

14-3

# MOTIVE

DECEMBER, 1953



## STAFF

Roger Ortmayer ..... Editor  
 Henry Koestline .. Managing Editor  
 Miss Eddie Lee McCall .. Circ. Mgr.  
 Creason Clayton ..... Staff Artist  
 Marie Grimes ..... Secretary

### Contributing Editors

Herbert Hackett ..... Harold Ehrensperger

### Editorial Council

John O. Gross ..... H. D. Bollinger  
 Woodrow A. Geier ..... Richard Bender  
 Howard Ellis ..... Harvey Brown  
 Harold W. Ewing ..... Myron Wicke

### Campus Editorial Board

BAUMEISTER, EILEEN, Dickinson College  
 BROCK, VAN K., Emory University  
 CARR, JOHN LYNN, Yale University  
 COMFORT, JAMES T., University of Oklahoma  
 COON, RUTH, State University of Iowa  
 COREY, MARILYN J., Albion College  
 FARNHAM, PHILIP D., University of North  
 Dakota and Wesley College  
 FIKE, FRANCES GEORGE, Duke University  
 FLYNN, SHIRLEY E., West Virginia Wesleyan  
 GOODMAN, GEORGE A., Oregon State College  
 HETZ, JOYCE, Allegheny College  
 HILLARY, DON, University of Redlands  
 HOLZHAUER, MARION, Wisconsin State  
 HOOKER, RICHARD, Western Michigan  
 LEWIS, ANN, Winthrop College  
 MCCALLISTER, RAYMOND FORREST, JR., De-  
 Pauw University  
 MILES, WILLIAM LOUIS, Berea College  
 MOORE, WILETTA, Philander Smith College  
 NICHSWONGER, CARL A., Southern Methodist  
 NIXON, RAYMOND B., Minnesota  
 PLOCH, DONALD RAYMOND, Virginia  
 PROUSE, DARLENE, University of Texas  
 REED, MARTHA CLARICE, Univ. of Miami  
 ROY, CHARLES EDWARD, Brevard College  
 SAMMONS, WANDA GLEE, Kansas  
 SCHAEFFLER, WILLIAM, Northwestern  
 SIMONSON, BEVERLY MAE, Brothers College  
 TARBILL, MARIKATE, Univ. of Washington  
 TATE, PHYLLIS, Huntingdon College  
 THOMAS, ROBERT G., University of Arizona  
 VOUGHT, PATRICIA CAROL, Central College  
 WEAR, SHIRLEY, Teachers College of Ne-  
 braska University  
 WHITAM, FREDERICK LEE, Millsaps College  
 WILLIAMS, RICHARD, Montana State College

*motive* is the magazine of the Methodist Student Movement, published monthly, October through May, by the Division of Educational Institutions of the Board of Education of The Methodist Church; John O. Gross, Executive Secretary. Copyright, 1953, by the Board of Education of The Methodist Church.

Subscription rates: Single subscriptions, eight issues, \$2. Group subscriptions of fifteen or more to one address, \$1 each. Foreign subscriptions \$2.50. Single copies 30 cents.

Address all communications to *motive*, P. O. Box 871, Nashville 2, Tennessee. Please accompany articles, stories, poems and art work submitted with return postage.

Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

# C O N T E N T S

Volume XIV, No. 3

December, 1953

## CHRISTMAS:

Christmas: The Promise of God .....	Hanns Lilje	1
The Truth of the Christmas Story .....	Richard N. Bender	3
Christmas Symbols in Christmastide .....	Gerald O. McCulloh	6
Bringing Pathos Into Focus .....	Preston T. Roberts, Jr.	7
"American Tragedy, 1953" .....	Clarence E. Ficken	12
Politics Is Evangelism .....	William Stringfellow	14

## LET'S LOOK AT OUR WORLD:

The Parliament of Man .....	Tracy D. Mygatt	16
Fifth Quadrennial Conference .....		19
Pacific Paradise .....	Bonnie and Jameson Jones	20
The Quest for World Peace .....	Paul Minus	22
The Madonna: A Problem for Protestants .....	George Paris	24

## STUDENT LIFE:

One Student's View of Teachers .....	John Carr	28
One Teacher's View of Students .....	Chad Walsh	29
Going Christmas Shopping? .....	Pat Hazard	32
Notes on Conferencemanship .....	Harry E. Smith	34

## LONDON LETTER:

Christ and Everyman .....	John J. Vincent	39
Campus Roundup .....		42
How to Read the Bible .....	W. Burnet Easton, Jr.	43

## BOOKS:

About the Bible .....	Reviews by Everett Tilson	46
-----------------------	---------------------------	----

## THE CURRENT SCENE:

Call Back .....	Roger Burgess	Inside Back Cover
-----------------	---------------	-------------------

EDITORIAL .....	Roger Ortmayer	Back Cover
-----------------	----------------	------------

The cover design is by Doug Pickering of Allegheny College, Meadville, Pennsylvania. The mosaic is taken from an original by Pietro Cavallini, c. 1290, located in the Apse Wall of the Church of S. Maria In Trastevere, Rome.

# CHRISTMAS: the Promise of God



CHRISTMAS was near. Christmas Eve in prison is so terrible because a wave of sentimentality passes through the gloomy building. Everyone thinks of his own loved ones, for whom he is longing; everyone suffers because he doesn't know how they will be celebrating the Festival of Divine and Human Love. Recollections of childhood come surging back, almost overwhelming some, especially those who are condemned to death, and who cannot help looking back at their past lives. It is no accident that in prison suicide attempts are particularly numerous on this special day; in our case, however, the most remarkable thing was the sentimental softness which came over our guards. Most of these Schutzstaffel (Black Shirts) men were young fellows who were usually unnecessarily brutal in their behavior, but when Christmas Eve came we hardly knew them—the spirit of this evening made such a deep impression upon them.

At this time we had a Commandant

who was human. Although he had risen from the lower ranks to be an SS officer, he had remained an honest man, who, although he was harsh, was not brutal, and who often granted us certain facilities, until, on account of his humane attitude, he was removed from his post. Essentially he made more impression on us than his successor, who, in many respects, was also a decent man.

On this particular evening in the year, this Commandant had made various kind and humane actions possible; for instance, among us there was one who was condemned to death, and was already chained. The Commandant had his chains removed, and his violin was given back to him. This man was a great artist, and his playing was like magic. Presently the great vaulted hall resounded with the beautiful strains of his violin.

... too often it meant interrogations, or ill-treatment, removal from the prison, or still worse, but although I was prepared for anything, I really

couldn't imagine that they would do something terrible to me; I rose, and followed the guard who led me downstairs from my cell in the third story. I was taken directly to the Commandant. In accordance with his usual custom he did not speak, but went on ahead to another cell. Before he entered this cell he turned to the guard, and said: "Bring Number 212 to this cell too!" When the heavy cell door was opened a man rose to meet us; at once I saw in him a striking family likeness, and realized that he was Count X. His brother, one of the first to be condemned after the 20th of July, had asked, just before his execution, that I might be allowed to give him the Sacrament, a request that was naturally refused. He had been one of the most frequent attenders at my services, and on the Sunday before his arrest he had joined in divine worship and had received Holy Communion.

Quite spontaneously, forgetting where I was, I mentioned this recollection to X, but the Commandant

interrupted me harshly, saying: "I have not brought you gentlemen together for personal conversation!" Then he added, turning to the Count, "You asked that a certain clergyman, your own friend, might be allowed to visit you this evening in a pastoral capacity. Unfortunately I have not been able to accede to this request, but here is Dr. Lilje, who will address some words to you." Now I saw what was expected of me. The Count replied: "What I really want, sir, is to make my confession, and then receive Holy Communion." Immediately I said that I was ready to do what was required; and the Commandant seemed to have no objection. So a silver cup was brought, a little wine, and some bread—in the meantime Number 212 had also been brought into the cell. He was the violinist who was under sentence of death. The guard was sent out of the cell, so we four men were there together.

At the Commandant's suggestion the violinist played a Christmas chorale, exquisitely; then, in this cell, and before this congregation, I read the Gospel for Christmas Day: "Now it came to pass in those days there went out a decree. . . ." The violinist played another Christmas chorale; in the meantime I had been able to arrange my thoughts a little about the passage in Isaiah which had filled my mind when I was summoned downstairs.

I said to my fellow prisoners: "This evening we are a congregation, part

of the Church of Christ, and this great word of divine promise is as true for us today as it was for those of a year ago, among whom, at that time, was your own brother—and for all who this year receive it in faith. Our chief concern, now," I said, "is to receive this promise in firm faith, and to believe that God, through Jesus Christ, has allowed the eternal light to 'arise and shine' upon this world which is plunged in the darkness of death, and that he will also make this Light to shine for us. At this moment, in our cells, we have practically nothing that makes the Christmas festival so familiar and so lovely, but there is one thing left to us: God's great promise. Let us cling to this promise, and to him, in the midst of the darkness. Here and now, in the midst of the uncertainty of our prison life, in the shadow of death, we will praise him by a firm and unshaken faith in his Word, which is addressed to us."

Then, in the midst of the cell, the Count knelt down upon the hard stone floor, and while I prayed aloud the beautiful old prayer of confession from Thomas à Kempis (which he himself had chosen) and then pronounced absolution, the tears were running silently down his cheeks. It was a very quiet celebration of the Sacrament full of deep confidence in God; almost palpably the wings of the Divine Mercy hovered over us, as we knelt at the altar in a prison cell on Christmas Eve. We were prisoners, in the power of the Gestapo—in Berlin. But the

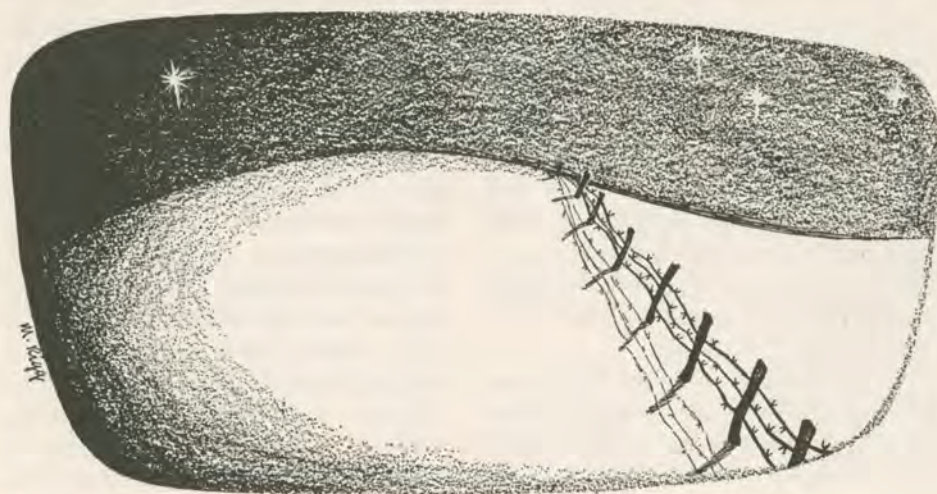
peace of God enfolded us; it was real and present, "like a Hand laid gently upon us."

Since the Commandant had obviously done all this without permission, and on his own personal responsibility, he could not allow any further conversation. The violinist played a closing chorale; I parted from my fellow prisoner with a warm handshake, saying: "God bless you, Brother X." When we reached the corridor the Commandant shook my hand twice, with an iron grip; he was deeply moved; turning to me, he said: "Thank you! You cannot imagine what you have done for me this evening, in my sad and difficult daily work." I was immediately taken back to my cell, but I praised God, and indeed, I praised him from my whole heart that in this building, under the shadow of death, and in the face of so much trouble and distress, a Christian congregation had assembled to celebrate Christmas. For it is possible to have every external sign of festivity and comfort and joyful celebrations, and yet not to have a true Christmas congregation, while in the shadow of death and in much trouble of heart a real Christian congregation can gather at Christmas. It is possible for the candles and the lights to blind our eyes, so that we can no longer see the essential element in Christmas; but the people who "walk in darkness" can perhaps see it better than all who see only the lights of earth.

Upon us shines the Eternal Light,  
Filling the world with radiance  
bright.

Shortly after Christmas, Count X was sent to a concentration camp. The violinist was killed by the Gestapo during the last days before the collapse; I have completely lost sight of the Commandant who, soon after this, was removed from his post because he had proved too humane. But the memory of my Christmas service in 1944, illuminated by the consoling and eternal Light of God, still remains with me.

—excerpts from *The Valley of the Shadow*  
by Hanns Lilje. Used by permission,  
The Muhlenberg Press.





THE NATIVITY

watercolor by Fred L. Messersmith

# The Truth of the Christmas Story

by Richard N. Bender, staff member  
Methodist Board of Education

ONE of the most persistent and cherished features of Western civilization is the Christmas story. No one is really familiar with the important literature of the English-speaking world until he has read such classics as Dickens' "Christmas Carol," *Birds' Christmas Carol*, "Why the Chimes Rang," van Dyke's, *The Other Wise Man*, and many others.

Typical of such stories, but less widely known than some is "The Worker in Sandalwood," by Marjorie Pickthall. According to this tale, there was in France an apprentice cabinet-maker named Hyacinthe, a boy of fourteen, forced to work long hours for an alcoholic master. The madame of one of the aristocratic families had ordered a cabinet built of sandalwood, to be completed in time for Christmas. The master had been increasingly in his cups, and all the work had been left to Hyacinthe. Though he stayed with it faithfully, Christmas Eve came, and the cabinet still was uncompleted. The master ordered

Hyacinthe to work all night in the cold and drafty shop and finish the cabinet by morning or suffer a beating. And so the boy, his hands numb with the cold, and tears in his eyes, worked away.

There was a rattling of the latch, and Hyacinthe stumbled over to the door.

A lad who stood outside said, "I see you are working late, friend. May I come in?" Hyacinthe brushed his ragged sleeve across his eyes and nodded, "Yes." Those little villages strung along the great river see strange wayfarers at times. Hyacinthe said to himself that surely here was such a one. Blinking into the stranger's eyes, he lost for a flash the first impression of youth, and received one of age and sadness. But as the boy entered the shed, smiling at Hyacinthe and shaking some snow from his cap, he did not seem to be more than sixteen or so.<sup>1</sup>

<sup>1</sup> "The Worker in Sandalwood," from *Five Christmas Stories*, 30-31. New York: Friendship Press, 1940.

Even though Hyacinthe explained there was neither food nor warmth in the shop, the stranger came in and sat down and began to talk to Hyacinthe while the latter worked. Soon the stranger's talk turned to the place of his childhood.

And while Hyacinthe worked, he listened to a tale of sunshine and dust; of the shadow of vine leaves on the flat white walls of a house; of rosy doves on the roof; of the flowers that come out in the spring, anemones crimson and blue, and white cyclamen in the shadow of the rocks; of the olive, the myrtle, and the almond. By and by Hyacinthe's fingers ceased working, and his sleepy eyes blinked.

"See what you have done, comrade," he said at last. "You have told me of such pretty things that I have done but little work for an hour. Now the cabinet will never be finished, and I shall be beaten."<sup>2</sup>

The other thereupon offered to help, saying, "I also was bred a carpenter."

<sup>2</sup> *Ibid.*, 32.

At first Hyacinthe was fearful to let the stranger touch the beautiful wood, but finally he did allow him to fit a drawer. The stranger exhibited such extraordinary skill that soon Hyacinthe was persuaded to lie down amid the shavings and rest, covered with an old blanket, while the other worked. Before he could resist, sleep had swallowed him, and dreams of better times and places soothed him through the long hours. At last dawn glowed pale behind the forest, and Hyacinthe awoke to the ringing of church bells. Immediately he was on his feet, troubled and fearful, for though his friend had worked through the night, the cabinet still was unfinished.

But the stranger looked at him, smiling as though he loved him, and laid his brown fingers lightly on the four empty corners of the cabinet. And Hyacinthe saw the squares of reddish wood ripple and heave and break, as little clouds when the wind goes through the sky. And out of them thrust forth the little birds, and after them the lilies, for a moment living, but even as Hyacinthe looked, settling back into the sweet reddish-brown wood. Then the stranger smiled again, laid the tools in order and, opening the door, went away into the woods.

Hyacinthe crept slowly to the door. The winter sun, half risen, filled all the frosty air with splendid gold. Far down the road a figure seemed to move amid the glory, but the splendor was such that Hyacinthe was blinded. His breath came sharply as the glow beat on the wretched shed, on the old shavings, on the cabinet with the little birds and the lilies carved at the corners.

He was too pure of heart to feel afraid. But "Blessed be the Lord," whispered Hyacinthe, clasping his slow hands, "for he hath visited and redeemed his people. . . ."<sup>3</sup>

What is the common element in all Christmas stories? What is it that refuses to allow us to escape from them? However much we may change the figures and the patterns of thought, we continue to compose and tell Christmas stories. Why? What is there

about life that makes us wistful, almost reverent, about a popular song like "White Christmas"? What was it that brought the hardheaded and realistic philosopher, Santayana, to the Christmas Eve mass of the neighboring Catholic Church when he was a professor at Harvard? Is it not the poignant longing of the human spirit for the divine miracle at the points in our lives where we are the most frustrated and fearful? Why will we go in a few days our several ways to our homes and families with such living anticipation? Is it not that we long to share with those who are nearest and dearest our common yearning for a real world more nearly like the musical white magic of Christmas Eve? Is it not that this will be a way of praying for an end of universal conscription, of war without ideals, and of death without gain to righteousness? Is there not in the Christmas spirit as we experience it a pathetic hunger for a chance to plan with security for the future and for a purity of personal motive sufficient to lift us above cheapness and superficiality?

The real world we know is not a Christmas world. The unabated poignancy of our yearning is evidence of the unreality of the ideal. After the holly and tinsel and Christmas caroling, all of us must return to the real life in which people are selfish and mean, and in which souls are commonly bought and sold for less than thirty pieces of silver. Is this, then, the final story concerning the real and the ideal? Is the ideal of Christmas a kind of imaginary interpretation of life in which we take refuge periodically in order to make reality a little less overpowering? Is it, then, necessary that we must leave the realm of the ideal in order to handle the so-called practical affairs which have had to wait until after Christmas has passed? Will the world be doing the intelligent thing to get back to manufacturing hatred and perfecting its hydrogen bombs, and persecuting the peace-makers, and fixing prices, and denying first-class citizenship to minorities, on December 26 or 27? Or is the real world we know, insofar as it falls short of the Christmas world, a measure of

our insanity? Does the Christmas world, centering attention on the innocent trust of children and upon the power of self-sacrificing love, come closer to revealing the truth about values than does the hardheaded and hardhearted world to which we will return a day or two after Christmas? I am persuaded that the answer is "Yes"; that the Christmas world affords a flashing insight upon truth, while the real world as we know it is the old night out of which we must endeavor to rise.

This is the good news of Christmas. Christmas is the truth about God and man and their relationship. Life begins when men come in quiet humility to enlist their capacities in the service of the will of God born into human experience. Of course, there are no miraculous deliverances from suffering and want and heartbreak, after the classical fashion of the Christmas stories. The Christmas world becomes progressively actual only as men labor with patience and courage within real situations which are far from ideal. But the ideal is not a mere construct of the imagination. It is an illumination whereby our vision is sufficiently enlightened to afford perspective on what is worth living for and dying for.

Lest this sound like an utterly abstract bit of philosophizing, let me hasten to the application which is the point of this whole discussion. Many American college students seem to feel a nervous compulsion to get fast whatever values life offers, before their opportunity be snatched away. Yet, characteristically, they are convinced that life offers little guidance toward what is valuable. Their predicament is much like that of Hyacinthe laboring vainly in the woodshop to finish the sandalwood cabinet. Today's youth would like to believe there could be a miraculous solution, but they feel sure it does not happen that way in real life. The human yearning to make the Christmas world actual is not fulfilled in a night, and so some tend to be pessimistic or cynical about the future. And it is at this point that our philosophizing has application. The Christmas story is the

<sup>3</sup> *Ibid.*, 34.

truth about what is worth living for; purity of heart, innocent trust, respect for persons, the self-sacrificing spirit. And there is a miracle whereby the world of fact may be progressively transformed into this ideal. This miracle is the new quality of personality that emerges as man seeks to cooperate with God in the midst of a reality that falls far short of the Christmas ideal.

For today's student generation this points to the importance of continuing amidst disappointments and discouragements to work for the ideal in life; to plan beyond the months of military regimentation a vocational life which affords one both a craftsman's self-respect and a sound financial undergirding; to keep oneself clean in body and pure in mind for that home and family within which many needs of the total personality may be fulfilled; and to be expanding one's loyalties as progressively as possible in resistance to the forces that would divide people into hostile camps. In afteryears, it means working with men of good will for a polity, an economy, a social structure, that will undergird peace with justice and secure for all their inalienable rights.

Can one be assured that in so doing all the terrible possibilities of our time will be transformed into happy endings? No. There is nothing in the story of man's quest for the ideal that would encourage such unbridled optimism. And yet, the quest has not been wholly fruitless. Countless persons before us have found abiding worth in life and have helped to bring the ideal a little closer to reality. Interestingly, most personal and social achievements have been wrought out amidst dangers and hostile circumstances. Humanity has enjoyed only irregular and brief periods of tranquillity. The art of living is the art of actualizing the ideal through an adequate handling of hard reality.

This is the truth of the Christmas story. As we work against time and hostile circumstances to find worth in life, there is one whom God has given, a Young Companion, who would work with us. When our efforts are united with his, that which we could not do

alone moves into the region of the possible.

