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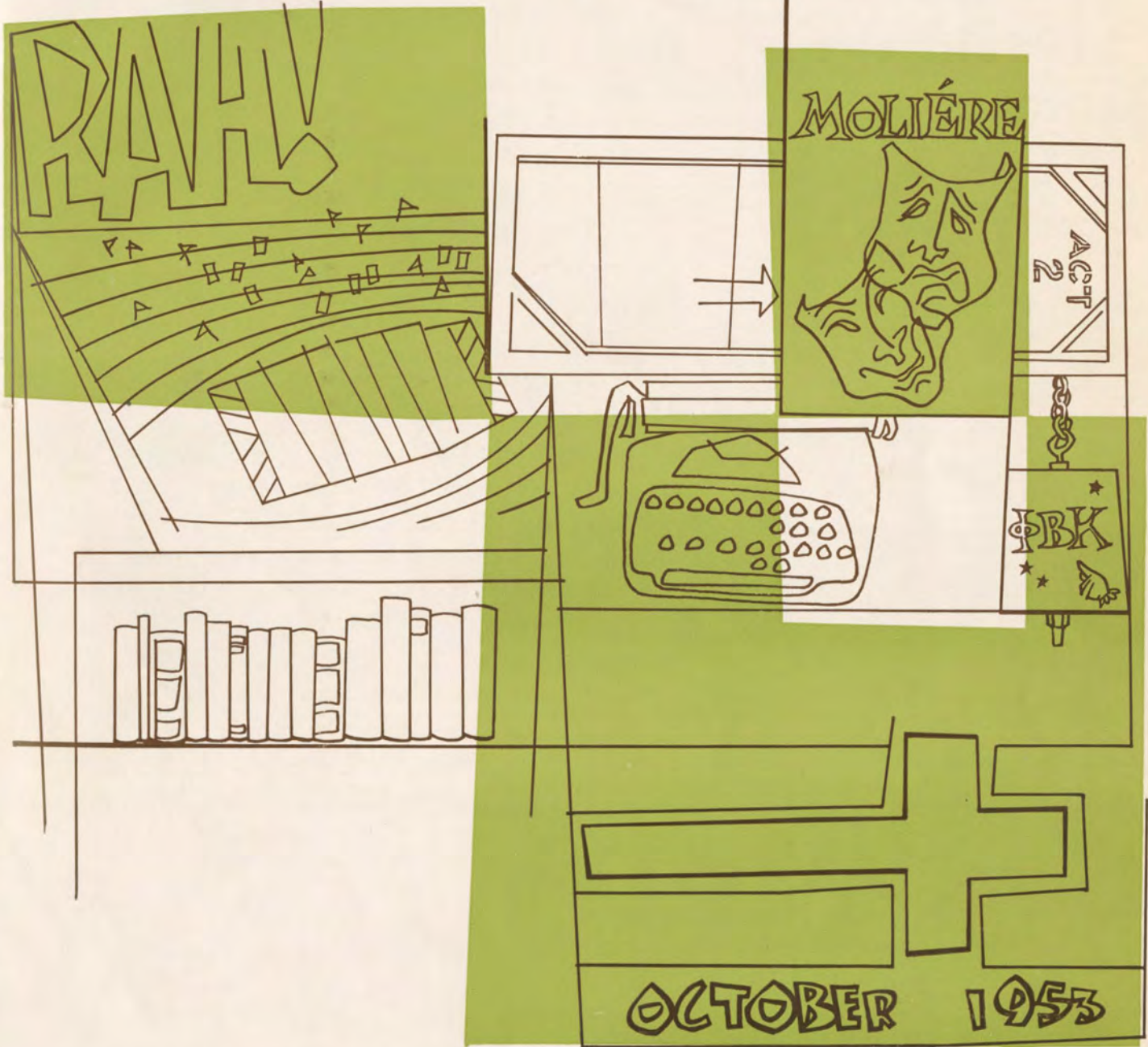
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# MOTIVE



OCTOBER 1953

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COVER ARTIST: Margaret Rigg of St. Petersburg, Florida, created the cover on this issue. "Peg," as her friends call her, is a frequent contributor to *motive*. She recently completed her work at Florida State University and plans a career in Christian service through art.

# I SEEK

*I seek this day the righteousness of God.*

There are times when my greatest need seems to be for the *love of God*. Here I stand in the midst of a need that is universally felt and deeply sensed. It is the overwhelming desire to be completely and thoroughly understood. It is the sense of being cared for, independent of and despite all considerations of merit and demerit. It is the native urge to count specifically and personally—to count in a way and in a depth that is out of reach of flux and change.

There are times when my greatest need seems to be for the *mercy of God*. Here I stand in the midst of a need that is universally felt and deeply sensed. It is the necessity for the element of tenderness in the midst of the harshest aspects of life. It is the turning of all the fiber of one's spirit in the direction of that which is lifegiving and sustaining—this is the accent that is mercy when the response is sure and full. This I know only when, with an infinite tenderness, I brood over the life that may be mine to hold, to cherish.

But this day I seek the *righteousness of God*. I need the integrated core of value that will stand against all the onslaughts of imperious desires and shifting, selfish interests. I seek the steadfast quality of that which is above all change but provides shelter to the weary and the wary, courage to the weak and faltering, and conviction to the uncertain and vacillating. I seek the sure judgment of God, in the light of which I may know for myself when my way is lost or my direction goes astray.

*I seek this day the righteousness of God.*

—HOWARD THURMAN

Illustrated by Margaret Rigg



# A M E A S U R E

# OF FAITH

by Milton S. Eisenhower, president  
Pennsylvania State College

IT has been given to us to live in a time when the future of man as a creature of God, created in his image, seems to hang in the balance. Hovering over us is the fear of the coming of a new age of barbarism—the fear of a vast multiplication of the man of the herd, of men like the ancient Barbarians who, in the words of a contemporary German scholar, Guenther Birkenfeld, were “barely conscious of their individuality . . . despised death and submitted willingly to mass slaughter. Instead of the creative initiative of individuals (they had) only the loyalty of the obedient animal.”

That is what we fear most today: The reduction of mankind to the level of the obedient animal.

It is the prospect of the loss of free will, of the loss of the dignity of the individual person, of the denial of the reality of the human soul—it is such losses that we dread far more than any physical calamity that might befall us.

Dr. Birkenfeld also said: “It is above all in the realm of the spirit, that the phrase *the Age of Anxiety* applies to our times. This is not to imply that anxiety was unknown to earlier centuries. Then, however, its victims found spiritual refuge in their faith and in their church.”

I would amend the last sentence of this statement to read: “*Now, as then*, the victims of anxiety are finding spiritual *strength* in their faith and in their churches.” For I am confident that this is so. Everywhere in our country the churches of all faiths are growing in power and influence, in the very best sense of those words. And the American people, including those without formal church membership, are showing increasing concern for spiritual and moral issues—with the fundamental rather than merely with the more superficial aspects of life.

To some this statement may seem absurd. Certainly many critics point first to the glittering threads of frivolity and inconsequentiality which run through the fabric of our daily life—particularly in much of our entertainment, and in a great deal of the vast output of our publishing organizations. These critics point also to the high rate of crime, to the divorce rate, and to other unfavorable indices which make most of us ashamed. But underneath the surface of the cheap and tawdry and of bad social practice, our common life is sound and durable, and concern for truly fundamental values is increasing.

As evidence, let me make a rather personal report: It is a platitude, I know, but it is nonetheless true, that the future fabric of our nation is being woven right now by our youth. This being so, I can honestly say that I have supreme faith in the future of this country.

THE university which I head is in many ways typical of institutions of higher learning all over the United States. On our campus in the Nittany Valley reside 11,000 young men and women from the homes of every section of the Commonwealth, and from many other States of the Union. Of course there is frivolity. Of course time and effort are often spent on what many consider to be inconsequential activity. And our students make their full share of the human errors that are part of the maturing process. But all of this, I maintain, is *truly* superficial. Underneath, there runs a strong and steady current—the mighty mainstream of the inner life of the college—a current of purposeful work and study, of serious thought and contemplation, of firm dedication to the cardinal religious concepts which undergird our whole free struc-

It has been claimed that the classrooms are the towers of Babel and dormitories and fraternities their annexes; but, insists the brother of the President, the inner life of the college has a firm dedication to cardinal religious precepts.

ture, and serious attention to the task of preparing for responsible, effective adulthood and citizenship.

Working and studying with these young people is a faculty of distinguished men and women who are themselves spiritually mature, earnestly dedicated to the advancement of truth and knowledge and wisdom, and dedicated, too, to the highest ideals of the American philosophy of free men. They are teachers to whom Americans parents can unhesitatingly entrust their sons and daughters at an age when the intellect is most curious and enthusiasms are most vigorous.

**S**IR Richard Livingstone, analyst and critic of modern education, says that "There is little in the universities to encourage the meditations which Berkeley thought an essential part of education," meditations, he says, which help students toward "a philosophy of living, for shaping conduct . . . for challenge, stimulus and driving power." The direct road to these values, he maintains, "is through religion or philosophy."

Here again, I must disagree with part of what an observing authority says. Sir Richard presents a negative view. On the positive side, admitting that the tempo of modern college life is rather bewildering compared with the leisurely pace of not too many years ago—on the positive side, I see an increasing interest in religion and philosophy, both as classroom subjects and as a great area of informal discussion outside the classroom. At Penn State—and I know that this is characteristic of the great majority of our colleges and universities—the religious life of the students is becoming an increasingly vital part of the college experience. Our nondenominational Sunday chapel service fills our auditorium to overflowing every week of the college year; in addition, the students crowd the churches of the many community parishes and congregations, and utilize constructively the centers for religious education which many of the denominations maintain. Another sign of the times is the enthusiastic response which is being made to our appeal to the alumni and

friends of the college for help in building an all-faith chapel on the Penn State campus—an inspiring focal point of student life where young people may contemplate the infinite, and gain spiritual nourishment.

I shall not labor the point. In addition to evidences of a vigorous and growing spiritual life among our young people, consider the indications of a similar current in the life of the nation:

Was there ever a time when religious discussions and services were available to so many millions of people as they are in the United States today, not only in churches, but also through radio and television?

Was there ever a time when religious affairs were brought to the attention of more Americans than in our press today?

Was there ever a time when religious themes had so great an appeal in the motion picture, and in periodicals and books?

Was there ever a period when the Bible had a greater circulation than in our own day?

I think not. And I think, too, that these are not merely evidences of our seeking *refuge* from the age of anxiety—though such search is undeniably involved; but that very search is yielding among the great masses of our people a fresh and deeply reassuring realization of the true *source* of our national strength.

The source of that strength is difficult neither to find nor to define. It is revealed a thousand times in our history.

The simple, unequivocal piety of the Pilgrim Fathers was characteristic of the framers of nearly every one of the documents on which American institutions and government are based. So much so, that in 1892, the Supreme Court of the United States, after reviewing the basic documents of our country, stated: "There is no dissonance in these declarations. . . . There is a universal language pervading them all, having but one meaning: They affirm and reaffirm that *this is a religious nation.*"

Our way of life, as expressed in our own Declaration of Independence, is

predicated on our acknowledgment that all men are equal before God, and that they have been endowed by their *Creator* with certain inalienable rights. In sharp contrast, totalitarianism—any of the systems in which the *State* is the be-all and end-all—totalitarianism, forced by its denial of the divine origin of man and therefore of any common God-given human rights, treats men on the basis of their sheer material and physical differences, thus forcing them to become men of the herd—obedient animals.

That the founders of American institutions accepted no political formula that was not achieved through Divine Guidance is attested by the countless references to religious concepts in the private writings and public documents that came from their pens.

William Penn, founder of our own Pennsylvania, observed that those who are not governed by their Creator will be ruled by tyrants.

George Washington in his farewell address said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

The constitutions of all but two of the States of the Union contain provisions which indicate that social institutions were devised primarily to make possible the attainment of cardinal religious values.

Now, the modern prophets of communism and totalitarianism, no matter how evil, were men of keen perception. They saw clearly where the *main strength* of the democratic idea lies.

Karl Marx put it in these words: "The democratic concept of man is false, *because it is Christian*. The democratic concept holds that each man is a sovereign being. This is the *illusion* of Christianity."

Adolph Hitler spoke for another brand of totalitarianism when he said: "To the Christian doctrine of the infinite significance of the individual human soul, I oppose with icy clarity the saving doctrine of the *nothingness and insignificance of the human being.*"

It is a strange and tragic circum-

stance that while the *enemies* of our way of life have seen through to the very heart of the democratic system, too many Americans for too long have tried to defend our great inheritance without truly understanding its *spiritual* foundation.

But, as I have indicated, I believe that the tensions and difficulties of these perilous times are inducing us to develop a deeper understanding of those moral values which must guide our individual lives, and a firmer, more intelligent commitment to the principles which must govern our *common* life. And such understanding of ourselves and of the wellsprings of our system of moral values is the key to our ultimate success as the leader of the free world. It is, I am convinced, as Dean Clarence Manion of the University of Notre Dame has said, "The Key to Peace."

**I**N my boyhood, my mother, who was deeply religious, often combined two verses of the Old Testament—Job 28:28 and Proverbs 1:7—simply to this: "The fear of the Lord is the beginning of wisdom." This was her strongest support in bringing up a family of six lively boys.

Today, the people of the United States, and of the other free nations of the world, knowingly or unknowingly, are seeking to live by this truth: "The fear of the Lord is the beginning of wisdom," whereas the despots of totalitarianism, rejecting God, "despise wisdom and instruction."

As Charles Malik, delegate of Lebanon to the United Nations, has said: "Communist man is dehumanized . . . severed from his divine origin and divine destiny . . . a fragment of no intrinsic or ultimate worth."

We in America are finding, in this conflict of ideologies, our surest weapon in our faith in God, and in our dedication to the idea of the intrinsic worth and innate dignity of the individual, inviolable in his God-given rights.

I think I am not too optimistic in believing that as a people we are rising to the responsibility of world leadership which has been thrust upon us; that we are beginning to use true

human understanding as one indispensable instrument for creating peace; that we are making progress especially in achieving understanding of ourselves—and this means, of course, that we are gaining a deeper insight into the philosophic and spiritual complex from which we derive our free social system.

Ultimately, there must come that genuine understanding among the diverse peoples of the world which permits us all to cooperate in economic, social, political, and even military areas in building an enduring peace.

This is the greatest human enterprise with a spiritual basis since the Crusades. It lacks much of the fanfare, color, and excitement that characterized the attempts to free the Holy Sepulchre; it is a disjointed, spasmodic kind of enterprise, operating in the privacy of men's hearts and minds, but in its total ultimate effect it is truly a crusade of vast proportions and awesome possibilities.

The success of this crusade to free men's minds depends upon our faith in God and our faith in man. I am confident that we are growing stronger in spirit and in our understanding of the basic human values which compose our spiritual heritage.

But of our faith in man—in each other—I am not so certain.

**T**WO years ago, the *Atlantic Monthly* printed these words of Barbara Ward, English economist and commentator: "Any human enterprise, even the smallest, needs a *measure of faith*. Men must *believe* that what they have undertaken can be carried through. They must believe that their partners will work with them loyally."

In this kind of faith I fear some are weak. In our firm and right decision to rid our free institutions of traitors and subversives, we have, unfortunately, permitted a climate of widespread suspicion, even hysteria, to develop—an atmosphere in which the motives and actions of many good Americans are suspected by other good Americans. The loyalty of whole groups and classes of Americans has at times been called in question. In

some instances, in our eagerness to ferret out suspected subversion, name-calling and innuendo have replaced discrimination in thought and judgment.

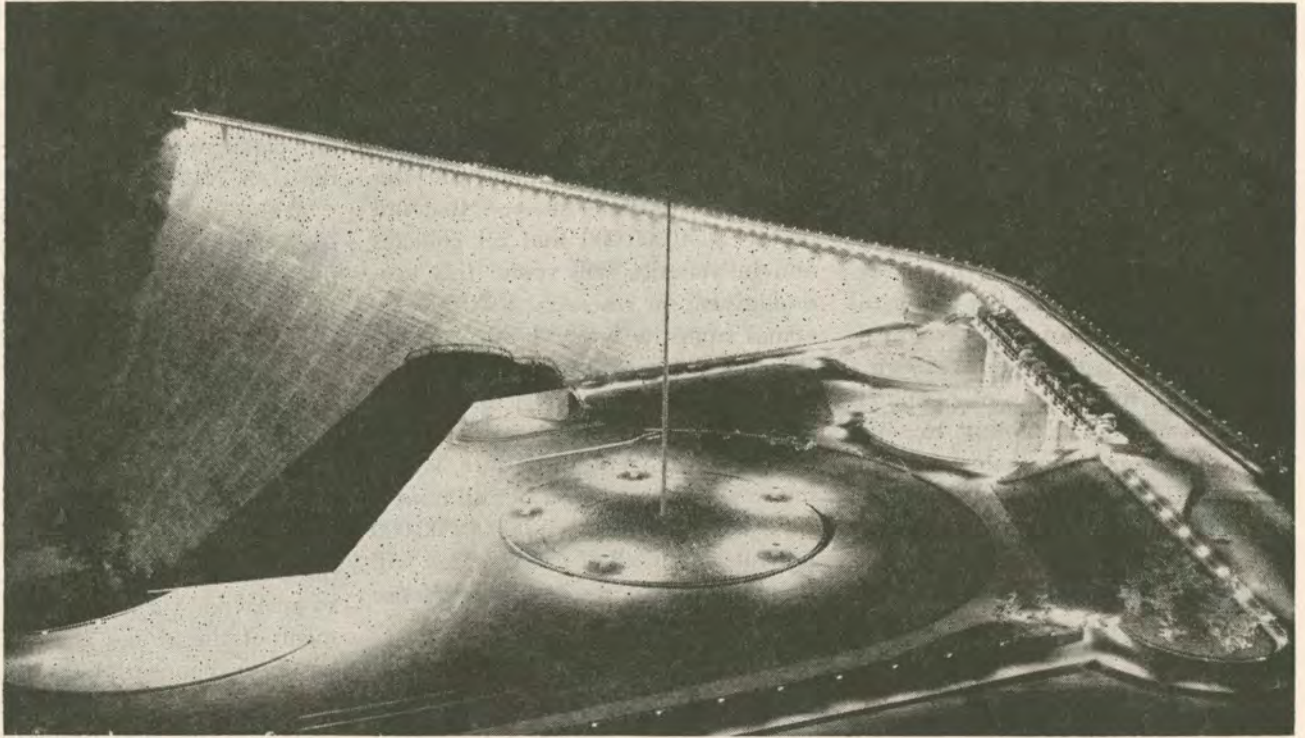
Lack of faith in our neighbors can be a weakness fatal to the noble purposes of our cause. It can create as dangerous a situation among us as that to which Lincoln referred in 1858: "A house divided against itself cannot stand."

Of course we must be alert, prompt, and decisive in protecting our security. Of course we must rid our institutions of disloyalty, as we would rid our society of any dread disease. And of course every citizen should understand in detail and with complete accuracy the nature and methods of the communist conspiracy which is carried to every nation on earth. But I think it is not naïve to maintain that all but a small fraction of our fellow Americans in every walk of life are intelligently, deeply, and abidingly committed to the support of our free principles and free institutions. If it were otherwise, surely something must have gone tragically wrong with all of our domestic institutions during the past generation or two—with our homes, our schools, our churches, our civic organizations, and our government itself, at every level. I, for one, am convinced that the record shows no such moral or intellectual breakdown in the very elements that have made America what it is. We can still have faith in one another—as the successful functioning of the democratic system requires.

As a people, we clearly must avoid the kind of emotional stampede that is characteristic of the men of the herd who represent the antithesis of the American ideal. We must think clearly and act circumspectly, abiding by the strictest standards of morality and truth, guarding jealously the fundamental dignity and rights of every individual.

Our faith in one another stems from our faith in God. We are all equal before our Creator. We are all individuals of dignity. From this simple, irrefutable truth comes the principle

(Continued on page 12)



## Deserter from Technology

A casualty of our mechanized civilization has been the sense of personal responsibility. Laboratories, gadgets and huge power projects such as Fontana Dam (above) seemingly do not train in moral responsibility. Asks a formerly successful automotive engineer who now gets around on a \$12 bicycle, "Are guided (misguided) missiles going to solve anything? . . . are the technologists obsolete?"

by Franklin Zahn, Pomona, California

I am not the first college engineer to leave his profession, nor am I the first person to think science is leading society astray. But if the combination of these two is not entirely unique, perhaps it is rare, and if the events which lead to my break with technology were not spectacular, at least they were firsthand, personal experiences in an actual career.

That career which I forsook, if frankness may be stretched to immodesty, was fairly successful. A thesis

and other original research got into print, a researcher got into *Sigma Xi*, and I was already due for *Engineering Index* before I started in industry. During the decade which followed, advancement was rapid enough. There were moments of professional pride—the satisfactions of publishing technical articles, of presenting professional papers, and of seeing them in foreign reprints. Mechanical engineering was rewarding in other ways. Travel was first class, and good hotels and meals,

lower berths and plane fares never took all of the ample company allowances. It would seem that all apprehension of the choice of a vocation ought to have belonged only to the distant past of undergraduate days. Yet it did not.

