God would have us find a way to remove war and the tools of war from the face of the earth.

John M. Swomley, Jr., continues the research for and preparation of a valuable series of pamphlets, the latest discussing the assumptions of our foreign policy that seem destined to take us to war. Analysis is made of what has happened and suggestions are given for a program that could avert war and win support of the millions of oppressed people away

from communism and toward democracy. "The Road to War 1945-1951" (*National Council Against Conscription*, 1013 18th St., N. W., Washington 6, D.C., 25 cents).

As usual women are doing some of the best work in the area of peace education, which is an argument bolstered by "Toward Lasting Peace," an excellent study manual issued by the Department of United Church Women of the NCCC. (*United Church Women of NCCC*, 156 Fifth Ave., New York 10, N. Y., 75 cents.)

Ralph Felton, shortly retiring as head of the Department of the Rural Church at Drew Theological Seminary, continues the valuable series of pamphlets on the church and rural life, the latest being "A New Gospel of the Soil," stories of sixteen rural churches that have promoted soil conservation, land ownership and father-and-son partnerships, and have helped young couples get started in farming. (*Department of the Rural Church, Drew Theological Seminary, Madison, N. J.*, 40 cents.)



The Biblical View of Man

(Continued from page 3)

namely, as a creature of dignity. It honors man's person by respecting man's freedom.

"Give me liberty or give me death!" Nothing can still this cry within the human breast but the sound of broken chains. Though the motto of the mad patriot, it is something more and nobler than this. It is man asserting his right to act as a child of God, free from all external compulsion.

Here is a prerogative man refuses to compromise. Nothing is more distasteful to him than the notion of enforced slavery, no matter whether the hard and unbending master be the Lord of heaven or a would-be lord of earth. And as man eschews all determinism, so does the Bible (if by determinism is meant the notion that divine sovereignty nullifies human responsibility).

Perhaps the biblical attitude toward this whole question can best be expressed in the recognition that, while both the possibility and conditions of salvation are determined by God, every man is held responsible for working out his own salvation with "fear and trembling." While certain isolated passages would seem to belie this opinion, throughout the Bible we find man being confronted with the demand for the exercise of freedom: "Choose this day whom you will"; "Return, faithless Israel!"; "If any man would come after me, let him deny himself and take up his cross and follow me." If it be true that such passages emphasize the demand for a positive response to God, by the same token they affirm the possibility of a negative response to God. They imply man's freedom to accept or reject the terms of God for human life.

In any case, they suggest what biblical religion in its highest development expresses, namely, that God prefers fellowship with man to obedience from man. That is why God created us as he did, daring to run the risk of endowing us with freedom. Hence he made us persons and not puppets. Why? Because God had rather deal with a disobedient and responsible person than an obedient but irre-

sponsible puppet. He would rather see us suffer a moral scar or two than have us remain ignorant of the difference between right and wrong. He had to set us free to choose the wrong before our choice of the right could have moral significance. In short, God wanted our fellowship so much that he made us capable of spurning it.

Herein lies the reason why life is a constant battleground, a fact to which no man has ever been more acutely sensitive than was Paul. "I can will what is right," he lamented, "but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do" (Romans 7:18-19). As he experienced constant inner conflict, so do we. Almost daily we find ourselves pinned fast to the wall of life, hard up against it, not knowing quite which way to turn or what to do. Whether to date this girl or some other, whether to choose this college or that, whether to make money or build character: these are a few of the issues that put us astride freedom's saddle, at times even making us wish we could ride it underground—but not for long! For without freedom, together with all responsibility for weakness and ignorance, we would be rid of our humanity. No longer would we have dominion over the beasts of the field; we would be included among them.

Yet our efforts to build a world of peace and brotherhood seem to belie

this claim to freedom. Considering our bondage to the weaknesses of our warring ancestors, their hates and fears, their suspicions and jealousies, must we not say man is more bound than free?