The people who have walked in darkness have seen a great light;  
those who dwell in a land of deep darkness,  
on them has light shined. . . .  
For to us a child is born,

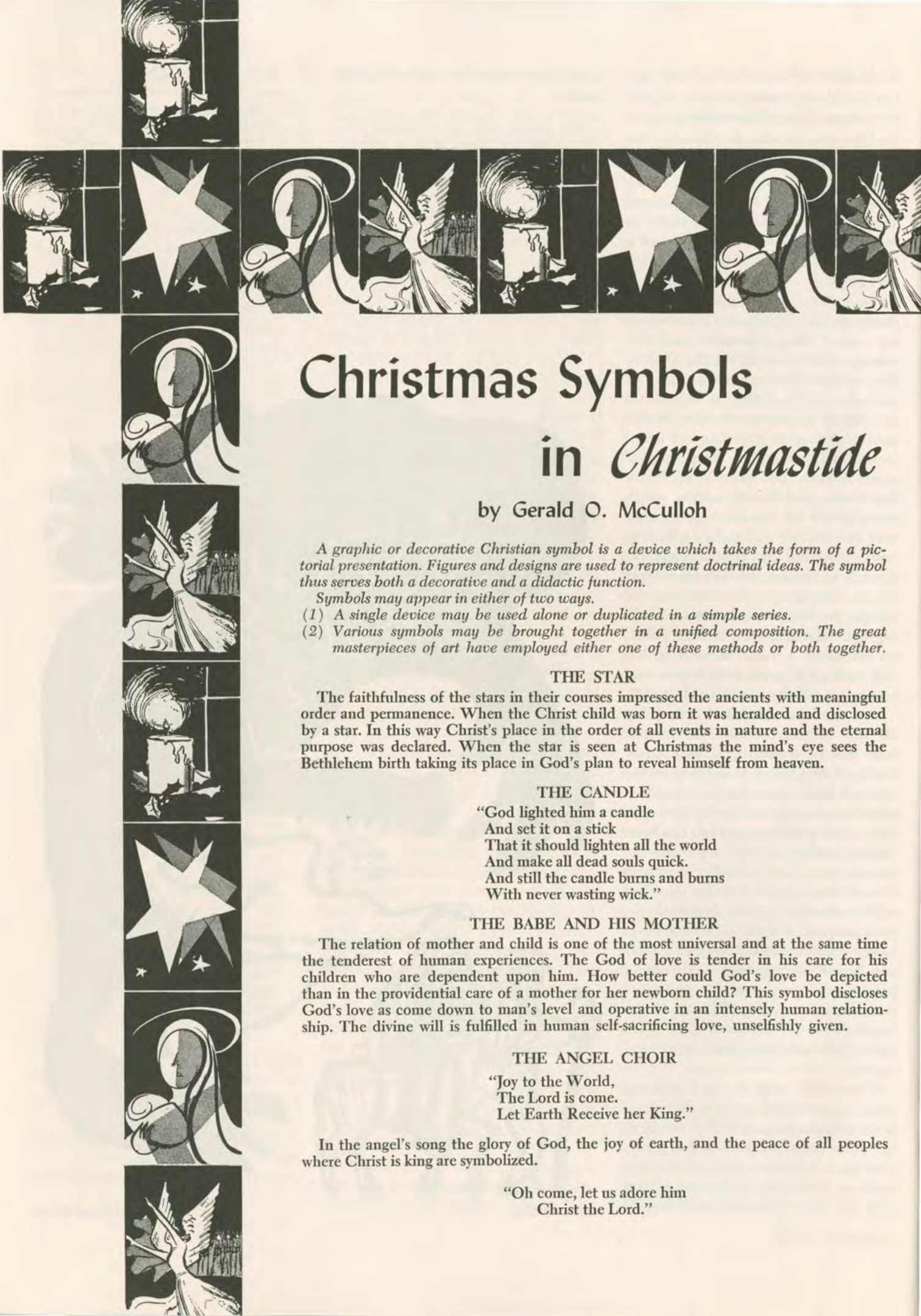
to us a son is given;  
and the government will be upon his shoulder,  
and his name will be called  
"Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace."<sup>4</sup>

<sup>4</sup> Isaiah, 9:2, 6. Revised Standard Version.



Flight Into Egypt

Helmuth Uhrig



# Christmas Symbols in *Christmastide*

by Gerald O. McCulloh

*A graphic or decorative Christian symbol is a device which takes the form of a pictorial presentation. Figures and designs are used to represent doctrinal ideas. The symbol thus serves both a decorative and a didactic function.*

*Symbols may appear in either of two ways.*

- (1) *A single device may be used alone or duplicated in a simple series.*
- (2) *Various symbols may be brought together in a unified composition. The great masterpieces of art have employed either one of these methods or both together.*

## THE STAR

The faithfulness of the stars in their courses impressed the ancients with meaningful order and permanence. When the Christ child was born it was heralded and disclosed by a star. In this way Christ's place in the order of all events in nature and the eternal purpose was declared. When the star is seen at Christmas the mind's eye sees the Bethlehem birth taking its place in God's plan to reveal himself from heaven.

## THE CANDLE

"God lighted him a candle  
And set it on a stick  
That it should lighten all the world  
And make all dead souls quick.  
And still the candle burns and burns  
With never wasting wick."

## THE BABE AND HIS MOTHER

The relation of mother and child is one of the most universal and at the same time the tenderest of human experiences. The God of love is tender in his care for his children who are dependent upon him. How better could God's love be depicted than in the providential care of a mother for her newborn child? This symbol discloses God's love as come down to man's level and operative in an intensely human relationship. The divine will is fulfilled in human self-sacrificing love, unselfishly given.

## THE ANGEL CHOIR

"Joy to the World,  
The Lord is come.  
Let Earth Receive her King."

In the angel's song the glory of God, the joy of earth, and the peace of all peoples where Christ is king are symbolized.

"Oh come, let us adore him  
Christ the Lord."



by Preston T. Roberts, Jr.

Continuing the series, "What the Young Thinkers Are Thinking," Preston T. Roberts, Jr., assistant professor of theology and literature in the Federated Faculty of the University of Chicago, sees in drama an interpretation of the basic drive in life and culture.



"I always felt that if a man was impressive, and well liked, that nothing. . . ."  
—Willy Loman

## Bringing Pathos Into Focus



"Something has happened, what is it?"  
—Blanche DuBois

THE modern theater is one of the great theaters in Western cultural history, just as historic in its own setting as the ancient Greek, the Elizabethan, or the French Neo-Classic theaters were in theirs. It is becoming clear that modern plays have a characteristic movement and structure all their own, an inner world of events and meaning just as serious as those which we associate with Greek or Christian drama.

However, modern plays are so close to us in time and we are so close to them in spirit that it is difficult to say which modern plays are the

perfection of their type or what kind of serious drama it is of which they are exemplary. We may quite rightly feel that Shakespeare's *Hamlet* is the model for much of modern drama and that Ibsen's *Rosmersholm* was the first real example of it. But no one modern play stands out as the perfection of its type in the way Sophocles' *Oedus the King* serves as the classic example of a Greek tragedy or Shakespeare's *King Lear* as the classic example of Christian drama. Nor can we identify the inner movement and structure of a modern play with anything like the precision which Aristotle achieved with reference to Greek plays in his *Poetics* more than two thousand years ago. We may rightly think that modern plays characteristically deal with man's emotional insecurity rather than with his intellectual finiteness or his moral guilt and religious sin. But there have been many kinds of modern drama—romantic, realistic, naturalistic, Marxist, Freudian, and existentialist. It is hard to see them under a single rubric or to understand the *genus* of which they are *species*. It is still more difficult to say whether modern plays are more or less moving and profound as serious drama than more conventionally Greek or Christian plays. We have to recognize that we are deeply moved by them, and that we do take them very seriously. But it is hard to say whether we are moved by them too little or too much or whether we take them more or less seriously than we should.

Nonetheless, we now stand deep within, if not near the bitter end, of the modern period in literary history. We must therefore take our courage in both hands and make some attempt, however weak and imperfect, to say what distinguishes modern plays from more traditional forms of drama, and to say what we should think of them in relation to their ancient Greek and Christian prototypes.

Tennessee Williams' *A Streetcar Named Desire* and Arthur Miller's *Death of a Salesman* may not be the best of modern plays. James Joyce's *Exiles* and Jean-Paul Sartre's *No Exit*

certainly make better reading, and the plays of Ibsen and Shaw probably still make better theater. But *A Streetcar Named Desire* and *Death of a Salesman* make both good reading and good theater. Moreover, they are highly characteristic modern plays, if not exactly the perfection of their type. Whereas *A Streetcar Named Desire* is primarily the story of a sick and lost individual, a modern tragedy composed in a psychological or Freudian mode, *Death of a Salesman* is basically a modern tragedy fashioned in a sociological or Marxist pattern, the story of a sick and lost society. They may thereby serve as representative, if not as exhaustive or the best, examples of modern drama.

**T**HE first and most distinguishing mark of modern plays is their pathos. Just as Greek plays like *Oedipus the King* were distinguished by their preoccupation with what is simply and purely tragic about life and just as Christian plays like *King Lear* have been distinguished by their concern with what is redemptive or more than tragic in life, just so modern plays like *A Streetcar Named Desire* and *Death of a Salesman* would appear to be distinguished by their absorption in what is pathetic or less than tragic and incapable of redemption in experience.

They seem to be peculiarly concerned with those aspects of experience which lie below the conscious mind or active will, whether it be Darwin's instinctual struggle for survival, Pavlov's conditioned reflex, Freud's repressed unconscious, Marx's latent class conflicts, or Dewey's habit, inertia, and fatigue. They characteristically deal with senseless agencies and compulsive forces at work deep inside and far outside human nature, underground aspects of existence whose operations the human spirit cannot readily observe, understand, enjoy, or control.

It is this preoccupation with what is pathetic in life which endows modern plays with their distinctive inner movement and structure. They may begin with a sense of meaningfulness

and hope, but they end in a sense of meaninglessness and futility. Their protagonists are usually rather sick and driven figures long before the play begins, stripped of almost every meaning and value except mere life itself. At the start of the action, they are confronted with an initial situation which appears to present a possible way out of their pathetic misery. However, in the course of events, they exhibit themselves to be completely incapable of responding to any such new way of life. Instead of taking hold of what is possible, they cling to what is impossible—some memory they can never re-enact or some dream they are always powerless to be or do. Some kind of sickness, psychologically within or sociologically without, drives them relentlessly this way and that and down and down until they move from normality to madness and destroy themselves or are destroyed by others in senseless acts of violence.

The movement or change in character in a modern play is from bad to worse or from one form of misery to another. The structure of the incidents or plot is the expression of a remorselessly efficient causality. What appeared at the beginning to be their last chance, indeed their only real chance, does not turn out to have been a real chance at all in the end. The final emotional effect upon us as the audience or as readers is therefore one of mingled poignance and despair: poignance because the protagonist has become such a shadow of his former or potential self; and despair because there has been no one meaningful way for him to live and so many meaningless ways for him to die.

**F**OR example, Blanche DuBois, the protagonist in *A Streetcar Named Desire*, is a very sick and lost woman long before the play begins. As the elder and more attractive daughter of an old, aristocratic Southern family, she has been driven to solve the problem of her life by defying the harsh, yet living and solid, realities of the new South in the name of the soft, but dead and ephemeral, appear-

ances of the old. In the hopeless process of so doing, she has simply lost one thing after another—the ancestral plantation estate called Belle Reve through foreclosure, her boyish and gifted husband through suicide, her position as a schoolteacher in the little Southern town of Laurel, Mississippi, through an attempt to seduce one of her more sensitive and intelligent pupils, and her status as a respectable member of any small Southern community through still other expressions of her growing nymphomania.

About all that is left of Blanche as the play begins is a faded, haunted, and weary remnant of her former or potential self. At the start of the action, her appearance and behavior are, pathetically enough, more like those of a lowly prostitute or a cheap coquette than of the grand Southern belle or lady who figures so prominently in her memories and dreams.

In the course of the action within the play itself, Blanche is given what appears to be her last and only real chance to rescue her life from such pathetic ineffectuality. During a prolonged visit at the shabby New Orleans flat of her younger and less attractive, but married, pregnant, and well-adjusted sister, she is introduced to a more meaningful way of solving the problem of her life. Stella's more creative way is based upon acceptance rather than defiance of the new South. However, Blanche proves herself to be completely incapable of responding to this more creative way of life by virtue of the sickness with which her past and present insecurities burden her. In fact, everything she says and does makes any normal way of life, not to speak of a more creative one, less and less possible for her.

In the first part of the play, faint memories of their early childhood together at Belle Reve and vague dreams of an eventual rescue by some young and wealthy Southern gentleman drive Blanche to reject her sister's husband, Stanley Kowalski, in a highly defensive way. He is a Polish worker and—to say the least—no gentleman. Instead of welcoming the strength and vitality of the marriage

between Stella and Stanley as enabling her to make a fresh start, Blanche attempts to weaken the relationship by accusing Stella of that kind of purely physical love for her husband of which Blanche herself has long since been a helpless victim. She also proposes that Stella leave Stanley in order to set up a little shop somewhere with her. In so doing, she only succeeds in arousing Stanley's suspicions that she actually has made a good thing out of selling Belle Reve, is a real threat to his wife and home, and is a lost woman in many more interesting ways than meet the eye.

In the middle part of the play, after Stella has refused to leave Stanley in spite of her sister's hysterical objections to him, Blanche's tortured memories of her dead husband make her emotionally uneasy before the advances of Mitch, the one eligible bachelor among the friends of Stanley and Stella who is at once a part of the old and the new South. Although Mitch is very much tied to his mother's apron strings and not everything Blanche might desire in a suitor, she does need him just as desperately as he needs her. However, the inner ambivalence on Blanche's part here, conjoined with the outer consequences of having provoked Stanley in the first part of the action, quickly destroys her last chance of deliverance from pathetic misery. Instead of being rescued by Mitch, she suffers the humiliation of being exposed and then raped by Stanley the night Stella is away at a hospital having her baby.

In the last part of the play, Blanche's compulsive fantasy of a romantic rescue by Shep Huntleigh, a young Dallas millionaire, takes over her entire sensibility and cuts her off from all possibility of salvation. She ends in the arms of a fate worse than rape and indistinguishable from death—the arms of a doctor and nurse from a public mental institution. Through no intellectual error in judgment or willful fault of her own, Blanche DuBois has been driven from her initial neurosis to her final psychosis. In the process, she has lost a moral struggle she could not

possibly have won. As a sick and lost woman, she may have had a past but no real present or actual future.

**J**UST so, Willy Loman, the protagonist in *Death of a Salesman*, is a very sick and lost man long before that play begins. Willy Loman is a salesman. As a member of the vast lower middle class in an urban and industrial America, he has been driven to solve the problem of his life by defying the dark realities of his lot as a salesman in the name of the bright appearances of a younger, more rural, and less class-conscious America. He has remembered the early pioneers and the first capitalists who made good with or without effort. He has dreamt of rising to the top and beating the system, either directly through his own efforts or vicariously through the lives of his sons, Biff and Happy.

In the hopeless process of so doing, he too has simply lost one thing after another—from his yard and garden which encroaching apartment houses have snuffed out to the love and respect of his elder and favorite son, Biff, who has become a bum because of inability to fulfill his father's dream. As the play begins, Willy Loman is an almost completely broken man, shattered in body, mind, and spirit. The idea of suicide has not merely occurred to him; he has actually attempted to take his own life, not just once, but several times.

In the course of the action, Willy is given what appears to be his last and only real chance to rescue his life from such pathetic ineffectuality. This apparent chance is presented to him by the return of his prodigal son, Biff, who has come home to have it out with his father and to discover who and what he and his father really are. Biff attempts to deliver his father from his pathetic misery by suggesting a new way of life based upon defiance of or indifference to the old dream of making good or beating the system.

However, Willy proves himself to be completely incapable of responding to his son's new way of life by virtue of the sickness with which past and present insecurities have

beset him. In fact, everything he says and does makes his son's new way of life less and less possible for him. In the first part of the play, he forces both himself and his son into making one last, desperate attempt to rise to the top. In so doing, he only succeeds in losing his own job and driving his son into a position where he will have to leave home forever. In the last part of the play, Willy is compelled to face up to the facts for the first time in his life—the fact that he is worth more dead than alive and the fact that suicide is the only way left for him to make good and beat the system.

**I**N summary, what is most distinctively modern about Blanche DuBois and Willy Loman as protagonists is that they are defeated by their emotional insecurity or sickness rather than by their ignorance or intellectual finiteness or by any kind of moral guilt or religious sin. They fail in their moral struggle simply because they are incapable of responding to the good, not because they do not or cannot know what the good is or because they refuse to do the good which they do know.

What is peculiarly modern about the plots in which their characters are implicated is that the course of the action moves from a bad to a worse state of affairs rather than from good to bad or from bad to good fortune. What is characteristically modern about the emotional effect they provoke in us as the audience or readers is the sense of poignance and despair rather than the Greek sense of pity and fear or the Christian sense of judgment and forgiveness.

We feel poignance rather than pity or judgment because the protagonist is defeated by an emotional quirk or block rather than by an intellectual error in judgment or willful pride. We feel despair rather than fear or forgiveness because what appeared to be the protagonist's last and only real chance turns out to have been no real chance at all.

**T**RADITIONAL plays of the Greek and Christian types have very dif-

ferent kinds of movement and structure and very different kinds of emotional effect. In Greek plays, like *Oedipus the King*, the protagonist is defeated by his ignorance or intellectual finiteness, not by his emotional insecurity or sickness. The plot moves from good to bad fortune and from happiness to misery, not from bad to worse fortune and from one form of unhappy misery to another. The final emotional effect is one of pity and fear, not one of poignance and despair. We feel pity because the protagonist suffers in excess of what he morally and religiously deserves. We feel fear because there have been no rational means of escape from his predicament.

For example, Oedipus is defeated by his ignorance of the facts that he has murdered his father, Laius, and married his mother, Jocasta. These facts of parricide and incest are facts he has to know to avoid tragedy. However, these are precisely the facts he does not know and cannot know by virtue of his intellectual finiteness. In terms of what he does or can know, Oedipus does the perfectly right, just, and noble thing throughout the action. Namely, he simply persists inflexibly in his search for the murderer of Laius regardless of the consequences to himself.

What is so completely and purely tragic about his fate is that the best course of action of which he can possibly think turns out to be exactly the course of action which seals his doom, destroys that which he most loved, and accomplishes the opposite of what he so nobly intended. The pattern of incidents or plot in which the character of Oedipus is implicated therefore moves from initial good fortune to final bad fortune and from initial happiness to final misery.

Such a character and such a plot do not provoke emotions of poignance and despair because the protagonist has been able to remain true to his own essential nature throughout the course of the action and can accept or defy his fate with the untarnished integrity of his soul at the play's end. As Aristotle said, the story of Oedipus arouses emotions of pity and fear:

pity because Oedipus suffers more than mere lack of knowledge deserves; and fear because there have been no rational means of escape from the terrible consequences of such ignorance.

In Christian plays like *King Lear*, the protagonist is defeated by his guilt and sin, not just by his sickness or his ignorance, and the plot eventually moves from a bad to a good state of affairs and from misery to happiness, not simply from good to bad or from bad to worse fortune.

For example, King Lear is defeated in his moral struggle by his spiritual pride, not just by his emotional insecurity or by his intellectual finiteness. This pride expresses itself at the very beginning of the action when he insists upon identifying his status as a king with his role as a father and refuses to distinguish between the pleasing, but merely apparent, virtue of his two faithless daughters, Goneril and Regan, and the painful but real virtue of his one faithful daughter, Cordelia. He therefore asks for and deserves much of the dire suffering he receives. However, the ultimate consequences of his pride are not just pathetic or just tragic but redemptive as well.

In the course of the action, King Lear is rescued from his spiritual pride by processes of judgment and forgiveness operating both inside and outside his own nature. He moves from the false, illusory, and complacent happiness born of pride, through the meaningful suffering which comes of judgment, to the final happiness of finding his life in the very process of losing it. The emotional effect provoked by the story of King Lear is thereby a Christian sense of judgment and forgiveness, not just a modern sense of poignance and despair or a Greek sense of pity and fear. We feel judgment because King Lear has suffered what he has morally and religiously deserved. We feel forgiveness because King Lear has been enabled to forgive his daughter, Cordelia, even as he has been forgiven by her.

THE second distinguishing mark of modern plays is that the Greek concern for what is purely tragic about life and the Christian concern for what is redemptive or more than tragic in life are used as foils to the modern concern for what is pathetic or less than tragic and incapable of redemption in experience. More specifically, the kinds of movement and structure characteristic of Greek and Christian plays are used as foils to the kinds of movement and structure peculiar to modern plays. The pathos of modern plays is thereby rendered all the more pathetic by the invocation of tragic and redemptive *motifs* which turn out to be in excess of or irrelevant to the facts.

For example, Blanche DuBois is endowed with what appear to be both Christian and Greek qualities as a protagonist. In the first part of the play when she is giving the marriage between Stanley and Stella such an inexcusably hard time, she is made to appear far more arrogant in her spiritual pride than neurotic in her anxiety. Just so, in the middle part of the play where she converses with Mitch, she is represented as being far more blind in the Greek sense than presumptuous in the Christian sense or sick in the modern sense. However, in the course of the action, both our initial hope for the downfall of her self-righteousness and our later desire that her blinded nobility may not suffer in excess of what it deserves are transformed by our final recognition of the nature and extent of her sickness. It is then that we come to see that both her pride and her ignorance are expressions of her sickness.

Her final movement from neurosis to psychosis is thereby rendered all the more sad by the fact that we had been led to hope that some kind of judgment and forgiveness might rescue her from her pride. Just so, her end is rendered all the more desperate by the fact that we had been led to hope that some kind of movement from ignorance to knowledge might enable her to defy or

accept circumstance with the unbroken integrity of her spirit.

Similarly, in *Death of a Salesman*, we are led to believe that Willy Loman is more blind than simply driven in the first part of the play and that he is more proud than just blind or driven in the second part of the play. When his wife Linda speaks to her sons of the greatness of Willy's spirit in the face of impossible odds both inside and outside his own true nature, we feel his suffering nobility no less than his piteous abnormality. We therefore hope that he may not suffer in excess of what his essential nobility deserves.

When Biff tries to tell his father that he is a fake and has failed him no less deeply than he, Biff, has failed his father, we feel Willy's moral guilt and religious sin no less than his intellectual finiteness or his emotional insecurity. We therefore hope that some kind of judgment and forgiveness may rescue him from his pride. However, when all is said and done, it becomes clear that Willy's blindness in the Greek sense and Willy's pride in the Christian sense have both been foils to Willy's sickness in the modern sense.\*

**I**F IT is difficult to say what distinguishes modern plays from more traditional forms of serious drama, it is still more difficult to say what we should think of them in relation to their Greek and Christian prototypes. However, there would appear to be at least three positive things which must be said in their defense.

First of all, from a purely historical standpoint, we have to recognize that modern plays are portraying an aspect of existence which both Greek and Christian plays tended to ignore or deny. That is, modern plays are bringing pathos into the focus of dramatic interest and attention for the first time, a type or level of experience which Greek and Christian plays ignored as being less than tragic or incapable of redemption and denied as being unworthy of serious dramatic representation. As such, modern plays enjoy the rare distinction of bringing to full ex-

pression the third basic kind of subject matter characteristic of serious drama in the West, a subject matter which is just as great in its own terms and in its own setting as the materials of Greek and Christian drama were in theirs.

The historic uniqueness of modern plays—and the greatness this fact of historic uniqueness alone represents—can scarcely be exaggerated. To discover something relatively new so late in Western cultural history is in itself no small accomplishment. To hold high what has traditionally been held low is a still more remarkable achievement.

In the second place, from a more critical and less purely historical viewpoint, we have to recognize that the pathetic aspect of experience stressed by modern plays is not only historically unique but classically serious as well.

That is, modern plays are not simply portraying an aspect of experience never fully portrayed before. They are doing this, to be sure. But they are also doing more. They are portraying this aspect of experience convincingly by means of a spare and disciplined dramatic form of their own discovery as well. They are demonstrating that what is pathetic or less than tragic and beyond rescue in life is just as important, dramatically speaking, as what is tragic or more than tragic. They are showing that sickness in the modern sense is no less capable of arousing our sympathy than ignorance in the Greek sense or guilt and sin in the Christian sense. They are disclosing that it is no less moving for characters to move from bad to worse and from one form of misery to another than it is for characters to move from good to bad fortune or from misery to happiness.

In short, modern plays are exhibiting themselves to be the perfection of an aesthetically moving kind of dramatic form or structure, not simply the purveyors of an historically unique kind of dramatic subject matter or material.

In the third place, from a constructive as well as from a simply historical or critical point of view, modern

plays would appear to be just as meaningful and true to life as they are historically unique in subject matter and aesthetically moving in dramatic form. That is, they seem to be capturing one of the ultimate images of man's life, an image so ultimate in nature that all past and future images must now stand subject to it.

In other words, we have to add the modern theme of man's pathetic ineffectuality to the Greek theme of man's suffering nobility and the Christian theme of man's idolatrous impatience if we are to comprehend the whole of life. In fact, the modern image of man's emotional insecurity would appear to be so revealing that we can no longer properly see what the Greeks meant by man's finiteness or fully understand what Christians have meant by man's spiritual pride apart from some basic reference to what the moderns mean by man's piteous abnormality.