Changes were being made in the social setting of science. Radio is an illustration. In high school a couple of friends were interested in wireless and I set out to learn the Morse code. But three dots and three dashes,

enough to spell SOS, was about as far as I got because of a new development called radio broadcasting. In those first years we were thrilled with the sheer technical feat of hearing voices and music without wires. *What you heard was irrelevant—how far it came from was the important item at school the next morning.* In our excitement we did not ask the rhetorical question raised from the less intoxicated East: "What is the use of being able to talk to millions of people if you have nothing important to say?"

To a later undergraduate that comment of Gandhi's fairly summed up the worst that might be said about the poor use society was making of technology in the late twenties. Science was largely being *wasted*. Applied science at that period was a little like the succession of shows at a movie theater—a few shows were really good, almost none were actually harmful, but the vast majority were just a plain waste of time and money, as well for the industry exploiting Edison's invention as for college students who helped pay the bills. It was probably Hitler who best, or worst, answered the query of Gandhi. For what he had to say *was* important. Radio became a powerful tool, first of oppression against Jews and then of aggression against other countries. No longer in Germany a waste of time, radio became a full-fledged social menace. For when hate, greed and fear dominate a society, technology becomes an evil, and a dangerous one because ever powerful.

Today these same negative social forces predominate, and technology, far from having conquered them, is lined up on their side. Loaded revolvers are in the hands of neurotic children. The technologist who stands by—giving out bullets—must soon decide if it is enough for him merely to shout occasional warnings.

**I**F this view of the change in technology since my first interest in it seems grim, consider what has happened to my own undergraduate college. During just five years of the war it spent on rocket development a sum over five times its entire endowment.

And as if that munitions splurge was not enough, it spent in the immediate postwar years, taking 1947 as typical, one half of its entire budget for military purposes.

A *New York Times* report on educational institutions showed that out of the \$350,000,000 that all colleges and universities will spend this academic year in research, \$300,000,000 comes from the Federal Government. Practically all of this latter amount will be used in the physical and biological fields—none for social sciences or liberal arts. We can be sure, knowing the pressures to cut out all unnecessary expenses in our \$78,000,000,000 budget, nearly all of this research will be of direct importance to the defense effort.

People of the world today can shudder when they hear of any government getting into even medical research. The M.D. on a germ warfare project may well ponder changes in the meaning of the 2,500-year-old Oath of Hippocrates.

So far as power and discernment shall be mine, I will carry out regimens for the benefit of the sick and will keep them from harm and wrong. To none will I give a deadly drug even if solicited, nor offer counsel to such an end . . . guiltless and hallowed will I keep my life and art. . . . Into whatsoever house I shall enter I will go for the benefit of the sick, holding aloof from all voluntary wrong and corruption. . . .

Well may he wonder if the pledge he took was not more hypocritical than Hippocratic!

**A**T least the situation today is out in the open, and anyone with scruples against that old-fashioned sin, taking "blood money," can see where he is headed. Two decades ago it was a more hidden hazard. My own specialty was diesel engines, and the introduction to my Master's thesis in 1932 said that research in injection systems was important because the diesel could help solve the world's great problem of distribution by providing a more economical transportation. I started that year doing experimental

development in the new field of the small, high-speed automotive diesel. Yet only a few of our units got into trucks, for the best customer all the six years I was with that company was the U. S. Navy.

At this point it is well to explain the pacifism that has been seeping out of the foregoing paragraphs. From the viewpoint of one engineer, materialistic technology as a means of curbing evil became practically obsolete twenty centuries ago when men with rocks in their hands were shown a better way of handling sin than by stoning a woman to death. That was the way of loving forgiveness, not of the evil, of course, but of the person so enslaved. Yet it is on the improvement of the stones that our science has been concentrated. It has given us the electric chair, the long-range bomber, radar and guided (yet misguided) missiles, but it has not yet demonstrated that it is possible to destroy evil with more evil, at least not without creating as much evil as that destroyed.

So sure was I of these conclusions that I left a war-gear industry a few months after war was declared and took to teaching. When the University of \_\_\_\_\_ got an army contract a year later I left there too. Eventually I wound up working in a hospital as a conscientious objector. The conclusions were heavily underlined one day toward the close of the war. Over a patient's radio in the mental ward where I was washing walls I heard the President announce a fantastic new bomb and tell how just one of them had ruined an entire city called Hiroshima. They say that when a soldier is killed the one next to him is momentarily glad that it wasn't himself. My inner reaction to this shocking news from the outside, "sane" world, was similar: "Thank God I wasn't in on *that!*"

But even if the technologist is no pacifist at all he will be chagrined when he observes some of the ironies of his profession in the wide world of armaments. Somewhere around 1931 the engineer of a government laboratory showed me the plans of the first, high-altitude test chamber



for air-cooled engines in the world, blueprints, I was informed, "stolen" from Italy.

A similar thing happened in the case of Heinrich. He was the young German engineer visiting a Chicago laboratory in 1935 to develop a new diesel. We had some interesting discussions during the weeks I worked alongside of him, with many of our words during the dynamometer runs having to be shouted. One day I said that many Americans were afraid Hitler would lead his people into war.

"What of it?" he cried. "We are now just slaves. Isn't it better to die fighting as men?" He held up his thin arms, as he did on several other occasions, for illustration. "During the war we children were hungry and my body became stunted. Hitler has said our nation must become so strong we will never again be caught like that."

One could sympathize with this earnest, if somewhat warlike, German who was out to build up the technological leadership and strength of his country. But the biggest customer of the American licensee turned out, again, to be the U. S. Navy, and at least a partial result of his engineering contribution was thus a more effective blockade, in the war which followed, against his own countrymen.

There were other examples, like the new design of lathe for turning artillery shells which our company built in 1935 with, for that day, considerable secrecy. After the Government turned it down the engineer who had built it sold it to Russia.

**T**HE impossibility of confining scientific advances to one's own country was brought home to me by the method the technologists of the S—  
— Oil Company used in developing a low-temperature aircraft grease which would stay soft enough to allow the bomb doors to open properly at 30,000 feet. Competitor's products were bought and tested in a bomb door mechanism packed with dry ice. The best were analyzed, and soon the company had a comparable product on the market. It took no imagination to see that the enemy could do this same thing with the first plane shot

down. Perhaps symbolic of this international trading in munitions were the Japanese tankers loading at our refinery dock right up to within a few months of Pearl Harbor.

When one reads of early hopes—how in the coming scientific age the discovery of the scientific rules of the ways all things operate would all but usher in the Kingdom—or how man's new-found leisure would give him the time to think out the answers to his social problems—one sees how far astray society has actually gone. It is already a standing joke that while today we have more time-saving gadgets than any culture in history we also have much less spare time. Somehow even mathematics seems to have cheated us. Yet materialistic die-hards are still with us: communists, socialists, technocrats, and other groups are sure they have the solution. Two decades ago the theme of a national engineering society was that we members ought to assume more social responsibilities, that possibly more of us should take a hand in running society. Herbert Hoover had shown that there were no limits to the political position to which an engineer might aspire. Why not a technological society run by technologists?

Technologists are very fine persons, and I think that if every human being in the world were either a scientist or engineer this would be a fairly good earth. For one thing, their training makes them devoted to truth; I am sure no administration will ever be more honest than was Hoover's. But perhaps their exclusive training in the use of hard and fast laws makes them too ill-equipped to cope with sociology.

**T**HERE is the suggestion that the disparity between our social and physical sciences could be narrowed by the latter taking a ten-year holiday while the former caught up. When an English churchman made that proposal in the comparatively well-adjusted late twenties to a world conclave of scientists, their natural reaction was that the idea was too unrealistic—"you can't stop science." But we have to weigh the

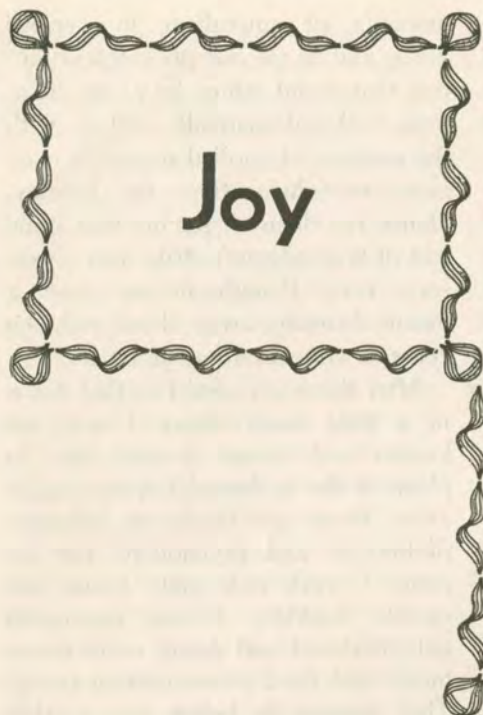
amounts of unrealism in various ideas, and to me our present assumption that social safety, let alone salvation, will automatically follow with the increase of applied science is even more unrealistic than the holiday. Hence the decision for me that some sort of technologist's strike was necessary, even though in my case it meant throwing away about eighteen years of education and practice.

After the war ended I settled down in a little town where I was unknown and started a new life. In place of the technical library I gave away there are books on religion, philosophy and psychology. For income I work only sixty hours per month, building in an interracial neighborhood and doing some secretarial work for a prison visiting group. This income is below the taxable level, an important point if one feels it wrong to contribute to the drawing into war work of civilian technologists by means of tempting governmental financial offers. Even the telephone, which interestingly enough Congress considers a taxable luxury and not a necessity, had to go, as have many other items normally considered "musts" in America. Yet living a step closer to nature—if not to Reality—has compensations. For one thing, there is more of that scarce commodity *time*. Afternoons are free for study, prayer, and a counseling service. Then there is the lightness one feels when at last he has been able to shed a growing burden. I can even find it amusing that an automotive engineer who has owned a total of eight automobiles now gets around town, in lieu of more powerful transportation, on a \$12 bicycle.

One test of a man's self-control is his ability to "lay it down anytime." When the heavy drinker or the heavy smoker finds it hard to stop even momentarily, then he may know it is time for him to secure every aid in the effort. If it does nothing else for us a sit-down strike against technology will go far toward answering a most pertinent question—

*Man or machine—whose might is vaster?*

*Who is slave—who is master?*



Joy

# and Despair in College Life

by W. Robert Rankin, chaplain  
The College Church, Claremont, California

**S**EVEN years of work with college students, as well as my own undergraduate years, have shown me two things among many others. One is that college life can give deep satisfactions, that college students are capable of having a wonderful time. The other is that college life can be most perplexing, disturbing, and at times trying to the point of despair.

There are reasons for these opposites, and certainly reasons for the second are easy to catalogue these days. We face an unpredictable world situation which prevents the drawing up of satisfying plans both for careers and for marriage and puts a big question mark over much of our preparation. Then too there are smaller disturbances which beset us. Though not as staggering as the cosmic question of war or as fundamental as our uncertainties regarding vocation and marriage, nonetheless they are formidable. There is always the unbudgeable fact that papers are due next week, that experiments and masses of reading await our attention. And beyond, standing there grim and forbidding, waiting to be encountered, are the inescapable examinations.

Suppose, however, that things aca-

demically are well under control; that may not be the case with things extracurricular. Some of us face an almost impossible number of organizational commitments in athletic, social, musical, and religious endeavors on campus. Others of us may suffer sharp, though hidden, disappointments in not getting the office or the award to which we have inwardly aspired. Possibly we have been neglected or spurned or ignored by one whose friendship or love we very much desire. Or there may be misunderstandings and lack of sympathy at home. Possibly, we may be in a real jam.

Now when we are assailed by one, or even worse, by a combination of these things, we may reach the point where we want to give it all up and toss in the towel. It looks as if we are up against a devilish situation—one created by the real devil, complete with flame throwers, menacing horns, and pitchforks.

If that is the case it is of the greatest importance for us to understand the nature of our situation and what if anything we can do about it.

Some kinds of discouragement and depression are easy to understand and

motive

handle. One kind arises out of the simple fact that we have treated our bodies badly. Depression of that variety can be dispelled only by providing our bodies with the kind of sleep, food, and care they are built to require. I suspect that in many a heart-rending struggle the rending comes not so much from the "heart" as from the liver! Surely Melville in *Moby Dick* has hold of one part of the truth when he tells us that "hell is an idea first born of an undigested apple dumpling."

There is another kind of discouragement which does not invade deeply, yet it jolts us badly and tips us off balance momentarily. Perhaps all we need to do with this kind of discouragement is what Mark Twain said one should do if one did not like New England weather—just wait awhile.

But assume that we face a period of personal depression which cannot be accounted for by exhaustion or by a careless diet and which cannot be shaken off quickly. Then, I submit, we face a problem which requires serious attention and one to which\* the Christian faith may be addressed.

We may get some comfort from recognition of the fact that what is happening to us is not unusual, that we are not singled out for unique affliction. We can know that the undulating spirit has been experienced by almost everyone, saints and sinners alike. The saint speaks of "the dark night of the soul" in which no encouragement, no light, comes and no response is given even when one beats his fists on heaven's door. The Psalmist, devout and faithful, cries out in agony:

Save me O God, for the waters are  
come in unto my soul.  
I sink in . . . where there is no  
standing. . . .  
I am weary with my crying . . .  
my throat is dried. . . .  
Deliver me out of the mire. . . .  
Let not the waterflood overwhelm  
me. . . .  
And hide not Thy face from thy  
servant,  
For I am in distress.

(Psalm 69)

We can derive comfort also in the knowledge that barring incurable mental illness this is not an enduring condition. It will pass. But this does not mean that we should not take our situation seriously. Nor does it mean that we should accept it or adjust it. There is grave spiritual danger in the attempt to be content with discontent. C. S. Lewis in *The Screwtape Letters* has Screwtape, the satanic professional, give this advice to his assistant who has reported that the Christian he is trying to convert to hell is undergoing a period of depression: ". . . your job is to make him acquiesce in the present low temperature of his spirit and gradually become content with it, persuading himself that it is not so low after all. . . . When you have caused him to assume that the trough is permanent, can you not persuade him that 'his religious phase' [when his faith was certain and solid] is just going to die away . . . ?"

**B**UT the greatest help in times of depression and our best means of deliverance from despair to the equilibrium of contentment lie neither in the realization that others are equally afflicted nor in the knowledge that our condition is temporary but in recognition of the *value* that may be found in the experience. This may sound incredible. Yet I am prepared to defend the proposition that low experiences may contain high value.

For one thing, if nothing else, they may burn out the deadly infection of self-satisfaction which can be a greater danger to the soul than depression or even despair.

They can have greater value than that. They may lead us to the healthy recognition that something is wrong with us, something wrong which can be changed. We may even discover that our depression is deserved.

Halford Luccock reminds us that "we rarely think about our automobile engine when the car flows on like a song. It is when it is mysteriously stricken with something more complicated than a flat tire or an empty gas tank, when it goes dead and won't start at all, that we really begin

to think about it—about what makes it ever go, as well as what makes it stop."

Looking into ourselves as we look into our engines we may make some surprising discoveries. We may find that we are so much in love with ourselves that there is no room for the love of others. We may find that we are slipping into habits which our inner sense of integrity cannot bear. We may be rationalizing ourselves into an "eat, drink and be merry" way of living which our better judgment and our souls tell us is silly. I believe it was Dorothy Parker who once said that the trouble with the counsel to "eat, drink and be merry for tomorrow you may die" is that tomorrow you may *not* die!

We may be giving ourselves to a furious attempt to be successful at all costs, to make A's or to be popular at the cost of integrity, at the expense of our inward character. If this is the case I believe we can be confident that here we have found one source of our distress. We *should* be distressed. We cannot be otherwise if the Christian view of the world is true. For the Christian faith holds that we are living in a world which is governed by a loving God who has a will for each of us, which if followed can bring contentment (though not safety) and which if ignored cannot fail to bring distress. Looking at our situations through the perspective of our faith we can see that they have occurred not because God wishes to distress us, but because God is God! If contentment would issue from hate and from contempt for justice and decency and integrity, then one could believe in no God at all. One could only conclude that we live in a capricious and meaningless universe, in which we do *not* reap what we sow.

Other things may be learned from discouragement. Some of you may remember my interest in the struggle with personal depression described by Tennessee Williams, the playwright. His despair, strangely, came from becoming a success. Most people despair if they do not succeed. He despaired when he did.

When his play *The Glass Menagerie* was produced, Williams was catapulted at once from obscurity to fame and suddenly found himself in the kingdom of riches, with new clothes, new friends, a fancy hotel suite and all the trimmings. He anticipated that contentment would come with all the rest. But instead he was depressed by it all and it led him into what he called a "spiritual dislocation" in which he became cynical, rude, and suspicious of nearly everyone.

In the *New York Times* in 1947 he wrote, "I thought to myself that this is just a period of adjustment. Tomorrow morning I will wake up in this . . . hotel suite and I will appreciate its elegance. . . . Tomorrow morning when I look at the green satin sofa, I will fall in love with it. It is only temporarily that the green satin looks like slime on stagnant water. . . ."

He goes on to say that he lost all pride in his play. He even began to dislike it, probably because he felt "too lifeless inside to create another. I was walking around dead in my shoes and I knew it. . . ."

This condition persisted for three months, but finally he snapped back. When this happened he realized that he had made some important discoveries. One was that his work, his writing, was a means to his salvation, and that life without demanding hard work was doomed to discontent.

This counsel for students who despair *because* of work may sound terribly unhelpful. But if your experience is at all comparable to mine it is the best advice we can get. I have found that disciplined and meaningful labor can do more for me at this point than anything else. In this, I believe, there is profound religious significance. God is at work in the world. We are at work in the world. In worthwhile, constructive work we can be lifted from the rut in which we have lost ourselves and find ourselves placed on the pathway of the creator God.

Another discovery Tennessee Williams made was that his new public

name was a "fiction created with mirrors" and that the "only somebody worth being is the solitary and unseen you that existed from your first breath and which is the sum of your actions." Still another was his discovery of what he calls "the good." This is how he defines it: ". . . the obsessive interest in human affairs, plus a certain amount of compassion and moral conviction that first made the experience of living something that must be translated into pigment or music or bodily movement or poetry or prose or anything that's dynamic and expressive—that's what's good for you if you're at all serious in your aims."

Williams' period of depression and dislocation was agonizing, but in his case one might well claim that the discoveries he made were worth the pain he endured, for through them he discovered himself.

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**I**T IS possible, too that experiences of this kind, if we use them creatively, can help us discover the people round about us. For the time when they come is nearly always a time of sharp, personal need, when we require the nourishment and the strength of friends. Our difficulties may bring us into close communion with them. The crisis may break down barriers which keep us from one another and may help us to see each other as we are. We may discover compassion and understanding and depth where before we would never have expected them. Through experiences like these it is possible for us to look at people and see them, and for them to look at us and see us. If this happens adversity will have value, for it will have broken down the façade of sophistication or indifference which we have erected and which robs us of whole and high human relationships.

I recall a French novel of some years back which was entitled *The Stare*. The Stare—it is characteristic of modern life. We don't look at each other, we just stare. In this connection, Luccock has called my attention to Thornton Wilder's play

*Our Town* in which, as he explains, "a girl . . . comes back from the grave and is appalled at the blindness to people with which so many, even with love in their hearts, stumble through the years." In the play she cries out to her mother, though her mother cannot hear her: "Just look at me one minute as though you really saw me." And then again: "I can't go on. . . . It goes so fast. We don't have time to look at one another."

That is true also of life among the living, isn't it? We don't have time to look at one another. Many times on campus, in classrooms, in our dining halls and rooms, we just stare, not recognizing the fact that here is a person, and more—here is a child of God. Adversity can bring us together, and sometimes when it has brought us together it vanishes.

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**A**DVERSITY can also bring us into communion with God, into a new discovery of his eternal presence.

I for one have been reserved in accepting the notion that "man's extremity is God's opportunity." My negative reaction is caused in large part, I suppose, by belief that God's opportunities are unlimited and that the divine can invade us in moments of moderation and contentment, as well as in moments of extremity and despair. Yet I must confess that there is a ring of truth in the saying, for at the point of extreme need we are as a matter of fact prepared to accept help.

I wonder if this might have been the case with the big fisherman, Peter. Peter, a bluff, hearty man, assured Jesus of his loyalty. "Though they all fall away because of you, I will never fall away," he said. And though Jesus was unable to share his confidence Peter repeated, "Even if I must die with you, I will not deny you." But when the test came, Jesus' apprehensions were right and Peter's confidence was wrong. When the time came to give support to Jesus, Peter's courage collapsed, and he denied ever having known him.