Not at all! Far from challenging the existence of human freedom, evil serves only to magnify the dangers of its abuse. This danger lurks in the fact that, whereas we are free to choose, we are not free to choose the consequences of our choices. They come bottled under the same identical label. This derives from the fact that we live in a world of law and order, a world in which, no matter whether we scatter our seed in the soil of earth or the soul of character, we must reap what we sow, that and not anything else. Ours is a world in which love begets life and hate begets death.

Choices carry in their train consequences, consequences from which there is neither escape nor reprieve. While this fact has its sober side as revealed in the numerous recent evidences of man's inhumanity to man, it has an encouraging side, as well. For as wrong choices produce evil consequences, so right choices produce good consequences. "The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil" (Matthew 12:35).

A striking illustration of the happy side of this truth appears in Jesus' call of four fishermen to be his disciples. "Follow me," he said to them, "and I will make you fishers of men" (Matthew 4:19). Upon hearing this invitation, Peter, Andrew, James and John gave Jesus the shock of his life. They cast aside their nets, left behind their boats and followed him. That was the turning point of their lives. It was a decision fraught with destiny, but no more in the case of their lives than ours.

Would we have our choices bear fruit in similar consequences? If so, let us rise up in the strength of him who has made us and bear witness to the biblical view of man by freely choosing to live as in the image of God.



THE CURRENT SCENE

WINGS OVER THE PACIFIC

(motive's editor, Roger Ortmayer, is in India attending a conference of the World's Student Christian Federation. He wrote the following notes after landing in Tokyo en route.)

As a visitor begins the climb up the mountains behind the town of Lahaina on west Maui, one of the Hawaiian Islands, he soon comes to the grounds of the oldest American school west of the Alleghenies, Lahainaluna.

Standing there he can see the productive island of Lanai across the incredible blue of the south Pacific's Auau Channel. Life in the tropics, tempered by the trades, seems good. Seems good, for watching from Lahainaluna, one soon looks closely at what is playing in the sea, not peaceful creatures nor fishing boats, but the armed minesweepers, the gunboats and destroyers of the fleet at their games of war.

When darkness falls, the visitor ought to stay in the same spot where the crafts of peace have been taught for generations, look southward where the waters of Auau mix with those of the channel of Kealaikahiki and on the dim bulk of the island of Kahoolawe, "Island of Death," there blossom its nighttime flowers of bursting bombs and shells, for Kahoolawe grows nothing, nor is anyone allowed ashore where unexploded shells and bombs sterilize the land.

There are probably good reasons, from the point of view of power factors, why Hawaii is an armed garrison. From the porch of the home in which I stayed in Aiea on Oahu, I could see the sunken hulk of the Arizona, left, I suspect, to remind us of December 7, 1941. But, even so, I was not persuaded that the gunboats on Kealaikahiki, playing cowboy with the "Island of Death," are a tenth as important to man as the arts taught at Lahainaluna, nor so strategic as the thousands of students who indicate they are Buddhist when they enter the University of Hawaii and insist they are something else again when they leave the institution.

It is what they are when they leave the University that counts. The Methodist Student Fellowship Fund has supported the student center bordering the heart of the institution. The work of Bob Fiske and his helpers in that center so strategically located is certainly a healthier portent for tomorrow than the vivid "flowers" of Kahoolawe. Down the street a couple of doors is the School of Religion where Harley Zeigler, with a profound understanding and appreciation of the mixed culture of Hawaii, ministers to the intellectual needs and aspirations of the students of the University.

There can be no better introduction to the lands of Asia than the peoples and villages of the islands that make up the territory of Hawaii. There is on those islands one third Japanese, one third mixed (Filipino, Korean, Chinese, etc.) and one third white. Eating a Hekka dinner (country version of Sukiyaki) in a village on Maui one might think he is in Japan - but he is not, for there is a subtle but profound difference.