A still more radical way of saying the same thing would be to say that Greek and Christian plays can never mean quite the same thing to us again and can never mean quite as much to us now that we have seen and read modern plays. In short, modern plays have enabled us to see the limitations, no less than the scope, of more traditional forms of drama.

Nonetheless, it would appear to be just as possible for us to take modern plays too seriously as not to take them seriously enough. Traditionally Greek and Christian plays remain just as historically unique, just as aesthetically moving, and just as meaningful and true to life as modern plays. Modern readers and critics who attempt to make Greek and Christian plays over in the modern image, who refuse to admit that ignorance and pride can be as dramatically moving as sickness, or who are wont to deny that finiteness and pretension are just as ultimate factors in the human situation as emotional insecurity, are just as wrong as Greek or Christian readers and critics who try to ignore or deny what is uniquely moving and profound about modern plays.

That is, it is just as wrong to deny  
(Continued on page 15)

What do you say to your family when tragedy suddenly strikes? Dr. Clarence E. Ficken, interim president of Ohio Wesleyan University, was faced with this problem in September—only his problem was enlarged more than a hundred times. His family consisted of almost two thousand students—young men and women. Tragedy came into the university's midst, and the newspapers across the country had a field day playing with the sensational aspects of sex and a killing. Dr. Ficken's talk to his students examines fundamentals of Christian responsibility in an educational institution.

## "American Tragedy, 1953"

by Clarence E. Ficken

Interim President, Ohio Wesleyan University

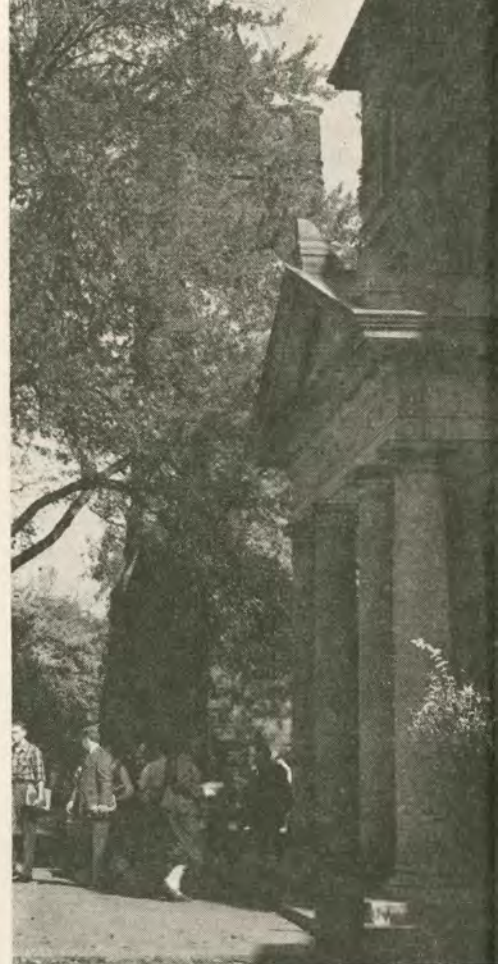
I WISH to commend this student body for the maturity with which you have conducted yourselves this past week. I was not here under the comparable circumstances of 1921 nor those of 1937, but I feel safe in saying we have just lived through the most hectic week in the history of Ohio Wesleyan University. You have given appropriate cooperation to your representatives, the officers of the law. You have also been appropriately uncooperative with certain other visitors, in various attire, who have been looking for sensationalism at our expense. In the third place you have gone about your business thoughtfully.

I am sure our recent ordeal has afforded us all a new appreciation of the now famous quotation: "Never send to know for whom the bell tolls; it tolls for thee." We have been deeply wounded by the unspeakable tragedy that has overtaken us. Our psychologists have a less poetic and more realistic thought for the occasion in the

following definition: "Abnormal people," they say, "are just like the rest of us, only more so." That isn't easy to take but each of us is operating somewhere between a position of strength at one end of our distribution and one of tragic weakness at the other extreme, whose potentialities are no longer a matter of imagination hereabouts. It may be later than you think.

Words are very inadequate for the expression of our feelings at such a time as this. But *The Columbus Citizen* of September 24 carried an editorial which gives perspective to recent publicity from Delaware and is well worth a reading at this time. First let me give you the inside story.

A few weeks ago we most reluctantly "lost" to *The Columbus Citizen* Tom Pastorius, our very efficient sports writer for the past six years. In the midst of all the newspaper writing of the past week, Tom went to his new boss and suggested that the Delaware subject was worth an editorial. "Sup-



Slocum Library, Ohio Wesleyan University

posing you write it," was the reply. Tom did write it, and here it is.

### AMERICAN TRAGEDY, 1953

A life lost, another ruined . . . a community and a nation shocked . . . a university grieved and bewildered . . . all part of the deluge from the tragedy at Delaware where a sophomore admits he killed his college sweetheart.

Words are useless to ease or divert the pain this tragedy of youth has brought. But there is a lesson in each of life's sad and tragic experiences, just as there are teaching points in the good and the happy ones.

Rather than a time for panic, alarm, loss of faith in God and hope in man, it is a time for thought and prayer and the reaffirmation of the blessings and benefits all of us take for granted.

Ohio Wesleyan over the 109 years of its existence has rendered incalculable service to mankind. Over

20 Methodist bishops have been graduated from the Delaware college. Three of the present Mayo Clinic department heads received their premedical training at the campus that has Christ as its chief cornerstone.

The story of Wesleyan's service could be multiplied a hundredfold in all walks of life. It could be told of hundreds of other colleges in this country and other free countries. From such institutions, private schools, church-endowed or independent, go students better equipped to do both God's and man's work.

Now a crime has been committed at one of these schools by one of its students, and the 2,000-member student body and the thousands who were once there are forgotten for a time. Pushed to the background are the high aims, objectives and accomplishments of Ohio Wesleyan University, and, for a moment, every educational institution suffers.

But the ripples and the waves that Wesleyan grads are making and have made will go on and on covering the scars of this crime. The sharpness and sensation of this "American Tragedy, 1953" are with us today. Good old Ohio Wesleyan and its kind will be with us forever.

Now, that's a comforting sentiment with which to end our story. But you and I surely do not wish to let the subject rest there. The truth of the matter is, there is very little our Methodist bishops, our Mayo doctors, and other grads can do about it! You and I are the key persons in the healing of Ohio Wesleyan's scars. The plain fact of the matter is last year we didn't furnish these two people an environment that was quite good enough to save them this summer. We can't expect this campus to be immune to the disintegration going on in society around us, but we can try, can't we?

**T**HIS is no ordinary assignment. It will take everything we've got. We shall do well to begin by looking to our resources.

First, let's look to our religious resources. There must be a reason why those dozen fellows who bore the

brunt of the first news of this catastrophe went to the chapel of William Street Church to pray. Almost everyone in the room comes from a religious background. Imperfect though it may be, your religion is life's most potent resource for a test like the one we face. So far as we know, neither of the parties to this tragedy did anything to keep his religion alive. What you do on Sunday morning in college will have far-reaching effect on your future and that of Ohio Wesleyan. We have set aside the second week in February for a visitation by a Christian Mission. When that time comes I hope we shall remember how much we needed our religious resources in September.

A second resource worth remembering is our counseling services. So far as we know neither of these young people gave the experts a chance to help them with their basic problem. I hold in my hand a leaflet giving dozens of places in Delaware where persons with difficulties can find sympathetic and competent assistance. If we don't need help ourselves, let's help find those who do.

A third potentiality for strength or tragedy lies in our interpersonal relations. Let's be frank. Nearly everyone in this room is looking forward to a home of his own and a happy family life. I say to you solemnly, you can't expect to eat your cake now and have it later. You can either be a chiseler or a builder. You can either contribute to the moral fiber of this campus or you can be merely a statistic in one of Mr. Kinsey's animal books.

**F**INALLY, let's look to our social resources. We can't build a social program out of a situation where a lot of people merely splinter off by twos. Last year some of you went to work on our Saturday night problem with excellent results. May I challenge our social committees to bring some real imagination to bear on this subject. We have a new Union and a Gymnasium at our disposal, and there are all kinds of things we can do with them. Why not make Saturday night a campus night?

This is what it all adds up to: in the

days ahead you and I will be proving somebody's hypothesis in everything we do. Some are prepared now to believe the worst about us. Others still have faith that we are desirably different at Ohio Wesleyan. The question is: "Whose hypothesis will you prove?" Let's each make a habit of asking ourselves the question: "If everybody here were like me, what would Ohio Wesleyan be like?"

This is a year to stand up and be counted. We have had enough of the negative this past week to last a long time. Let's make it a year of the positive. What do you say?

There are many roads  
leading from this place,

And the meanest one  
Is the one I came.

Hey, You!  
You out there,  
Whoever or whatever you are.

Is there any meaning?  
Is there anything fixed  
And solid,  
Something to stand on  
Which will not crumble,  
And fall away?

What's that?

A cross?  
You're getting behind times.  
We have more efficient methods  
now.  
And besides,  
We're all Christians  
We wouldn't crucify Christ  
Today . . . or would we?

I guess  
They'd probably  
Send him somewhere  
Where he couldn't stir up any  
trouble.

But—

I don't get it!  
I don't want any blood-stained  
cross;  
I want something to live by.

Nothing?  
Nothing else?

—Robert Kuhn  
Purdue University

# POLITICS is *Evangelism*

by William Stringfellow

**T**HE critical fact of contemporary American politics is this:

The churches are no longer ignored.

The position of the churches on policy issues influences the policy makers. The politicians listen to the churchmen.

This may be a concession by the politicians of the claim that the gospel has relevance to politics.

It is more likely a recognition that the churches have acquired greater status as a power factor in politics. The enactment by the 83rd Congress, for example, of special legislation for admission of refugees, sought vigorously by the National Council of Churches, may be more a calculation by politicians of these churches as a political force than an agreement that Christian conviction prompts such legislation.

That the churches should be dealt with in politics in much the same way as the American Legion or the real-estate interests or the AF of L may be disquieting, but, because of the nature of politics, this is the consequence when Christians, asserting the gospel's relevance in politics, attempt to articulate that relevance in concrete issues.

"Because of the nature of politics"—what is politics? Politics is the ordering of our life in society; politics is the determination and administra-

tion of public policy. Politics is the struggle and adjustment among particular interests in society for power to decide and direct policy.

Ours is party politics, and specific interests seek power within, through, and over the parties. Yet ours is not simply party politics, and particular interests have developed a complex ground of encounter outside the party structures often called "pressure politics." Pressure politics and party politics are central in American political methodology and the business interests, trade-unions, veterans organizations *et al.* utilize this methodology to

determine, insofar as they can, policy and who makes it and how it is carried out. Such interests are in politics with a political intention.

Moreover, they are in politics for their own good—to secure policy favorable to themselves, to modify policy unfavorable to them. The real issue in political contention, therefore, is justice for the community as a

whole and as among each particular interest.

But the presumption from which this issue arises is that ultimately man can achieve justice, that eventually man solves his problems, that man rules the world, that man saves himself.

**I** ARGUE that the churches are regarded as being in politics with a political intention. They may not consciously seek to dominate the Government or control the political parties<sup>1</sup> but they have been seeking, with remarkable ingenuity and success, to influence and determine public policy which they conceive as "favorable" to them and/or their faith.

Some of our most energetic leaders in the churches, both lay and clerical, have repeatedly described the Christian task in politics as establishing a "more Christian" social order. Some have declared that Christians seek to bring "social salvation" through politics. And some have claimed that in politics Christians work for the kingdom of heaven on earth.

We speak too lightly of Christ.

There is blasphemy each time we invoke his name upon our politics—*no matter how just or humane or democratic our politics may be.*

Such identifications between the gospel and politics have caused not only a mighty confusion of the Chris-

William Stringfellow, a law student at Harvard, also simultaneously takes courses at Episcopal Theological School. He argues that the Christian must be embroiled in politics, but his intention is evangelistic. What he means by this claim should start a lot of discussions concerning the political relevancy of Christianity. He will follow this article in *motive* with a later one dealing with the role of prayer in politics.

tian hope with democratic values, but have obstructed our evangelism. For when Christians participate in politics with a political intention, we join in the presumption of *all* politics that man can somehow save himself.

<sup>1</sup> There could be an argument about this, since a forceful case can be made that such domination is the precise objective of more than one of the churches in America.



I suggest that the Christian presence in politics is for an *evangelistic* intention, not a political intention.

Evangelism is more than mentioning to people that the gospel is relevant in some way or other to all of life, if only we can just figure out which way. The faith of the evangelist is not that men can achieve social salvation, but that all men are redeemed by Christ. The assertion of the evangelist is not that we can progress toward a "more Christian" social order, but that the "sufferings of the present time are not worth comparing with the glory that is to be revealed to us."<sup>2</sup> The task of the evangelist is not to herald each achievement of human justice as a sign of the kingdom, but to discern in each accomplishment of politics that "God has consigned all men to disobedience, that he may have mercy upon all."<sup>3</sup>

Christians are in politics not to try somehow to translate the gospel into political action or conviction, but to utilize politics to evangelize, to preach the Word, to so illuminate politics by the gospel that men discern their salvation is in Christ and not in politics.

**T**O approach politics with an evangelistic intention is of radical consequence:

(1) It means bearing an understanding that all politics fail because the presumption of all politics is false. Therefore, the evangelist in politics is never inactive, never satisfied with whatever is achieved, but always demands more of politics than anyone else.

(2) It means taking seriously the fundamental truth that nothing is untouched by Christ, that all men and all things are important to him. Therefore no political option is closed and, because the evangelistic potential of each Christian is unique, contrary political allegiances may be held by Christians.

(3) It means that there is a qualitative (not quantitative) difference between the Christian in politics and the politician of integrity and ethical concern, because the Chris-

tian life encompasses in politics a dimension unknown to the non-Christian. The content of that dimension is prayer, for prayer characterizes the way Christians make political decisions and practice politics.<sup>4</sup>

(4) It means acknowledging that "the Christian society" is given to us, not achieved by us, and that it is already given to us by Christ in his Church. Therefore, no matter how meager or broken the institu-

tional image of his Church in the world, the evangelist in politics participates fully in the worship and life of this community.

These are some implications of the assertion that politics is evangelism. I believe the moment is upon us when evangelistic intention must infuse the Christian task in politics.

<sup>4</sup> I am not thinking only of prayer within the ordered worship of the churches, but of prayer as the full description of what the Christian life is. In a later issue of *motive*, I hope to comment further on prayer in politics.

### Bringing Pathos Into Focus

(Continued from page 11)

any metaphysical status or ontological quality to blindness and pride as it is to deny these things to sickness. We must take modern plays seriously, but not too seriously.

**I** SHOULD like to make a brief prediction concerning the drama of the period upon whose threshold we would now appear to stand: namely, that the drama of the future will seek to bring Greek, Christian, and modern images into a more meaningful relationship to one another. The plays of the future will not simply identify these images, as if they were little more than three ways of saying the same thing. Nor will they simply contrast them, as if they were just three rival and ultimately conflicting truths. The relationship between them will be one of tension, not one of simple identity or simple contrast. In other words, the plays of the future will relate Greek, Christian, and modern *motifs* dialectically

as three basic parts of one complex, yet unitary, truth.

It is, of course, possible that the drama of the future may add some fourth image of its own discovery and use these three traditional images as foils to it. However, it is now so late in western cultural history that it would appear to be quite doubtful whether the drama of the future can discover any new insight as basic as, not to speak of more basic than, intellectual finiteness, willful pretension, or emotional insecurity.

In any event, the drama of the future cannot simply negate the stories of Oedipus and King Lear or the story of Willy Loman or Blanche DuBois even if it should equal or go beyond them. Greek, Christian, and modern plays have been too unique in subject matter, too moving in dramatic form, and too meaningful and true to life simply to be negated. If the plays of the future are to be great, they will have to fulfill these traditional forms of drama; and they can do so in only one of two basic ways—either by relating them to one another or by fusing them with some fresh and novel insight of their own.

If you would like to make application for the INTERNATIONAL SUMMER SCHOOL AND TRAVEL-STUDY FOR 1954, cooperatively sponsored by College of Puget Sound and Union School of the Methodist Church in Scandinavia, you will have to do it not later than January 1, 1954.

This combined summer school and travel study idea is co-educational. The dates of July 10-August 7, 1954 are set for the sessions at Gothenburg, Sweden. There is an additional week of travel study in Scandinavia plus optional educational tours on the Continent.

If interested, write the Cooperative International Summer School, College of Puget Sound, Tacoma 6, Washington.

<sup>2</sup> Romans 8:18

<sup>3</sup> Romans 11:32

# LET'S LOOK AT OUR WORLD



## PUNISHMENT

by George Grosz  
Museum of Modern Art, New York

I am certain that the world will one day be kept at peace by an international government based on world law. Whether this comes about within a reasonable time or whether it comes after we have paid an incalculable price in lives and property for it depends upon our clear thinking and resolute action.

—Ruth Bryan Rohde  
Former U. S. Ambassador to Denmark,  
Acting President of Institute for International Government.

by Tracy D. Mygatt  
New York Secretary  
Campaign for World  
Government



YEARS ago, in a young bitterness that made me jealous for the cause I was even then trying to serve, I would say, "Among all the good causes, Peace is the stepchild!" Today, with the Hydrogen Bomb threatening an even vaster horror than Hiroshima's own, all thinking men know that the making of lasting peace is the supreme urgency.

But the crux of the difficulty is that most people still conceive such peace possible within the context of unlimited national sovereignty. Hell-bent upon retaining this—which to the world federalist spells anarchy—they go on putting their faith in power blocs, alliances, leagues, and ever-soaring armament, untaught by millennia of bloodshed and betrayal. Chanting the incantation of "collective security," they fail to see that true collective security demands nothing less than the establishment of univer-

sal, democratic, federal world government.

At this moment "universal" should be a concept of kindling power to Christians. For the Church has launched a campaign to rid herself of the sleepy parochialism so distinct from the "ecumenicity" in which she now, as never since that glowing first century, recognizes her true mission. It is satisfying to have the support of numerous of her communions, such as Methodists, Episcopalians and Friends, in achieving the "Parliament of Man." And, scattered across five continents and far-flung islands, war-sick men and women of many races and kindreds, under the World Movement for World Federal Government, are turning longing eyes toward the safe rooftree of universal world law.

Now to try to clear the ground of the most reiterative of all the doubting Thomas questions, "What about Russia?"

To my mind before we can attain our goal, the terrible deadlock must be resolved. Infinitely patient negotiation on the highest level of Chris-

# The Parliament of Man

tian statesmanship is demanded on the part of the United States. And, alas, for this the bitter year of 1953, with its countless communist stallings, has put us in no mood. Whether or not Washington will yet rise to the challenge, and realize that honest negotiation and realistic compromise are not "appeasement," and that, as our trustiest ally constantly reminds us, if one wishes to "get," one must also "give," largely depends upon the courageous alertness of Christian Americans to insist upon being heard.

The whole vast total of the Soviet Union's cruelty, arrogance, and infamy toward mankind, are not things to be soft-pedalled. Yet both Russians and Chinese want to stay alive! It should be granted that if they are given time by our own patience and in common with other men, they can change, and eventually modify an abhorrent system. It is not "realism"—but sin—to doubt the power of God in effecting such change for the better! Certainly in World War III lies only irremediable disaster. For even assuming us as "victor," over and beyond the physical ruin of our civilization, such a war, in the resulting chaos, would inevitably sink our democracy into new dictatorship of Left or Right.

Thus we advocates of world federation can but reject "Atlantic Union," that "nuclear union of the democracies" of which Clarence Streit has long been so able a proponent. For, especially in today's context, such a union would but deepen the chasm between the free and the slave world. Furthermore, it would humiliate and antagonize all the peoples outside either orbit with seeming relegation to what Vernon Nash has well called "second-class citizens."

Happily and with unmistakable drama, it was Asians and Africans who cared enough about world federalism to attend, with an outpouring of distinguished Europeans and Americans, the impressive Congress at Copenhagen which convened in late August of 1953, in the first joint meeting of the World Movement for World Federal Government and the World

Association of Parliamentarians for World Government.

**O**THER conferences, of course, had preceded this, as at Montreux, Luxembourg, Stockholm and Rome. There had been the first Asian international conference on world government in 1952, poignantly opened on the bomb site of Hiroshima. There had been two international conferences of the Parliamentary Group in London, the earlier, in 1952, attended by India's great Prime Minister, to whom, as to his sister, Mrs. Pandit—president of the UN Eighth General Assembly—federalists owe much.

But the Copenhagen congress was unique in its make-up, as noted, and also because, facing the ominously polarized world of 1953, representatives, including sixty-five parliamentarians, came from thirty countries—some as distant as the Republic of Korea, Pakistan, Brazil, the Gold Coast, Nigeria, Israel, Ceylon, and Japan—more than ever concerned to focus attention on the urgency of United Nations' revision as we approach the 1955 Review Conference, provided for in Article 109 of the Charter. Outstanding were the discussions of proposals for attaining universal enforceable disarmament.

Believe me, it is not because at Copenhagen or anywhere else, federalists are thankless for the often truly magnificent work accomplished by the UN! But we dare not forget that by the terms of its very Charter, the UN is still only a league of sovereign states. This is not enough for the vast strains it must bear. There must be a delegation of sovereignty to the over-all authority. "Internal" (or domestic) sovereignty would remain untouched—a point of reassurance for those who fear that democracy would be corrupted by Fascist or communist countries included under our universal plan. But some "external" sovereignty, in those areas upon which wars break out, must be delegated to a world government equipped with the usual branches of executive, legislative and judicial.

Also, note that the envisaged world law must be enforced upon the guilty

individual, and not upon the guilty state, a condition which our Founding Fathers recognized as war, a glaringly unjust punishing of innocent with the guilty.

Indeed it is as we remember those towering men, that apathy toward, or rejection of world government—and by Americans!—appears inexplicable. For it is we who have the kindling memory of that Constitutional Convention called in 1787, which knit the thirteen jealous little states, distracted by an "independence" gone to seed, into the world's first Federal Union. May that Convention become for our planet, as the late Carl Van Doren put it, "The Great Rehearsal!"

The decision regarding the precise powers of the new order would rest either with the drafting World Constitutional Convention, or with the Review Conference of the UN. In any case, there can be no world government until ratifications by national governments, again a point of reassurance for those with high blood pressure!

But by whatever method attained, the immediate and outstanding gain in world government would lie in the fact that national armament above internal security requirements, would no longer exist. No longer would this millstone hang about the necks of the nations, impoverishing their citizens, ever tempting to rash military adventure, or solutions unrealizable by arms. And here, of course, is the main rub for those still clinging to unlimited national sovereignty. Yet it is precisely such sovereignty which with its savage wars has shamed our common humanity for centuries. Today, in our shrunken, interdependent world, it is a perilous anachronism.

In a striking section of her address before the Resolutions Committees of the Republican and Democratic National Conventions in 1952, Georgia Lloyd, executive secretary of the Campaign for World Government, said:

. . . When the independence of states spells for the inhabitants inflation, regimentation, conscription, and the constant fear of death, abroad in the military forces, or at home from bombardment, it is time for people to rouse themselves

and realize that, like a wild horse, the independence of states has run away with the independent rights of citizens to life, liberty, and the pursuit of happiness. Mankind must rein in the independence of states to safeguard the freedom of the individual.