(Continued on page 20)

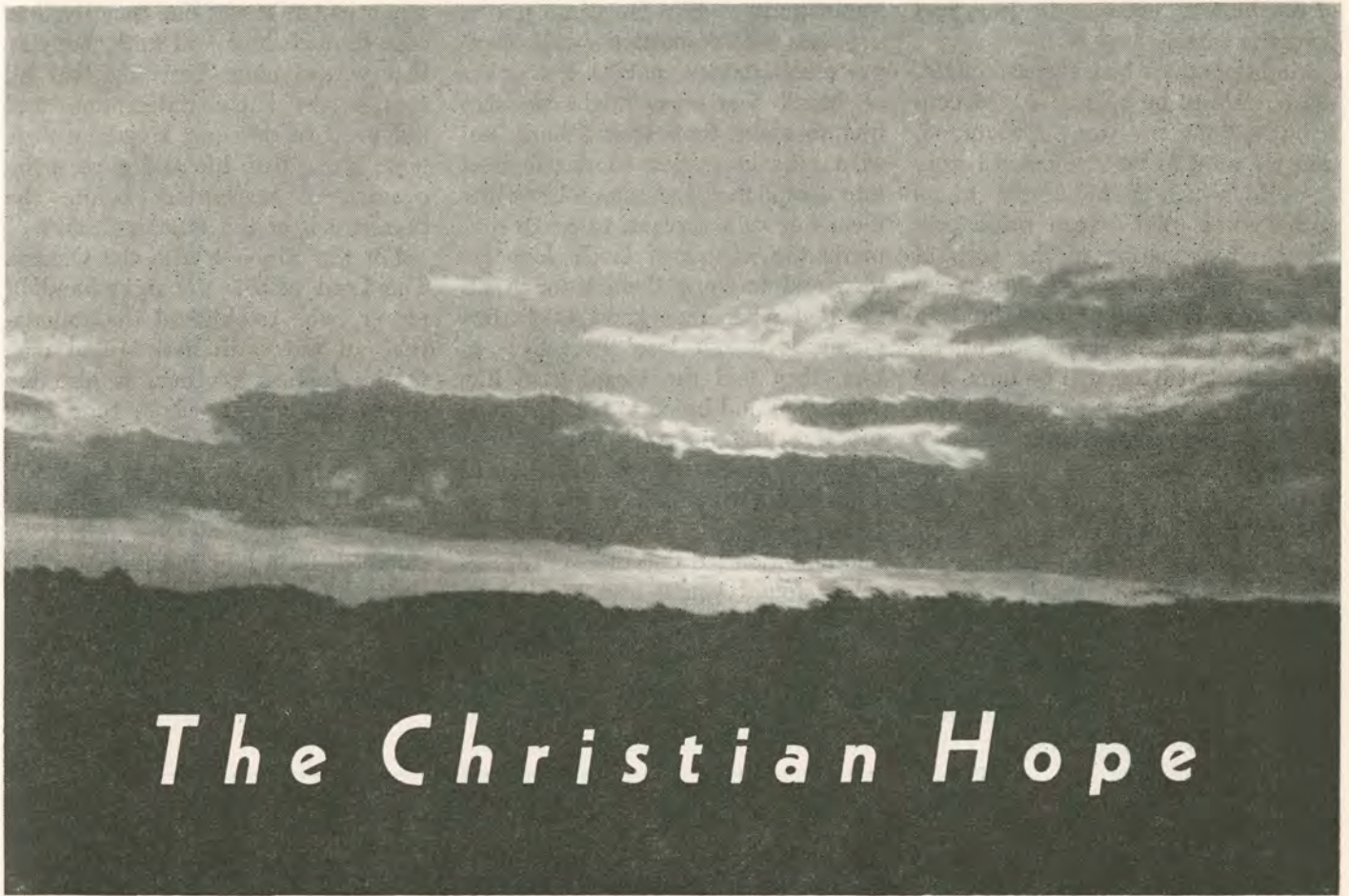


Photo from Emory and Henry College, Emory, Va.

# The Christian Hope

by Keith Irwin

Working with the major Protestant and orthodox theologians about the planet, the World Council of Churches has been studying the theme of "The Christian Hope" in preparation for the meetings in Evanston, Illinois, next summer. The World's Student Christian Federation has also concerned itself with the relevance of the Christian hope: each chapel meditation at the General Council meeting in Nasrapur, India, took some aspect of the "hope" theme. One of the meditations was prepared by Keith Irwin of Hamline University, essentially as here printed.

*Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of power, and coming on the clouds of heaven."*

WHAT is the relationship between the faith that Christ will return at the end of history to judge the quick and the dead, and the hope that we have as Christians? In the United States the man who is indifferent to the Christian faith does not take very seriously, if he takes it at all, the view that the world might come to an end. It is this lack of seriousness about the possibility that, distinct from atomic bombing God might overrule the kingdoms of this world to establish his own kingdom that has led to some well-known statements like T. S. Eliot's

This is the way the world ends,  
This is the way the world ends,  
This is the way the world ends,  
Not with a bang but a whimper.

Or again, that cryptic remark of Kierkegaard's esthete about the comedian who came on stage to warn the audience that the theater was on fire. They only laughed. When he repeated his warning with greater

desperation, they laughed all the louder. And so, the esthete concludes, the world will end, amid general laughter from all those who think it's a joke.

Is it a joke? Would any of those who preach it be surprised if it came now? There are some who might take it more seriously and suggest that this item of Christian belief is the defense mechanism of a Christian community which can't face the frustration of earthly hopes, with a Stoic resignation to fate. There is a type of psychological analysis which, seeing the appearance of this note in religious writing at a time of crisis and difficulty for human culture, suggests that it is linked with a desire for vindication. Jesus at the mercy of the high priest, says, "This might be so now, but I say unto you that there'll come a time when our roles will be reversed." And so the early church which knew persecution, at the moment of greatest weakness says in defiance, "Wait, there'll come a time

of retribution," even as the Jews had done the same.

Might not there be a secret thought, too terrible to be acknowledged consciously, that we want recognition, that we want to be vindicated before a world which is indifferent to us and ignores us. We can pride ourselves on appearing in the garb of foolishness to the world if we can cling to a belief that God holds a trump card up his sleeve for us, by which the last hand will be ours. Are our hearts free from the pride which led Job, beset by his friends, to usurp God's power and judgment and say, "I shall see God . . . on my side . . . and you will know there is a judgment."<sup>1</sup> Is this the kind of hope we have?

Let us look at the claim of Jesus again. "The Son of man seated at the right hand of Power." For the Christian faith he *is* the right hand of power. All things were created through him and for him, and in him all things hold together. "In him was life." He tented among us, and his own people received him not, the world received him not, but to those who received him he gave power to become the children of God.

He is the Alpha, but due to the epochal fact of human sin, the whole world was tilted on its foundation, and men who sought to discern some signs of hope in a topsy-turvy world yearned for a leader who could redeem this world. When times were darkest, and the hand of the oppressor was heavy on the land, and the worship of God was defiled by the desolating abomination of the sacrifice of swine's flesh on the altar of the temple, this hope for a leader burned brightest. The kingdom to be brought by this leader would be one of judgment; but one of redemption, too, for all peoples, nations and languages should serve him. This hope produced the backbone for a witness to the power of God in the midst of a persecution that made witnesses martyrs.

In the middle of time, in the fullness of time, the leader came to woo men back to God and the proper

foundations of life. He came not as a prince whose majesty would compel men's service, not as a supplier of bread that men might worship him to make their lives secure, not as a miracle worker to dazzle men into compliance, not as one like other men; but as a servant, to make dramatic the nature of God's love for men and to show them through his life that when men know God's forgiving love and lose themselves in him, they find the meaning of life. Thus men find union in him and new life. But sin in the world has not been vanquished, for men preoccupied with their own problems did not see Jesus pass, and men whose pride and ambition led them to exalt themselves found Christ and his followers a threat to their plans. But the Christian knew that the new leader had come to usher a new kingdom in,

a new order. It was one they lived in now through love and faith, but one that was coming. Yearning that all men might know redemption and judgment in this new kingdom, their hope buoyed up life and gave it the courage of martyrdom before the persecution of the Roman Empire.

For the Alpha is also the Omega. The Lord who is the right hand of power, who established the foundations of the earth and visited men in the fullness of time, is also the Christ of glory in whom time shall end.

This hope is not a hope for vindication, but a hope that through the witness of love all life might be summed up in him and find meaning under his sovereign rule.

We are saved by faith. We are saved by hope. But the key to faith and hope is love.

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## A Measure of Faith

(Continued from page 4)

of mutuality in human relations which has inspired us to build free political, social, and economic systems that make possible the attainment of our supreme ideals.

A discussion took place in Berlin between a well-known American and a prominent Russian, just following the common victory over Hitler.

The Russian said he would genuinely like to understand the fundamentals of the American system; so the American began by carefully explaining the Magna Carta, the American Revolution, the Declaration of Independence, and the Constitution.

The Russian interrupted. "I understand what you are saying," he declared, "but I do not see how you can believe what you obviously do. You say you want man to do as he pleases, to say what he pleases, to work or not work as he wishes, to worship as he desires. You are appealing to all that is *selfish* in man. We, on the other hand, appeal to man's nobler instincts.

We teach sacrifice, the nothingness of self, the glory of the State."

At this point, the American realized that he would have to help the Russian comprehend our basic concepts of human dignity, mutuality in human relations, and consecrated intelligence—to understand that our whole political, economic, and social system is designed to make possible the attainment of these unassailable moral beliefs. When he attempted to do so, the Russian threw up his hands and the conversation ended, never to be renewed.

In the modern world struggle, dramatized by this simple story, each free individual must, by achieving *his own measure of faith* contribute to the *spiritual* strength of the Nation—for, in the long course of history, this strength will be decisive.

*This article is an address given before the Philadelphia Council of Churches last May.*

<sup>1</sup> Job 19:26, 29.

**WE** HAVE fallen heir to an age of contradictions. With enough time really to live, we do little real living. Bent on establishing peace, we spread rumors of war. Under the label of freedom, we peddle capsules of captivity. In a world in which all could enjoy plenty, the great masses still wear the yoke of poverty.

If the future is but the unfolding of the present, as some say it is, how, then, are we to face it—in fear or in

said he works at the factory during the day in order to keep his hobby going at night. Of this there can be no doubt: he works at it as one in whom deep conviction has been wedded to high purpose. Evening after evening rain or shine, for three thunderous decades, he has toiled in the little shop adjacent to his garage as a man possessed. And what doing? Making the familiar concrete signs which have been planted in conspicuous places all along America's leading highways. No doubt, atop some scenic hill or in the middle of some sharp curve, you have run into these signs: "Prepare to meet God" and "Jesus is soon coming: be ready!"

An appropriate text for this strange sermon appears in Ezekiel 7:2: "The end has come upon the four corners of the land." Of course, there is nothing new about preaching on this text. It might even be called an old Christian custom; some of Jesus' followers somewhere have been doing it from the first century to our own.

Of particular interest to us is the fact that late nineteenth-century America produced a whole galaxy of such preachers. William Miller began preaching in 1839 that the curtain would be rung down on history sometime between March 21, 1843 and March 21, 1844. Though his prediction did not come to pass, he succeeded in winning a sufficiently large number of followers to be reckoned the founder of a new denomination. Charles T. Russell gave a novel twist to this kind of preaching with his assertion that Christ had appeared physically in 1874. In the wake of these movements, harbingers of doom began springing up all over the country. In season and out of season, their stock in trade was the stern warning that soon there would be no stock to trade.

But the great masses dismissed these gloomy prophets with the usual well-knowing smile. With the balloon of prosperity daily waxing larg-

# World Community Now or Never

faith? If you have been troubled by this question, there is one encouraging fact you need to remember: your neighbor has no pat answer to it either. In fact, nobody can lay claim to special exemption from the current epidemic of frustration. It is nobody's problem, for it is everybody's problem. Proof of this may be found in the diametrically opposed predictions men are making for our future.

## *Professors of Distinction Become Prophets of Doom*

What does one do when his neighbors become overly curious about the way he spends his evenings? A certain Middle Tennessean has a special reason for wanting to know the answer to this question. Nosey neighbors have been pestering him for thirty years with their curiosity and he wants to be left alone so he can get on with work on his "hobby."

In order to understand his impatience with these interruptions, one must recognize that he takes his hobby more seriously than does the ordinary fellow. He does not look upon it as just another way of solving the problem of what to do with one's leisure time. In fact, it has been

**EVERETT TILSON**, of the Vanderbilt School of Religion faculty, introduces a subject which many student groups across the country will be studying this fall. (Notice his book, *The Conscience of Culture*, illustrated on the inside back cover.)

er, nobody could believe it might some day burst. With the union stronger than ever before, our forefathers were ready to laugh at the possibility of any European threat to our security. Whereas Europe appeared to them to be old and tired, destined to decrease, America looked strong and supple, destined to increase. More's Utopia was just around the corner of history, and they were determined to reach it ahead of the next generation.

They were certainly in no mood to lend their ears to the pious peddlers of preposterous propaganda. Quickened by the feeling that Paradise Regained would soon be regained by them, they washed their hands of them as casually as if they had not been human. Or else they tolerated them as the ornamental remnants of a dead past. Naturally in the colleges and universities, except for the professor of abnormal psychology, nobody was much interested in these wild-eyed religious fanatics.

But recently a strange and marvelous thing has happened. Professors of distinction, men the stature of Arnold Toynbee and Robert Hutchins, have been joining the prophets of doom in singing Norman Cousins' refrain: "Modern man is obsolete." Renowned educators, earth-bound scientists and other worldly saints—all members of the same chorus and chanting the same doleful dirge!

Perhaps their common purpose in all this is to alert us to the importance of the way we spend our evenings. Maybe this is our warning that the time has come and now is when we must take up the hobby of winning friends and influencing people—for God!

### *Prophecy of a President*

Last January 15, in his farewell address to the American people, President Harry S. Truman gave us a very different preview of the future. Though not unmindful of our problems, he was obviously more impressed with our possibilities. "With patience and courage," he said, "there is no end to what can be done." Then he continued: "I can't

help but dream out loud a little here.

"The Tigris and Euphrates valley can be made to bloom as it did in the times of Babylon and Nineveh. Israel can be made the country of milk and honey as it was in the time of Joshua.

"There is a plateau in Ethiopia some six to eight thousand feet high, that has 65,000 square miles of land just exactly like the corn belt in northern Illinois. Enough food can be raised there to feed a hundred million people.

"There are places in South America—places in Colombia and Venezuela and Brazil—just like that plateau in Ethiopia—places where food could be raised for millions of people.

"These things can be done, and they are self-liquidating projects. If we can get peace and safety in the world under the United Nations, the development will come so fast we will not recognize the world in which we now live."

If inclined to question the grounds of Mr. Truman's optimism, one must not overlook the fact that his case has been documented in an important work by Robert Brittain.<sup>1</sup> Not only is the earth able to feed its present population; according to Mr. Brittain, it can support an almost doubled population. If only we would enlist our present technological know-how in the war against starvation rather than one another, he tells us, we could ease every hunger pain on earth for one fifth of what America spent last year on armaments. In conclusion we are reminded:

Man is no longer a helpless creature who must take only what nature in her carelessness and indifference throws his way. He can control the sources of his livelihood; he can change nature to suit his own purposes; he can create abundance if he will.<sup>2</sup>

### *Our Rapidly Shrinking Globe*

At first sight, the foregoing prophecies seem worlds apart. But they are not worlds apart. In fact, both views root in the recognition of our world's

<sup>1</sup> *Let There Be Bread* (New York: Simon and Schuster, 1952).

<sup>2</sup> *Ibid.*, p. 219.

essential oneness. Both stem from the conviction that what affects one part of the world—whether for good or ill—at the same time, affects every other part of the world for good or ill. Of course, there are those who deny this assertion. Many people on both sides of the Russian Zone believe their countries can go it alone. In short, they insist that we can live in more than one world.

Apparently these latter persons are not keeping abreast of the scientific facts of life. Or if so, they are not being influenced by them in the shaping of their lives and opinions.

At any rate, the world of science is not many but one. This fact cannot be more vividly illustrated than by calling attention to our changed geographical outlook. When that English preacher, George Whitefield, came to America in the 1730's, he was awed by the fact that no one could sail from England to New England in four short weeks. Planes now cross that same Atlantic in less than a day. In that day the western boundary of the United States was the Mississippi; today it is the Pacific Ocean. In that day the far western states were Kentucky and Tennessee; today they are Oregon and Washington. In that day many could afford the luxury of provincialism; today nobody can afford the luxury of provincialism.

Science through the improvements it has wrought in our methods of travel has trimmed geography down to size, until it is but a mere shadow of its former self. The world traveler, once the envied idol of even the large metropolis, is now the neglected wall flower of every whistle-stop. Teen-agers are speaking of such distant places as Alaska as if they knew them firsthand. And why shouldn't they? Many teen-agers do know them firsthand! Nor is this surprising. As Wells-Fargo has yielded its place to American Airlines, Old Maude has yielded her place to Mr. Diesel. As a result, the six continents are now in closer proximity than were the thirteen colonies. Timewise, New York and Tokyo are closer together than were Washington and Atlanta in the days of Lincoln. As if by magic, the in-



habited parts of the earth have been steadily drawn into a rapidly shrinking circle. And as if to make matters seem more magical still, it appears that science is not half ready to quit pulling this squeeze play on our already shrunken globe.

Equally indicative of science's refusal to let us live in a multiverse are the miracles it has worked in communication. As a result of these improvements, things have happened which make the age of Victoria read like a chapter out of an ancient history book. When Roosevelt died, before the fall of night, his successor had taken the oath of office. Thanks to television, we do not have to travel to Massachusetts to sit in on a Boston Tea Party. In fact, no part of the world is any longer able to keep its affairs hidden from the rest of the world. The international affair between Rita and Aly was common gossip before Prince Charming could go through the routine of divorcing his former mate. A photographer for *Life* magazine had snapped pictures for the story of Bergman's romance with Rossellini long before Dr. Lindstrom could make sure that his wife's real reason for going to Italy was not the filming of Stromboli. Bronx baseball fans were bemoaning the loss of

big Don Newcombe to the khaki weeks before he shed his spikes and glove. Boxing enthusiasts debate the outcome of the weekly Friday evening special a full minute before the announcement of the official decision. Reactions to Eisenhower's entrance into politics were being voiced all over America before our thirty-fourth president could change from military to civilian dress. In similar manner, medical discoveries and musical compositions leap national barriers as if they were so many stairsteps. We have even read that the jitterbug penetrated the Iron Curtain before the Berlin Airlift.

The genius of the inventor has brought the heavenly notion of one world out of the realm of the stars hard down to earth. To be sure, we may hold conflicting opinions as to the desirability of this world. But like it or not, we can no more return to the medieval dollhouse concept of the world than we could persuade hotel owners to substitute open fireplaces for central heating systems. We can no more retard the flight of the calendar by refusing to keep up with the times than we can slow up the movement of the sun by refusing to wind our watches. The sun moves relentlessly on its chartered course,

and so does the world! By the improvements effected in our system of communication and transportation, science has set the alarm for world loyalty in the twentieth century. That alarm is now sounding in your world and mine!

#### ***Option on World Citizenship Facing a Deadline***

Not only has science ushered us into one world; it refuses to extend our option on this matter of becoming fit to live in it. On every hand scientists are telling us that if our moral outlook does not soon catch up with our physical outreach we are a doomed civilization. In other words, it is a risky business to let a generation's godly concern lag behind its geographical contacts. And if this gap is not soon bridged we may wake up some morning in the not too distant future to find a schizophrenic world hot on the trail of humanity. If that should happen, even those who are spared may count survival a dubious victory.

No longer can we regard world loyalty as an elective in life's curriculum—a course to be taken or rejected as we may choose. Not by any means! Interest in the world as a whole has ceased to be the mark of a saint piling up superfluous merits for some weaker brother. In fact, this attitude may just as easily reflect the concern of the calculating individual bent on saving his own skin. Self-preservation has as much at stake in this matter of developing world outlook as the good neighbor policy. In both instances the issue hanging in the balance is that of human existence. As any reader of Bertrand Russell will tell you, concern for world citizenship has long since ceased to be the private property of high religion. It has recently become the concern of all, who having eyes, are able to see. It is one issue on which enlightened men on both sides of the fence can take a common stand.

If you ask why time is running out on this option, it is because of the new weapons science has put in the hands of the soldier. Perhaps there was a time when war could be looked upon as a suitable sport for gay



knights, seeking relief from the boredom of a monotonous life at court. If so, that time was before we were. Turning madmen loose with bows and arrows was one thing. Turning madmen loose with jet planes and hydrogen bombs is something very different, a fact we may conceivably be forced to face. For science has released Frankenstein from nature's prison. And if the monster is not soon caged, future casualty lists are sure to be reckoned in terms of cities rather than corpses.

This is not to say that civilized life cannot possibly survive another global war. It possibly can. But we are foolish to think that it can keep on surviving global wars. One army man took us to the heart of the matter when he said: "I don't know what weapons will be used in the next war, but the war after the next is sure to be fought with spears." The obvious implication was that soldiers would have no other weapons left for sending their neighbors to Boot Hill. A more reasoned statement of the matter has been given us by one of our greatest contemporary philosophers and mathematicians:

As regards war, the principle of unrestricted national sovereignty . . . must be abandoned. Means must be found of subjecting the relations of nations to the rule of law, so that a single nation will no longer be, as at present, the judge in its own cause. If this is not done, the world will quickly return to barbarism. In that case, scientific technique will disappear along with science, and men will be able to go on being quarrelsome because their quarrels will no longer do much harm. It is, however, just possible that mankind may prefer to survive and prosper rather than to perish in misery, and, if so, national liberty will have to be effectively restrained.<sup>3</sup>

Our question now is not whether there shall be one world, but whether there shall be anybody left to live in it. And the answer depends on whether our smaller loyalties shall be checked by the larger. For with the

<sup>3</sup> Bertrand, J. Russell, *The Impact of Science on Society* (New York: Columbia University Press, 1951), p. 40.

kind of weapons stored away in modern arsenals, no longer do we have room for the Stephen Decatur brand of patriotism that says: "My country, may she ever be right . . . but my country, right or wrong." No patriotism can long keep company with our modern high-powered means of destruction, except that of the William Lloyd Garrison variety: "My country is the world, my countrymen all mankind." If life is to remain civilized, national loyalty must find its life by losing itself in loyalty to the world. The Scriptures tell us that God "made from one every nation of man to live on all the face of the earth . . ." (Acts 17:26). As never before, we must sense the danger of disjoining what God has put together. In fact, many are warning us that a hundred years hence we shall have one world or none. World loyalty means that we shall have one world; any lesser loyalty, that we shall have none.