On the way to Japan from Hawaii, my plane was forced by engine trouble to spend many hours on the island of Wake. Wake is not the "Island of Death," but it gives an impression of making the attempt. Ruined fortifications built by the Japanese ring the shore line, and what has been built since then was twisted and shattered by the typhoon.

Japan, however, is quite different. Most of the marks of war that would meet the eye have disappeared. But other marks remain - and one is that the Japanese students do not want more war. They are through with it. If America wants to make herself more unpopular than she is at present with the students, and she is not in high favor, then she will go ahead and insist upon Japanese rearmament, help push the military back into power, and make Japan ready for the war she is sure she will get if she prepares for it.

The Japanese students realize that the constitution of their country came out of a certain situation in which they did not have too much choice as to just what she got. But having taken it, and in large measure coming to respect it, they feel in good conscience they must preserve it, even from American pressure. For Americans the Korean war has made the difference, for the Japanese the Korean war may make a difference, but not enough to change their constitution.

The overwhelming fact of Japanese student opinion is that American prestige goes down as American pressure increases in insistence upon remilitarization. I have not met one student who is in favor of rearmament, and only one professor who was even lukewarm on the matter.

Japan does not want to be another "Island of Death" in the Pacific. As one student requested, "Tell the students in America 'No more Hiroshima.'"

Fish Heads Are Beside the Point

TOURIST: I've been around and, believe me, America has to take over.

PROFESSOR: Take over? What do you mean?

TOURIST: I mean that Asia as well as Europe is waiting for our leadership.

PROFESSOR: You mean the Chinese stenographer in Hong Kong who believes American consular officials at best are stuffed shirts and at worst just plain fools wants them to take over?

TOURIST: What does a Chinese secretary know about the world?

PROFESSOR: She grew up in Tientsen, played with Japanese troops as a girl (and liked their good manners), saw the communists take over, finally worked her way south and into Hong Kong, married an American seaman, and feels that being an American no more guarantees proficiency in political leadership than earning an elementary teaching certificate indicates solid ability in differential calculus.

TOURIST: She probably eats fish heads and does mathematical problems on one of those little wire and spool gadgets! I tell you those Asiatic people are ignorant and need strong leadership.

PROFESSOR: For all I know, fish heads are good brain food, and I saw a Japanese with an abacus do figures more rapidly than an American on an IBM. Fish heads are beside the point, however—the issue is whether Americans know how to provide the kind of leadership that Asiatics want.

TOURIST: They want to be told what to do. That's the leadership they understand.

PROFESSOR: What kind of people did you meet in Asia anyway?

TOURIST: The best. I always stay in first-class hotels.

PROFESSOR: Sit down with any students? Especially the variety who have had no new shoes in three years? Or some of the university professors who support their families on \$60 a month?

TOURIST: Of course not—they are probably as radical and erratic as the same variety in the U.S. College people are never practical. That's what I hope the new administration will do—get rid of all professors.

PROFESSOR: I'll admit we are an inconvenient breed. But you were complaining about how ignorant Asiatics are. I would think you would have chatted with educators and those in the process of procuring an education.

TOURIST: The best people are good enough for me.

PROFESSOR: Good enough to take the leadership of the world?

TOURIST: Good enough.

PROFESSOR: They know what leadership is?

TOURIST: They can tell them what to do and toe the line. No more of this wishy-washy diplomacy.

PROFESSOR: Leadership on *der Fuehrer* principle?

TOURIST: What say?

PROFESSOR: Too bad you won't come back to school and learn what democratic leadership is.

TOURIST: Why?

PROFESSOR: I think that my Hong Kong secretary would feel better about things.

TOURIST: Why worry about her? I don't think she counts.

PROFESSOR: She nor 10,000,000 other people of Asia.

TOURIST: You can't individualize them.

PROFESSOR: Even Americans cannot?

TOURIST: They are all alike.

PROFESSOR: And I thought all the fighting was to make the world respect differences.

TOURIST: I can't follow the argument.

PROFESSOR: It is muddled, isn't it? So long, I must meet a student who differs with me!

Editorial