It is indeed only to the superficial that the world government we propose can appear unconcerned with the freedom of the individual! Yet freedom without law degenerates into license and anarchy. Voluntary compliance can never take the place of law in society. In accordance with our own cherished federal principle, we need now to extend that law beyond city, state and nation, to the "top" level, the world level. And democracy at its best can flower only a system of shared sovereignty, participated in by men of all races. Vigilance against conceivable tyranny will of course be needed. Where not?

On the thorny question of representation in world government distinguished lawyers, such as Grenville Clark, are making thoughtful proposals. A bicameral legislature, as with us, may be part of the answer, with representation based on population in one chamber, a "Council of Peoples" (as Copenhagen called it), a "weighted" representation, or "Council of States," in the other. Territories not yet ready for entry may be kept under an interim trusteeship either of a United Nations drastically revised, or as interim wards of the young world government. Colonialism with its ageless evils, must go.

A World Court with compulsory jurisdiction to replace the present hopelessly anomalous Court of International Justice, backed by a police force endowed with police functions only, would complete the governmental picture.

One cannot yet tell whether the great change from now unlimited national sovereignty—i.e., anarchy—will be accomplished by the 1955 Review Conference, or by a Peoples World Constitutional Convention with, so far as possible, democratically elected delegates, of course succeeded in either case by national ratifications. Such a Convention, based in true

"grass-roots" education, has a sound appeal. And work via this method, also, is going forward with vigor in numerous lands.

**T**ODAY not alone ourselves but the whole earth stands poised on a catastrophic brink. Christianity has no place for isolationism! And it is significant that those under the "America first" banner, are today attacking, in almost the same terms, international relief, World Government, and the United Nations. It is only as we seek to understand the desperate necessity of the world's starving, now emergent peoples, and answer their SOS with something akin to the World Mutual Development Fund, that we shall defeat the communism that lures them. And such a proposal, now so ominously plowed under by the arms race, is no mere tag to this plea for world government!

For inescapably we are our brothers' keepers. And it appears to many wise men, from Supreme Court Justice Douglas down, that relief of such misery is the very condition under which our democratic and universal World Federation may, by God's grace, be built and endure. Casting sloth and cynicism from us, shall we not rise to the new challenge, and once more become pioneering Americans?

#### SOME SUGGESTED EXCERPTS

*SRL*. July 19, 1952 (from Norman Cousins' Editorial, "The Climate of Freedom")

... Since we are not anarchists, we no more believe that the world should be without responsible government than we believe our own particular strip of the North American continent should be without government. . . . We are not frightened by the argument that world government will demolish our sovereignty because we know that only a world government can preserve the essential sovereignties of individual peoples.

*SRL*. Aug. 2, 1952 (from N. C.'s Ed'l, "Speech for a Presidential Candidate")

... I propose a fresh start within the United Nations. Let us not be timid about what the United Nations needs or what it must become if it is to eliminate anarchy from the world neighborhood. Let us not shrink from the concept of government on a world scale.

This is what the human race needs. This is what it deserves.

*SRL*. Nov. 1, 1952 (From N. C.'s Ed'l, "The Morning After")

The challenge to America, then, is to become a spokesman for the human community. . . . Far from having to discard his nations, his cultures, and his other institutions, man can now create a framework large enough and strong enough to embrace them all. He can make the world safe for diversity.

*SRL*. Dec. 13, 1952 (From N. C.'s Ed'l, "Worse Than the H-Bomb")

... What is most terrifying about the Hydrogen Bomb is its grotesque lack of impact upon the public mind. It can rock the earth but it has yet to make a dent in our thinking. . . .

Seven years ago, when world law was mentioned, people said it was too soon. Now, when it is mentioned, they say it is too late. It is neither too soon nor too late. If we have a voice and an idea behind it, and if what we say makes sense, the time is just right.

*Who Speaks for Man?* By Norman Cousins, page 276.

World law is not the end but the means. It is no distant goal, but a present and indispensable one. It is not merely a hope, but the *only* hope, the only chance. To whatever extent we delay, to whatever extent we move in other directions, by that much do we plan for chaos.

Excerpts from *The Anatomy of Peace* by Emery Reves

(Harper & Brothers, 8th Edition)

Page 26. We are living in a geocentric world of nation-states. . . .

Page 29. Our political and social conceptions are Ptolemaic. The world in which we live is Copernican.

Page 126. The fundamental problem of peace is the problem of sovereignty.

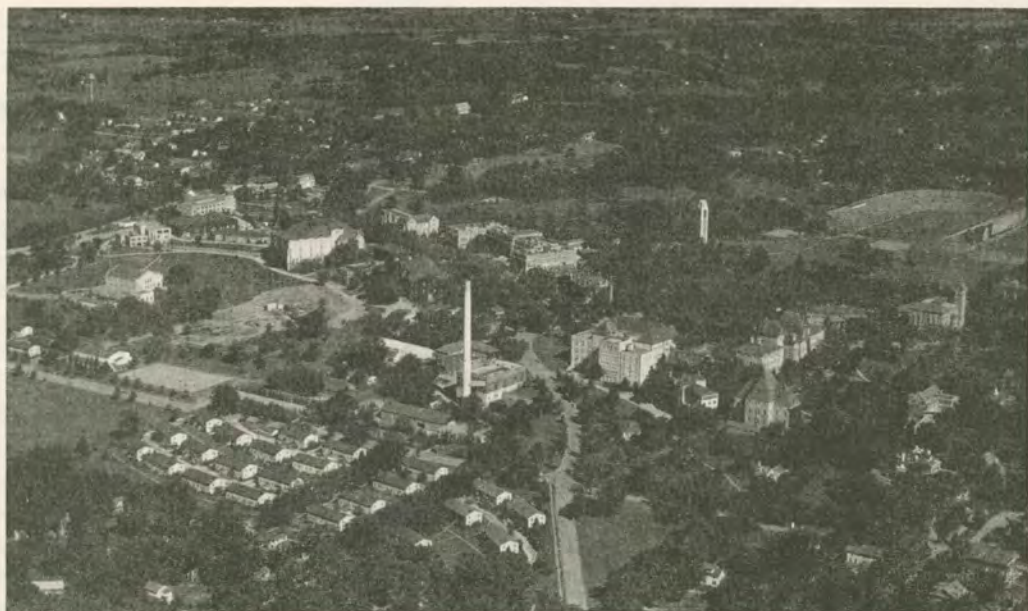
Page 149. Treaties are essentially static instruments. Law is essentially a dynamic instrument.

Page 210. Collective security without collective sovereignty is meaningless.

Page 282. Law and only law can bring peace among men; treaties never can.

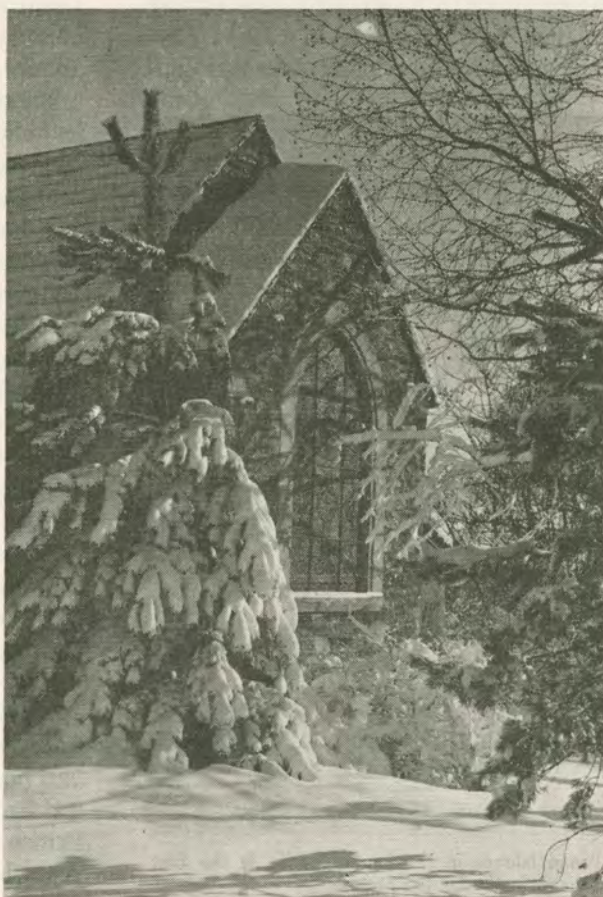
Page 283. There is no "first step" toward world government. World government *is* the first step.

Page 284. World government is not an "ultimate goal" but an immediate necessity. In fact, it has been overdue since 1914. The convulsions of the past decades are the clear symptoms of a dead and decaying political system.



## Fifth Quadrennial Conference

of the Methodist Student Movement meets December 28-January 2 at the University of Kansas, Lawrence. An air view of the campus is pictured above while below is a snow scene outside the Danforth Chapel. More than 2,000 college students are expected to attend the Conference which will feature drama, worship, nationally known concert artists (see November *motive*) and such outstanding speakers as the three pictured here. They are, top to bottom, Nels Ferre, Vanderbilt School of Religion, Ralph Sockman, pastor of Christ Church (Methodist), New York City, and Bishop Matthew W. Clair, of St. Louis.



# Pacific Paradise

**I**F you were dreaming of some fictional paradise on earth, an ideal spot to spend the rest of your life, what would that place be like? How does this sound:

- A land where life is simple, no tensions or pressures, few alarm clocks and fewer deadlines.
- A land where money is relatively unimportant, where every man by the sweat of his brow can directly provide for all the needs of his family.
- Few taxes, very little interference by government but enough government to provide education, protection and services aiding public welfare.
- A Christian nation, with the church in the center of life, all the citizens members of the church, no poverty, no crime.

Sounds great, doesn't it?

And what would you say if you heard that such a paradise on earth actually exists? To talk to a certain seminary student from Drew University, Madison, New Jersey, is to learn about a fabulous island kingdom in the South Pacific where the unbelievable is real. The student is John Amanaki Havea, now finishing his bachelor of divinity degree at Drew and the only person from his country ever to visit the United States.

None of his people has ever had a reason for spending time in the United States, John says, although a few have passed through here en route to England. "All we know of America," he explains, "is what we see in a few Hollywood movies, and we get only the poorest. Our first con-



John Havea, from the Tonga Islands in the South Pacific, is the first person from his country to visit in the United States.

**The Christmas season is one in which we are unusually sentimental. Our skepticism gets jostled into a rear seat. Perhaps it is the time to consider a Pacific Paradise where actually the people are so uncivilized that they do not have jails, and they think that Sunday is a time for the worship of the Prince of Peace.**

tact with America was soldiers who came in during the war. I am very surprised with your country. I didn't know that America is Christian, until I came here. I expected the worst."

John Havea's country is Tonga, an independent kingdom under British protection, located about 2,000 miles northeast of Sydney, Australia, and 430 miles southeast of the Fiji Islands. Tonga includes 150 islands, 36 of which are inhabited. Most of the islands are coral, but a few are volcanic with active craters. The people are Polynesian.

Tonga was relatively unnoticed on the map until last spring, when newspapers and magazines around the world carried pictures and stories about Tonga's reigning monarch, Queen Salote. She was special representative of her people at the coronation of England's Queen Elizabeth II, and so captured the hearts of the British people that she received more attention than any other person at the coronation, except, of course, the principal actors in that great drama. Americans who have forgotten her name and country will at least remember hearing about her unusual qualities. She is friendly and gracious, easily the largest queen in the world—six feet four inches in height, weighing 280 pounds. After hearing that description, you *do* remember her, don't you?

Queen Salote was crowned in 1918, the latest monarch in a hereditary line that can be traced back to the year 950. Her heir apparent is a son, now thirty-five years old. Her main interest, John Havea proudly tells, is the work of the church. The Queen wrote him several letters during her European tour, noting trends and developments in youth work that might affect or improve activities in Tonga churches.

According to John, whether a ruler lives in a palace or hut makes no difference, but the person himself is what counts. "Queen Salote's home is not up to date, but her personality makes it a palace."

Both the Queen and John are descended from an ancient people. Their ancestors were "discovered" by the Dutch in 1616. In 1773 Captain James Cook visited the islands and was so impressed with the friendliness of the people that he named them the Friendly Islands. Tongan tradition says the good captain would have been killed had he stayed one day longer. A murder plot was set for a time that turned out to be twenty-four hours too late. British Christian missionaries went to Tonga twenty-four years later, met cold resistance and left.

Tongan people still give thanks to God for a missionary named John Thomas, who had read about the islands in Captain Cook's Journal and felt a call to work among the people. When John Thomas stepped ashore in 1826, he was among a heathen people. When he left, a quarter of a century later, the whole of Tonga was nominally Christian. For three years he worked, without a single person accepting his faith, but then the baptism of a native chief began a mass movement to Christianity.

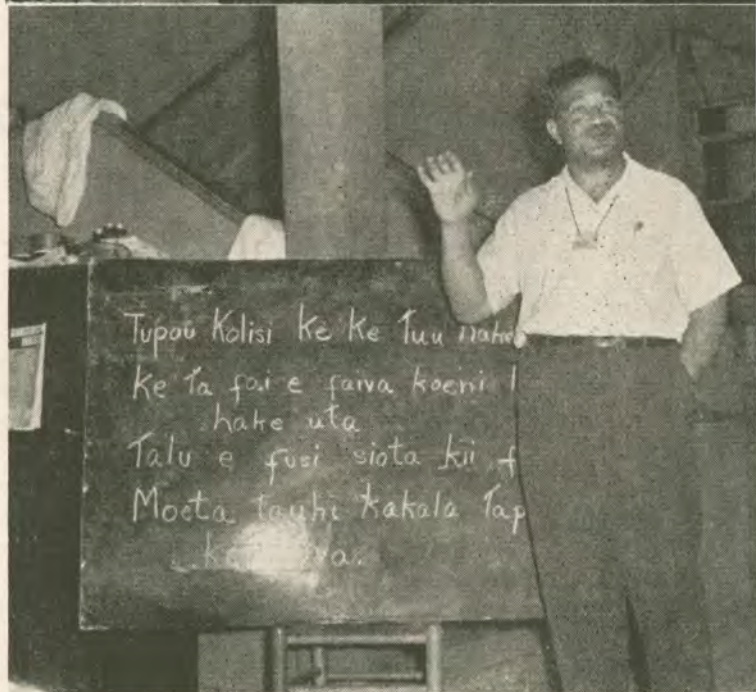
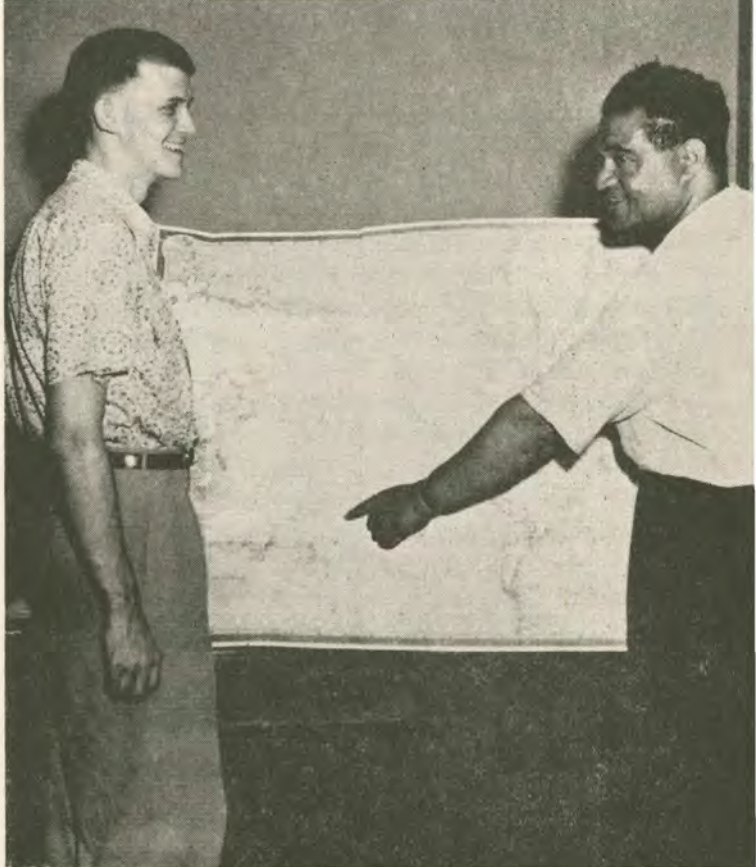
Since that time Tonga has been Christian. Today, every one of its 45,000 people calls himself a Christian, and 80 per cent of the people are Methodists. John Havea is associate pastor of a church with 850 members, one of whom is Queen Salote. Average attendance at Sunday worship is 800. A usual Sunday schedule is this: 6:00 A.M., prayer meeting; 9:00 A.M., worship, the pastor preaching; 1:00 P.M., church school; 3:00 P.M., worship, the associate pastor preaching; 4:30 P.M., class meetings; 7:00 P.M., worship, a lay preacher in the pulpit. Attendance varies little from service to service. On Monday and Friday nights churches have prayer meetings, and Wednesday at 6:00 A.M. is the midweek service.

Tongan Christians hold family worship regularly, sometimes in the morning but usually at seven in the evening when the day's work is finished. John believes this regular worship solves many problems of the people. "Two things I miss keenly in the United States are my Sundays and family worship."

Tonga has very few problems. Only one murder has been committed in twenty-five years. No prisoners are in the jails. Alcoholic beverages were practically unheard of until World War II servicemen taught some Tongans to brew and bootleg liquor.

Economic problems are practically nonexistent, because of the richness of five-feet-deep, fertile soil and the industriousness of Tonga's people. The democratically elected Tongan Government holds in trust all land, controls all exports and imports. As soon as a boy becomes sixteen, the government gives him eight acres of land. Every man's occupation is working his plot of ground in order to raise all the food he and his family need. Everyone is well fed, and there is no market because there's no need for one. Teachers, preachers and government men all raise their own food. Every employer allows time for a man to farm.

John Havea works his eight acres, but also he is preacher and teacher. He is professor of English and Bible at Toupou College in the capital city of Nukualofa. His starting salary was \$2.50 a month, which was sufficient income for his family. Taxes? Yes, every man pays \$5 a year, for which the government gives free education, free medical and hospital care, free telephones wherever they can be installed.



Top, John Havea points to the location of the Tonga Islands on a world map for Jameson Jones, editor of *Concern*, newsmagazine of Methodist youth. He and his wife interviewed Havea for motive. Below, the Tongan visitor leads a song in his native language.

Though the salary figures sound fantastically small, Tonga's people don't even keep all their money for themselves. Most Tongans give about half their money to the church. The church makes one financial drive a year, and the people give all their year's contribution at that time. No other offerings are asked.

John announces simply, "With us, money is not a primary need. We have no poor people, no rich. Everyone

is well fed. Salary doesn't matter when you have fertile land and time to grow your own food."

Giving to the church, however, is not a casual thing. Tongan people do make sacrifices in order to give so generously. Most Tongans put their church ahead of their families, and they give sacrificially because they appreciate what the church has done for them and their country. John thinks that Americans do not realize what the church has to offer them.

Does it sound unbelievable? Yes, if you read it in a travel magazine. Quite believable, if you hear the story from the smiling, gracious Tongan who is studying at Drew. John Havea is four generations removed from cannibalism, but is a third-generation Methodist minister. His father founded a seminary in Tonga, was translator of part of Tonga's revised version of the Bible. John's eldest brother is a missionary from the Tongan church to the Solomon Islands.

John graduated from Toupou College in 1939, taught there a year, did two years of deputation work for the church in Australia, again taught at Toupou College and studied theology. Last year American Methodism offered him a Crusade Scholarship, which pays travel, educa-

tional and living expenses for two years of study in this country. John hopes to get his B.D. degree next June, plans then to return to Tonga to teach and preach and work among his people, particularly youth. He is director of youth work for the Methodist conference in Tonga.

"I have enjoyed the Christian life of the American people," John tells us. "They are more friendly than any other people I have known. I have written articles home telling our people about you. You tell American people, for me, that a Crusade Scholarship<sup>1</sup> is not just giving money but is a living investment in life itself."

Now about that "paradise on earth": would Tonga do? John Havea says life is simple there, no tensions or pressures, little emphasis on money, one small annual tax, excellent government services in return for it, good soil that enables a man to feed his family well, and above all, a people who proudly name themselves Christian.

From this visiting student, American Christians can gain new perspectives into the power of the gospel and the meaning of churchmanship.

<sup>1</sup> Crusade scholarships are given each year by The Methodist Church in America to young, deserving Methodists in other countries for study here.

## The Quest for World Peace

by Paul Minus, student, Yale University

WHILE a yearning for peace is found among all men, the means of achieving peace are as varied as are the social and political structures of those seeking it. It has become increasingly evident that if world-wide accord and friendliness are to become reality, a common ground of understanding must first be established. Political compromise promises nothing, and at best succeeds only in postponing the outbreak of open aggression.

If the dream of peace is to be realized, an active, intelligent policy must be pursued. Just as in the past, wars have been won by concerted effort, so too must peace be won by positive, affirmative measures.

What are these measures? In the final analysis the diplomats will utter the words and perform the actions that will be acknowledged as the immediate causes of peace. But they will do

this only after having first experienced in their lives the sole basis of peace among men and nations—Christian love. Many may scorn or shudder but this truth persists: The love that is expressed in and through Jesus Christ is the only means by which personal and world peace can be attained. This love is not merely a means; it is itself the will of God for man and as such is the ultimate end of his being.

To some, these words are meaningless. To others, they are familiar symbols whose meaning remains vague. To yet another group, the meaning that these words seek to convey is the force by which their lives are directed.

Although the faith of some political leaders in the ability of nations to settle their differences peacefully has been all but lost because of the continuation of the Korean conflict, neither can one deny the great faith

of other leaders in the ability of men and nations to make world peace a reality. Such world leaders as Mrs. Eleanor Roosevelt, Dr. Toyohiko Kagawa, and Dr. Paul Tillich are constant sources of hope for those who desire a lasting peace. Their working faith and the faith of many like them is not founded on the ability of man to solve his problems alone, but it is founded on the ability of man to find his strength and wisdom in Christ. Through the self-giving love that they have found in Christ, these people are contributing their unique abilities to the solution of the enigmatic problems of today.

It cannot be stressed too strongly that these men and women are active because the Christian ideal of self-giving service has found real meaning in their lives. It is challenging to know that the Christ that Kagawa follows is the Christ that we too can follow.



It is just as true that the "Word of the Lord" that Tillich has heard can be ours too if we earnestly desire it.

If we can feel this vital spirit of love moving in our own lives, the contribution that we can make to the establishment of world peace will be infinitely great. One does not have to be a world leader to be a leader in the establishment of world peace. Besides the important role of the Christian in the furthering of brotherhood in his own community, there is an effective contribution that he can make as a United States citizen to the cause of world peace and brotherhood through an enlarged understanding of our democratic form of government.

Two of the fundamental factors which determine how men think and act are self-interest and self-denial. One or the other, but never both, is always at the core of human experience. These determiners have in the past years received unequal stress. Self-interest has been the great motivator in man's affairs and as a result he has seen it unfitting to give himself in service to others. Indeed, in many cases he does not know what this means.

In a democracy the people whose wills are similar and who are in such numbers as to constitute a political majority assume official authorization to formulate domestic and foreign policy through the representatives they elect. The democratic process has occurred as the government's policy has been overwhelmingly one of national self-interest.