#### *If States Can Unite, So Can Nations*

Now we come to a most practical and pressing question: Can men and nations adjust themselves to our contemporary world's demand for this higher loyalty? Is there any historical precedent for affirming the possibility of its realization? Here an affirmative answer is clearly possible. Ever since his escape from the zoo man has repeatedly transferred his allegiance to the larger group. In fact, man has come an incredibly long way since his escape from the tribe. Especially great was the progress made during the sixteenth and closely related centuries. The immediate issue was the birth of nationalism out of the political crisis attending the renaissance. In effect, what nationalism did was to cement a colony of tribes into a real and potent political union.

A political analogy can be detected in the process by which the thirteen colonies were transformed into the United States of America. Prior to the completion of this process, the citizens of Virginia were content to be Virginians and nothing more. And the citizens of Georgia were content to be Georgians and nothing more.

But with the framing of the Constitution, the citizens of both these states came into a union in which the citizens of each state became at the same time citizens of the United States. Not only did Virginia and Georgia thereby fall heir to a new and larger loyalty; they thereby fell heir to a security they could never have enjoyed as separate states. If you wonder what might have happened if they had remained separate, look at the Civil War, multiply it by forty-eight, and you have the approximate answer. Abraham Lincoln got at the heart of the matter when he said before the firing of the first gun of the war: "I believe this government cannot remain half slave and half free." It is equally absurd to think our twentieth-century world can remain half slave and half free. In fact, it is absurd to think that our world can long remain half anything. As in Jesus' day a house divided against itself could not stand, so in our day a world divided against itself cannot stand. No longer is the challenge of world loyalty then merely a moral matter. It is now as much a question of expediency as it is a question of right. It is as much a matter of common horse sense as of common human decency. In other words, from the standpoint of gross selfishness as well as that of lofty altruism, our smaller loyalties must be checked by the higher.

Given enough time, there can be little doubt that this goal would become achievement. But how can we be sure there will be enough time? The answer is that we cannot be sure. We may run out of time. As one of my friends recently put it: "If not now, it may be never!"

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#### **President Eisenhower Says—**

The peace we seek, founded upon decent trust and cooperative effort among nations, can be fortified—not by weapons of war—but by wheat and by cotton; by milk and by wool; by meat and by timber and rice.



## Why Not Collect the U.N.?



ON U.N. Day, October 24th, a new stamp will be added to those already issued by the United Nations Postal Administration. The cog of wheel design and the words "technical assistance" will suggest another of the important activities of this organization, our hope for world stability.

The United Nations is one of the younger among postage stamp issuing authorities. Ever since 1840, when Great Britain issued the first postage stamp, such stamps have been symbols of national participation in exchange between people through the mails.

After the United Nations became a going and operating agency, the suggestion of a Postal Administration was not long in coming. An Argentine delegate introduced in the 1947 General Assembly a resolution to provide for such an administration. It would issue and use its own postage stamps and seek "to spread knowledge and create public interest for the United Nations."

After much negotiation both, inside the U.N. and with officials of the United States Post Office Department,

an agreement was reached on March 28, 1951 and mail was actually handled on United Nations Day, October 24, 1951.

The first day of issue saw more than 30,000 mail orders for stamps, averaging \$10 an order together with over 500,000 covers to be serviced with the first day of issue postal cancellations.

The postage stamps of the United Nations are excellently engraved and designed. They have become favorites with stamp collectors as well as bringing to focus the many responsibilities of the United Nations. Persons who receive mail sent through the United Nations post office are impressed by the quality of the design and intrigued by the symbols that are used on the stamps.

In addition to the new "technical assistance" issue, United Nations stamps this year have commemorated the Universal Postal Union and its work with refugees. On December 10th another design will be issued which will celebrate Human Rights Day.

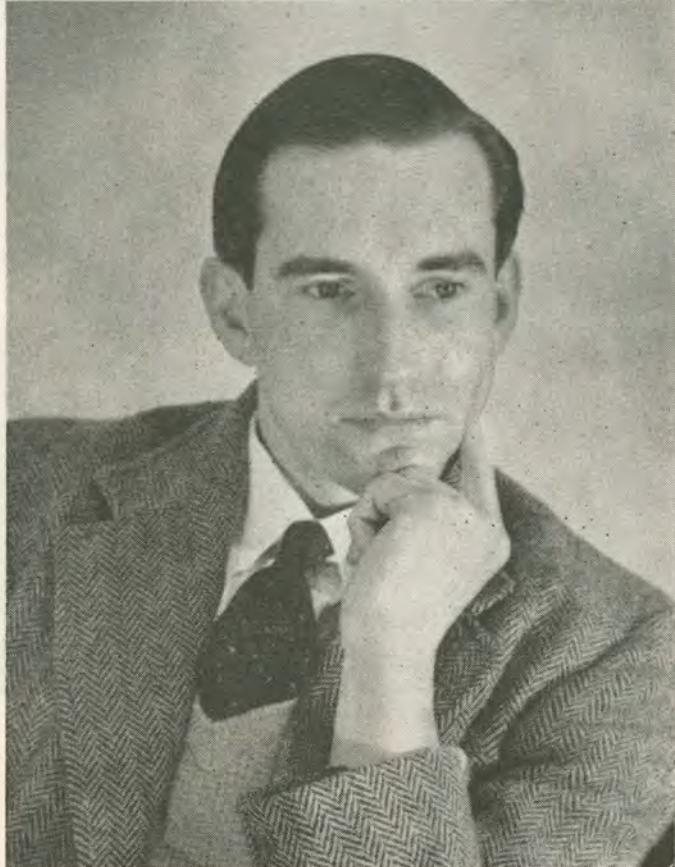
Care has always been taken that each design in the regular issues will publicize the "United" in United Nations.

The design used on one and ten cent stamps, for instance, portrays "Peoples of the World." The one and one-half cent and fifty cent design uses the United Nations emblem surrounded by the words "United Nations" in five languages, rising over the United Nations Headquarters Buildings in New York City. An American made the original design with the working model being done and printed by a Dutch firm in Haarlam, The Netherlands.

Philatelic interest in the United Nations stamps has continued strong since their first issue. It has already developed many specialties and a topical stamp collecting association has been formed which concentrates on aspects of collecting United Nations postal specimens.

The nice thing about it is, however, that this field is so new the newcomer has some chance of building up an excellent collection without committing a monthly pay check to each item! So if you are looking for an interesting hobby, why not collect United Nations—and learn a lot about this strategic organization in the process?

—ROGER ORTMAYER



John J. Vincent, Richmond College  
Surrey, England, writes



Herald for

Elizabeth

**D**OUBTLESS you've been watching with interest the advent of the second Elizabethan Age of British history. Indeed, you've probably been studying British royalty with even greater care than some of us have, as, like everything else, one gets used to the blessings and conveniences of having a reliable constitutional monarch. The Coronation decorations of Paris and New York, we are told, were almost better than our own.

So you'll understand why we're all feeling a breath of fresh air this year. Korea and dollars and communism and McCarthy are certainly very present evils. But we couldn't help forgetting them for a while. A young queen—so like the nice lass down the road—is on the throne, talking of duty and country and gratitude and God. School-day memories of Sir Walter Raleigh and Good Queen Bess stir within us. England still rules the seas; America is still an undeveloped continent; Shakespeare's genius is beginning to appear. The present is too cruel, with its ugly facts about the smallness of our modern navy and the supremacy of America in the West. And as for Shakespeare . . . ?

For half a century, we've been talking about the "Revival of Poetic Drama." The names of Gordon Bottomley, John Masefield, Dorothy Sayers, and T. S. Eliot, to mention only the most important, are associated with this revival. Two characteristics are important for our

purpose. The first is the conscious "harping back" to the lyrical moods, poetic seriousness and dramatic brilliance of the Elizabethan and Shakespearean eras. The second is the high place accorded to religious themes and influences.

• • •

**I**N all this activity, Christopher Fry is still quite a recent discovery. Before 1946, when his *A Phoenix Too Frequent* was first performed in the tiny Mercury Theatre, he had been unknown to most of the critics and their public. He had been a schoolmaster, served in the Pioneer Corps, and written two pageants and one published play (*The Boy with the Cart*, 1939). Now, *The Stage* declared that "Christopher Fry has brought back into the theater all the wealth of our literary heritage." The critics applauded each new play which followed. *Drama* (the Journal of the British Drama League) says he "is now recognised as the foremost young poet of our stage."

A *Phoenix Too Frequent* is modern, sophisticated fun about the love of a classical lady for her departed husband; the scene is his tomb: her grief she forgets for joy in her new soldier suitor.

Then, in 1948 and 1950, came *The Lady's Not For Burning* and *Venus Observed*, his two most important comedies. The scene of the latter is some nineteenth-century Ruritanian mansion, where a Duke reviews some of his former loves with a view to choosing—or rather, letting his son choose—a wife. *The Lady's Not For Burning* is an incomprehensible and wholly delightful medieval romance. Ben Jonson could have written it if he had had the versatility. Shakespeare would have liked to have written it, had he not had a religious conscience. And Eliot might well wish that his unregenerate years had conceived it. (Fry, as we shall see, has maintained his abilities to be religious and unregenerate at the same time. I always regret that there are two—or is it three now?—"periods" to John Donne. Or does one necessarily cease to be a lover when one becomes a cleric? T. S. Eliot, of course, is still a layman, but his holy seriousness nowadays almost disowns his earlier poems. And what of W. H. Auden?)

But we must return to our *Lady*. And to our new Elizabethan. I would like you to compare this speech with something by an old Elizabethan. Jennet Jourde-mayne, about to be condemned to be burned as a witch, is promised her freedom if she will surrender to the wiles of the colorless Humphrey. Thus she makes reply:

I am interested  
In my feelings. I seem to wish to  
have some importance  
In the play of time. If not,  
Then sad was my mother's pain,  
sad my breath,  
Sad the articulation of my bones.  
Sad, sad my alacritous web of  
nerves,  
Woefully, woefully sad my wonder-  
ing brain,  
To be shaped and sharpened into  
such tendrils  
Of anticipation, to feed the swamp  
of space.  
What is deep, as love is deep, I'll  
have  
Deeply. What is good, as love is  
good,  
I'll have well. Then if time and  
space  
Have any purpose, I shall belong  
to it.  
If not, if all is pretty fiction  
To distract the cherubim and sera-  
phim  
Who so continually do cry, the least  
I can do is to fill the curled shell  
of the world  
With human deep-sea sound, and  
hold it to  
The ear of God, until he has appe-  
tite  
To taste our salt sorrow on his lips.

And so you see it might be better  
to die.  
Though, on the other hand, I admit  
it might  
Be immensely foolish.\*

Here, many of Fry's artistries are manifest—the quick contrast of poetry and realism, the rich imagery, the cute and dazzling verbosity, the "pity of it all" inseparable from the humor and the mocking. If Fry is a preacher, then he is at his best when he is least serious. Real life is fun, and fun perhaps because it is so unutterably tragic—so holy and so impious.

**H**OWEVER, Christopher Fry has also a metaphysical concern, and this is more dominant in his other plays, *The Firstborn* (1946), *Thor, With Angels* (1948), and *A Sleep of Prisoners* (1951).

Here, Fry is supremely concerned with the question of life today. The first two are set in the Egypt of Moses and the Pharaoh and the Britain of Augustine, but the problems with which the plays deal will perplex and plague us to the end of Time. The character of Moses in *The Firstborn* is superbly drawn—and no easy part to play. Moses puts one of the greatest questions when he realizes that the well-beloved Ramesis, the Pharaoh's firstborn, must also die, a victim of his God's punishment. "Can we go forward only by the ravaging of what we value?"

*Thor, With Angels* is also concerned with "a space between the human and the inhuman—a dangerous place to be." The plot is savage, and so is some of the poetry. Cymen, a Jutish farmer, hears the Christian message for the first time, and returns to tell his family that they have no need to fear the young British Christian (whom they have just slain on a tree as an offering to Woden):

. . . I have seen our terrible  
gods come down  
To beg the crumbs which fall from  
our sins, their only  
Means of life. This evening you  
and I  
Can walk under the trees and be  
ourselves  
Together, knowing that this wild  
day has gone  
For good. Where is the Briton?  
You still think  
You must be afraid and see in him  
The seed of storm. But I have  
heard  
Word of his God, and felt our  
lonely flesh  
Welcome to creation. The fearful  
silence  
Became the silence of great sym-  
pathy,  
The quiet of God and man in the  
mutual word.

\* From *The Lady's Not For Burning* by Christopher Fry. Reprinted by permission of Oxford University Press, Inc.

And never again need we sacrifice,  
 on and on  
 And on, greedy of the gods' good-  
 will  
 But always uncertain; for sacrifice  
 Can only perfectly be made by God  
 And sacrifice has so been made,  
 by God  
 To God in the body of God with  
 man,  
 On a tree set up at the four cross-  
 ing roads  
 Of earth, heaven, time, and eter-  
 nity  
 Which meet upon that cross.\*

of the others, and each, in his own  
 dream, speaks as at heart he is, not  
 as he believes himself to be.

This indicates, perhaps, where Fry is at present. But we may hope that he has not left the world of comedy, as he has the peculiar ability to combine the comic and the religious—or, in other words, to portray man as he really is.

CHRISTOPHER FRY'S latest contribution fits our theme, but hardly enhances his reputation. The Rank organization wanted some poetic and stirring words for Sir Laurence Olivier to gush out over the cinema loudspeakers for the film, *A Queen Is Crowned*. Mr. Fry was chosen, and did his best to give words to a nation's feelings. But the spirit of the new Elizabethan Age, so well expressed in anticipation by so much of his work over these last few years, proved to be elusive on the screen. Perhaps this was because religious sentiment as distinct from religious motive was in the heart of the man-in-the-street, who would probably echo the condemnation of Martina in *Thor*:

He's a Christian, Colgrin; and if  
 you ask my mother  
 She'll tell you that's worse than  
 having no god at all.

And if the poet, how much more his heroine!

We have a Christian queen, though  
 we try to keep it  
 Dark . . . !

But the Church rejoices in them both. And understands what she hopes is a new sincerity in the hearts of the people.

This isn't preaching but *praying*.

*A Sleep of Prisoners* is perhaps Fry's most significant achievement. The play has been televised (and televised very well), broadcast, and acted, with varying success, since it appeared in the Festival of Britain production. You probably know the plot. Important for an evaluation of Fry as a religious dramatist, however, is part of his introductory words *To Robert Gittings* which preface the Oxford University Press edition of the play.

. . . progress is the growth of vision: the increased perception of what makes for life and what makes for death. I have tried, as you know, not altogether successfully, to find a way for comedy to say something of this, since comedy is an essential part of men's understanding. In *A Sleep of Prisoners* I have tried to make a more simple statement, though in a complicated design where each of four men is seen through the sleeping thoughts

\* From *Thor, With Angels* by Christopher Fry. Reprinted by permission of Oxford University Press, Inc.

## Joy and Despair in College Life

(Continued from page 10)

If ever a man knew despair, agonizing despair, it was Peter when he faced himself with what he had done, when he had to admit he had denied the highest and best he had known. The New Testament tells us, "He went out—and wept bitterly."

But look at him a few weeks later. Compare Peter, cringing and cowering in fear and weeping like an infant, with Peter the man standing before a multitude of people near the temple gate. In bold, uncompromising words he proclaims that "The God of Abraham and of Isaac and of Jacob, the God of our Fathers, glorified his servant Jesus, whom you delivered up and denied in the pres-

ence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses."

To be sure, Peter had gone through much in the interval between those two times. He had come to the overpowering conviction that Christ had not died and could not be killed. But his denial and his subsequent despair may have been an important key to his change, for in it faced himself, knew himself, and then felt the presence of God whose strength and whose sight are given to those who

seek them.

This, then, is one of the central claims of the Christian faith: there is accessible to us a God of love and mercy whose radiant light in human experience cannot be put out, whose creative strength makes cohesive and whole that which has been torn apart, whose will it is for us to have life, and to have it abundantly.

Adversity and suffering are not required for us to know God, but they do put us in a spiritual position in which we are able to give ourselves—to give ourselves up. In the giving, in the surrendering of ourselves, we may apprehend the presence of the Eternal.

## STUDENT LIFE



## in College

by Albion Roy King, professor  
Cornell College, Mt. Vernon, Iowa

**T**HE Yale School of Alcohol Studies has finally brought forth its long awaited survey of the drinking of American college students.<sup>1</sup> More than 17,000 students in twenty-seven colleges and universities, chosen from every type of school and every section of the country, were interviewed by way of a questionnaire administered by a staff of trained investigators.

The work is hardly sensational enough to stir more than a ripple on the waters of current publicity, but for those who take the time to study the document it packs a lot of interest and a bit of dynamite for complacent educators and others who may be concerned about the ways of American youth. It ought to strike the educational world with decisive force. It demands to be read both by faculty and students—not because of any dramatic revelations, but because of its castigation of the temperance leaders for their unrealistic approach to the problem and educational lead-

ers for their confusion and vacillation of policy.

When the announcement of this study was first made more than a year ago, it was widely treated in the press, mostly in a humorous manner (probably more widely than the book will be treated, for that will require serious study). And this treatment revealed the popular stereotype of college drinking, which pictures it as continuous, riotous, and fraught with dramatic incidents and embarrassment.

The authors of this study believe that this stereotype of college drinking is but a larger stereotype of "drinking" in general which was generated by the whisky and saloon culture of the nineteenth century and is still kept alive by the temperance movement. This assertion is not backed by evidence in the book, and it is open to serious question. The temperance movement itself has no such unity as this implies. But to pass that point, the popular notion of college drinking is in need of investigation and correction such as given in this work.

### Is There a College Drinking Pattern?

What the study demonstrates quite clearly is that there is no pattern of "college drinking"; there is simply drinking in college. This is a case of sampling the drinking of the American age group from eighteen to twenty-three years. There is very little evidence that residence or enrolment in college in any special way affects the drinking of youth. (That is perhaps one of the saddest features of the study and its chief indictment of higher education.) Only 3 per cent of the men and 1 per cent of the women student drinkers ever drink in their rooms, and less than 3 per cent of the men and about 5 per cent of the women drink in fraternity and sorority houses.

There is just one indication of a college pattern which is some improvement over the cocktail practice of adults in business and social circles. That is a beer-drinking fellowship of men students. Beer is the most popular drink and men drink mostly with men in taverns, restaurants, or clubs. It appears that hard liquor is the more

<sup>1</sup> Selden Bacon and Richard Straus, *Drinking in College*. Yale University Press, 1953.

popular drink for the women students, and they drink mostly in mixed company in night clubs and in homes. Incidentally, beer is not necessarily the beverage of moderation in college: 48 per cent of the men who usually drink beer are in the class of heavier drinkers, with only 43 per cent of those who usually drink hard liquor, and 12 per cent of those who prefer wine.

Furthermore, the evidence does not support the notion of excessive use of alcohol by students: 26 per cent of all the students had always been total abstainers; 74 per cent had used alcoholic beverages to some extent; 43 per cent of the men and 53 per cent of the women who drink claimed that they averaged less than once a month; 21 per cent of the men and 10 per cent of the women drink oftener than once a week. Within this group there is a recognized, but relatively small, problem of excess.

Social factors which are prior to college are the decisive influences on college drinking: religious affiliation, parental practice, ethnic background, and economic class status. The majority of college drinkers began before entering college, 75 per cent of the men and 65 per cent of the women. Only 21 per cent of the men and 35 per cent of the women drinkers in the study began their habit in college, but ordinary maturation in late adolescent years might account for that percentage in or out of college.

The connection of college drinking with social custom was studied by dividing the students into religious, ethnic, and economic classes. The main interest focuses on the religious grouping of Jewish, Catholic, Protestant, and Mormon students. In that order they furnish a decreasing percentage of drinkers: 94 per cent of Jews, both men and women, drink, in contrast to 54 per cent of Mormon men and 25 per cent of Mormon women. Catholic and Protestant students fall between these figures.

The Yale sociologists would have us think of the drinking situation as a group custom, rather than a biological process or a matter of rational choice. That seems to mean, when we try to translate it into practice, that educa-

tion should not take the form of "It is wrong to drink," but "Methodists don't drink," or "Episcopalians never get drunk." And a college administration, instead of making a rule against drinking, should require that every student make a record of his family tradition about drinking in his admission papers and then live up to that tradition. Then when some student gets into trouble with liquor, the dean might simply send him to deal with his parents and his minister, priest, or rabbi. It would be an interesting experiment for some college to try.

#### Potential Alcoholics

Alcoholism, as such, does not exist on the campus, and the program of Alcoholics Anonymous, interesting as it may be to college students, or to the psychiatric and mental hygiene techniques generated by AA has little application in this group. But there is a problem of potential alcoholics. It furnishes an administrative headache on nearly every campus.

By a series of indications, such as the alcoholic blackout, morning drinking, and aggressive behavior, the investigators ferret out this group and come up with the estimate that 6 per cent of the male student drinkers and not more than 1 per cent of the women show the positive signs of being "potential problem drinkers." The signs are fairly clear that they are problem drinkers. To be strictly accurate, this word "potential" must be given a wider denotation. One cannot say, to be sure, that every drinker will become a problem drinker, but it is certainly true that *any* drinker is a potential problem drinker. The signs of alcoholism, in most cases, probably do not show up until long after college years.