It would seem that anything other than self-interest has little chance of being the basis for governmental policy. A serious meditation on the outcome of self-interest as a force in society is distressing. A man who is concerned solely with the fulfilling of his desires will be in conflict with others at every turn. A nation that is continually desirous of gain can anticipate only opposition as it infringes on the rights of other nations.

The other motivating force of man's experience—the self-giving love that Christ first showed the world—stands before us as the hope of a world long-

ing for peace. As love for one's neighbor replaces the desires of exploitation, mankind will know the abundant life on earth and the eternal life in the hereafter.

The citizens of this democracy who live the Christian life can make their dedication to the cause of peace effective through their sincere efforts to foster understanding and love here and abroad. We will not each be in a position to deal directly with large international or domestic problems, but we can train our minds to understand

and meet the many serious questions that do come our way. Each Christian can show to those about him the full significance of the Christian life in the everyday events of his community.

The problems before us are grave and complex. The result of meeting them in the spirit of self-interest will be chaos. The result of meeting them in the spirit of Christ will be peace. The choice is before us now. Civilization awaits an answer. God grant that together as one people and one world we may turn to Christ.

## ANNUAL CHRISTIAN CITIZENSHIP SEMINAR FOR STUDENTS

**TO STUDY** the Christian role in the world and the national government. . . .

**TO MEET** and talk with the people who make the news—Senators, Congressmen, United Nations Personnel. . . .

**TO SEE** United Nations at work and Congress in session.

FEBRUARY 14-20, 1954

*New York and Washington*

Sponsored by

THE METHODIST STUDENT MOVEMENT

### FOR FURTHER INFORMATION:

See your Wesley Foundation director, or Methodist Church pastor, or write Miss Dorothy Nyland, 150 Fifth Avenue, New York 11, N. Y.

The week following the student Seminar, The National Conference of Methodist Youth will sponsor a United Nations-Washington Seminar for youth and students—February 21-27, 1954.

Registration information may be obtained from The National Conference of Methodist Youth, Box 871, Nashville, Tennessee.



MADONNA AND CHILD

Epstein

# THE MADONNA: A PROBLEM

BY GEORGE PARIS • ASSOCIATE DIRECTOR, WESLEYAN

Madonna, carved from an oak tree as a memorial to the artist's son. In the parish church at Sussex.



MADONNA AND ANGELS

Ivan Mestrovic

THE madonna has somehow been a subject of interest for artists of every age. There was at one time probably no other subject in the plastic and graphic arts more popular than the quiet, unassuming form of the Mother of Christ. That interest has slowly waned, however, particularly since the Protestant Reformation, until we find ourselves today almost totally unacquainted with the madonna. To the average Protestant, the madonna means very little if anything.

Yet even today, artists continue their interest in the Virgin Mary. This is no accident, for there is something inherent in the very concept of "madonna" which draws artists again and again to attempt the expression of this idea in literally thousands of different ways. It is obvious that such an expression is extremely difficult, for the discovery of that unique quality that distinguishes the madonna from any mother, no matter how noble, is a thing which no one is quite certain to have achieved. It is attempted with this limited degree of success not primarily because of the challenge to accomplish the difficult, but because within the madonna they see a unique feminine ideal which calls for artful expression.

It is interesting to note that there have been few Protestant artists who have tried to give their expression to this ideal. Protestants have learned to fear the madonna as an idol come to usurp the worship of her son. The fear is a natural reaction against the high veneration of Mary by the Roman

# EM FOR PROTESTANTS

FOUNDATION • UNIVERSITY OF MINNESOTA



Above, MOTHER AND CHILD in beer stone by Eric Gill; right, MADONNA AND CHILD by Mestrovic.



Church and is guarded diligently. But it is in the guarding of this fear that we have lost the possibility of a very meaningful value. The madonna is not uniquely Catholic any more than Christ is uniquely Catholic, and the Protestant Church would do well to attempt a rediscovery of the place of the Virgin Mary in our religion.

If Mariolatry is so feared among Protestants, what then can the madonna mean to us? We have never really answered this question as a Church; consequently the madonna has no real significant meaning for us, but we can never quite discount the important gifts she has given to the Christian religion. Perhaps her most striking contribution has been the elevation of women. This has become one of the unique aspects of Christianity for in no other religion do we find women viewed with quite the importance which they hold as Christians. Since the day when Eve tempted Adam in the Garden of Eden, women were relegated to a low position, but the Christian Church saw in the Nativity not only a new Adam,

but a new Eve. Whereas the sinless Saviour was a man, there ought also to be a sinless woman, and who better than the mother of that Saviour? So with a new Adam and a new Eve, mankind could begin afresh with both sexes of equal virtue and of equal importance. Hence Mary became not only a respected saint, but a symbol of absolute purity for women. The logic of increased veneration in the Roman Church has culminated in the doctrine of the immaculate conception and the recent declaration of the dogma of the assumption of the virgin.

The traditional view of the Roman Church has been and is, that if Mary were the Mother of Christ (and hence the Mother of God) she must have been absolutely pure in every respect. This has resulted in a beautiful but very sexless creature. She lives in a world completely foreign to our own. She broods over her child with a kind of sentimental sadness as though she longed to be released from this tortuous world. She bore no other children, and this one in a very miraculous

way. At the time of her own conception, she was excused from the possibility of knowing any sin. Although she is never worshiped in the sense that Christ is worshiped, the place she holds is as close to that of a goddess as any figure in the Christian religion.

Protestants, on the other hand, fiercely rejected this concept from the first. But history indicates that we have never done much except reject the veneration of Mary. The Protestant Church has never really decided what to do with her and in the postponement of the issue, she has become no longer "our lady" but "their lady."

Despite this confusing dilemma and in between these poles of thought, there is the artist who is still trying to see the madonna objectively. He tries to see her as she lived and suffered, and not as the Church re-made her. He wants to remain free of the whole theological entanglement, yet he finds that theology played a major role in determining what the madonna means to even the most theologically illiterate person. He is

faced also with the working problems of any serious artist. He must determine how he shall deal with the human body. What form should it take to express purity, nobility, timelessness, pain, wonderment, etc.? How can this be done in terms of new art forms which reveal the context of the twentieth century? What material should he choose, and how can he keep the inherent qualities of that material? Can his product be related

to a scientific world which is no longer interested in these values?

It is no small wonder that any artist attempts to deal with these problems at all. The task is very nearly an impossible one and the accompanying examples of sculpture are as much an indication of failure as success. They are unsuccessful not so much because the artist is not technically capable, but because to deal with a subject like the madonna is to deal with a problem unrelated to his ex-

perience and the world about him.

One is likely to conclude that while these pieces of sculpture are fairly adequate for liturgical purposes, they are not altogether successful from the standpoint of contemporary sculpture. They depict the quiet, timeless, noble, ever-virgin, feminine form; but they are not an expression of the twentieth century. Most of these examples rely heavily upon past periods of culture. One can make no great distinction between the Eric Gill madonna and a remnant of some medieval church. Ivan Mestrovic's two pieces each show other ancient sources. In form, the statue, with its redundant rounded shapes, is reminiscent of the heavy Romanesque period, while the pose of this madonna calls to mind the great Buddha or perhaps an Egyptian sphinx. The panel of the madonna with angels is decidedly oriental. Yet they were all created for the Western Church by artists of the Western world.

The Epstein and Moore madonnas, on the other hand, represent an entirely different direction. They are startling exceptions. We no longer see the sweet, sentimental virgin protecting her doll as in the Clare Sheridan madonna. Her sexual purity is not emphasized beyond her other virtues. We see a sensual woman holding her own growing child. Despite her sensuality, she is not sensuous. She is noble and good; a complete person, "full of grace." She has opened her eyes and stares in thoughtful meditation upon the profound meaning of her child's life. There is a strange reality about these two madonnas. They are human mothers with a quiet dignity and gentleness. They speak to the human soul about the meaning of existence and they represent motherhood in its best and most holy form.

A large number of people have been disturbed by these madonnas, but that is natural; for these are a new and unfamiliar version of an old theme. Nonetheless, they are an honest attempt at giving the madonna new meaning in a more modern form. Perhaps it is this new concept which Protestants have been wanting.

MOTHER AND CHILD

Henry Moore



# One Student's View of Teachers



by John Carr, Yale University

THE professor lies face down across the desk, a large bullet hole in his chest. On the blackboard in back of him are these words: "Summarize the economic, political, social, and cultural history of the United States from 1865 to the present. This is a ten-minute quiz." A bespectacled student stands, smoking revolver in hand, in the front row. He casts an angry look at the tweed-clad student next to him and snarls, "Damn it, Jones. Must you always criticize everything I do?"

I am, with certain qualifications which I'll leave to your imagination, behind that gun in writing this article. And you, fellow student, i.e., Mr. Jones, when you criticize what I write here, must realize that I draw my picture of teachers from a very limited experience. In fact, two years ago, I positively avoided them.

Happily for me, I recovered from freshmanitis rather quickly and since then have had increasing contacts with professors of all sorts. In several of my classes during three years at college I have tried to size up the men on the lecture platform or at the head of the seminar table. After finishing the morning paper and mail, after reviewing last Saturday night's date and planning next Saturday night's date, I have sat back and thrown some imaginary questions at my professor and watched how they bounced back.

Here is one of my frequent thoughts. "I know that this guy knows his subject. He's done reams of writing and hours of research. But is he really concerned with getting anything across to me?" Many university administrations seem to sum up their policy toward faculty promotions in three words, "Publish or perish." Research must come first. This is the dogma of many more professors in schools where the administration is not so enlightened. One must contribute to the field in which he labors, work new plots of ground. The teaching will take care of itself.

Now I'm a student. I'm prejudiced. But I heartily disagree with this way of looking at the professor's job. I think that a university, no matter how much money for research sits in its pockets, exists primarily for its students. I would match a well-trained, hard-thinking student against any one of most of the doctor's theses. A professor's primary aim should be that of awakening and training the minds of his students.

Don't get me wrong. I think that research is essential and comes next. Creative writing and thinking are essential to good teaching. The professor who uses the same notes year after year may be entertaining, but he can hardly be stimulating. He is in the position of the Scotch professor who always insisted that his students take notes, and who scanned the class every day to make sure that this process was taking place. One day he saw Angus MacPhearson daydreaming in the front row without even a pencil in his hand. Lightning flashing from his eyes, he shouted, "Angus MacPhearson, you're no a taken notes." To which exclamation Angus calmly replied, "I don't have to. I have me father's." The most exciting teachers I know are men who are doing real digging in their fields. But they are men who don't leave several hundred acres of wheat unplowed while they intensively cultivate the rhubarb patch.

If teaching comes first, communication is of the utmost importance. According to my experience, classroom techniques have been sadly neglected by many American professors. Let me give one horrible example. Three teachers of speech at a large western university, famed for its fine speech department, set out to write a book on effective communication. One of them had the conviction that speech has a wonderful therapeutic value, that good speaking can help eliminate personality difficulties. Another was convinced that getting what you really mean across to another person is the basis for good friendly relationships. The third was absolutely sure that effective communication can be easily taught with the right techniques. The publisher agreed to print the book, but only on one condition. Do you know what it was? You wouldn't guess in a thousand years. He agreed to publish it if they would allow a fourth man, a writer, to entirely rewrite the book so it could be understood. Maybe you have the book in your speech class. It has four names on the cover, one of them the name of the fellow who really is communicating to you.

I have a few ideas about how teachers could better communicate. They are taken from the many teachers who have spoken clearly to me. The first one concerns plain and simple organization.

*(Continued on page 30)*

# One Teacher's View of Students

by Chad Walsh

WHEN I began my graduate work in English, back in the prehistorical period of 1938, I didn't know that I would also become an amateur anthropologist and sociologist. I know now that every college teacher does. One observes the changing folkways of the campus, and attempts—with only mediocre success—to imagine what it feels like to be a freshman in the year 1953.

Let me cite one example of social revolution. From the years 1934 to 1938, when I was going through the slow grind of distributional requirements, field of concentration, and all the other hallowed gobbledegook that describes the road terminating in an A.B., we college men were accustomed to polygamy at dances. Sometimes we went as stags, and callously tapped the shoulder of any student dancing with a pretty girl. Or if we went with a date, we made secret advance deals with other men, so that we could cut in on each other as opportunity presented itself. The one eventuality that could ruin an evening and cause the breakup of a promising romance was dancing all evening with your girl.

But somewhere along the way of years the great revolution came, roughly around 1940, I believe. Monogamy is now more fashionable than polygamy. One pair of dancers remains affixed cheek to cheek, gently swaying through the evening, until boredom sends them away from the dance to some place of refreshment. I think the students at my college are a little shocked at the polygamous antics of the faculty, who occasionally go to dances and shamelessly trade partners at frequent intervals.

As a good social scientist, I pass no value judgments. Times change; I have lived to see them change. But there are changes more important, if not more interesting, than the *mores* of the ballroom. Let me imaginatively glance at a typical classroom and see how its inhabitants differ from those of fifteen or twenty-five years ago.

To generalize with a sweeping brush, I'd say that twenty-five years ago the goal of the men was to train themselves to make a million bucks in a hurry. It was the golden age of the bond salesman and go-getter. As for the girls, many of them secretly yearned for marriage, but wouldn't admit it. They were going to be career women and not get tied down to pots, pans, and diapers.

Chad Walsh is professor of English and poet-in-residence at Beloit College. He is one of the founders and editors of a national literary quarterly, *The Beloit Poetry Journal*, and the author of numerous books, the latest being *Campus Gods on Trial* (Macmillan).

(Next month in motive a panel of students and professors criticize these two articles.)

Fifteen or twenty years ago was the great time of political ferment, when one rather sternly disapproved of the frivolous and flaming 1920's, and spent a good deal of extracurricular time signing petitions of protest and lettering posters to be used in vast political demonstrations. Not that life became completely political. Couples still wandered off pair by pair into lonely woods, and the desire to earn that million bucks was not wholly extinct.

TODAY—what shall I say? You can answer the question better than I. I take a very dim view of anyone's ability to penetrate an alien culture completely, or fully bridge the gap of twenty years. But observing the campus scene as best I can, I am struck first of all by how sedate and cautious most students have become. Few of them aim at being millionaires. Instead, when they are interviewed by representatives of business firms, they ask practical questions about seniority, the retirement age, and the pension system.

In affairs of the heart, the same quest for security is evident. A freshman girl will start going steady with a man, almost any man, rather than run the unthinkable risk that four or six years in the future there will be no one to take the vows with her. Watching the couples as they stroll across the campus or sit in the student union, they seem curiously like old married couples, happy but unexcited by each other's proximity.

The hunger for security (and a natural hunger it is in an age of hot, cold, and lukewarm wars, reinforced by racial memories of the Great Depression) reveals itself still further in a marked swing toward political conservatism. I hear that many recent college graduates voted Republican a year ago. In the 1930's we were shocking our Republican parents by praising That Man in the White House. But more than this, there is an increasing unwillingness to write frank term papers in political science, sign any petition, or join any organization that is liberal enough to run the risk of the attorney general's list a decade from now. The all-American trinity of those 200 per cent patriots, McCarthy, Velde, and Jenner, has done its work very thoroughly. Students choose not to

## Student's View

(Continued from page 28)

I'm eternally grateful to the professor who lets the skeleton of his lecture peek through the flesh now and then. I also think that my mentors could help me by letting me in on their thinking processes. I'd be helped by knowing how they go about thinking and writing about their subjects, how they plan their courses. And when it comes to a question or a discussion period, I'd appreciate it if they would help me learn how to intelligently discuss and ask good questions. College in a way is learning to ask good questions. I need some help in that area, and the embarrassing silence that so often comes after the professor or speaker smiles benevolently and says, "Now, what are your questions?" is a good indication, I think, of how many other students actually do not know how to respond.

If you'll bear with me, I'd like to expound another one of my ideas regarding effective teaching. Many are the times that I have leaned back and pondered, "How in the Sam Hill does this fit in with what I heard last hour? Where does this subject begin and Professor A's course leave off?" To put it plainly my university often seems like a *diversity* to me. So this is my plea to the experts. May they not just lecture *in vacuo* about their subject. May they clearly and constantly state where their disciplines' limitations are. May they inform the poor student on how their method of finding truth fits in with other methods. May they take some time to mention that they and the university have an educational philosophy which is important for the student to know. May they give some recognition to the fact that their students are taking other courses besides theirs, that their students are participating in extracurricular activities absolutely necessary to a good college education. I suggest that this last thought is particularly appropriate when the assignments are handed out.

**T**HIS train of thought carries me to another station on the same track. I wish professors would convey to students the fact that they are human. In many institutions, especially the larger universities, the classroom contact is the only natural one the student has with his teachers. That single way of meeting often has a bad effect. Seeing Professor B only when he is standing authoritatively behind his lecture gives the impression that what he says is "the word," to be accepted without question. Actually, even the professor himself will admit in discussion that he is only human and fallible, that even some student might have a better insight than he into a part of his field. But when giving a lecture one can't hem and haw, and if the professor allows no other contacts than that, his statements take on a completely unwarranted air of absolute authority.

Another effect is that the student gets to thinking that Professor C is convinced that the portion of the human

## Teacher's View

stick their necks out. Who can know what retribution may befall them, properly televised, after they leave college?

Students today are too meek and mild. They hunger for simple and definite answers to questions that are not simple. They—most of them—are ready to sit at the feet of any professor who exudes an air of infallible confidence. Or if they do not sit at the feet of a professor, they obey the standards set by the big wheels in the fraternity. Is this another quest for security? By being an indistinguishable member of a gray-tinted herd, one escapes notoriety and criticism.

But what I have said is not the total picture. Beneath the rather subdued, cautious and colorless exterior which students adopt for self-protection, I think I detect a wistfulness for something which transcends mere security, a thirst for more meaning to life than retirement at sixty-five on an adequate pension. There is a half-suppressed well of idealism and adventure, waiting to be liberated. Our colleges succeed in being more than trade schools in proportion as they release this stream of inner life, and give it direction.

To release it is not easy. The public schools do their effective best to train what I have on occasion called a "flat-minded" generation. Look back on your own education before you came to college. Wasn't it long on drab chatter about social adjustment and "solutions to problems" and weak on everything that trains the imagination and the emotions? Weren't you being conditioned even then to be gray dots in a gray herd?

The "inner you" didn't have much of a chance. But that you is there, wistfully waiting a chance to flower into the air and sunlight. I think I know some of the things that help it flower. A familiarity with any of the arts can work wonders—best of all if you practice, in however amateur a way, some particular art. The study of history is like reading a vast and true novel of what human life can mean—in its abysses as well as its towering peaks. Anyone who knows the sweep of history for the past two thousand years learns that man does not live by security alone.

But most of all the flowering depends on coming to grips with an inescapable fact, though no one may have ever mentioned it to you: Man is incurably religious. That vague stirring inside of you, which finds first one partial outlet and then another, is the warning symptom of this bedrock fact. You can suppress the stirring, or "sublimate" by some partial and imperfect goal—but only at the cost of stunting your full potentialities as a human being.

**I** WRITE these words as one who has gone through the mill, and fought tooth and nail against what I called "the failure of nerve"—i.e., religious commitment. No one can fight the fight for you. At most, someone like myself can suggest that there actually is a way of looking at life and a way of living life which, if true, is able to lift



## Student's View

picture he is describing is the only portion, that the dimension of human experience he is dealing with is the only dimension. Thus it is that often the psychologist describing the psychological dimension of religious experience or the physicist describing the purely physical level of existence gives people like you and me the idea that those dimensions are the only dimensions, all other phenomena being unreal.

The foremost reason for the professor letting the class in on his humanity is that college men and women need to know that life cannot be faced on the purely intellectual level. The fact that Professor D has a wife whom he loves, not on the physical, social, psychological, or spiritual level but as a whole woman, is somehow very important to me. The news that Professor E, who talks so confidently about the structure of the family, has a brood of howling kids is food for my soul. The revelation that Professor F likes to just sit and fish and think about nothing helps me listen to his *dicta* with ever so much more relish. And the information that Professor G, who can size up the world situation in three minutes flat, and Professor H, who can lay out as exciting a pocket-sized theology as you would ever want to see, work toward their ideals through imperfect institutions such as the Democratic Party and The Methodist Church might well be the most important thing I learn in my contact with them.

I'm convinced that many professors are very worthy members of the human race. I've reached that conclusion through talking with those wonderful teachers who are eternally willing to talk about both their subject and things prosaic such as the big-league baseball race. I've been helped to it by professors who have invited me and my fellow students to their homes for purely recreational events. I've been forced to it by my experiences while working and worshiping with them in a local church.

**T**HESE men make their teaching a Christian vocation. I'll try to give a general description of them. They take their jobs seriously and concentrate their maximum energy on the training of young minds for the lifelong search for truth. They convey through their Christian humility, as demonstrated by their own ideas and sincere interest in the insights of their students, an attitude toward the truth which enables those who catch it to "grow in wisdom" throughout life.

They bear a quiet but definite witness to the Christian faith. They do this not only by exhibiting the fruits of the faith in the classroom but also by giving the students good glimpses of the way in which their lives are centered in Christ. They do this by showing a type of concern for the student's whole life that some professors do not exhibit. They do this by relating Christianity clearly and distinctly to the fields in which they are teaching.

They bear courageous witness by bringing what they consider to be Christian judgment on aspects of life

## Teacher's View

you out of the grayness of conformity, offer a goal more satisfying than mere security, and make you fully into the person that you potentially are.

I think many students intuitively feel this. Compared to twenty years ago, they are willing to argue about God and Christ, and ask shrill questions during religious emphasis week. (My own generation dismissed religion with casual wisecracks, for the most part.) I think many a student is a sleeping beauty, only one fourth guessing the richness that his personality and life can hold if he lets himself be awakened into complete reality.

My children have delightedly discovered a few gray hairs on my head. Perhaps that gives me the right to be fatherly to other than my own offspring. So I shall close with this fatherly advice. Don't sell yourself—or life—short. Security is O.K. in moderation, but it is a drab goal, more worthy of an ant than a man. Conformity is not only drab, but frequently base and craven.

If you want to become what you potentially are, you may have to go on long psychological and spiritual journeys, through country you have not previously explored. There are serpents and bobcats along the way. But who wants to hug his life too tightly anyway? The people who are really alive and wide awake are those who will lose their lives at the drop of a hat, and then receive them back from the one Being who started this business of life in the first place. Only as you approach God and come to know him—and knowing him, love and serve him—will you discover your real name.

So much for the rights conferred upon me by my gray hairs. But if this sermonette repels you, I conclude with one simple plea: Forget the Joneses and dare to be yourself. In time you may find out who you really are.

---

## Student's View

both within and without the campus. They take such stands in spite of the fact that increasing numbers of their colleagues are seeking security with as much fervor as the average student.

To men like these I am forever indebted. The composite picture of the person I would like to be is made up of elements of all of them.

Of course, I have left out one whole side of the teaching picture. For the student has a Christian vocation too. The student-teacher relationship can't be a 0-100 or even a 50-50 deal. To be most effective it must be a 100-100 situation. Both student and teacher must have a 100 per cent concern for reaching the truth together. One of my best teachers, T. M. Greene, defines a good college as *a community of younger and older scholars trying together to find answers to questions too big for all of them*. When both student and professor consider their tasks Christian vocations or when even one of the pair does this, this definition comes close to being fulfilled.