The authors discover that anxiety over drinking increases in direct proportion to the extent of the warning signs of problem drinking. This indicates a concern on the part of these youthful drinkers which opens the way for effective counseling. It offers a hope that alcoholism can be stopped at the onset, and discounts the old saying that "the alcoholic must hit bottom before he will bounce back to sobriety." This calls for something in

the college program more than the typical disciplinary action and temperance preachment. It requires a more intelligent educational and counseling approach.

A sharp contrast is drawn in the study between the problem drinking of Jews and Mormons. Nearly all Jews drink and about half of the Mormon men: 9 per cent of the Jewish men were drunk more than five times, while 25 per cent of the Mormon men drinkers were drunk more than five times. Likewise, the Mormons show a larger proportion of the other signs of problem drinking. This indicates that drinking which is done in violation of group sanctions tends toward a greater excess.

Perhaps the more astonishing part of this picture is the percentage of Jews who get drunk, in view of the impressive sobriety of this group in all tests. There is no such thing as a culture which insures immunity from alcoholism. When these figures are carefully compared the advantage of the Jews over the Mormons as a whole is not so striking. Five times drunk do not make an alcoholic, but the figure comes out 8 per cent for all Jews and 13 per cent for all the Mormon men.

One of the defects in this otherwise competent study is that no effort was made to ferret out precisely what sanctions are operative within a group like the Jews to keep them moderate or the Mormons to keep so many of them abstinent. There is a tendency by some interpreters of such studies (not by the authors of this work) to draw the inference that the acceptance of alcohol by a social group automatically makes for moderation, and the fallacy in this ought to be obvious. Problem drinkers are nearly always people who have broken away from the ties of their social group, and in the case of a dry culture like the Mormons, the beginning of the alcohol habit is both the sign and the cause of such a break.

#### Motivations

The most interesting part of the whole study, and the most difficult to analyze, is the motives assigned by the students for their drinking. The top of the list for both men and women

motive



was "enjoyment of taste." This can hardly be accepted at face value by interpreters of this problem, and it is explained by the authors, partly, on the theory of the rational man. He seeks a sensible and logical explanation for his behavior. The most logical explanation would be that alcoholic beverages furnish proper nutrition, but elementary knowledge discounts this. The next logical step is the pleasing taste. There is very good reason to believe that taste does not really sustain the trade in alcoholic beverages and that psychological effects account for most use, especially when drinking becomes habitual. Among those students who rated in the higher quantity and frequency scales of drinking there was more stress on personal adjustments and satisfactions.

To comply with custom was second on the list, with the Jewish students rating this highest. The Mormons, more than any other religious group, assigned importance to being gay, "to get high," and "to get drunk." To relieve fatigue or tension was rated as important by about half the students, both men and women. To get along better on dates was rated higher by the women than by the men.

On the basis of current student usage of terms, a distinction was drawn between getting high, tight, and drunk. To get high indicates a noticeable effect without going beyond the socially accepted behavior. "To get high" and "to get drunk" were included in the scale of motives. To get drunk figured as of considerable importance to 7 per cent of the men and of some importance to 9 per cent. In the case of the women it was less than 1 per cent. Mostly these were students who based their ratings on their experience of drunkenness.

In sharp contrast to this small figure, "to get high" figured as of considerable importance to 47 per cent of the men and 17 per cent of the women. To nearly half of the men and one fifth of the women drinkers the popular "two-beer" definition of moderation would not be sufficient to achieve their objective.

#### Social Pressures

If one would try to understand the



Two chief reasons for drinking: "enjoyment of taste and group acceptance."

current pattern of youthful drinking he must not overlook the tables on the attitudes expressed by the students toward others. The double standard stands out in every correlation, with men assuming and women granting them more liberty than women. The tables and comments throw stress on the rejection of drunkenness by a majority of the students. But the more impressive figures are those which indicate acceptance of it as part of the



"Blind leading the blind"

drinking patterns. One third of the men expressed indifference or tolerance of drunkenness in men, and only 40 per cent of them indicated disgust or rejection of it. They are less tolerant of drunkenness in women, 72 per cent showing disgust or intolerance. (This section might have been still more instructive if there had been a comparable score on the acceptance or rejection of getting high or tight.)

The attitudes of drinkers toward abstainers also throw light on the current temper. A majority accept the quiet abstainer, but reject the militant dry who seeks to convert drinkers to his way of life. The authors of the report point out that the stigma of the militant dry is often attached to all abstainers and accounts for a great deal of social pressure to drink in order to be accepted. Ironically, they point out, the dry has a share in creating the pressure on potential abstainers to drink. Apparently, they failed to inquire about, and do not mention two other factors which certainly have an important part in this situation: one is the defensive adjustment of some drinkers to their own uneasy conscience; and the other is the part which a wet propaganda has had in creating the stereotype of the militant dry.

Many other aspects of this study are of special interest to the college community. It tends to dispell the notion that fraternity and sorority groups give special encouragement to drinking. A few more members are in the drinking group, but the difference is not significant and might be accounted for by the fact that students in the higher income class tend to have a higher percentage of drinkers. The societies showed a wide variety on the same campus and also within the nationals on the various campuses. In some schools a definite cleavage of drinking and nondrinking societies appeared.

It is surprising to see that athletics is no deterrent to drinking. Only 4 per cent of the abstainers gave sports as a reason for their abstinence. Athletes, both men and women, show a higher percentage of participation in

(Continued on page 29)



## STUDENT Night Life

After dark at college. . . .

So much is going on, it is difficult to say when it started, perhaps it was with dinner in the evening. Anyway, the sun went down, some of the lights went on. And the night life began. With a tempo, if anything, a little faster than that of the day . . . somewhat eager, a little pathetic . . . perhaps apathetic if in a night class. In summary, it is college, with the student a little more on his own than is normal . . . a little less inhibited, a bit more natural.

*Captions by Cliff Zirkel, formerly minister to students, Louisiana State University, and presently living at McAllen, Texas. Photographs by Jim Nabors, formerly of motive's editorial council and Emory University, now employed by the Radio and Film Commission.*

" . . . and so I says to him, I said, if we're going to know whether to etc., etc., etc. . . ."





"Keep books on my desk? Then where would I put the record player?"



"Where has *he* been all evening?"



"Can anyone give me the low-down on these pictures, or am I crazy?"

"The panel agrees that the Revised Standard Version was not written by the communists."





"Girl's gotta keep in trim and hold up her end of this courting."



"I do my best studying with somebody else. Let's do this again tomorrow."



"The choir sure takes a lot of time, but we've got the best one of any college this size in the country."



"There is a great future in the field of electronics. . . ."



"The library is a wonderful place to study—so quiet."

". . . this university is dedicated to the pursuit of truth, the acquisition of skills, the growth of character. . . ."



## Drinking in College

(Continued from page 23)

drinking than students in other activities or in extracurricular pursuits.

The inquiry included the beliefs of students about drinking and sexual behavior. There is no information on the actual effects of drinking in this area; but the tabulation brought out three significant things: (1) Alcohol will allay some of the anxieties connected with sex behavior, but its use also creates anxieties about it. (2) A double standard of morality comes out sharply here. (3) There is a widespread belief that alcohol is associated with sex license, and the belief itself motivates some of the drinking behavior. Eight out of ten men described "going too far" with drink on the part of women in terms of sexual behavior, but "going too far" for men was mostly put in terms of violence. The women were inclined to define "going too far" for both men and women in terms of sexual activity.

Probably the most disturbing thing about this study is the discrepancies it reveals between actual behavior and the norm or advice presented by parents, teachers, and ministers. The reports of the drinkers indicate that advice from teachers and ministers is of little help unless it is reinforced by parents. To meet the situation the thesis presented by this document is that drinking should be considered within the framework of social customs. Advice to abstain, given alike to everybody, will meet with a very different response from various groups.

Students who are involved in student government will find the discussions of college administrative policies very important to them. They will find from the reports which students themselves made that policies in the various institutions are chiefly characterized by ambiguity, confusion, and vacillation. They will not get too many specific suggestions for their procedure, but they may be challenged to do some creative thinking and experimenting. Students reading this book may be moved to help break down the wall of academic indifference which now frustrates the study and discussion of the problem.

- 1 Is human pleasure a legitimate goal to seek in marriage?
- 2 Is there any evidence outside of faith that marriage is grounded in the very nature of the universe?
- 3 Is the biblical term "in Christ" so mystical that it can have no meaning for present-day couples?
- 4 Is sex sinful? If so, why? If not, why not?
- 5 Do you believe that Christian marriages last any better than those made outside the Church?
- 6 Should the minister marry any couple who requests him to perform the ceremony? What should the minister (or the Church) require of those couples who wish to be married by the Church?

## The Mystery of Love and Marriage

by Robert L. Schlager, Methodist minister to students, Berkeley, California

MARRIAGE has improved." So states Paul H. Landis, a sociologist from one of our western universities. In his article\* Mr. Landis insists that we have long enough looked at what is wrong with marriage. Now we should recognize its good points. In other days, grandfather looked for a helpmate and was not primarily interested in happiness. But, "Today we have made happiness the first demand of marriage. It is doubtful that humanity has ever sought a goal in marriage so difficult—and yet so worthy of realization."

In contrast to this point of view is the experience of a young couple, reared in the church, who came to my office one day. "Joe and I were married just after he returned from Korea. We were very much in love and very happy. Now that we are together all the time, we seem to irritate one another. We're not happy

\* Landis, Paul H., *Reader's Digest*, June, 1953, p. 13.

and we don't love each other any more. We want a divorce, but we thought we would talk to you about it first."

Perhaps we are a disenchanted generation because we no longer respond enthusiastically to ideals, even ideals in marriage, but it is more than a vague suspicion to say that many people are deeply disturbed about the "crisis of marriage." Various statistics are quoted from time to time, but a commonly accepted figure is that 25 per cent of our marriages are ending in divorce.

This picture, of course, represents many different problems all the way from housing, the emancipation of women and economic conditions to matters of sexual maladjustment. Sociologists have dealt with some of these quite creatively and wisely. But the real crisis of marriage is a crisis of faith. Of all the young people I have met and counseled in college and university communities, none has

felt that marriage is anything more than a pledge of loyalty from one person to another. Whether or not marriage and love are rooted in the divine economy of God is a question long ignored. We must look at some of the biblical thoughts on this matter.

1. *Marriage was instituted from the beginning of creation by God and it is part of his good creation.* In Genesis 1:26-28, the first Old Testament writer remarks that God created man (male and female) in his own image and then ordered his creation to be fruitful and multiply. "And God saw everything that he had made, and, behold, it was very good" (Genesis 1:31).

In the second Old Testament account (Genesis 2:18-25), the writer reports that since it was not good that man should be alone, while Adam slept God took a rib from him and from this rib made woman. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

One important thing about these accounts is that from the standpoint of faith they ground the institution of marriage in the very nature of the universe. God made the things this way and marriage is but the bringing together of man and woman as they were made for one another in the beginning. A second important fact is that in the union of man and wife they become "one flesh," and this union is not a matter of shame. It is good. The Bible does not make sex an object of shame as does Victorian ethics, which, incidentally, are not necessarily Christian ethics.

2. *The union between man and wife is compared to the union of Christ and his Church. So Christ transforms (redeems) the relationship between husband and wife when a marriage is made in faith.* In Ephesians 5:29 Paul makes it clear that the union of man and wife, when they become "one flesh," is a union transformed by a love that is more than erotic love. This is a "mystery" (a Greek word that the Roman Church translates *sacrament*) whereby man and wife no longer live for themselves,

but form a union in love in God, for God and by God. There is no real Christian marriage unless the "union of the flesh" is transformed by a relationship that exists between the participants and God.

This is, after all, the unity of the Church. The Church does not stay together because we are such wonderful people. Indeed, we are most frequently criticized for being hypocrites, and there is frequently justification for this charge. But our unity in the Church is our "oneness" in Christ which transcends our petty differences. So, the unity of marriage is fundamentally grounded in faith in God.

3. *Even though marriage is truly grounded in faith, yet the fact of sin remains and must be handled through faith.* For those of us who have been married, we know that even in our finest hours there are elements of selfishness and perversity that remain with us and tend to rupture the bond of marriage even when made in faith. To remember Matthew 5:28 should remind us that even when we look upon a member of the opposite sex with "lust" in our hearts we have

committed adultery and are guilty of a sin. And who would claim that he is without sin in this regard?

To remember our sinfulness should remind us that we are constantly in need of God's grace and renewing power. And how frequently this is true. When selfishness and passion threaten the home and the marriage union, then is the time for earnest prayer and the practice of the Christian virtue of forgiveness. And yet this very virtue so frequently seems beyond the power of husband and wife. The couple who came to my office felt that they could not forgive one another for the little things that happened between them. The big mistakes they could overlook, but the little petty things were galling and unforgivable. When the bond of faith is broken, then forgiveness is impossible, humility is impossible and human understanding is no longer with us.

When the fact of conflict (sin) reappears in marriage, then the task is to return in faith and prayer and seek the presence of the Holy Spirit to renew the spiritual bond that truly makes man and woman "one flesh."





LET'S LOOK AT



OUR WORLD

DRAFT

# STUDENTS

AND THE

by Herman Will, Jr.  
Methodist Board of  
World Peace, Chicago

**T**HE present draft law was amended in June of 1951 in several respects. The provisions of the amended law as they apply to conscientious objectors were discussed in an earlier article (*motive*, March, 1953). This article will deal with the draft law as it affects students, and especially those who are preparing for some type of religious work.

Under the present act, there are two types of student deferments. The first is class I-S, a statutory deferment which the local board must grant to qualified high school and college students. Class II-S is a deferment which the local board may grant at its discretion to qualified college students. Students meeting the requirements of either deferment may appeal for such classification if denied it by the local board.

Both I-S and II-S are definite classifications. If a man deferred in Class I-S or II-S is later classified I-A, I-A-O,

or I-O, he has the full right of hearing and appeal as on an original classification. Conscientious objectors in I-O can qualify only for a II-S deferment (and not I-S) under the wording of the law. If a conscientious objector in I-O would otherwise be eligible for a I-S deferment, his order to report for civilian work can be postponed until the end of the academic year, but he does not later have the right of hearing and appeal since his classification is not actually changed.

Men receiving a I-S or II-S deferment after June 19, 1951, have their liability for service extended until they are thirty-five years of age.

## Student Deferment in Class I-S

The draft law provides that any full-time high school student shall be deferred until he graduates or reaches the age of twenty or ceases to do satisfactory work. If a high school student under twenty is not given a I-S deferment, he should ask the principal or other appropriate official of his school to supply his draft board evidence in writing that he is a full-time student doing satisfactory work, and should himself request his local board in writing to grant him a I-S classification.

An undergraduate college student is entitled to a I-S deferment if he meets three requirements: (1) He is satisfactorily pursuing a full-time course of study and receives a military induction order during his academic year. (2) He has not previously received a I-S deferment as a college student. (3) He had not prior to June 19, 1951, received a II-A(S)

student deferment or a postponement of induction.

To obtain a I-S deferment, the undergraduate student should ask the appropriate college official to inform the student's local board in writing that he is satisfactorily pursuing a full-time course of study and that such work actually began before the issue date of the induction order. Actual attendance at classes is required at this point. At the same time the student should ask his local board in writing to grant him a I-S classification.

A deferment in I-S is effective only until the end of the academic year. A student can receive only one I-S classification while in college. If a man has received a II-S or II-A(S) deferment after June 19, 1951, he still can ask for a I-S deferment. If he has received a I-S deferment at any time he still can ask for a II-S deferment.

A student who has not yet received a I-S deferment and who has been denied a II-S deferment and who furthermore expects to receive a military induction order during the summer vacation between academic years may decide to enroll as a full-time student in a college summer session so that he could meet the requirement of actual class attendance which is necessary for a I-S classification. The academic year covered by such a I-S deferment is determined as follows: (1) If a student is finishing his sophomore work, for example, by attending summer school, then his I-S deferment terminates at the end of the summer session when he will have completed his sophomore year. (2) If a student is beginning a new academic year with the summer session, for example, his junior year, then he is entitled to a I-S deferment so long as he continues a full-time course of study and until he completes his junior year.

#### Student Deferment in Class II-S

The II-S classification is granted at the discretion of the local draft board if the student's "activity in study is found to be necessary to the maintenance of the national health, safety,

or interest." When considering requests for II-S deferments, local boards may be guided by two considerations.

1. Scholastic standing: If the student's ranking on his year's work is in the following prescribed portion of the full-time male students in his class and if he has been admitted for or is presently in the ensuing year's class as a full-time student: (a) within the upper one half of his class at the end of the first year, (b) within the upper two thirds of his class at the end of the second year, (c) within the upper three fourths of his class at the end of the third year, or at the end of subsequent years in institutions where the first academic degree is granted after more than four years of full-time undergraduate study.

2. College Qualification Test score: If a student has obtained a score of 70 or more on one of the College Qualification Tests periodically administered under the direction of the Selective Service System. To be eligible for these tests a student must (a) intend to request a student deferment, (b) be satisfactorily pursuing a full-time course of instructions, and (c) must not previously have taken the College Qualification Test. Application blanks for the tests are available at local boards.

To obtain a II-S deferment, the student should ask the appropriate college official to file with his local draft board SSS Form 109 (College Student Certificate). Results of the College Qualification Test are filed directly with the local board by the testing authorities. In addition, the student must request in writing the II-S classification from his local board. A II-S deferment is good until the end of the academic year but may be applied for in successive years, thus enabling students who meet the requirements to complete their college education.

#### Graduate Students and the Draft

Graduate students may also apply for I-S and II-S deferments. The provisions for a I-S deferment for undergraduate students also apply to graduate students.

In order to qualify for a II-S deferment, a graduate student who was accepted on or before July 1, 1951, for admission to a graduate or professional school, must show that he actually is seeking a graduate degree, that he is currently engaged in a full-time course of instruction, and that he is meeting degree requirements and expects to obtain his degree. A graduate student accepted after July 1, 1951, for admission to such schools must show in addition to the above that in his last full-time undergraduate academic year he achieved a scholastic standing which ranked him for that year with the upper one half of the full-time male students in his class; or that he has attained a score of 75 or more on the College Qualification Test if he is enrolled in a regular graduate school, or a score of 70 or more on that Test if he is enrolled in a professional school. Information on scholastic standing must be submitted to the local board on SSS Form 109, and the student must file a written request for deferment in II-S with his local board.

The Selective Service System has issued a special memorandum providing for postponement of an induction order at the request of a law school graduate who wishes to take the state bar examination next following the date of his graduation. Such postponement will also be extended to conscientious objectors in class I-O, but may have to be secured through state or national headquarters.

#### Deferment of Ministerial Students

Men who are preparing for the ministry are eligible for deferment in class IV-D whether they are in high school, college, or theological seminary. To qualify for such deferment a Methodist must be satisfactorily pursuing a full-time course of study, be approved by his conference board of ministerial training and qualifications as a candidate for the ministry, be accepted for pre-enrollment by an approved theological seminary, and have his local preacher's license. In The Methodist Church printed forms for the certification of these facts can

be obtained from the Department of In-Service Training, Box 871, Nashville 2, Tennessee. Further information and assistance in securing proper draft classification for ministerial candidates are available from the same address.

Men who have been approved as supply pastors and appointed to a charge are entitled to deferment in Class IV-D as "regular" (not ordained) ministers under the draft law and regulations, especially if they are devoting their full time to their charge. Students who are supplying churches on a part-time basis may have difficulty in securing a IV-D deferment unless they are also qualified for a preministerial deferment as described above.

#### **Lay Missionaries and the Draft**

There is no national directive which provides exemption or deferment for

the unordained ministry. There is, however, a basis for interpreting the legislation in such a way that many local boards have placed the unordained missionary in the same category as the minister (IV-D). This step cannot be taken with effectiveness until the candidate has been actually accepted for missionary service. Experience over past years, however, indicates that there is a very good chance for deferment of the accepted candidate whether he be teacher, doctor, agriculturist or social worker.

If a missionary candidate expects to go through seminary and become ordained, then he can, of course, proceed as does any preministerial candidate. If he does not expect to become ordained, then his best chance for deferment as an undergraduate is through the regular process of student deferment.

In The Methodist Church, further information on procedure for missionary candidates may be obtained from the Department of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

There is no provision for deferment of men who are either engaged in or preparing for lay vocations in the church. Rarely, if ever, do local draft boards consider a layman engaged in a church vocation as eligible for deferment as a "regular" minister with the exception of those serving full time as supply pastors or who are in mission service.

General information on the provisions of the draft act and regulations and assistance in securing proper classification can be obtained from the Board of World Peace of The Methodist Church, 740 Rush Street, Chicago 11, Illinois.

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## **Disarmament---Some Lessons from History**

From the Workshop on World Disarmament  
Washington, D.C., 1953

Sir Edward Grey, British Foreign Secretary in the early part of the twentieth century, reflected in his *Twenty-Five Years* about the first world war: "More than one true thing may be said about the causes of the war, but the statement that comprises most truth is that militarism and armaments inseparable from it made war inevitable. Armaments are intended to produce a sense of security in each nation—that was the justification put forward in defence of them. What they really did was to produce fear in everybody. Fear causes suspicion and hatred; it is hardly too much to say that, between nations, it stimulates all that is bad, and depresses all that is good."