# Going Christmas Shopping?

Timely suggestions for significant gifts from the arts—at low cost

by Pat Hazard, teacher, East Lansing, Michigan

FOR most of us, each Christmas brings a series of minor crises. What should I give Aunt Agatha this year? Do I dare try another tie on Brother Bob? Whether your list is long or short, someone on it will be a stickler. If you are a college student, perennially broke, such minor crises can become major ones. Fortunately, because of new developments in mass reproduction and distribution of the arts, there is no longer the usual dilemma of either buying an inappropriate trinket or passing by a friend you would like to remember but can't afford to. New production and distribution techniques now bring attractive gifts well within reach of a student's budget. In the sampling of such bargains in the arts that follows, many items are considerably below a dollar; none are more than five dollars. Each item will be followed by a number indicating a publisher or distributor. The number refers to a bibliography at the end of this article. These addresses are important because very often the best titles are not stocked in local outlets as consistently as mediocre ones. Whenever possible, a price is given. Here are some real gift opportunities for students with well-developed tastes and underdeveloped incomes.

Items appropriate to the Christmas season are many. *101 Favorite Hymns*,<sup>2</sup> 25 cents; Hendrik Van Loon, *The Story of the Bible*,<sup>1</sup> 50 cents; *The Four Gospels, A New Translation* by E. V. Rieu,<sup>3</sup> 65 cents; Fulton Oursler, *Modern Parables*,<sup>1</sup> 35 cents; and

*Courage and Confidence from the Bible: Selections and Interpretations*,<sup>7</sup> 25 cents, are examples of pocket books with religious themes. For a friend of philosophical bent, a similar choice exists: James B. Conant, *Modern Science and Modern Man*,<sup>8</sup> 65 cents; Sir Charles Sherrington, *Man on His Nature*,<sup>8</sup> 85 cents; Edith Hamilton, *Mythology*,<sup>7</sup> 50 cents; George Santayana, *Three Philosophical Poets*,<sup>8</sup> 65 cents; Lionel Trilling, *The Liberal Imagination*,<sup>8</sup> 75 cents; and Ernst Cassirer, *An Essay on Man*,<sup>8</sup> 75 cents. Number 8, Anchor Books, it ought to be added, is a very promising new venture in publishing; it is an attempt to reprint serious works in paper covers at minimum prices. A last-minute look at its monthly list would certainly be worth while.

FOR the friend who reads fiction and poetry, there is a bonanza. These titles will give an inkling of some of the titles available in paperback editions: J. D. Salinger, *The Catcher in the Rye*,<sup>7</sup> 25 cents; Arthur Koestler, *The Age of Longing*,<sup>7</sup> 35 cents; Henry Green, *Loving*,<sup>8</sup> 75 cents; Ralph Ellison, *Invisible Man*,<sup>7</sup> 50 cents; Joseph Conrad, *The Secret Agent*,<sup>8</sup> 75 cents; James T. Farrell, *An American Dream Girl*,<sup>7</sup> 25 cents; and William Manchester, *The City of Anger*,<sup>5</sup> 50 cents. Number 5, Ballantine Books, is another new publishing venture that it will pay you to watch. This firm publishes new books simultaneously in both hard and soft covers. Top-quality novels, for example, are now available

for approximately 50 cents. The smart shopper will want to look at Ballantine's latest releases before starting the long search for appropriate gifts.

Books of poetry are just as available. Special mention is due Rolfe Humphries, ed., *New Poems by American Poets*,<sup>5</sup> 35 cents. This represents an attempt to widen the audience of established contemporary poets and to give a hearing to new ones. Try this book on someone who brags about not liking poetry. That type of poetry hater is liable to be pleasantly surprised to find poems about sports, movies, and other everyday things. For the confirmed reader, there are also Oscar Williams, ed., *Immortal Poems of the English Language*,<sup>2</sup> 35 cents, and *Palgrave's Golden Treasury*,<sup>7</sup> 50 cents, as well as poems in the new anthologies of *avant-garde* writing to be mentioned next.

*discovery*,<sup>2</sup> 50 cents, and *New World Writing*,<sup>7</sup> 50 cents, are semi-annual collections of the best in contemporary writing—fiction, poetry, criticism. Try these only on the real fan of *avant-garde* writing; they might scare the uninitiated away from all literature. For those with only casual interests in literature, several anthologies of short stories might be more to the point: *Fifty Great Short Stories*,<sup>4</sup> 50 cents; *New Voices: American Writing Today*,<sup>1</sup> 50 cents; *Stories of Sudden Truth*,<sup>5</sup> 35 cents; *Stories for the Here and Now*,<sup>4</sup> 35 cents; and *The Best American Short Stories, 1953*,<sup>5</sup> 50 cents. The last-named paperback is the Oscar of the short-story writer. It appears in soft covers for the first

time, a symbol of what opportunities mass production and distribution of the arts are making possible.

Another opportunity exists in the titles available in Harper's Modern Classics, the Modern Library, Rinehart, collegiate editions, and Regnery reprints.<sup>9-12</sup> For roughly \$1, these lines make available an outstanding and economical gift. The book clubs are worth mentioning. For about \$2 you can enroll a friend in the Book Find Club.<sup>13</sup> C. Wright Mills, *White Collar*; Mario Pei, *The Story of English*; Henry Steele Commager, *Ideas in America* and other books of a semi-scholarly and scholarly nature make up this club's list. Other book clubs for the serious reader are the American History Book Club,<sup>14</sup> the History Book Club,<sup>15</sup> and the Reader's Subscription.<sup>16</sup> All of these distribution schemes have attractive bonus offers.

FOR your friend who likes classical music, there is an embarrassment of riches. First, there are the "bargain labels." Often not perfect in tone, featuring second-run artists and orchestras, these labels still have the merit of bringing great music, more or less adequately played, within reach of all. "Varsity" (10" LP), 69 cents; "Royale" (12" LP), \$1.89; and "Allegro" (12" LP), \$2.98, are the labels produced by the Record Corporation of America.<sup>17</sup> "Remington" (12" LP), \$2.99 and "Urania" (10" LP), \$1.95 are also bargain labels.<sup>18</sup> The competition these new LP firms have given established record companies is all to the buyers' good. Victor's "Cameo Concerts" (10" LP, top artists), \$2.99; Decca's 4,000—"Gold Label" series (10" LP), \$2.50; and Columbia's "Entree" series (12" LP), \$2.98, are all attempts of the major firms to maintain sales. Most record stores stock these series.

The American Recording Society<sup>19</sup> is running introductory offers in many national magazines. Its offer of one of its high-fidelity pressings of American music at \$1 is an unbelievable bargain. Since this offer does not involve any other obligation, it would make an ideal gift. The music published by this nonprofit organization is unobtainable

elsewhere. For the friend who takes his serious music seriously, a subscription to *High Fidelity*<sup>20</sup> would be excellent. For the friend who would like to know how to take his music more seriously, try Aaron Copland, *What to Listen For in Music*,<sup>7</sup> 35 cents. The shopper who needs direction in making selections for a basic library should remember Alfred M. Sterling, "Suggested Records for Appreciation of Symphonic Music," *motive* (February, 1953). Don't forget that several New York mail houses offer a 30 per cent discount on standard labels.<sup>21</sup>

WHAT vinyl plastic has done for the music lover, new color reproduction techniques promise to do for the collector and admirer of visual art. Reports of brilliant innovations in art pocket books are heard in trade circles. Perhaps these secrets will be on sale in time for Christmas. In the meantime, even the old titles are worth while. Pocket Books<sup>2</sup> offers *Famous French Painters, Pocket Book of Old Masters, Famous Artists and Their Models, Gods and Goddesses in Art and Legend, Pocket Book of Greek Art, Pocket History of American Painting*, and the *Pocket Book of Great Drawings*. Another challenging pocket book is *Seven Arts*,<sup>1</sup> 50 cents. This collection of essays its editor describes as an "exciting opportunity to read valuable and provocative articles by the foremost leaders in the world of painting, sculpture, music, literature, dance, theater, and architecture in one inexpensive volume." Included are forty-eight pages of black and white reproductions of the arts discussed.

Even more interesting than these pocket books are other ventures in art reproduction. *Metropolitan Miniatures* present a set of twenty-four postcard-size color reproductions in albums with explanatory text. For each six sets, the subscriber receives a handsome filing case. Recent titles include "The Story of Christ," "Japanese Prints," "Children in Art," "Six Centuries of Flower Painting," "Great European Portraits," and "Three American Water Colorists." To start a

friend on a subscription to this series<sup>22</sup> is an imaginative remembrance.

Another subscription possibility is "Art Treasures of the World."<sup>23</sup> This series of 11"x15" color reproductions has been extravagantly praised for its remarkable fidelity. Each folio contains sixteen plates matted for framing. Van Gogh, Toulouse Lautrec, Degas, Rembrandt, Renoir, Cezanne, and others appear in this series. Many national magazines are still running an introductory offer for this plan: two folios for a dollar; the folios are a bargain at their regular price of three dollars! The same publishers have a series called *The Library of Great Painters*.<sup>24</sup> The formula for this line is ten 8"x10" color reproductions, numerous black and white cuts, and a descriptive text.

Especially recommended for teacher friends are books aimed at developing standards in the popular arts. The mass-media and mass-produced articles of everyday use make up the art environment of the overwhelming majority of Americans. More and more teachers realize their responsibility for developing standards in these popular arts of industrial America. For them, remember the Communication Arts pamphlets of the Oxford Book Company<sup>25</sup> on radio-television, movies, newspapers and magazines. *Films in Review*<sup>26</sup> and *The Everyday Art Quarterly*<sup>27</sup> are magazines that would be very useful in this important matter of raising standards in the popular arts. It might be added that many educators feel that developing standards in the popular arts of radio, TV, film, popular music, and paperback literature may be the best available strategy for increasing audiences for the fine arts of literature, music, and painting, dealt with above.

For in this Christmas season, it is well to remember that these new techniques of distributing the best products of the human spirit are only means. Not only do these new methods offer us an opportunity to make our Christmas shopping easier; but their very existence poses a problem and challenge for the college student.

(Continued on page 38)



# NOTES ON .. CONFERENCEMANSHIP

WITH preparation beginning for Christmas conference attendance, what better time than now to brush up on the principles of "conferencemanship"? And what is conferencemanship? Simply defined, it is "the practice of being *one-up* on other delegates before, at, and after a conference" regardless of previous conference experience. Here in terms clear enough for even the youngest student to grasp are the principles of conferencemanship, a specific application of the broader principles of "gamesmanship," "lifesmanship," and "one-upsmanship" set forth in works of the same names by Stephen Potter.<sup>1</sup>

*History*—Although certain elements of conferencemanship were being practiced as early as the Council of Nicaea (A.D. 325), and have been employed by various and sundry conferencemen at subsequent councils, conferences, ashrams, and assemblies, we can, with modest pride, suggest that the principles contained herein represent the first attempt to enumerate in print the "how and why" of conferencemanship for *student Christian* conferences. This is not to slight the monograph published in 1883 by Mahendranath Gupta in Bengali (available from the Vedanta Society,

by Harry E. Smith  
Presbyterian Church  
Chapel Hill, N. C.

Bombay), but simply to recognize that the teachings of Sri Ramakrishna which he summarizes completely neglect *Christian* student conferences.

### *Conferencemanship Basic:*

Principle No. 1—*To be one-up means that the conferenceman considers this just one more conference.*

The more obvious "ploys" (technical term for tactics or methods) to establish that the conferenceman is widely traveled and has attended a score of other conferences are several. Late arrival and early departure give the impression that the delegate has just barely managed to squeeze this conference into his busy schedule, and is lucky to be present at all. J. Todd, at one time vice-chairman of SPJST, may have overdone this when he arrived two days late at the Norwegian Study Shalet at Skrimheata in 1950, and then spent the next three of the remaining ten days of the conference holed up in his room "catching up on correspondence."

The suitcase covered with travel stickers is another obvious indication that the conferenceman has conferred before. This effect is now available to anyone who has a father or

uncle who travels and will save stickers from the souvenir packet behind the plane seat; or a collection of stickers can be ordered from your Conferencemanship Headquarters, pasted on your bags, and then appropriately scuffed to indicate heavy travel.<sup>1</sup>

A more refined ploy, and hence requiring more practice, was perfected by J. Richard Meadbury (not the historian) and bears his name. The principle here was the repeatedly unfavorable comparison of the conference being attended with other conferences. To see Meadbury (or "Mead," as he was called by the boys) in action was to see conferencemanship at its best. The "Meadbury Ploy" took the following lines:

Delegate: And what do you think of this conference?

Meadbury: Interesting enough, I guess, though I must say the spirit at Oslo in '47 was more stimulating.

D: Oslo, Norway?

M: Yes, you know, the Second World Conference of Christian

<sup>1</sup> Available from Conferencemanship Headquarters. Included in this packet are multicolored stickers from KLM (Dutch Airlines), Air France, BOAC, Pioneer Air Lines (Texas), and Cunard Lines, as well as stickers from Hotel Filadelfia in Oslo, the Grand Hotel in Paris, and Hotel Cezan in Constantinople.

<sup>1</sup> Henry Holt and Company, New York.

Youth . . . of course, the threat of war at Amsterdam in '38 made us a bit reluctant to really open up. Nevertheless, the Asian setting at Travancore certainly proved interesting. . . .

D (awed): You certainly have been to a lot of conferences. . . .

This routine was the more admirable when one knew that Meadbury had attended none of these conferences himself, but had picked up the dates and locations from the "Coming Events" column of the *Christian Century* in the library.

Principle No. 2—*First impressions are important—he who impresses first impresses best.*

What delegate has not stood patiently, or impatiently, in the conference registration lines forming opinions upon other delegates by initial impressions of their clothes, suitcases, and number of "old friends" in the line? This points up the importance of planning carefully just when and how to approach this mass of impressionable delegates to come out "one-up." Casualness is the first virtue to cultivate. The delegate carrying only a briefcase and typewriter case (actually containing his clothes and toilet articles) immediately stands out as an experienced conferenceman, particularly if his clothes show no signs of the 1,500 miles he has hitchhiked to attend the conference.

"McMoody's Opening," the appearance perfected by that great conferenceman Howard R. McMoody, has seldom been surpassed in casualness and one-uping. It was during registration for the Kalamazoo Conference in the summer of '51 that McMoody made one of his most notable first impressions. Striding down the registration line, surrounded by younger colleagues and would-be conferencemen, McMoody could be observed to be carrying only a large briefcase covered with customs-inspection stickers and a blue American Airlines overseas kit. He was immaculately attired in a charcoal-gray flannel suit with white button-down shirt and English Regimental tie of the Royal Hussars stripe.

Oblivious of the long line of standees, McMoody was seen to make

his way to the registration desk (pausing along the way to nod friendly greetings to "old friends"), whisper briefly to the secretary, and then be whisked through the registration procedure. Only those well acquainted with McMoody knew that he had hitchhiked in that morning from Washington State, had borrowed the suit from a wealthy uncle who lived nearby, and was hurried through the line in order to get down to the dining hall where he earned his meals during the conference by waiting tables.

Equally effective in a converse way was the initial appearance of Harold Roundtree Wesley (unrelated to the English brothers) at the New England SCM's famed Northfield Conference in '43. He arrived clad—with studied nonchalance—in the leather shorts and Alpine hat of the Swiss mountaineers, with his extra clothes and books bulging from the weather-beaten knapsack on his back.

Opening "gambits" (technical parlance for moves or greetings) drawing upon earlier conference experiences, and putting the delegate addressed ill at ease, are also important to practice. The "Weren't-you-in-my-study-group-at-Lawrence?" gambit is now passé, after the widespread use of the counter-gambit, "Which year? At ESCON, FRONCON, or the recent SVM Quadrennial?" In greeting movement executives, recommended parlance contains reference to the national office of the movement merely by number. For example, "How are things at 297?" (Fourth Avenue, New York City, office of National Council of Churches); or 871 (P. O. Box, Nashville, editorial office of *motive*); or 156 (Fifth Avenue, New York, offices of USCC and SVM), etc.

And when the naïve delegate tries to make conversation after introductions by inquiring about the success of your college football team, the conferenceman's reply is, "Well, at *our* university we stress the academic." This is particularly appropriate for conferencemen from Harvard, Columbia, or other colleges whose teams have fared rather badly in recent years.

"Nametagsmanship," or the art of making delegates inquire about your

name, has been practiced with several variations in recent conferences. Wearing no nametag at all implies that the conferenceman is important enough as a speaker or leader to need no identification. Another means is to write so small or illegibly that another delegate, peering uncomfortably at your nametag, must eventually inquire just how you spell your last name.

Will Springfellow (known among friends as plain "Willie") developed his own variation on this while attending the British SCM's Study Swanick Conference a few years back. After weeks of research and practice prior to the conference, Springfellow learned to write his name in early German script. This prompted the following rather embarrassing encounter for other delegates:

Delegate: I can't quite make out your name. Oh, 'scuse me. . . .

*Sprechen sie deutsch?*

Springfellow: Not unless you insist. . . .

D: Then you aren't German?

S: Great-great-grandfather was. I'm from California myself.

D: I still didn't get your name. . . .

S: Springfellow, W. J. Springfellow.

D (apologetically): Yes, yes, of course.

Principle No. 3—*Once-up, always-up.*

Having once obtained the advantage, the conferenceman stays one-up in every phase of the conference. In study groups, he gives the appearance of being more studied; in the conference library, better read; and in the plenary sessions, better informed than the other delegates—all this, even though the conferenceman may know virtually nothing about the progress of the conference.

*Conferencemanship Applied:* In study and discussion groups, considered in recent years "the heart of the conference," the conferenceman shines simply because of his thorough knowledge of the current O.K. theological words, names, and appropriate opening gambits. Carefully placed in the discussion, certain theological words can indicate an understanding of the

subject far beyond the comprehension of the other members of the group, as well as the confereceman himself. Key O.K. theological terms from '53-'54 include: "eschatological implications," "raison d'etre of the Church," "existential significance," "ontological reality," and "paradoxical ambiguity." These phrases, used either in questions or quiet observations, can make any delegate appear one-up. For example:

Discussion Leader: We should pick up on the speaker's point about effective social action. . . .

Confereceman (interrupting, apologetically): Excuse me, but are we going to completely overlook the *existential significance* of what he said?

D.L.: Er, of course not . . . but maybe you'd better explain what you mean.

C.: I mean, as it relates to the *raison d'etre* of the Church.

D.L. (still puzzled): Oh. . . .

C.: I won't push this if no one else is concerned about it.

D.L.: Well, I'm sure they are; but, uh. . . .

Careful use of O.K. names is also effective here. By prefacing a remark with "Isn't Niebuhr trying to say . . ." or "As Tillich puts it somewhere . . ." or "I believe Gandhi once remarked . . .," the confereceman can get his views accepted *a priori* in any study group.

This was ably countergambitted by a wide-awake confereceman at the Methodist Quadrennial in '49. He repeatedly interrupted with such questions as "But isn't Kierkegaard really the key to Niebuhr?" and "Actually, though, Tillich is simply rephrasing Origen, isn't he?" Also effective is the use of Greek words and Latin theological phrases. (Available soon from your movement's study department will be a manual of O.K. theological words, names, and foreign phrases for this academic year.) The confereceman who murmurs "*simul justus et peccator*," at the appropriate moment during the discussion, and then adds ". . . Luther . . ." when confronted by questioning glances—this delegate can

count on the awed respect of those in his group.

If a Greek New Testament (either Westcott-Hort's or Nestle's will do) can be borrowed or checked out of the school library, it will add immeasurably to your stature in conference Bible study. R. Scott-Jones (brother of the noted authority on the Chester Beatty papyri) continually amazed his Bible study groups by correcting the King James, Moffatt, and Revised Standard Version translations by reference to the original Greek text. Never did they suspect that he knew no Greek but had a pocket Goodspeed New Testament folded within his Nestle's *Novum Testamentum Graece*. Scott-Jones would also use the "scholarshipman ploy" unmercifully when he felt the occasion warranted it.

Delegate: St. Paul seems to be stressing the oneness of the Church in this verse. . . .

Scott-Jones (to whole group): Then we're accepting the Cambridge scholars' theory of Pauline authorship?

D: Well, er . . . uh. . . .

S-J: Oh, I don't *care*—but I just

didn't want us to forget what light the recent excavation of the Dead Sea Scrolls has thrown upon this whole question.

D: Of course not . . . (now completely at a loss as to how to proceed).

In conference discussion of organizational and relationship questions, the key to being one-up lies in (a) never asking what a set of initials stands for, (b) using a few initials which are completely obscure, having just been made up, and (c) assuming that all questions of relationship are perfectly obvious, from the "grass roots" to the national level. Added to the now familiar organizations (USCC, MSF, WSCF, NCCC, NSCY, WSSF) are a score of other movements (SPJST, FDJ, YMYL, etc.).<sup>2</sup> To be avoided now because of recent charges of subversion are references to the following: ACPFB, PIAR, CPAAP, and NCRMCA.

In the conference library or bookstore, the confereceman can shine by

<sup>2</sup> If pressed for an explanation, the confereceman can easily reply (after sufficient practice) that these stand for Slovanska Podpurujici Jednota Statu Texas, Frieden Deutschland Jugend, and Young Men's Yogi League.



Oh yes! That was the Geneva conference, page 1540, paragraph 37 of the report, the sentence beginning "The Greek morals and their influence, etc."

the use of countless ploys. He should be present in the bookstore whenever its doors are open, never buying a book but just browsing. Prominently protruding from under his arm, however, are a (borrowed) copy of Vol. III of Toynbee's *Study of History* (unabridged), Luther's lectures on Romans in German, and Augustine's *City of God* in Latin.

R. Colton Lyon, now remembered because his method has received wide notoriety (i.e., "to Lyonize"), applied the same ploy to his library-play. I remember his performance at the USCC Eastern Regional Study Conference at Baltimore in '52 when he could be seen in a conspicuous place in the Conference Library buried in Vol. I of Tillich's *Systematic Theology* or Vol. IIa of Barth's *Dogmatik*. Never was it suspected that the latest copy of Pogo, tucked inconspicuously in the above volumes, was actually holding Lyon's attention. Nevertheless, it was to Tillich and Barth, not to Pogo, that he subsequently referred in his discussion group, getting his knowledge of these two theologians from book reviews in the *Scottish Journal of Theology* which he borrowed from a friend.

Conference mail is but another of the several areas where the conferenceman can, with little extra trouble, remain one-up. This is particularly important if the mail is publicly sorted or listed. "Mailsmanship basic" (for the beginner) involves simply mailing letters and post cards to oneself along the route to the conference, producing a great quantity of mail bearing marks from several states. Meadbury, mentioned above, worked a slight variation on this by having his aged mother and his college post office forward all his mail to the conference address after December 10th, assuring for him a large stack of mail at the post-Christmas conference. For the more advanced conferenceman, "mailsmanship secondary" includes the mailing of stuffed self-addressed envelopes to friends scattered across the country and abroad prior to the conference. This insures a variety of mail, and notably letters with foreign stamps, always a great attention-getter in con-

ference mail. (The overseas branch offices of Conferencemanship, Inc., now provide a mailing service which includes impressive return addresses and stamps.)

The conferenceman is at his best in plenary sessions, particularly where parliamentary order is involved or reports are being adopted. Conspicuous in his rapt attention and refusal to take any notes, the conferenceman carries nothing but the latest revision of *Robert's Rules of Order*, which he knows virtually by heart. Only after the chairman is hopelessly ensnared in motions and amendments and substitute motions does the good conferenceman come to his feet with some such question as, "Mr. Chairman, point of information . . . are we supposed to be following the revised Robert's Rules? Yes? I just wanted to make sure you knew about the recent change in precedence of motions on page 152, Article 3, the paragraph beginning 'In the event that . . .'" This will unnerve even the most practiced chairman, and leave fellow delegates marveling at the conferenceman's complete grasp of the situation.