#### **Imposed Disarmament Won't Last—**

We should learn from history that vanquished powers cannot be kept disarmed and their defeat cannot be perpetuated in the midst of armed

neighbors. Armaments cannot be withheld from some nations as a punishment and allowed others as a privilege. Permanent military occupation of former aggressor states would be a source of perpetual friction involving continuous political and social unrest. The postwar world must profit from the history of the twenties and thirties and understand that imposed unilateral disarmament, unless it is quickly followed by progressive multilateral disarmament based on the principle of the equality of nations, will never inaugurate an enduring peace. The agreements reached at Moscow, at Dumbarton Oaks, at Yalta, at San Francisco and at Potsdam contained no promise of general disarmament.

#### **An International Police Force Needed—**

If armaments are to be limited, all states desist from the use of force for the settlement of their disputes. They

must renounce the claim to be the final judge in their controversies and must submit to the jurisdiction of an international authority. This renunciation of sovereignty will necessitate the organization of an international force of some form and the setting up of machinery for the imposition of economic sanctions on aggressors. The use of weapons of war must be internationalized so that all nations can rely upon them for protection. There must be agreement upon the purpose for which force is to be used. "An international police force is more a function of a pronounced will to peace than a will to peace is a function of an international police force." The problem of the twentieth century is not disarming to assure peace but co-arming to maintain peace.

Armament control will not only involve agreements on what to do with primary armaments but will have to consider industrial potential and the

peaceful uses of atomic energy. Effective disarmament cannot be promoted by the theory that all nations, regardless of their varying defensive needs, should have equality of armaments. When naval building was limited *quantitatively*, the arms race took on new forms in devising new and more powerful means of destruction, and recently, the *qualitative* factor has developed and taken on overwhelming significance. Another difficulty is that the size and efficiency of the military and naval establishments of a state have been considered by many to be the best indication available of the aggregate power and wealth of a nation.

**There Must Be Provision for Effective Peaceful Change—**


No plan for disarmament based on concurrence in the *status quo* was acceptable in 1816, in 1871, in 1908, in 1932; nor will it be any more agreeable to all the powers in 1955. In the past a radical modification of the *status quo* and a readjustment of the balance of power have never been attained by peaceful methods and negotiations alone. There will be in the future, as in the past, some power or group of powers dissatisfied with their territorial arrangements.

In the final analysis, effective disarmament can only be realized with the elimination of the dangers of war. Therefore, the supreme task of statesmanship is to find a substitute for war; to solve the problem of how provision for peaceful change within the international order is to be made. Much more is needed than the further development of legal methods for settling disputes. The paramount question for those interested in peace should be the creation of the machinery which will allow for a "new and more spiritual conception of the meaning of law, not as a system of existing rights, but as a great developing moral force attempting always to formulate what is just and true, and never resting content with its own handiwork."

**Our Point on "Essentials for Genuine Peace"—**

We cannot rely on governments or officials to initiate the novel and far-

reaching measures which are necessary. It is better to realize that our salvation is not primarily an affair of Presidents, Prime Ministers or For-  
(Continued on page 41)

The resolution below was presented by the Hon. Ralph E. Flanders of Vermont, June 3, 1953. 

**Senate Concurrent Resolution 32**

Whereas the peoples of the earth are plunged into an accelerating armament race, which imposes crushing burdens on their economic well-being, threatens their lives, and impinges on their basic freedoms; and

Whereas the American people and their Congress ardently desire peace and the achievement of a system under which armaments can be rendered unnecessary while at the same time the national security of our own and other nations will be protected; and

Whereas armaments can only be eliminated if all nations, without exception, reach agreements looking toward universal disarmament covering all weapons down to those needed for the maintenance of domestic and international order and if these agreements provide for progressive disarmament and enforcement operating under law agreed upon through an international agency; and

Whereas until such secure international disarmament agreements are reached, both the security of the United States and its ability to espouse the cause of peace depend in good part upon its continued military strength; and

Whereas the Congress has heretofore declared its intention to continue to exert maximum effort to obtain agreements to provide the United Nations with armed forces, as contemplated in the charter, and agreements to achieve universal control of weapons of mass construction, and universal regulation and reduction of armaments, including armed forces, under adequate safeguards to protect complying nations against violations and evasions: Now, therefore, be it

*Resolved by the Senate (the House of Representatives concurring)*, That it continues to be the declared purpose of the United States to obtain, within the United Nations, agreements by all nations for enforceable universal disarmament, down to those arms and forces needed for the maintenance of domestic order, under a continuing system of United Nations inspection, control, and international police protection; to this end, be it further

*Resolved*, (1) That the President continue to search for a practical program for complete enforceable world disarmament, including efforts to solve the scientific and technical problems involved in the effective control and elimination of atomic and other weapons capable of mass destruction and also to explore whether or not changes in the United Nations Charter may be required for the achievement and enforcement of world disarmament, and whether existing United Nations agencies, such as the Disarmament Commission, could be more fully utilized.

(2) That the President (a) develop a plan for the transfer of resources and manpower now being used for arms to constructive ends at home and abroad; and (b) recommend similar action to the United Nations and member states, such plans to give due consideration to the possibilities for vastly increased trade with other nations, and to the vital share which the United States and other nations should undertake in helping to overcome hunger, disease, illiteracy, and despair which have been among the prime causes of past wars.

*Resolved*, That the United States proposals and endeavors for world disarmament be repeatedly and continuously made known to our own people and to the world as evidence of our honest determination to achieve world peace, and as an incentive to the peaceful aspirations of other peoples.

*Resolved*, That copies of this resolution be transmitted to the President of the United States, to the Secretary of State, to the Secretary General of the United Nations, and to each United Nations delegate, and that copies be transmitted to the presiding officer of every national parliament, congress, and deliberative assembly throughout the world.

Methodism and Social Change:

# From Sectarianism to Secularism

by Russell Bayliff,  
Ohio Wesleyan University

**M**ETHODISM in America from the beginning, by reason of its emphasis upon emotional and ethical aspects of religion, found itself lodged mainly in the *masses* of society. However, the ethical simplicity of a pure and blameless personal life came to be complicated by the tendency of those who had been "saved" to take themselves seriously as children of God. That is, the purely individualistic ethic of early Methodism stimulated the growth of a social ethic which expected society itself to be Christianized.

Simultaneously Methodists were becoming more deeply involved in "the world" through success in trade and industry. So the sincere Methodist found himself increasingly torn between conflicting loyalties: to a pure and blameless life for himself; to a Christianized society; to "the world as it is" in which personal and social ethics could be kept apart by one device or another.

This conflict of loyalties are accompanied by the development of The Methodist Church as an institution. As always happens in the process of in-

stitutionalization, whether of religious or other experience, spontaneity gave way to formal organization. As an institution The Methodist Church slowly but steadily subordinated its struggle to *overcome* the world to the increasingly urgent problem of *adapting itself to* the world.

Outward evidences of this adaptation were to be found in (1) the modification of personal ethical standards to accommodate those of its members who were deeply involved in secular habits of life, (2) the liberal interpretation of theological doctrines to make them more compatible with scientific truth, (3) the adoption of a middle-class style of life in contrast with its earlier preaching to the poor, (4) the adoption of higher educational standards for the clergy, (5) the formalizing of church worship and architecture, (6) the establishment of colleges and universities upon principles shared by similar secular institutions, (7) the investment of large sums of money in charitable institutions (hospitals, homes, etc.) which required the support of persons of wealth, (8) the identification of

the Church's purposes with those of particular nation-states, or particular economic and political systems, and (9) the checkmating of dissent with respect to theological, political, and economic questions by the adoption of an "official" Church position on such questions.

This summary of changes which occurred within Methodism is not meant to disparage the Church; but rather spells out the compromises which it was compelled to make in order to function as an institution in a secular world. Such compromises were made by many other religious groups during this same period of time. They provided, on one hand, a time-tested device for staying alive and gaining power as an institution; and, on the other, they helped to thwart religious expression in individual Methodists who wanted to apply the austere Christian ethic right "across the board" to all issues whether personal or social.

In point of fact, while some Methodists devoted their energies to the maintenance of the Christian ethic in both private and public life, others

devoted more and more skill and attention to the winning of a place in the competitive political and economic systems of our society, and the justification of such endeavors in the light of Christian doctrine. A large number tried to do both, and these latter largely supplied the intellectual and political leadership for the rapidly growing Church.

(If space permitted more could be said about the principle of leadership involved here, namely, the ability to modify "pure" or "ideal" ways of believing and acting in order to enhance the power of the organized group. This ability is common to leadership in every institution and is by no means limited to The Methodist Church.)

The resulting ethical confusion can be seen in a series of social and doctrinal struggles which engaged the Church during the nineteenth and thus far in the twentieth century. With regard to the question of slavery, sincere Methodists were to be found on both sides of the issue; and Methodist leaders tried in vain to maintain unbroken ranks and to be spiritual apologists for both.

In the struggle between fundamentalism and modernism which followed upon the application of higher criticism to the Scriptures Methodism, again, was all things to all men in the effort to maintain an unbroken fellowship.

In the temperance movement Methodists frequently took the lead, but found their efforts stymied within their own ranks by the increasing secularism of life among millions of Methodists.

In the battle against the human scourge of war, Methodists quoted Scripture and Church resolutions to show that their sympathies were with both the pacifist and the militarist. And in more recent times the ideological struggle between economic and political systems finds Methodists staunchly manning the ramparts in both camps. At the present time the struggle in this area probably best expresses the divided nature of Methodist loyalties. It is worth our while to take a closer look at it to see how

the Church has tried to maintain institutional balance between opposing groups and doctrines.

**I**N THE first decade of the twentieth century, aspirations to Christianize society found expression in the preaching and writing of men like Walter Rauschenbusch, Washington Gladden, and Francis Peabody. Among Methodists, this emphasis found its staunchest advocate in the late Bishop McConnell. It came to be called the "social gospel," and was soon the distinguishing mark of the liberal wing of Protestant Christianity. Such ideas first took organized form among Methodists. In 1907 the Methodist Federation for Social Service was organized. It was given status and recognition by the General Conference of 1912. In 1908 the Social Creed was adopted by the General Conference and published in the *Methodist Discipline* for the first time. Thereafter, each General Conference approved and elaborated the Social Creed in an attempt to state the Church's position with reference to contemporary social issues.

The growing complexity of life in our modern society brought increased concern about the relationship between the Church and such controversial issues as labor unions, child labor, collective bargaining, the acquisition and use of wealth and property, pacifism and military service, and world peace. Methodist spokesmen were not silent on these and other questions; but frequently their trumpets gave forth uncertain sounds as they felt compelled to support both the Christian ideal for the individual and the "practical" solution for the Church as a secularized institution.

A strong contradiction between individual Methodists and the official Church position in specific situations was a natural result. This was intensified as the onset of world wars and the great depression magnified the dualism between faith and practice among Methodists.

When the "hot war" against fascism gave way to the "cold war" against

communism, the lines of division within the Methodist and other churches were sharpened. For many years the "social gospel" had been condemned as "socialistic" by the conservative wing of the Church. Though the hands of the former had appeared to be strengthened by the series of economic and social reforms which were enacted by Federal and State governments during and after the depression, their opponents never ceased to label all such reforms, even when sponsored by both major political parties, as socialistic and the friends of such legislation as socialists.

The new threat of Soviet Russia as a world power after World War II and the fears engendered by Russian domination of neighboring states magnified old fears of communism and gave rise to new ones. Because the social gospel and the social reforms of recent years were based on considerations of human welfare which were also professed by Soviet communism, it became the basic strategy of conservatives in the Church to identify them with each other. Thereafter, the war against liberalism in The Methodist Church, as in other churches, was to be waged in the name of the "battle against communism."

As the oldest and most articulate organized group of social liberals in The Methodist Church, the Methodist Federation for Social Service was in the most vulnerable position to receive the assault that was launched by the conservatives within the Church. Particularly strong attacks were made against certain bishops and other church leaders affiliated with the Federation, against the use of the term "Methodist" in its title, against Federation pronouncements which could be construed to represent the whole Church, and also against the influence of the Federation upon the educational and publication program of the Church. Furthermore, the conservatives began to organize and to try to push The Methodist Church officially back to positions which they themselves favored with respect to social issues.

Among the conservative groups to

find expression in recent years have been the "Committee for the Preservation of Methodism," "Circuit Riders, Inc." "One Methodist Voice," "Volunteer Committee of Christian Laymen," "Committee of Loyal American Methodists," "The Protest Committee of Lay Methodists," "Unofficial Methodist Opposition," and "Bible Protestant Press, Inc."

Further fuel was added to the fires of controversy by Rembert Gilman Smith's book, *Moscow Over Methodism*, John T. Flynn's loosely documented charges in *The Road Ahead*, and Stanley High's sinister innuendoes in "Methodism's Pink Fringe," which appeared in the *Reader's Digest* (February, 1950). (This magazine refused to publish Bishop Oxnham's brilliant rejoinder to High's article on the grounds that it did not open its pages to controversial matters!)

A similar controversy was raging in some other Protestant denominations; and the shadow of Russia over world events simplified the efforts of the conservatives within the churches, and of commentators and Congressional committees on the outside, to identify their battle against religious liberals with the larger struggle against communism.

**F**OLLOWING the familiar institutional pattern of adapting itself to the secular society of which it had become a part, Methodist leadership tried to steer a safe middle course. The Methodist Church, through its General Conference in San Francisco, May, 1952, took official action to heal the breach caused by this prolonged conflict over social issues. Certain statements already made in the name of the Methodist Federation were officially disclaimed by the Church. The Federation was also requested to drop the term "Methodist" from its title, to move its headquarters out of Methodist property, and was enjoined from appearing to speak for Methodism, a function rightly reserved for the General Conference itself. The same action would presumably apply to other unofficial groups within the Church, though no other groups were

specifically named. Moreover, the General Conference brought the consideration of social issues more directly under its own guidance by creating a Board of Social and Economic Relations to perform the following functions:

1. To implement actions of the General Conference and the Social Creed.
2. To make resource material available to local churches.
3. To help local groups when asked for guidance.
4. To stimulate interest and activity in the relation of the program of the church to social and economic problems.
5. To establish "service projects."
6. To work with other boards in stimulating Christian social thinking and action.

(*The Methodist Discipline*, 1952, p. 391)

Thus, The Methodist Church, to protect its institutional position and to quiet the warring factions within itself, has acted in a manner comparable with its historic compromises on other occasions. It still hopes to operate as the source of ethical idealism which has sparked many Methodists to engage in Christian social action intermittently since Wesley's time. But, as a powerful denomination, it cannot maintain its institutional eminence in a secular world without protecting the interests of those other members whose involvement with the "practical" affairs of this world requires a different interpretation and application of Christian ethics.

#### Young Citizen's National Committee on Immigration Policy

American college students can expect to hear a lot about immigration problems and policies in the next few months.

A nation-wide program of public education and discussion on the content and importance of United States immigration policy is being launched by the Young Citizens' National Committee on Immigration Policy.

Initiated by forty-nine of the country's best-known young citizens, the new committee is a nonpartisan agency aimed at provoking the widest possible public discussion on immigration.

The program is being organized because the committee members believe that some aspects of existing American immigration policy, embodied in the McCarran-Walter Act, are damaging to democracy and require re-examination.

While the initiating members of the national committee are acting as individuals in sponsoring the program, they are leaders in some thirty-two national youth, young adult, veteran, and student organizations.

The committee's honorary sponsors include Walter White, executive secretary of the National Association for the Advancement of Colored People, Mrs. Eleanor Roosevelt, Senator Her-

bert Lehman, Rabbi Simon Kramer, and Senator Robert Hendrickson.

The new agency will not attempt to organize local affiliates, but will encourage and aid existing national and community organizations to undertake programs on immigration. Plans call for the establishment of a Washington, D. C., research group on immigration policy and legislation to prepare and supply published materials to groups or individuals; the organization of bureaus in several parts of the country to furnish competent speakers to campus and community forums; initiation in New York of a publicity service to give national coverage to the program; and provision for an administrative staff to counsel university and other groups interested in stimulating interest in immigration.

Temporary offices of the Young Citizens National Committee on Immigration Policy have been established at 315 West 106th Street, New York 25, N. Y., where Miss Winifred Armstrong, formerly a staff member of the National Conference of Christians and Jews, is serving as executive director.

The committee chairman is William Stringfellow, former chairman of the United Student Christian Council in the U.S.A., of Northampton, Massachusetts.



A young Arab talks with two Israeli students at Hebrew University in Jerusalem

# The "New Look" in Student Need

by Jane Jacqz

World University Service is an international organization with branches in thirty-two countries. It operates a program of material assistance and international education under the sponsorship of the World's Student Christian Federation, Pax Romana-IMCS, and the World Union of Jewish Students. It works through national committees made up of students and professors. The international headquarters are located at 13, rue Calvin, Geneva, Switzerland.

"World University Service in the United States" is the new name adopted by World Student Service Fund, Inc., in becoming the American National Committee of WUS. WUS in the United States is sponsored by the United Student Christian Council, the B'nai B'rith Hillel Foundation at American universities, the National Newman Club Federation, and the United States National Student Association. The national chairman is Dr. Buell Gordon Gallagher; the president is Dr. George N. Shuster. The WUS national office is located at 20 W. 40th Street, New York 18, N. Y. Regional offices are located in Boston, Philadelphia, Atlanta, Dallas, Los Angeles and Portland.

**T**HROUGHOUT the world students are in desperate need. The range of needs is vast, the extent great, the necessity apparent—but the character has changed. Long-range rehabilitation is the order of the day; we no longer feel the urgency of postwar appeals for food and shelter. Some emergency situations still exist, like that in Korea, but on the whole things are better. *Or are they?* Have Christian students today less reason for supporting agencies like World University Service than they did five years ago? The answer is no. Needs are different, but they are just as real and just as urgent—not only in the remote corners of Asia or the Middle East, but here at home in our own schools and colleges, the educational institutions of the best-fed, best-



housed, best-dressed, best-equipped nation on earth.

Within the past year the World's Student Christian Federation and the United Student Christian Council have independently re-examined their reasons for sponsoring World University Service internationally and in the United States. At sessions of their governing bodies held in India and in America, they defined the importance of WUS in terms which are related to the world situation today and which are related to each other. The minutes of the general committee meeting of WSCF read in part:

"In our concern for the world, assistance to suffering is part of our witness to Jesus Christ's love for us. Because 'human encounter' is an essential part of our living, we should work through a body in which we meet people of widely differing points of view and different motivation, rather than through a specifically Christian organization."

What is human encounter? It is important to consider this concept because it is the key to an understanding of the new emphases in the work of WUS—as well as to its evaluation of student needs today.

Human encounter can, of course, mean actual physical confrontation—the kind which takes place when students and professors from different lands meet in a conference or seminar. But it can also mean the contact between human beings which results from their common participation in an action or organization or which results from their identification as co-members of the world university community.

Is the need for human encounter a real need? Yes. It is not only real, it is perhaps the greatest need of all today. What is more important than the task of breaking down the barriers erected between peoples of one world, of overcoming feelings of isolation, indifference, misunderstanding, and fear? Human encounter is one way to accomplish this task: through contact, exchange, and education we come to learn more about our neighbor, to evaluate and respect the ways

in which he is different from us, and to appreciate the ways in which he is like us. Human encounter is a tool with which to destroy fear and to encourage love and understanding.

In America, the United Student Christian Council, like WSCF, has also expressed its interest in an organization which constitutes a meeting ground for representatives of all faiths to come together and express a common concern for humanity. Paul Converse, speaking for USCC at a meeting of the World Student Service Fund General Assembly, stressed that "in Christian life the principal motivation is one of gratitude for God's whole creation and that gratitude applies to all mankind, not just to those who happen to live in a highly technological civilization."

**T**ODAY'S problems have served to define today's need—human encounter.

Why have the World's Student Christian Federation and the United Student Christian Council turned to World University Service as an agency for meeting this new kind of student need? There are two main aspects to the answer. One reason is that World University Service is broad in character. Within itself it offers the opportunity for human encounter sought by the Christian student today. World University Service, like its predecessors, International Student Service and World Student Relief, works without distinction to race, national origin, religious or political conviction, or social or economic background. Although international developments have closed certain areas of the world to WUS, it still operates in North America, the countries of Western Europe, in Korea and Japan, Australia and New Zealand, South Asia, and the Middle East. Relationships have been established with groups in Africa and South America which are expected to lead to the development of cooperating committees and of programs in those areas.

WUS international conferences and seminars bring together students and professors from all the areas in which it works and offer a unique oppor-

tunity for the free exchange of ideas and information. In connection with the WUS DP resettlement program and the WSSF "affiliations" program, many university students have been brought to this country and some have been sent abroad for study on an exchange basis. For a number of years, WUS and its predecessors have assumed responsibility for summer study-travel programs which offer American travelers many an opportunity for human encounter.

It should be recognized, however, that these opportunities are not unique. Other organizations hold international meetings and operate programs of student exchange—many on a larger scale than WUS. Why turn to it as a channel for human encounter? The real answer is related to the broader definition of human encounter given above—the contact between people which results from their common membership in the world university community or their common participation in a joint action.

*World University Service offers an opportunity for human encounter to every person who joins in its material assistance program—whether or not they meet face to face.*

The WUS program of material assistance is supported by student-to-student giving. Every person who takes part in it affirms his membership in the world university community. The donor student has an opportunity to express in a concrete, real way his concern for fellow members of the world university community in greater need than he. He may contribute time, a book, or funds to the WUS program—whatever he gives will be welcome. The student who receives this aid, wherever he is, whatever the form of the aid—a meal, medical care, a place to sleep—knows that someone like him, whom he has never known, has taken the trouble to care. It has often been reported to WUS officers and staff that the gift received is no more important to the student in need than the knowledge that it comes from a fellow student anxious to share his greater resources in the interests of world community.