Principle No. 4—*To be one-up means to appear to be on the inside, in conference planning and leadership.*

This principle hardly needs elaboration. It involves such obvious ploys as (a) referring to conference leaders by their first names, (b) dropping hints about any changes in conference plans or procedures (information which can be gained by inquiry at the conference office or getting the conference news-sheet early from mimeographer), (c) being constantly headed for another committee meeting, and being out of general circulation during meetings of the steering or executive committee, and (d) being frequently seen in conversation with conference speakers and leaders, as if they were asking your advice on some matter.

Never have I seen this principle more ably embodied than in J. Anthony Yoggie, the matchless conferenceman of East Coast fame. "Yog" cultivated an air of "insiderness" that led even the conference chairmen to come to him for advice. And though in his earlier days he never served in

leadership positions, he was able to carry out each of the above ploys to its extreme—eating around the corner at a cheap diner during breakfast when the steering committee met daily; writing conference speakers beforehand to request information and thus ensure an interview in a conspicuous place during the conference; taking in local movies each night in order to impress roommates by his absence, interpreted to them as his indispensability at all-night committee sessions; and speaking casually about Dr. H. P. van Dusen as "Pit" and Bishop G. Bromley Oxnam as "Brom" and Dr. John A. Mackay as "Jack."

Yoggie also had an apparently inexhaustible and uncanny knowledge of the best eating places in each conference town, and he delighted in escorting impressionable young delegates to Jin Yong's ("Rheiny introduced me to this little place") or to Pepe's ("Our steering committee always drops down here for a pizza after midnight") or to a distant delicatessen ("Don't tell anyone else about this hot pastrami or this place will be mobbed with delegates"). Only after I got to know him quite well did "Yog" confide to me that he would spend weeks prior to any conference in correspondence with the local Chamber of Commerce about restaurants and in consulting Duncan Hines and the AAA "recommended restaurants" lists to secure this information.

Principle No. 5—*All conference and no play makes it dull.*

This principle, involving *woomanship*, *golfsmanship*, and related topics, cannot be adequately treated in the limits of this brief monograph. Suffice it to say that the conferenceman is unrelenting in his efforts, casual though they appear, to remain one-up. Hence, he never loses an opportunity to be one-up in conference dating and other extraconference activities. It is comforting to report that there is no dearth of experimentation in progress, and conclusions on conference woomanship should be compiled in the foreseeable future.

*Conferencemanship miscellany:*

With the recent increase in the fad of autographing conference pictures

and hymnbooks, the conferenceman finds but one more place where, with scant effort, he can be one-up. He scorns writing merely his name and address or some cliché about "don't-think-it-hasn't-been . . ." and thoughtfully inscribes a Pindar fragment in Ionic Greek, or a phrase from Aquinas in Latin, or an apparently profound Old Testament quotation in Syriac. (Cf. chapter on "inscriptionmanship" in my forthcoming work on "Conferencing—at Home and Abroad," Macmillan, New York, 1954.)

Mention should be made, however briefly, of the whole area of conference reporting upon return, for here, in the absence of other delegates, the conferenceman can put into play countless gambits and ploys of the caliber discussed above. Published conference reports and copies of the major addresses are invaluable here, making it possible to report competently on a conference experience without having attended a session. I do not recommend, however, that the conferenceman follow Springfellow's example in using his travel advance to journey to Florida for the period covered by the conference, and then reporting on it in the above manner. One never knows when he may encounter a district superintendent or other church official on such an unofficial vacation.

In conclusion, we take pride in announcing that after no little pressure from the national movements, the Chicago office of Conferencemanship, Inc., will soon make available for purchase a unique packet for the conferenceman. Called the "Mountaintop Experience Kit," this necessary addition to the conferenceman's accoutrements will contain not only the handy pocket manual, *Conferencing Made Easy*, containing an up-to-date glossary of O.K. theological words, names, and opening discussion gambits, and the packet of stickers mentioned above to paste on your briefcase, but also the following items: a small dripless candle and road map to be used in closing "candlelight services" and to guide you down from the mountaintop experience; three collapsible pup tents

of the G.I. pattern, one for Moses, one for Elijah, and one for you in case of rain; a small, inconspicuously colored heartwarmer with detachable batteries to continue the glow of your experience; a small package of seeds with accompanying package of Vigoro so that you can grow and encourage your own grass roots; and finally, a large name tag which glows in the

dark and can be seen from approximately fifteen feet on a clear night (specify color desired).

This Mountaintop Experience Kit will be available at the absurdly low price of \$1.95 to certified conferencemen, and can be ordered from Conferencemanship, Inc., as soon as the stock is complete. Watch your movement magazine for the date of release!

## Going Christmas Shopping?

(Continued from page 33)

If the sleazy stuff at the drugstore offends you, wouldn't it be better to buy the superior pocket book and encourage your friends to do likewise than to merely gripe or perhaps censor the racks? If the spiritually honest and artistically creative are to assume a larger role in American civilization, they will do so because people with ideals devised specific ways of bringing about their diffusion. And, incidentally, in speaking of the spiritually honest and aesthetically creative, don't forget the magazine you are reading. *motive* (\$2 per year), an excellent example of the compatibility of good ideas, good ideals, and good art, deserves a place of honor on your Christmas shopping list.

### LIST OF PUBLISHERS

1. Perma Books, Garden City, New York.
2. Pocket Books, 630 Fifth Avenue, New York City 20.
3. Penguin Books, 3300 Clipper Mill Rd., Baltimore 11, Maryland.
4. Bantam Books, 25 W. 45th St., New York City 36.
- \* 5. Ballantine Books, 404 Fifth Avenue, New York City 18.
6. Avon Publications, 575 Madison Avenue, New York City 22.
- \* 7. Mentor-Signet Books, New American Library, 501 Madison Avenue, New York City 22.
- \* 8. Anchor Books, Garden City, New York.
9. Modern Library, 457 Madison Avenue, New York City 22.
10. Harper & Bros., 49 E. 33d St., New York City 16.

11. Henry Regnery, 20 W. Jackson Blvd., Chicago 4.
12. Rinehart & Co., 232 Madison Avenue, New York City 16.
13. Book Find Club, 215 Fourth Avenue, New York City 3.
14. American History Publication Society, 11 E. 36th St., New York City 16.
15. History Book Club, 45 W. 57th St., New York City 19.
16. The Reader's Subscription, 35 W. 53d St., New York City 19.
17. Record Corporation of America, Union City, New Jersey.
18. Remington Records, Penthouse 551 Fifth Avenue, New York City.
- \* 19. American Recording Society, 100 Sixth Avenue, New York City 13.
20. High Fidelity, 2208 Audio Bldg., Great Barrington, Mass. \$5 per year.
21. Sam Goody, 235 W. 49th St., New York City 19.  
Macy's, 1336, New York City 1.  
Liberty Music Shops, 450 Madison Avenue, New York City.
22. Metropolitan Miniatures, Book of the Month Club, 345 Hudson St., New York City 14.
- \* 23. Art Treasures of the World, 100 Sixth Avenue, New York City 13.
24. Harry N. Abrams, Publishers, New York City.
25. Oxford Book Company, 222 Fourth Avenue, New York City 3. 40 cents each.
- \* 26. Films in Review, 31 Union Sq. West, New York City 3. \$3.50 per year.
- \* 27. The Everyday Art Quarterly, Walker Art Center, Minneapolis, Minnesota. \$1 per year.

\* Indicates an especially good buy, in the opinion of the writer.



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



## Christ and Everyman

*During the last year, the Methodist Church in Great Britain has been committed to an intensification of the mission "to take Christ to every man." The year 1952 was one of preparation, in which our churches were responsible for getting themselves ready for this effort. It is, of course, too early to assess the results, especially as no stereotyped method of evangelism was used. But it would be idle to suggest that "1953" has been an unqualified success. Here and there, open-air meetings have been started (especially since Dr. Donald Soper became president of the Conference last July). In several places, campaigns of visitation have been engaged upon by the church members, culminating in special meetings or services. However, up to 95 per cent of the population still do not go to church except when they have to.*

\* \* \* \* \*

**W**HAT, then, is the diagnosis of our failure, and what are the lines of advance in the future?

First, we are realising *the extent of our failure.*

Some British readers, or some American visitors to this country who have attended a few of our more well-filled churches, might feel that I am overemphasizing this factor. But a whole generation has grown up outside the church. This is literally true, for the only time they ever came to

church was for a Sunday school. I am glad that I can quote the following words from the book, *Priest-Workman in England*, or else you would accuse me of uncharitableness.

... Our task is to deal with a people who have no idea whatever of the faith which we represent.

A very small proportion come to Sunday school. I believe that Sunday schools, whose emptiness the bishops so much deplore, have been a very clever invention of the devil. A very big proportion of the parents who had children between the two world wars had themselves been to Sunday school when they were young. The "fruits" by which we are to "know those schools are that those same parents were almost entirely lost to the Church, and their children hardly ever entered its doors. The reasons for this situation seem to me to be three: first, that the Sunday school, by concentrating on Sunday afternoon, chose a time when a healthy child ought not to be indoors at all, or when families in working-class districts ought to be united, as they seldom can be at any other times; second, that the emphasis on school, rather than worship with the family—the community—naturally led to a child leaving all schools as soon as he left the compulsory state school; and, third, that the instruction in the Sunday school was too often (perhaps of necessity) the sort of Bible-teaching sometimes given in the day schools, and was not, nor could be,

linked with the practice of sacramental worship.

Well, your youth-work experts can get to work on that! Perhaps, as I heard Shawn Herron (editor of the now very lively Free Church paper, *The British Weekly*) say, the American churches are where we were at the end of the last century inasmuch as people normally attend worship, at least at times, and associate the church naturally with certain social behavior-patterns which are usually carried out. Be this as it may, it is no longer true in this country.

In a sense, there is a good side to this. It does mean that most of the folk who are now in the churches are there because of some sort of conviction, and not just because it is "the done thing" to be there. This is particularly true of the young people without religious backgrounds who are now Christians. Indeed, it may be true to say that the hope of the Church lies in these young people, who know something of what it means to stand out from an alien society and home, and serve Christ. And if the churches are obliged to adapt themselves to cater for them, all the better.

However, as William Temple says, "The Gospel is true always and everywhere, or it is not a Gospel at all, or true at all." And no one can be happy about the large sections of our country

which at present we are not reaching at all. A necessary prerequisite to being able to "do anything" for God is the stage of realizing our shortcoming, and coming in penitence to God to beg his forgiveness and plead his guiding. That is where we are now. Already God is showing us new ways.

**T**HE second thing that the situation has thrust before us is a new sense of *the sin of our divisions*.

Readers who were patient enough to read last month's epistle will not want me to repeat anything which I then wrote, but will recall that it was out of a discussion of the essential oneness which every member of the Body of Christ enjoys with every other member, that this consideration of evangelism arose. For our purpose now, however, three considerations are relevant. 1: By and large, the ordinary folk outside our churches *know* that we ought to be united, and won't really believe us until we are more obviously so. 2: Many of our ordinary church members would like to know why we are not united (I know this from the comments which come to me when I preach church unity). And, 3: that we can't physically do the job when we are working at loggerheads with each other.

What are we doing about it? In many places, the description of Dr. George Macleod is only too realistic:

The minister and eldership of a parish gallantly tramp over Edinburgh to shepherd six hundred scattered souls, while the ministers and elders of fifty other parishes make solemn procession through *his* parish to revive the dying embers of *their* scattered meteors. Each pursuing their flock in "ones": while the ninety-and-nine lost sheep (for the Gospel figure is completely inverted), living round the doors, pursue their way to the precipice. Fifty-one ministers blowing hard upon some dying separated ember, the while a glowing fire of Faith might be gathering flame in fifty-one parish churches, with ministers, elders, and congregations in each creating the Redeemed Community round their doors. All this when practiced in community is our instant need. (*We Shall Rebuild*, p. 104.)

Perhaps such a system is unavoidable with denominational churches. But there are signs that united evangelism is working, bringing with it a new sense of community. The British Council of Churches has an excellent pamphlet on *United Evangelism*. The Anglican Church's report, "Towards the Conversion of England" ("No book has ever been more widely praised and more consistently ignored," quoth a canon), recommends parallel campaigns. My own college is at present preparing to take part in a joint campaign with an Anglican theological college, with the blessing of both staffs. The SCM in several universities has organized combined churches' campaigns. The local Council of Churches or the Free Church Federal Council is often responsible for such campaigns, frequently conceived as part of a "forward movement" in a denomination or diocese.

The organization about which I know most, in this connection, is the Order of Christian Witness. This is an interdenominational movement, mostly of young and youngish people, men and women, which has a threefold pledge:

I accept my responsibility to be a witness to Jesus Christ, to the Christian life I know, the Christian faith I hold and the Christian world I seek.

I undertake to prepare and to make my witness in fellowship with others.

I turn for the strength and courage I need to the Cross of Christ, to Holy Communion and to the incoming of the Holy Spirit.

The Order is composed of groups of people, mostly not ministers, including a few good teachers, nurses, clerks, and factory workers, who meet together once a week to deal with mutual problems, prepare and rehearse their "speeches" or witnesses, and offer criticism and share successes. Often, a group runs a regular open-air meeting, or helps in the work of some struggling church nearby, or engages in house-to-house visitation, or takes services for churches without ministers. Then, once or twice a year,

all the groups go on a large campaign, in which there may be as many as 350 Order of Christian Witness campaigners. This year, I was fortunate enough to be able to take part in two large campaigns—in the Isle of Man and in Oldham, a Lancashire industrial town. In both these cases, we went on the invitation of the local Free Church Federal Council, and enjoyed the official and spoken blessing of the Anglican bishop. Most of our time on campaign is spent in visiting and speaking in factory canteens, local societies, public houses, and anywhere else we can get a hearing, following in this the work of the postwar "Christian Commando Campaigns," which, however, we do not imitate in their clerical bias or (I am told) in their approach. Methodists will be pleased to hear that the founder and present chairman of the Order is the current president of the Conference, Dr. Donald Soper, and anyone who would like to hear more about it would get a helpful reply from the secretary, the Rev. Ernest Dawe, OCW, Kingsway Hall, London W.C. 2.

**I**N the Order of Christian Witness, we know the joy of meeting people in the name of Christ, and helping them toward a knowledge of him and a place in his Church. In much of our work, however, we must believe in God's long-term policy for man's deliverance. What we can do, we must do, but only here and there can we break through the hard crust of opposition or indifference.

We are only just realizing the immensity of *the challenge of an industrial society*.

The difficulty of community which Dr. Macleod mentions (see above) is heightened by the fact that, for many people, the unit of community is no longer the home, but the place of work, especially where large factories are concerned, employing men and women from towns many miles away. In France, the work of the Roman Catholics, especially the Abbé Michonneau ("Revolution in a City Parish"), may be known to you. A simplification of liturgy, a mission by the whole congregation, and the activity of priest-

workmen, are features of this mission, as it operates in Paris and elsewhere. Here in England, the Anglican Church has experimented with the priest-workman idea. Under the Bishop of Sheffield, Dr. Leslie Hunter, an Industrial Mission has been at work for several years. I learned something of the work of the Mission and of its shrewd and fascinating leader, Canon Ted Wickham, at an industrial conference in Sheffield last summer. The work is carried on by three ministers, who spend most of their time visiting various factories, talking to the men, and arranging and holding discussion groups—often very informal—with men. On the vital question as to whether the immediate aim is to create a church on the shop floor, or in the unit of the factory, it is difficult to pin the Canon down. Certainly, most of the local churches are not yet ready to receive “contacts” from the factories, though the faith of those who already attend a church is strengthened by the work of the chaplains. Canon Wickham arranges for theological students to spend a year in a factory before being ordained, wherever this is possible, though the scheme has not been widely adopted. A similar plan is that of Dr. George Macleod in the Iona Community, an organization of the (Presbyterian) Church of Scotland. Students are asked to spend a year or two in city parish work and in practical manual work, with the community, before taking regular charge in a church.

The Methodist Church has no such plan. Many probationer ministers either have worked in industry before offering for the ministry or do so in their holidays, but others pass through life (as the “outsider” would say) without doing a day’s work for their living. Personally, I feel that the business of reaching the ordinary people of his parish ought to be the prime responsibility of a Methodist minister—or of any other minister for that matter. If the Methodist class system were in operation, as it ought to be, the pastoral oversight of the congregation itself would be largely performed by the lay-class leaders, and the ministers set free for the task of

evangelism among the “outsiders.” This latter task is, I think, infinitely harder than that of ordinary oversight, and is one which cannot be left to the faithful but often ineffective witness of the sincere laymen. Let the congregation stand behind their minister and uphold him in his mission, and take out of his overburdened hands many of the organizational, financial, and pastoral worries concerned with the running of the church, and he might indeed call the world his parish! And his regular church must learn not to complain if his “factory church” or his “office church” or his “student church” is not able easily to join in worship or thought with them. The Church must become working class in order to win the working classes, a student’s church in order to win the students, a streetwalker’s church in order to win streetwalkers. I don’t know what this would mean for the overseas mission—perhaps a revolution. I know that I am praying for revolution in the home mission.

**T**HE last thing we are learning from our crisis is this: *the need for new theology.*

The problem of evangelism today is not, I venture to think, primarily a problem of “saying it in the right way.” The problem concerns the nature of the challenge itself, and the whole scheme of thought-forms and presuppositions which go to make its framework. The folk outside our churches are convinced that Christians are just a narrow-minded lot of bores who get together Sunday by Sunday to make up for the self-imposed misery of their lives by assuring themselves through singing hymns and saying prayers that they are going to go to heaven. Now, this selfish motive (which is far from absent) is precisely the motive that Our Lord condemned. “He who would save his life shall lose it, but he who loses his life for My sake, the same shall find it.” And it is this—the invitation of Christ to a man to have enough guts to face his own selfishness and get rid of it by throwing himself into the practical and self-sacrificial service of the kingdom and of every other creature, not

counting the cost, but being content to annihilate his egocentricity that he might be filled with power to carry his cross—it is this which will command the loyalty or hatred of a man, as it did when Christ first made the challenge. (We command hatred or loyalty for the wrong reasons—because we are a middle-class church, because we are snobbish, because we are self-righteous, because we insist on “high morality.” And *these sins of the church* are the things which the convert carries as his cross!) The ordinary working man can see and recognize this kind of challenge to the heroic. We do not lose anyone of value to the kingdom by making it. But we do make possible the *active* and *acted* response of the “plain practical man” to the offer of Our Lord. And it was, after all, the plain practical man *whom Christ chose* to be with him, rejecting those who were religious. And it was such working men who, largely, filled the Methodist chapels for a century. *And it is these people whom we do not touch today to any appreciable extent.*

Theologically, we have not caught up with this activity of Christ, and ecclesiastically we have little place for it. We don’t think of Christ walking the factory floor or the office corridor. We know that “the Church which marries the Spirit of the Age will be left a widow in the next generation,” so we always stay a generation behind everyone else. We have no room for Christ barging through the stuffiness of our churches, and liking the look of a chap or a girl, and without bothering to ask whether he happens to be religious, getting him into the life of the kingdom and doing things in and through him, and finally “saving” him because you can’t do anything else to someone who says “yes” and loses himself in love.

Thank you for your fellowship. A very happy Christmas to you!

#### *What Other Time?*

is the title of the new cartoon book by Jim Crane, *motive's* cartoonist. If you don't have your copy yet, send \$1 to Source Publications, Box 485, Nashville, Tenn. It will be sent to you immediately.

## Campus Roundup

### KU Student Ignores Color Barrier

By STAN HAMILTON

If Roger Youmans makes his grades (and he probably will—he's been on the honor roll four semesters), he will be the first white person ever to belong to a Negro fraternity at KU—Alpha Phi Alpha.

Youmans, college junior, pledged the Negro organization late last spring and this fall is living in the fraternity house. He is 20 years old and plans to go to medical school next year.

He first became interested in the fraternity last year, when, through the Wesley Foundation, Methodist group of which he is a member, he met some of the men in that house.

"I knew some of them quite well," he said, "and they asked me to pledge

last year. I thought about it quite a while and talked it over with my parents, who, by the way, weren't too keen about it. My four older brothers, while not in favor of my pledging, did not stand in the way—everyone left it all up to me."

Youmans, a tennis letterman here last year and a Summerfield scholar, is from Kansas City. He said he felt that by living with the Negro group he could develop better understanding of prejudices of others to better aid him in his chosen work. He plans to be a medical missionary.

"I don't expect that my belonging to Alpha Phi Alpha will break down any barriers or anything—I didn't pledge with that intention," he said. "And I am not going around making a big issue of it. I pledged solely because I like the fellows and I think it will help me in years to come."

Students and faculty at Sarah Lawrence College, Bronxville, N. Y., cheerfully perform some unaccustomed chores as building service employees there went on strike recently. Miss Patty Smith, department of physical education, carries food from pickup truck driven by the dietitian, Miss Martha Weismantel.



When the fraternity has social functions Youmans dates white girls, and he claims it has worked out very well. He says some persons he buddied around with last year, while not ridiculing or making fun of him, say they would not want to trade places with him.

—*University Daily Kansan*

### Fiery Cross Called "Prank" by Police

A planted burning cross covered with oil-soaked rags was found in front of the Alpha Phi Alpha fraternity house at 1:30 A.M. today.

Police termed the action as a "prank."

The fraternity is the one into which Roger Youmans, college junior, will be initiated soon. Youmans was pledged last spring and is living in the house this fall. He will be the first white student ever to be initiated into a Negro fraternity on this campus.

Youmans plans to be a medical missionary. He said that by living with the Negro group he could better develop understanding of prejudices of others to help him in his chosen field.

—*University Daily Kansan*

### Examinations Wanted

When an examination is announced students invariably groan. They regard these periodic tests as inventions of the Devil. But a kind word may be in order for Beelzebub himself. Did not Giosue Carducci, eminent Italian, receive the Nobel Prize for his *Ode to Satan*? As a matter of fact, students would grumble if examinations were eliminated. They want them for the same reason that for decades the public fought for the merit system. Citizens insisted upon the civil service because they favored appointments on the basis of merit rather than on favoritism. They demanded equality of opportunity in quest of office. To secure justice for himself each individual recognizes the necessity of extending the same fairness to others.

—from "Students Insist Upon Examinations," an article by Victor L. Albjerg, Purdue University, in *School and Society*.

# How to Read the Bible

by W. Burnet Easton, Jr.  
Park College, Parkville, Mo.<sup>1</sup>

**I**N the November *motive* I stated that I would like to suggest some principles for Bible reading which do not require cashing our intellectual integrity and which still enable us to hear the Bible speak as the word of God.

The first principle is to recognize that some truths cannot be expressed literally, and to try to express them literally is to take the real meaning out of them. This attitude is somewhat difficult for mid-twentieth century people who are conditioned by a scientific, factually documentary culture. But it is not impossible, and we still recognize this truth in the realm of the arts. All of us realize that to reduce a beautiful violin solo to simply wave vibrations created by a horse's tail being drawn over cat's guts, while scientifically accurate, is to reduce it to nonsense. All pictorial artists in order to give a "true" meaning to a picture employ deception. They use perspective. If an artist drew objects as they really exist the picture would give an "untrue" impression. It may not be religiously insignificant that the present vogue in art is toward abstraction. To a layman like myself many of these abstract pictures which pass for art are a combination of absurdity and laziness; but they also point to a new recognition that not all truth can be comprehended in literal realism. In this regard abstractionism can be at least religiously healthy.