Above, students at the WUS hostel in Calcutta. Quarters are cramped and a student's bed must also be his desk and chair, but these Indian refugees are grateful for the opportunity to sleep and study. The WUS hostel in Calcutta is a good example of a cooperative living project in which students work together to achieve their goal.

Above, right, the WUS student hostel in Calcutta. This building houses more than 100 student refugees, victims of partition and the communal riots in India and Pakistan. Rooms are offered without charge by WUS to students in need; meals, organized on a cooperative basis, cost about \$12 per month.



Right, the Chalet des Etudiants at Combloux (Hte-Savoie), France. This is an international rest center at which more than seven hundred students annually spend short periods of time. Located high in the French Alps, it offers sunshine, medical care, and invaluable international contacts to students of many lands. The Chalet is owned by World University Service and supported by it in cooperation with the French Government.



World University Service is based on the concept of mutual service. Within the WUS program there is real "give and take." Students receiving WUS aid do not want pity—they want partners in their efforts to help themselves. And they have much to give in exchange: contributions to increased international understanding do not have to be material to be of value. Attitudes, cultural achievements, ideas—all have a role. Who is to say which will be more important in the long run?

**H**ERE in the United States, steps have recently been taken which reflect the new concerns of WUS sponsors. This fall, for the first time, American students and professors will contribute to *World University Service* instead of World Student Service Fund. The change of name after fifteen years of service is symbolic of the recognition that we Americans are inextricably a part of the world-wide university community, in which we share the privileges and responsibilities of those

who search for truth. In becoming the American National Committee of World University Service, World Service Fund reaffirms and strengthens its belief that our destinies and the destinies of our fellow students in other lands are one, their problems are our problems, and their future is our future.

In the coming months WUS in the United States will move in another way to meet the desire of sponsoring agencies like the United Student Christian Council for a program to

bring to American students the realization of what it is to be a responsible member of the world-wide community.

Acting on the proposals of the Committee of Ten (a study group representing all the WSSF sponsoring agencies), World University Service has completed plans to select thirty American colleges and universities to conduct self-studies to determine how to build an effective campus program of education for international understanding. Permanent WUS committees will replace the temporary-campaign-committee pattern at these centers, so that students and professors may meet together throughout the year to find ways of presenting student need abroad within the larger context of world conditions, national economies, university organization, and different cultures. These groups will propose means of preparing ourselves to live and think as citizens of one world. A National Consultative Committee, representing the WUS sponsoring agencies, is being created to give guidance and direction to the work of the campus groups and to study the implications of their findings for the development of a national program in the field of education for international understanding.

World University Service offers a challenge to the student of today—if he joins in its work he can help to carry forward the crusade against poverty, disease, ignorance, misery and despair, in the hope that we shall be able to live so that we shall ask no good things for ourselves that we do not ask for all men.

## Disarmament

(Continued from page 34)

eign Offices, but must proceed from ourselves. It is crucially important to develop a great international educational campaign to press for the necessary measures, including drastic revision of the UN Charter. It will take not only intelligence and skill but also patience and endurance.

## U. S. Government Has Submitted Statement of Essential Principles—

The first proposal which the United States has made is a statement of basic principles as related to the Charter. It was made clear that the goal of an effective disarmament program must be not to regulate arms, but to prevent war. Nations must be able to live in freedom from fear of sudden aggression; states must have warning of warlike preparations long before an aggressor moves against them. "We must therefore approach the problem of disarmament from the standpoint that no state can have a sovereign right to wage war or to menace the world with its arms."

In a world free from fear of aggression, the road to genuine understanding would not be perpetually blocked by the need to consider everything in the light of military potentialities. Power would still be an important factor in such a world—but it would depend not on military might, but on the health and virility of a people, and their industrial and economic potential. Such thoughts are not idle visionary dreams—any more than the development of law, and the outlawing of private armies in the early days, was idle or unrealistic. "In historic perspective, it would seem that the effective outlawing of war is a necessary prerequisite to the estab-

lishment of the rule of law. . . . Practical statemen may then give as much attention to the problem of the peaceful adjustment of differences as they now give to the problem of armed defense."

## Common Survival or Mutual Extinction—

"Relating disarmament to the prevention of war does not . . . remove it from the field of practical world politics. . . . Realists are not likely to take disarmament seriously until they become convinced that disarmament can prevent war. No nation today can be indifferent to the threat to its very survival of the new instruments of modern warfare. Even the most fanatical and aggressive power must balk at self-destruction. There is good reason to believe that the instinct of self-preservation will impel the leaders of all nations to accept common survival in preference to mutual extinction."

In the interest of common survival, we must quicken our efforts within the United Nations and in every other way open to us to develop a better understanding of the problems of armaments in this atomic age and the significance of disarmament as a means of eliminating the danger and fear of war which threatens the survival of our common humanity.





## BOOKS

# From Mars to The Garden of Eden

ONE evening last summer, an exchange student from Mars, studying in this country on a Fulbright grant (please do not report this to Senator Joseph McCarthy, for it has been rumored that the student in question held membership in the Council of Mars-Moscow Friendship in a previous incarnation), challenged a Harvard professor for saying that only a century and three decades lie between us and the Monroe Doctrine. "That's impossible," the visitor rejoined, "this planet bears no resemblance whatever to the description of it I once read in Benjamin Franklin's *Autobiography*. Your planet simply could not have changed so much in so short a time."

Our Fulbright visitor knew whereof he was speaking. At least a millennium of changes has been crowded into the last century of years. One by one science has leveled the partitions dividing men into warring tribes and hostile nations. In fact, nothing but our untamed prejudices remain to remind us that they ever stood. With atomic energy bubbling around our shoes and jet planes roaring overhead, no longer can we take refuge from humanity in the privacy of our little national cottages. We do not need even the "pumpkin papers" to remind us of the futility of such a policy. Nagasaki and Hiroshima bear ample, if not eloquent, testimony to the inevitable failure of every search for a real iron curtain.

Bishop Angus Dun has said: "We know now the world is so closely knit that whatever happens anywhere, in the long run if not in the beginning, is bound to happen to us, whether it is a pistol shot in the Balkans as in 1914, or a Japanese incursion into Manchuria as in 1931, or the barbaric bombing of helpless Ethiopians in 1935, or the rise to leadership of a man like Hitler in a potentially power-

ful Germany." Our only really live option to getting along with men is that of taking our exit from mankind. For better or worse, for richer or poorer, in sickness or in health, to their death, the nations of mankind are linked together in a network of relationships as intimate as the union of nature's atoms.

None can question our togetherness. The question is whether it shall be for life or for death. If it is to be for life, men must turn their attention very soon to the task of converting this little household (our jittery earth) into a decent home. They must give up their fanatical preoccupation with our human differences long enough to see that in every vital particular we are members of a common family.

Norman Cousins' latest book, *Who Speaks for Man* (The Macmillan Co., \$3.50), sounds the alarm for coming to this recognition. "Belonging to a nation," he says, "man has nations that can speak for him. Belonging to a religion, man has religions that can speak for him. Belonging to an economic and social order, man has economic or political orders that can speak for him. But belonging to the human race, man is without a spokesman."

Cousins does not underestimate the size of the task he sets before us. He knows both the magnitude and universality of the prejudices blocking our efforts to develop spokesmen for the human race. But he does not let this knowledge hide from his eyes the need for action—of the need for courageous, decisive and immediate action! Nor does he fail to sound the clarion call of this challenge. In language at once blunt and brilliant, he makes a case—and a good one!—for the view that if man does not soon develop to the point that he can look at any foreigner "anywhere in the world

and be able to see the image of himself" his doom is sealed.

This is a tract for our atomic times. In fact, considering the urgency of its message, I hesitate to admit that this book cost me only much serious searching of soul. The only way I can salve my conscience for taking this "steal" is to recommend it to you. If it does for you what it has done for me, you will agree that it would be a bargain at any price.

In *This Is Life Eternal* (E. P. Dutton & Co., Inc., \$3.75), Esme Wynne-Tyson also laments our pathetic ignorance of man's true nature, but for a quite different reason. All our mistaken notions of "survival after death, the continuity of life, and eternal life," it is argued, can be traced to our confusion of the appearance of man with his essence of reality. Therefore, if we hope to acquire reliable knowledge of these matters, we had better forget about the spiritualists who root their argument for the life eternal in "some physical evidence of sight or sound." After all, if man in his essence is invisible and inaudible, as the author contends, such testimony would only beg the question; indeed, it is the part of nonsense to ask for "sense-evidence of what is no longer within sensual experience."

Does this mean then that there is no reliable evidence of survival after death? No, answers Mrs. Wynne-Tyson, there are specialists in the realm of metaphysics whose views on the subject in question are quite as reliable as those of Einstein in the realm of physical science. In the body of the book we find an attempt to document this august introductory claim. One by one the roll of the above specialists is called. After permitting each of the witnesses to speak for himself, Mrs. Wynne-Tyson, like a good defense attorney, proceeds to interpret the defendant's testimony in such a way as to validate his claim.

One thing can be said for the author of this volume. She has denied nobody the chance to have his day in court. Everybody gets a full and fair hearing. (Would that some of our congressional committees might take a leaf from her book.) Origen and Swedenborg, Meister Eckhart and Mary Baker Eddy, Immanuel Kant and Madam Blavatsky, along with a multitude of others, they are all here and speaking in the interest of a common cause!

While the scientific-minded student will doubtless be shocked by the variety of opinions held by these *specialists* in the field of "spiritual science," the unwary reader of this book can take a new lease on life. If not "mystified" by the testimony of the mystics, this book may well lead him into certain knowledge of that which nobody with certainty can know.

Current interest in the question of the life eternal may be inferred from the fact that another of this month's books addresses itself to the problem. Written by Paul Siwek, it bears the title *The Enigma of the Hereafter* (*Philosophical Library*, \$3). Actually, the subtitle of this work, *The Reincarnation of Souls*, conveys a far more accurate idea of its real subject matter. In fact, Siwek's study does not begin to cover the broad field suggested in the first title. It is limited to an examination, at once historical and critical, of the theory of reincarnation as one solution to the enigma of the hereafter.

While Siwek is never able quite to conceal his own presuppositions, neither does he let them throw him off the main track. Nor does he let them blind him to the strong appeal the theory of reincarnation has for modern man. He recognizes the appeal of this idea, assesses the reasons for it, but not without making clear that he does not find it irresistible. On the whole, I would say, Siwek does a good job of evaluating the strength and weakness of the reincarnationist answer to that old question, "If a man die, shall he live again?"

Our next volume, *The Theology of Paul Tillich*, edited by Charles W. Kegley and Robert W. Bretall (*The Macmillan Co.*, \$5.50), deals with the theology of a Christian thinker who has sought to relate the Christian faith to the life of *this world*. Reinhold Niebuhr makes this clear in the following characterization of the subject for this work: "If Karl Barth is the Tertullian of our day, adjuring ontological speculations for fear that they may blunt the kerygma of the Gospel, Tillich is the Origen of our period, seeking to relate the Gospel message to the disciplines of our culture and to the whole of the history of culture."

Appropriately enough, in view of Tillich's deep concern for philosophy, the idea for the present series in theology came from a similar series in philosophy. In 1939 Professor Paul Arthur Schilpp, of Northwestern University, conceived a scheme for stimulating interest in contemporary philosophy. His plan called for the publication of a collection known as *The Library of Living Philosophers*. Each volume in that series contains some outstanding philosopher's intellectual autobiography, a number of critical essays on his work by leading contemporary philosophers, his answer to his critics, and a complete bibliography of his published works.

This series elicited widespread approval and enthusiasm. That success prompted Kegley and Bretall to think in terms of doing for contemporary theology what Schilpp had done for contemporary philosophy. While it may seem a little early to make predictions, if *The Theology of Paul Tillich* is a sample of things to

come in *The Library of Living Theology*, I am ready to predict for this enterprise a bright future. In fact, if other subjects are treated with equal skill, it cannot help but make a vital contribution to the rebirth of interest in theology. Since Karl Barth, Emil Brunner and Reinhold Niebuhr, among others, have already consented to serve as guinea pigs for future volumes, there is every reason to view this project with great anticipation.

Before leaving the present volume, I must pause for a word of solemn warning. One with little background in religion had better leave this work to the serious student of theology. It is definitely not for beginners.

This same warning applies in a lesser degree to *Emile Cailliet's The Christian Approach to Culture* (*Abingdon-Cokesbury Press*, \$3.75). Here is another book whose title needs to be taken with the proverbial grain of salt. Only about a fourth of the pages in this volume betray any real attempt to define the vantage point from which the Christian should view, judge, and guide the cultural order. The author makes two things clear in these pages: (1) that the Barthian policy of isolation from culture can only widen the gap between Christianity and society; (2) that the Christian faith centers in the personal God of the Hebraic-Jewish-Christian tradition. Instead of moving from this second affirmation to a statement of the Christian position in approaching the problems and questions of culture, Dr. Cailliet begins a digression from which he almost forgets to return. In fact, this digression constitutes the body of his work. It is here that the thesis of his work becomes apparent. What is it? Just this: that any culture not grounded in the religious approach to life, in addition to disillusioning its addicts, will inevitably begin to decay and ultimately die.

Dr. Cailliet's exposure of the bankruptcy of the secular approach to culture prepares one to consider the possibilities of the Christian approach to culture. But these possibilities are never really defined in this volume. One gets the feeling that our author has contented himself to let this work be that of a John the Baptist. Personally, I hope that its sequel will soon be forthcoming, and that in it the author will abandon the role of wrecker for that of builder. If he can demonstrate as much skill in the latter capacity as in the present work, he shall put us all in his debt.

Neither of the warnings sounded against the previous work applies to the next. Not only do the contents of *Harris Franklin Rall's Religion as Salvation* (*Abingdon-Cokesbury Press*, \$3), fully justify the author's choice of title, they are reported in a style so refreshingly lucid and compact that many will re-

gard this book as a painless introduction to the serious study of systematic theology.

In clear and persuasive language Dr. Rall interprets Christianity as the answer to the need of man "for help in a world higher than his own." Not only does the author make it plain that salvation is the very heart of Christianity and the "clearest expression of its dynamic nature. He explores its aspects—individual and social, present and historical, religious and ethical, this world and eternity—revealing God's great work in its true relation to the vital needs of men today."

Dr. Rall divides this survey of Christian theology into three parts: man, sin, and salvation. His section on man fairly soars. He interweaves the Christian with rival interpretations of man in such a way as to make a convincing case for the superiority of the former. Hardly less adequate or convincing is the final section on salvation.

The weakest section of the book is the part devoted to the problem of sin. This section would have been much better if Rall had not felt himself under obligation to make the "neo-orthodox writers like Karl Barth and Reinhold Niebuhr" his whipping boys. He objects to their revival of "the Augustinian-Calvinistic definition of sin as pride."

But after denying that all the "sins which curse men" can be viewed as manifestations of pride, Rall goes on to say that "the concept of sin depends upon the concept of God." His real agreement with Niebuhr, notwithstanding certain verbal differences, becomes even clearer in his discussion of the origin of evil. After paying his respects to the Garden of Eden story, he has this to say about the origin of evil in the life of the individual: "To this creative impulse . . . there comes the temptation to set self against God. . . . This remains the great temptation and source of evil today." To all this, Niebuhr would add a most hearty Amen. So would I, for one cannot deal profoundly with the problem of human evil in terms of many disjointed acts or unrelated attitudes in the life of the self. If he would take us to the root of the problem, he must come at last to recognize sin for what it is—a life whose primary orientation has not its focus and center in God.

I scarcely need to add that this judgment merely qualifies my estimates of *Religion as Salvation*. It does not alter my basic conviction that Dr. Rall has again rendered the Christian religion a distinct service. He has put the cookie of solid theology on a shelf low enough that any thoughtful person can reach it with reasonable effort.

—Reviewed by EVERETT TILSON

## The Journal of John Woolman

**O**F John Woolman's contributions to the social gospel in America, Dean Willard L. Sperry writes: "If I were asked to date the birth of social conscience in its present-day form, I think I should put it on the twenty-sixth day of the eighth month of the year 1758—the day John Woolman in a public meeting verbally denounced Negro slavery." To read the *Journal* of John Woolman is to appreciate the work of this Quaker as one of the greatest contributions to the elimination of slavery in the United States. When twenty-one, John Woolman was asked by his employer to write a bill of sale for his employer's Negro woman. This experience marks the moment when he dedicated himself to eradicate the sin of slavery.

John Woolman was born of old English stock at Rancocas, New Jersey, on October 19, 1720. The Friends had settled there in 1681, and his father's home early became one of the chief headquarters for Quakerism. Seven sons and six daughters composed the family of John and Elizabeth Woolman, John being the fourth child and the eldest son. An exceptionally intelligent boy, he was taught to read "as early as he was capable of it."

**B**ESIDES studying Quaker literature, he read such books as Cave's *Primitive Christianity*, Fox's *Acts and Monuments*, *The Imitation of Christ*, Bromley's *Way to the Sabbath of Rest* and Abbé Raynal's *Philosophical and Political History of the Europeans in the East and West Indies*. He was influenced by French pietistic writers, especially François Fenelon. He was neither unlearned nor poor, coming of "a middle station between poverty and riches."

In many ways the life of John Woolman was not dramatic. He was an accomplished schoolteacher for many years, during which time he published a *Primer* which went through at least three editions. He mastered surveying. He studied law, so that he was able to draw up wills and execute deeds. Until twenty he "wrought on his father's planation." In 1740-1741 we find at a meeting his first appearance in the ministry; yet here he felt that he had said too much, so that he remained silent for the following six

weeks of meetings. When twenty-three years of age he was recommended as a member of the Burlington meetings. In 1743 he became a tailor's apprentice.

In 1746 John Woolman married Sarah Ellis, to whom was born a daughter, Mary, in October of 1750. A son, William, born in 1754, died when two months old.

John Woolman was extremely sensitive to the wrongs of his time. He wore undyed clothing the last ten years of his life, since the making of dyes endangered the health of workers; he wore a beaver hat of natural color after the Philadelphia meeting of 1762. He declined to use sugar, which was a product of West Indies slave labor. He used only small scraps of paper for letters, as a mark of frugality. After 1760 he refused to ride horses, that he might understand the burden of those who had to walk. On his trip to England he went by steerage that he might feel the drudgery of those who shared those unpleasant quarters.

His spiritual life is partially illustrated by one unusual experience in which he heard a heavenly voice which told him, "John Woolman is dead." "I believe, beyond doubt," he wrote, "that it was a

voice of an holy angel; but as yet it was a mystery to me. I was then carried to the mines where poor oppressed people were digging rich treasures for those called Christians and heard them blaspheme the name of Christ, at which I was grieved; for his name to me was precious. Then I was informed that these heathen were told that those who oppressed them were the followers of Christ; and they said amongst themselves, if Christ directed them to use us in this sort, then Christ is a tyrant. . . . Then (on the next morning) the mystery was opened. I perceived there was joy in heaven over a sinner who had repented and that their language, 'John Woolman is dead,' meant no more than the death of my own will."

Woolman also labored to have Negroes admitted to the meetings of Friends. He was never to see these meetings of white people and Negroes. His efforts came to results, however, for in 1796 the Philadelphia meeting admitted Negroes "provided their conduct was consistent."

At the Burlington meeting in 1772 John Woolman publicly announced his trip to England in behalf of the slave problem. Six months later, on October 7, he passed away at York, England. Four hours before his death he wrote with blinded eyes, "I believe my being here is the wisdom of Christ; I know not as to life or death."

**T**HE *Journal* has been called the first American classic, and from the first it was prepared for publication. In it the religious life of John Woolman never disconnects worship from social action. In his general pattern of daily living he seems to alternate from the quietude and

You Must Have—

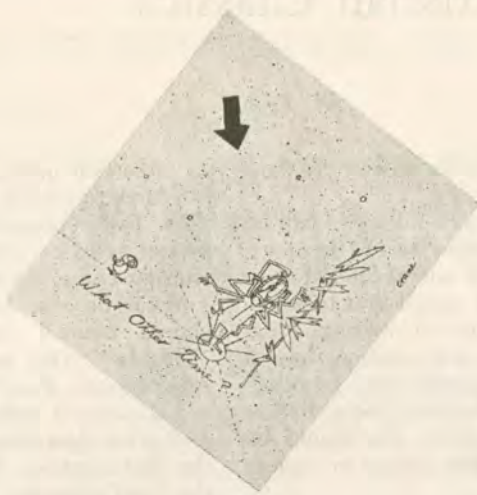
### *The Student Prayerbook*

(Association Press, pp. 237. \$2.)

This prayerbook we have needed. Now we have it, and an excellent job it is!

Edited by a special committee of which Yale's John Oliver Nelson was the chairman, the handbook has incorporated the main streams of the evangelical and Protestant movements into its text, as far as prayers for personal and corporate worship are concerned.

Without question this volume will become a cherished part of the life of innumerable students and fellowship groups throughout the land. It is carefully edited with proper courtesies and credits, but they do not intrude themselves in the body of the volume. They are gathered together at the back for the study of those who are interested. The sturdy binding, the good-quality printing, the handy size, all have combined to make this a most important contribution to the enrichment of the Christian movement in the United States.



Now  
*A Book of Cartoons*

BY JIM CRANE

For more than three years now, Artist Jim Crane has been delighting *motive* readers with "those little men" that turn up now and then throughout the magazine. Usually these men satirize some aspect of modern civilization and make us laugh, but it's laughter with a purpose. (An example of Crane's work is on page 42 in this issue.)

Those readers of *motive* who would like these cartoons in larger doses now have their chance, for just off the press is *What Other Time?*, a cartoon book by Jim Crane. Some of the cartoons have been published in *motive*, but most of them have been drawn especially for this book.

If you have a sense of humor you'll enjoy this book. It costs only \$1 and will many times repay you in significant satisfaction. Order from SOURCE publications, Box 485, Nashville, Tenn., or the nearest branch of The Methodist Publishing House.

solitude of prayer and the meeting-house to the social scene where he betters the lot of his fellow men. However, he lives much of his time nearer to what Thomas Kelly calls "simultaenity," in which every action is discerned as an act of worship whether it be in the meeting-house, traveling by steerage to England or preaching against slavery.

He possessed a clear understanding of the worth of spiritual things; he had a passion for all to radiate the Spirit of God and a sympathy for those who strayed from God; he had an overwhelming and tender sympathy for all creatures; his life was simple, sincere, humble. He was primarily concerned with social evils, yet he saw that the solution of those social wrongs lay within individuals who must feel their personal responsibilities. He was a religious mystic who applied his experiences of God to the betterment of humanity's social lot.

## Wonderful Paperbacks

**H**OW many times have we who love books complained that the important volumes are simply not available except in the library? They cost too much or are out of print, and the second-hand copy costs even more than it did originally. Probably such will always be the case—but there is a new series of books that should make glad the heart of the student.

They are the *Anchor Books*, published by *Doubleday*, bound in paper covers and available with the pocketbooks at most bookstores and some other outlets that have customers who can read. Among their first listings are many excit-

ing books. Ernst Cassirer's *An Essay on Man*, Francis Fergusson's *The Idea of a Theater*, the best thing Edmund Wilson ever wrote, *To the Finland Station*, Constance Rourke's important study, *American Humor*, Lionel Trilling's *The Liberal Imagination*, Alain-Fournier's, *The Wanderer*.

*Anchor Books* are made for the college student—thoughtful, exciting, seminal books. Here is opportunity.

Stendhal, *The Charterhouse of Parma*, 95 cents

Joseph Bedier, *The Romance of Tristan and Iseult*, 65 cents

Ernst Cassirer, *An Essay on Man*, 75 cents

Francis Fergusson, *The Idea of a Theater*, 75 cents

D. H. Lawrence, *Studies in Classic American Literature*, 65 cents

Edmund Wilson, *To the Finland Station*, \$1.25

Andre Gide, *Lafcadio's Adventures*, 75 cents

Joseph Conrad, *The Secret Agent*, 75 cents

A. E. Taylor, *Socrates*, 65 cents

James B. Conant, *Modern Science and Modern Man*, 65 cents

Mark Van Doren, *Shakespeare*, 85 cents  
 Constance Rourke, *American Humor*, 75 cents

Lionel Trilling, *The Liberal Imagination*, 75 cents

Alain-Fournier, *The Wanderer*, 75 cents  
 Sir Charles Sherrington, *Man on His Nature*

David Riesman, *The Lonely Crowd* (abridged)

George Santayana, *Three Philosophical Poets*

Henry Green, *Loving*

Basil Willey, *The Seventeenth-Century Background*

Translated by C. Day Lewis, *The Aeneid of Virgil*

Translated by Moses Hadas, *Three Greek Romances*

G. M. Trevelyan, *History of England*, three volumes

# Library of Christian Classics

NOW is an excellent time to start a collection; it can be finished in 1960.

The collection would start with the first two volumes in a 26-volume series, the "Library of Christian Classics." Two have now been published: Vol. I, *Early Christian Fathers*, edited by Cyril Richardson (*The Westminster Press*, 415 pp., \$5), and Vol. XXIV, *Zwingli and Bullinger*, edited by G. W. Bromiley (*The Westminster Press*, 364 pp., \$5). Succeeding volumes will come out two at a time in spring and fall until the entire series has been published.

When completed, every thoughtful student will be proud to possess this important shelf of books. They are the kind that do not wear out. They will be as

important fifty years from now as they are at the moment.

All of the writings in the series will be important contributions to our heritage, all written before the end of the sixteenth century. If some are appalled at trying to fathom the mysteries of writings from days long past, each section has a thoughtful and comprehensive introduction and many explanatory notes. Rather than appalled, however, we should be excited—here is a fine chance to explore our origins.

While our origins do not explain everything, they are absolutely necessary to an understanding of the Christian faith and its place in the movements of our culture and heritage. This series is

an important and exciting adventure in scholarship, aimed at fulfilling that purpose. Every person connected with the project is to be congratulated—and we who purchase are the ones who benefit.

What do you know about the early church manual commonly called the "Didache?" Did you ever hear about Athenagoras' Plea? (Frankly, I never heard about it either, not in seminary.) And what does that important leader of the Reformation, Zwingli, think about the Lord's Supper? Just because we do not know the answers is no reason to insist we ought not know them. And the place to find out is straight from the sources.

—ROGER ORTMAYER

## Campus Gods on Trial

AN English teacher-poet has written a short, penetrating and readable analysis of campus religious problems that will cause many a college religious teacher and chaplain to say: "I wish that I had said that!" The writer is *Chad Walsh*, poet in residence and professor of English at Beloit College, and the book is *Campus Gods on Trial*, *The Macmillan Company*, 138 pp., \$2.50. Not only does Mr. Walsh analyze campus religious problems at their vital center of theology, but he gives some good, solid suggestions toward their solutions, and he does it in such a way that he neither "talks down" to students nor obscures his own religious convictions.

The favorite classroom gods, progress, relativism, scientism, humanitarianism, and the national gods, materialism and security, are exposed in their inadequacies as "final references," with especial attention being given to scientism as the most popular pretender to deity. The treatment is appreciative of science but devastating of scientism. The student-stated reasons for not becoming a Christian are examined, given their full due, and effectively and fairly answered. In the last two chapters, Mr. Walsh presents his own

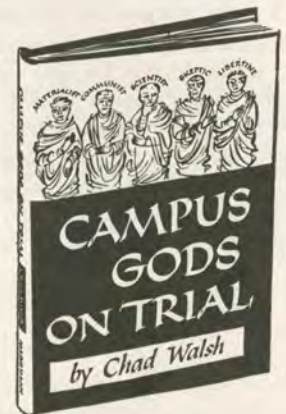
apologetic for Christianity in clear and persuasive terms. Theologically, Mr. Walsh appears to be a "Prayer Book" or "middle-of-the-road" Episcopalian, which is a sound position, regardless of his actual church affiliation.

Valuable features of *Campus Gods on Trial* are an appendix, giving the data concerning student attitudes on religion, and an excellent bibliography.

A few whetting quotations:

"It is true that secular campuses have a way of paying their nominal respects to our spiritual heritage by an annual binge called Religious Emphasis Week. Two or three preachers are summoned to give pep talks about the things of the spirit; the Drama Department presents a pageant on some safely nonsectarian religious theme, and there is a concert of sacred music. Such affairs are an insult to the intelligence of students."

"Whatever god you may choose, the choice will be the major turning point in your life. It is more important even than entering college, embarking on a career, or getting married. The god or God that you select will go to work and remake you in his image."



"Most people who say that Christianity has failed haven't the faintest idea of giving it a try."

"But even this limited search has a way of leading by tiny stages to a search for God, because he turns out to be the only firm basis for a code of conduct based on anything stronger than minute-by-minute expediency."

"You can attend bull sessions forever, ask countless questions during Religious Emphasis Week, and read a stack of books like this one; but nothing will come of it unless you get at least your toes wet in the water that laps at your feet."

This book will be of service to teachers of religion, counselors, college chaplains and pastors, as well as to students.

—JOSEPH D. QUILLIAN



# THE CURRENT SCENE

## METHODIST YOUTH TAKE STAND ON NATIONAL ISSUES

By Roger Burgess

In a standing ovation to its retiring president, Jameson Jones of Lexington, Kentucky, the National Conference of Methodist Youth closed its 1953 sessions on Friday noon, August 28, after a sweltering week on the campus of National College for Christian Workers, Kansas City, Missouri. Elected to succeed Jones for a two-year term was eighteen-year-old Richard Thompson, a senior at Southwest Missouri State College in Springfield.

The weather wasn't the only thing that got warm. Four hours of fiery debate on the report of the organization's resolutions marked the last morning of plenary sessions. Methodist student representatives who met as the National Methodist Student Commission joined with conference Methodist Youth Fellowship representatives in an attempt to express the mind of the million and a quarter Methodist young people the National Conference represents.

"The Christian concern for bringing the whole of society under the rule of God and his love demands that we state and clarify our position on contemporary issues, matters of church policy, and the great concerns of the Christian faith," said the final document. It went on to deal with ten major issues.

Joining other Protestant groups in support of Methodist Bishop G. Bromley Oxnam and the position he represents with regard to Congressional investigative procedures, the NCMY termed the bishop's testimony before the House Committee on Un-American Activities "courageous" and went on to "deplore the use of unevaluated opinion and the logic of ex post facto membership in organizations as a basis for judgment of subversive activity," and urged all Methodists to "oppose the methods of those Congressional investigations involving the practices of guilt by association and the doctrine of 'guilty until proven innocent' which stifle individual liberties."

In a resolution on war and peace, the organization reaffirmed a statement made by the 1952 NCMY which held that "Christianity and war are inherently incompatible," and that "The Christian's obligation (is) to oppose the way of war and to identify himself with those forces which truly seek peace." Noting that Christians must take a stand in regard to participation in war which would vary according to the dictates of individual conscience, the NCMY affirmed that "both conscientious participation in and conscientious objection to war may be natural outgrowths of the Christian faith." Adding a new sentence to the 1952 resolution, the group stated: "Within our fellowship are all who believe in Christ and strive to do his will for their lives. While we believe that we should respect the civil authority of our land, we continue to hold in fellowship and love all those whose religious convictions lead them to noncooperation."

Other resolutions of particular interest to students included:

1. A statement opposing ROTC units in any form on Methodist college campuses and opposing compulsory ROTC on any educational level.
2. A request that the State Department not let the McCarran-Walter Immigration Act interfere with the U. S. entry of Christian church leaders coming here for the second assembly of the World Council of Churches next August. The group also recommended to Congress that it revise the immigration laws of the land "in the light of the recommendations of the President's special Commission on Immigration and Naturalization."
3. Opposition in principle to any type of universal military training, but not to a fair appraisal or inquiry into the matter.
4. A statement recognizing the "insufficiency" of the Korean truce and supporting the ultimate unification of Korea under a government of the people's own choosing and the withdrawal of all foreign military influences. The NCMY also took a similar stand with regard to the unification of Germany and of Austria.

# THE CURRENT SCENE

Other resolutions (all of which appear in complete form in the September 18th issue of Concern) dealt with support of the United Nations, disapproval of the existence of the church's (Negro) Central Jurisdiction, continued support of the United Student Christian Council and the Student Volunteer Movement, commendation of the Point-Four and Technical Assistance programs, and the need for young men and women to serve the church's missionary enterprise.

Working as a body in which youth and student representatives come together to consider mutual concerns, the National Conference heard reports and gave suggestions and direction to a long list of national projects including its publications Power and Concern, the program of Christian Witness Missions, spiritual life retreats, peace retreats, ministry to men in service, and others.

The group also received resignations from projects secretaries George Harper and Roger Burgess. Elected to fill Burgess' post (he left immediately for an editorial job with the Board of Temperance in Washington) was Jameson Jones. Since Harper's resignation was not to become effective until next year, the organization re-elected him, but put wheels in motion to find a qualified successor as soon as possible.

Faced with the necessity of filling four key posts in its council (a small governing ad interim group) because terms expired, the NCMY elected Richard Thompson, president (see above); Jeff Campbell, a twenty-two-year-old student at Perkins School of Theology in Dallas, Texas, vice-president; and Jean Stevenson, twenty, a senior at Bridgewater State Teachers College, Bridgewater, Massachusetts, as recording secretary. Re-elected to another two-year term as financial secretary was Ken Thompson, a pretheological student at Yale University, New Haven, Connecticut.

## THERE IS STILL SOME LIFE LEFT IN THE STUDENT

By H. D. Bollinger

"The student Christian movement is too old in its attitudes and ideas." In some such words, Dr. Joseph Sittler told the tenth General Assembly of the United Student Christian Council, which met at Garrett Biblical Institute, September 5-12, that these student Christian leaders are "heavy" with words, plans and program. In any case, the USCC has developed a lingo and language all its own, and if one does not master the vocabulary he can get lost quickly in the dialogue of discussion. However, neither words nor theology can yet "throw" the American student. Even though he finds it a real struggle to escape from the deadening dullness of heavy theology that is settling upon him and the even more burdensome program with its attendant anxieties, there is still some life left in the student.

Everyone thought that the big issue of the meeting would be whether or not the USCC would "go into" the National Council of Churches. "Going in" was interpreted as being a working relationship with the Department of Campus Christian Life of the National Council of Churches, and the decision was made so easily that it was done before one could realize it. Sharp debate took place on the Statement of Purpose Committee report. Some desired that the unity of the USCC should be "theological" unity. The Assembly would not be forced on the issue (there are a few Christian liberals left) so the report (as practically everything else on the docket) was left for a year's study.

The question of what kind of an interdenominational or interagency organization should be created on the small college campus also caused heated debate - not because of the merits of the question, but because the issue also threatened the unity (this time the "organizational" unity) of the USCC. An innocuous motion was passed in order to keep peace, and the issue was referred for study.

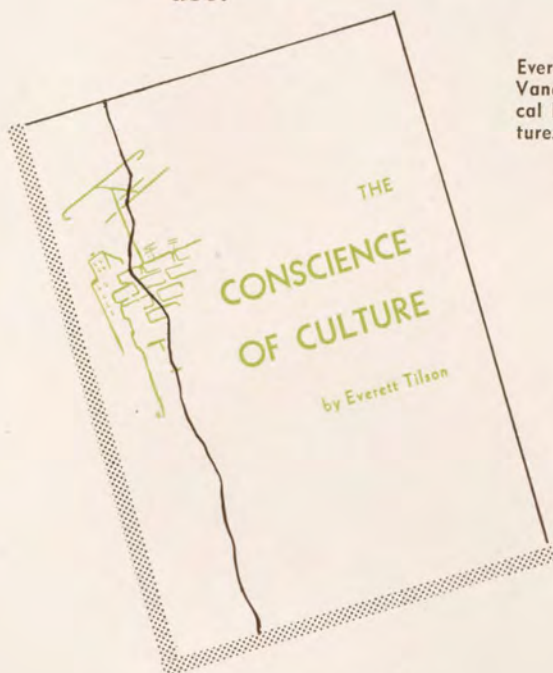
The politics hearing group came up with a report that would have been laughed to scorn in any student gathering ten years ago. It demanded a theological understanding of political action but offered not one practical suggestion. Four were suggested, including a study of the student in relation to war, conflicting ideologies, race and academic freedom, but the motion to amend the report with these practical issues was lost.

The Assembly did excellent work in Bible study, stewardship and in a projected program with graduate students.

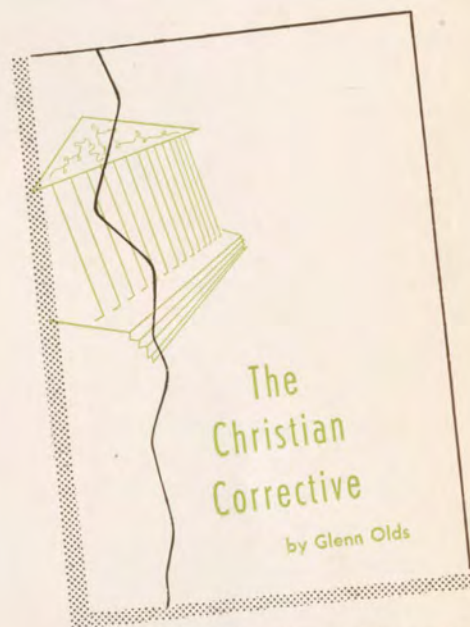
The newly elected president, a medical student, declared in his closing message that they had studied "the Christian Hope" in the Bible study groups but had left it there. He challenged the individuals present and the member movements to put the Christian hope into their work in the coming school year.

# "CHRIST *Transforming Culture*"

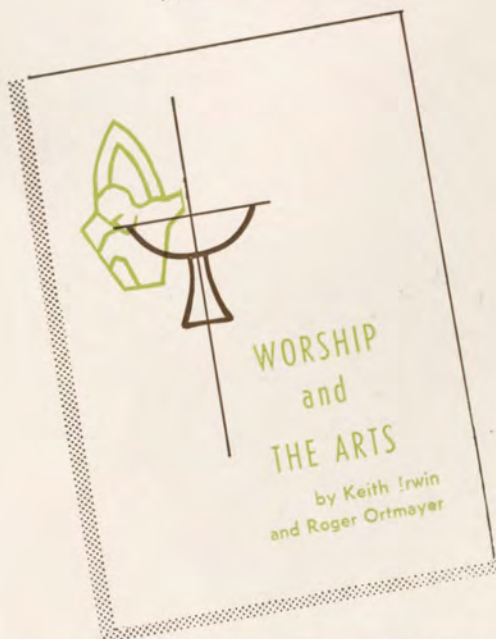
Three books have been prepared for this fall's pre-quadrennial study program. Thoughtful students will find them well worth their careful reading and use.



Everett Tilson, School of Religion, Vanderbilt University. A theological basis for a critique of our culture.



Glenn Olds, Chaplain, Denver University. A study in Christian terms of the peculiar sickness of our culture.



Keith Irwin, Hamline University; Roger Ortmyer, editor of *motive*. The artist does not use his faith for his art; his art is used by his faith. The student's role in appreciating and reflecting God's will.

These books are just off the press. Get your copies from your local MSM or from the Department of College and University Religious Life, Box 871, Nashville, Tenn. The books are one dollar each; \$2.75 for the set of three. A study guide accompanies each set.

## EDITORIAL

*Calsop College is in the throes of orientation. The professor is meeting with the chairman of the exercises and a freshman representative.*

PROFESSOR: How is the program going across?

CHAIRMAN: Do you want me to be frank?

PROFESSOR: Naturally.

CHAIRMAN: I think we ought to quit it.

PROFESSOR: Why?

CHAIRMAN: The freshman are bored. They don't get the point of coming to school a week early.

PROFESSOR: All of the diagnostic examinations have been carefully standardized and prepared. They measure present skills against future needs. And also this year there has been added the academic orientation by which they are to come to understand the underlying philosophy and basic techniques of the university process.

CHAIRMAN: I guess that is why they are bored.

PROFESSOR (*addressing the freshman*): Are you bored?

FRESHMAN: When I get time to, I am.

PROFESSOR: Why?

FRESHMAN: I don't want to be integrated.

PROFESSOR: That is why you came to school.

FRESHMAN: Guess I'll go home.

PROFESSOR: Oh, no you don't! Or have you paid your tuition yet?

FRESHMAN: I've paid. So, maybe, I'd better stay and try to get something back on the investment. But why are you so interested in integrating me? All I want to do is to learn.

PROFESSOR: Well, you see. . . .

FRESHMAN: Yes, sir, although I do have a little astigmatism in my left eye.

PROFESSOR: We have standardized tests so that. . . .

FRESHMAN: But why standardize? I'm me.

PROFESSOR: Really, Son, you are a little difficult. Maybe we could arrange a little refund.

FRESHMAN: I've decided the money is not important enough to leave on its account.

CHAIRMAN: I'm getting confused.

PROFESSOR: So am I.

FRESHMAN: And I have been ever since I arrived at Calsop.

PROFESSOR: Why did you come to college?

FRESHMAN: As I said, I want to learn.

PROFESSOR: Hmmmm. Come to think of it, your reason, even if not terribly original, has the merit of being different. I thought people came to college so they could get jobs, or because their parents and high school principals expected them to.

CHAIRMAN: Maybe the freshmen are different from what they used to be.

PROFESSOR: Are you different?

FRESHMAN: Of course I'm different. That is what I am trying to say. I do not want to be made according to pattern.

PROFESSOR: It does look as if we have a prodigy on hand. I admit I have been in part, at least, hypnotized by our orientation jargon. Don't you like being diagnosed?

FRESHMAN: I guess I do not mind too much the taking of a few tests. You have a right to find out whether or not I'm literate. What I dislike is this word that seems to preface every exam, that is on the tongue of every co-ordinator, which introduces most of the speeches—"standardized."

PROFESSOR: There is quite a bunch of you. It would be useless to attempt testing without standardization. You see—now don't interrupt me with a comment about your astigmatism—we have to fit you to our program.

FRESHMAN: Seems to me you should be more worried about fitting your program to me.

CHAIRMAN: An egoist!

PROFESSOR: An educational philosopher.

FRESHMAN: An eighteen-year-old.

CHAIRMAN: From the mouths of babes. . . .

PROFESSOR: They say the climate is getting hotter in what used to be the temperate zones. It must mature them younger.

FRESHMAN: All I want to be is me.

PROFESSOR: Poor old Calsop! Sir, (*to the chairman*), let us cease orienting the students and start on the institution.

# Don't Standardize Me!