<sup>1</sup> Until recently the author was at Stephens College, St. Joseph, Mo.



Something like the artistic method is one of the first requirements of Bible study. To read the Bible seriously does not necessarily mean to read it literally. It is well to remember that the biblical writers, living in a different culture from ours, were happily not cursed with our literalism and exactitude. They were artists. They were essentially semioriental storytellers and they knew, as any good storyteller knows, particularly if he has a point to make, that making that point is more important than the details it is dressed in. If the point of the story can be made clearer and more compelling by inventing some details that did not happen, or even could not happen (from our point of view—the ancients were not bothered by scientific explanations of cause and effect), that is not dishonesty; that is merely good and legitimate storytelling.

Such an understanding of the Bible stories, which I believe was the understanding of the writers themselves, can go a long way to hearing the Bible speak without committing mental

hara-kiri. For instance, the writer of Jonah, as a prescientific person, may have believed that a man could survive being swallowed by a large fish, and again he may not have believed it. But he was not interested in that question and he would be dumbfounded at the later discussion it created. He was simply adopting a vivid illustration to show the inescapableness of God! God is the creator of the whole world; he is not limited to one locality, like Palestine, and his providence extends everywhere—even to the inside of a whale! That is a point worth making! Again the writer of John's gospel, living in an age when everybody assumed miracles happened, probably never bothered his head about how water could instantly become wine. That question was the least important thing in the story he told of the marriage in Cana (John 2:1-11). The point he was making and which the early Christians understood he was making, was that Christ is the "new wine" and that once a man has accepted or "tasted" Christ everything he knew before is "flat" by comparison.

Not only the writer of John but ten thousand times ten thousand Christians down through the ages have had a similar experience and know that it is true.

Thus the Bible should be read seriously but not literally, and it is a pretty good rule of thumb that the last, and the least important, question to ask about any given story is "How could it have happened?" This approach is particularly helpful in getting by the miracles which are so difficult for moderns. The question of the miracles is a bigger one than can be fully dealt with here. In brief, miracles are certainly reported in the Bible and they were certainly believed by the early Christians. Some of the miracle stories have natural explanations and some do not. The miracles can provide a field day for arguments which get nowhere, particularly if one concentrates on the question "How could they have happened?" But this is the wrong question to concentrate on, for certainly, even to the writers and the early Christians, the miracles reported were never ends in themselves; they were always used as pungent illustrations to point to a deeper, more significant meaning. St. John's gospel, which particularly reports the miraculous, makes this clear when miracles are so often referred to as "signs." A sign always points to something beyond itself. This is true of miracles reported elsewhere too. Thus, when, at the death of our Lord, it says that the "veil of the temple was rent from top to bottom" (Matthew 27:51), the primary significance is not that if a person went to the temple and looked at the curtain which hid the Holy of Holies he would see it torn in two (the early Christians may or may not have believed that, but it is secondary). The primary significance which the writer of Matthew intended and his readers understood was that somehow, in Christ and in his death, the partition which separates sinful man from God (that is what the veil of the Temple did) had been destroyed, and that because of and through Christ's work on the cross a whole and new and direct relation-

ship between man and God is now possible.

A second principle for reading the Bible is to recognize that if God is going to speak to men in any meaningful fashion he must speak to them in terms that they can understand, that is, in terms of their own experience. For reasons that are good to him, God chose to speak to us through writers of the Bible. (This does not mean that God has not spoken to others through other people. The universality of the command to love our neighbor as ourself indicates that as St. Paul said, God has not left himself anywhere without witness.) Inevitably he had to speak in terms which those to whom he spoke could understand. Consequently the "illustrations" or "forms" are always contemporary to the particular situation of the time. In this sense the evolutionary or developmental theory of the liberals has some validity. The ethical applications through which God could reveal his will to earlier and more primitive people would naturally be different and "lower" than they would be in later and more ethically sensitive periods. But again, as in the case of miracles, the applications are only illustrative of a deeper eternal principle. The job of the modern reader is not to let himself be stymied by the application but go on to the principle and then apply it in terms of his own situation.

For instance, to take the four cases mentioned earlier: the stories of Tamar, Ruth, Jephthah and Samuel. All of these stories are primitive and all of them involve actions we would condemn today. When one understands something of the *mores* of the times in which those ancients earned their bread and butter their ethics are nowhere nearly as shocking as they first appear, but that is more or less inconsequential. Their actions as actions are biblically significant only because they illustrate a deeper principle. What is important is to get behind the particular acts to that principle and when we do we discover something which can be understood as the word of God speaking to us even in the twentieth century. Each

of these people, in his or her own way, did what he or she did because each believed that was what God required. Tamar believed that the Law was God-given and that it demanded that her highest duty to both God and society was to "raise up children for her dead husband" (Deut. 25:5-10). She was even willing to sacrifice her virtue to be obedient to God's command. With Ruth the situation is somewhat similar and her action was not as indiscreet then as it would be today. Also the book of Ruth contains the larger idea that the grace of God can come to a foreigner (Ruth is a Moabitess, not a Hebrew)—not an altogether bad point for the 1950's! Jephthah had sworn an oath before God and he rightly recognized that not even family considerations justify breaking such an oath. If we had a few more men in public office with Jephthah's discernment and integrity we would be a whale of a lot better off! In the rough and tough terms of Samuel's day the complete annihilation of an enemy was not considered inhuman; it was standard procedure. Samuel believed that God who gave everything had given the victory over the Amalekites. They therefore all belonged to him. To let one go free, especially the king, was more than a lapse of rectitude, it was actually defiance of God and therefore blasphemy. Obedience to God demanded that he act as he did and he had the courage to be obedient in spite of what others might think.

The point behind each of these stories, which each illustrates in a different but very human situation, is that God demands an obedience to his will, always understood in terms of the world in which we live, which goes beyond every other demand. When people obey this demand there is a price to pay—sometimes a very high price—but it is worth the price and the people are blest. This is not just an Old Testament conception, it is basic to the New Testament as well. Our Lord was "obedient unto death"; Peter and John "must obey God rather than men"; St. Paul declares, "I was not disobedient to the heavenly vision." That this is a word that is

needed today should be obvious to any thoughtful person. Our job is not to try to apply it in terms of a past culture but to try to apply it in terms of our own contemporary life.

There is a third principle for Bible reading and it is perhaps the most important of all. It is also for many people, at first glance, the most difficult to grasp. It is the principle that if one wants to get religious help from the Bible he must go to it expecting to find religious help. Faith speaks only to faith and the Bible speaks the word of God only to those who go to it in faith and expectancy.

Such a statement is immediately open to the accusation of "kidding oneself by wishful thinking"—that if a person tries hard enough to make himself believe that God is speaking to him he will think he hears something speak which he will call God but which is only his own expectancy. Certainly a lot of people have got some pretty weird directions from the Bible which they claimed as divine commands but which made God more of a demon than the God revealed in our Lord Jesus Christ. We are confronted here with a dilemma of human finiteness from which there is no perfect escape. No one, not even the most devout and intelligent Christian, can avoid sometimes "getting out" what he is looking for. But this existential truth is not limited to people who take the Bible religiously. It is true of every area of life in which we seek meaning. Whether in art, or music, or even in the scientific laboratory one discovers meaning (I hesitate to use the word "truth") only insofar as the person approaches the particular "object" in faith and expectancy.

This truth can perhaps be better illustrated from a more mundane area of life in which more of us have had experience. In the area of courtship and marriage it is an odd thing that if a boy proposes to a girl and she does not love him—she will think he is funny. If she is a lady she will be gentle and considerate in her refusal but she will still consider the whole business more or less absurd. The words of the suitor "I love you," under

these circumstances, if not actually ridiculous are at least meaningless. But if the girl loves the boy too, then he is no longer ridiculous; he is wonderful! And the very same words "I love you" which in the first case were funny and meaningless, in the second case become freighted with glorious life-enriching meaning. The difference is not in the words said—they are the same words—the difference is in the answering faith and expectancy.

It is ever thus. In all areas of life as well as in Bible reading it is a condition of human finiteness which must be accepted. Needless to say, awareness of the inherent dangers of this inescapable human characteristic should make us move with considerable caution. Particularly in important matters which have consequence for other people, the serious Bible reader will want to check his findings with those of other serious Bible readers and with the historic experience preserved in Fellowship which is the Church. But with these checks the risk must be run—and when run we find we have not run in vain.

These general principles can, I think, help anyone read the Bible and get religious help from it. Of course they assume that it is ridiculous to read the Bible piecemeal or to lift verses out of context. Neither is the Bible a magic formula book. The idea that you can go to the Bible in a random fashion and find the answer to a particular problem is not a religious but a superstitious idea. There is the probably apocryphal story of the man who, not knowing what to do, went to the Bible for advice. He shut his eyes, opened the Good Book and put his finger down. When he opened his eyes he read "Thou art mine ass!" (In this case, perhaps God spoke more precisely than he usually does!) At least a whole passage or story should be read at a time and one should try to understand it in context rather than as an isolated event. In this regard a good modern one-volume commentary can be a great help—in fact for the beginner it is almost indispensable.

Neither should the beginner expect too much too soon. The Bible is not a

patent medicine. What is required is a certain amount of disciplined regular reading, and there will be many occasions when particular readings do not seem to speak at all. As with anything worth while patience and perseverance are needed. What is important is to stick with it long enough so that gradually, often unconsciously, the biblical point of view seeps into the system and becomes a material part of everyday thinking. Then in time, and not too long a time either, one discovers that he has got help even if he does not know just when or how. The day comes when he cries with Jacob of old, "Surely the Lord is in this place and I knew it not."

The modern reader will find modern translations a great help. English teachers and *littérateurs* may throw up their hands in horror, but the King James Version is not the best either in accuracy or in understandability. For the modern reader there are several modern translations, both Protestant and Roman Catholic, which are preferable. Still better, use more than one translation! Frequently what is obscure in one is clear in another.

In the year 1903 some archaeologists, digging at Oxyrinchus, unearthed an ancient slab. On one side of this slab were some surveyors' notes and on the other side were some sayings attributed to Jesus. These particular sayings have not been found in any biblical manuscript and there is no way of being sure whether or not they are genuine. They do seem, however, to be the kind of thing Jesus might well have said. But whether or not Jesus actually said them, one of them gives sound advice for anyone seriously beginning Bible study. "And Jesus saith, 'Let not him who seeks cease until he finds, and when he finds he will be astonished; astonished he shall reach the kingdom!'"

O little town of Bethlehem,  
What meaning have you now?  
This is the twentieth century.  
We never make a vow.  
Ours is the atomic age  
You are of the past.  
What could you teach to us?  
We who live so fast.

—Philip Dietterich, Ohio Wesleyan



# About the Bible

Reviews by Everett Tilson

**A**UTHORS of introductions to the Old Testament commit a variety of errors. Some are so concerned to preserve its religious values that they ignore all critical problems. Others do just the reverse. Still others overtax their poor readers' patience and endurance by trying to say the last word on both its religious values and critical problems.

Charles H. Patterson in *The Philosophy of the Old Testament* (The Ronald Press Co., \$5) has yielded to none of these temptations. He has written a most readable, usually reliable, very thorough and completely nontechnical introduction to the Old Testament. Although his emphasis falls on theological ideas and religious values, he does not ignore or bypass historical and literary problems. He pays whatever attention (and no more!) to them that a correct interpretation of the particular book in question demands. All this leads me to say that Professor Patterson has put the typical Old Testament student (and what Joe College does not fall in this category?) heavily in his debt. The fact is that the author has so remembered this person without catering to his laziness that he's apt to turn the "typical" student into something better!

Yet the unwary reader must be on the lookout for some bad reporting of the Old Testament record. There are several rather surprising mistakes in the text of the book as it now stands. Among those not already indicated by other reviewers is the attributing of an altruistic motive to Abraham's plan for deceiving Pharaoh (p. 111) in Genesis 12 and the placing of the year 460 B.C. in the fourth century. This reviewer would also suggest that the attempted justification of Psalm 137:8, 9, where the author implores God to dash the heads of Edomite children against a rock, falls short of the mark. Patterson says in his commentary on these verses: "In these instances there is implied the conviction that Yahweh wants his people to speak frankly and truthfully to him. When they do this he

is both able and willing to help them."

My own feeling is that God cannot do much for such people until a repentant attitude accompanies frank talk. The value of the book would also have been increased by the addition of a bibliography. Particularly surprising, considering the fact that practically all references are to English works, is the absence of any mention of Elmer A. Leslie's *The Psalms*, unquestionably one of the most important English works in this area.

Before leaving this work I wish to commend the author for including the two chapters on the Apocrypha and Pseudepigrapha. These chapters provide good brief introductions to two very important but frequently neglected collections of Jewish writings. Perhaps it is not too much to hope that Patterson's work will help to bring these collections to the attention of the undergraduate—not to mention the theological student!

In conclusion I want to raise a question. Why the title?

*The Bible and You* (Abingdon-Cokesbury Press, \$2), by Edward P. Blair, should help the lay reader in his effort to achieve a greater appreciation of the textbook of the Christian faith. After making several observations concerning the basic nature of the Bible, Professor Blair outlines a method of Bible study that the layman can employ with great confidence and, ultimately, considerable skill. While many will want to use this book as a text for courses in leadership training classes—the purpose for which the book was written—other groups could also profit from its careful perusal and study. In fact, many college students would do well to follow the approach to biblical studies outlined by Dr. Blair. From how much aimless reading it would deliver them. Not to mention the agony it would spare their poor teachers!

But a warning needs to be sounded to all would-be readers of this book. Remember the purpose for which it was written. For if approached from the de-

votional point of view, it will surely occasion disappointment.

The book, *Kings and Prophets of Israel* (Philosophical Library, \$3), was prepared from the previously unpublished lectures of the late Adam C. Welch by his successor at the University of Edinburgh, Norman W. Porteous. While these lectures might be regarded as a dramatic version of the Old Testament story, they are best taken as a series of independent lectures on certain great Old Testament personalities chosen somewhat at random. Some of the subjects treated in these lectures fare much better than others. Both the author's sources and his prejudices help to explain this fact. Moreover, some of the material included in this volume, particularly in the chapter on Moses, deals with technical problems of little interest to the general reader. Even here, however, Welch's semijournalistic style may sweep the reader along until he comes to something more interesting.

The most inspiring part of the book is the memoir of Welch's life by George C. Gunn. In dramatic and deeply moving language, Gunn traces the outline of his teacher's life against a background of unbelievable misfortune and trouble. Always this great man of God seemed to be caught in the iron jaws of tragedy. Yet he never ceased from the struggle. Neither did he abandon the cause. Although England may have produced greater scholars than Adam C. Welch, she has yet to produce a sturdier soul, one that can with greater facility and poise convert calamity into capital. This was the conclusion I drew from reading *Kings and Prophets of Israel*.

In *God's Order* (The Macmillan Co.,





§3), John A. Mackay employs the book of Ephesians as the pattern for his enthusiastic description of that "spiritual reality, which has its source in God and whose development is determined by the will of God." The author of these chapters, in countering the notion that he might be thinking in terms of a "futuristic Utopia," declares that God's order actually exists in the Christian Church which here and now is. Through Christ God established the Church as "the true integrating center and pattern for human life and relations." Although the perfection of this order demands decisive and sustained human effort, its "development and triumph . . . are embraced in, and guaranteed by, the eternal purpose of God."

Students will be inspired by the warmth and feeling communicated by the author of this volume. And, too, they will be moved by his challenge for a fruit-bearing faith, a religion that writes its testimonials in deeds and not words. Particularly helpful are Dr. Mackay's efforts to relate Pauline principles to the present and pressing problems which keep alive "the Cold War" on the domestic and economic fronts.

Yet the book does not write an entirely positive impression. Its major weakness, I suppose, lies in the author's flare for the homiletical superlative. Time and again the author goes on emotional flights which can hardly be expected to pull the critical reader off the cold ground. For example, consider the following unproved and unprovable claims advanced by the author: that Ephesians stands "unequaled in its treatment of basic human problems"; that in this letter can be found "the whole meaning of man's relationship to God"; that "it was Paul who understood Jesus best, who served him most, and whose life and spirit more closely approximated the mind of Jesus than that of any man who ever lived"; that the Epistle under study is the "most important of Christian documents." Perhaps the kind thing to do with such assertions is to take them as proof of Dr. Mackay's confession that at times he finds it "difficult to avoid becoming lyrical." Some may still question whether in such statements he has not committed an even worse sin!

The critical student will also be disturbed by the casual treatment given the problem of authorship. It is almost in a condescending attitude that the author expresses his regret that C. Leslie Mitton did not have access to Ernst Percy's work on which he (Mackay) bases his argument for the Pauline authorship of Ephesians. Quite apart from the fact that Mitton can hardly be so lightly dismissed, critical problems of such moment deserve, if anything at all, more than bare mention in a brief footnote.

Among other interesting and strange things about this book is its impassioned defense of the belief in a personal Devil. Certainly this argument demands something more than calling attention to the fact that for Jesus and Paul "a personal Devil was a tremendous reality." *One does not establish correctness by association.* Neither will the thoughtful reader be overwhelmed by the frequent references to the belief of John Milton and C. S. Lewis in the existence of a personal Devil. Poetic ridicule, even when employed on the side of the Devil, remains a poor substitute for solid argument!

Although the section on the Church probably represents Mackay's most positive contribution, I personally wish the author had seen fit to give some substance to his plea for a "full-blooded, loyally biblical, unashamedly ecumenical, and strongly vertebrate system of Christian belief." In view of the difficulty occasioned within the ranks of his own denomination by the Westminster Confession of Faith, it would seem that Dr. Mackay ought to fear a very thick creed quite as much as a "very thin creed." Unfortunately, however, the former fear goes unexpressed. Certainly no ecumenical theology will merit serious consideration until this fear has been clearly faced and fully recognized. In fact, until this has been done, it's a mere pipe dream even to talk about an ecumenical theology.

My first contact with the author of the next book came through the reading of his important work in the field of biblical archaeology, *Light from the Ancient Past*. In *Clear of the Brooding Clouds* (Abingdon-Cokesbury Press, \$2.50), Jack Finegan, professor in the Pacific School of Religion and minister of University Christian Church in Berkeley, California, has written a very different type of book. It is a collection of sermons. In these sermons Dr. Finegan shows how man, through the application of biblical faith to life's problems, may rise above the brooding clouds of sin, despondency, persecution, uncertainty and boredom to attain unto the high peaks of spiritual calm and serenity. Not only does he delineate the spiritual principles this achievement would have to take into account. He describes the practices by whose means they can be translated into a life program.

Throughout the book one sees evidence of Dr. Finegan's deep understanding of the student's approach to life's problems. In addition to a wealth of spiritual insight, the author brought to the task of writing these sermons a warm, vivid and lively style. No student can long probe these pages without being profoundly impressed and spiritually renewed.

*God at Work* (Philosophical Library,

\$2.75), by James Parkes, takes a somewhat different turn. In it the revelation of God is traced through a Trinity of historical epochs: the revelation to Moses at Sinai, that which came through Jesus Christ, and that seen in the advance of knowledge made possible by scientific humanism. Even these, however, do not constitute the whole of God's work in history. They are but the high points of success in God's uninterrupted attempt to communicate himself and his will to mankind. Dr. Parkes time and again reiterates his belief that revelation is no unfinished business. The fact is that the only deterrent to a fuller revelation of God is man's failure to cooperate with the divine purpose. From this conviction emerges the author's description of what the Church of England would have to be and do to become the channel of this fuller revelation in the political realm. It would have to establish a Christian university, its members to be drawn from many different fields, whose purpose would be to penetrate behind "the smoke screen of prejudiced and unbalanced information which is made available here and in America in the press and in publications." Research workers would stand at the head of this community, their task being to employ the various scientific disciplines in their approach to social, economic, and political problems. Yet they would be no ivory-tower philosophers, for Parkes' program calls for their delivery of radio speeches and the writing of articles in the bold effort to establish something approximating a Christian climate of opinion.

Many will accuse the author of this volume of being an irresponsible dreamer, a starry-eyed idealist, a totally unrealistic and terribly impractical man. If inclined to join the mockers in the gallery, please do not forget that similar charges were once brought against a certain Jesus of Nazareth!

Charles H. Lee's book, *Divine Direction or Chaos?* (Philosophical Library, \$3), deserves but brief mention. If you like Mary Baker Eddy you will like this work by Lee. But I doubt that you will be able to work up three dollars' worth of liking for it!

*You Can Believe* (The Bobbs-Merrill Co., Inc., \$2.75) is a lawyer's brief for Christianity. After assuming for himself the role of attorney for Christianity, Dr. Frank Hanft, a professor of law in the University of North Carolina, proceeds to examine the arguments for and against religion. He concludes this investigation with a plea for Christianity as the surest, indeed the only reliable, defense against the threat to human survival posed by militant materialism.

Provided your questions do not go too deep, this book will provide you with many right answers. Although the more

probing reader will feel the need of more light on the problems raised in this volume than is given in the proposed solutions, Dr. Hanft has written a book from which many of Christianity's younger critics could learn more than a little.

Long have Protestants needed such a book as *Stanley L. Stuber's Primer on Roman Catholicism for Protestants* (Association Press, \$2.50). Many books on Roman Catholicism are based largely on the highly prejudiced works of caustically critical Protestants. This work by Stuber is different. His sources of information are those recognized and accepted by Roman Catholics. Stuber has produced from his careful use of these sources a dependable guide for a study of the content of and reasons for basic Roman Catholic beliefs. In conclusion Dr. Stuber makes a point-by-point comparison of Roman Catholic and Protestant dogmas, cardinal principles, general practices and basic organization.

Both Dr. Stuber and his publishers are to be congratulated for providing us with a book which provides the basis for vigorous yet creative discussion and arguing of religious issues in an atmosphere of Christian freedom and understanding.

One of the most encouraging books to appear in recent months is *The Church and Social Responsibility* (Abingdon-Cokesbury Press, \$2.75), a symposium on "some of the major social areas in the light of Protestantism's theological convictions." The editor of this volume, Dr. J. Richard Spann, deserves special praise for the care he exercised in selecting the authors for this task.

In view of the growing tendency to equate Christian social action with socialism and sometimes even communism, some have expressed the fear that Protestant leaders would become increasingly less prophetic. Bishop Oxnam's appearance before the Velde committee did nothing to nourish this fear. The encouraging thing about the present volume is that in it we get once again the forthright assertion of the Church's Christian responsibility to work for the betterment of the social order.

Oren H. Baker, author of the chapter, "The Church as an Agency of Social Action," rightly views Christian social action as a phase of evangelism. Christians are not reformers stirring up revolutions in the hope of eliminating this or that unhappy social condition. They are seeking not so much to undo evil conditions as to remake evil men. For this reason our mission is not "reform but redemption." Baker's words help to clarify the importance of keeping this distinction clearly in mind: "In the work of redemption the church expresses the divine concern for the persons who practice the evil as well

as for those who are the victims of the evil that is being practiced. Redemption and reform may coincide in certain limited situations, but their orientation and method amount to a fundamental difference in the character of their respective undertakings."

But how are we to implement this plea for the recognition of Christian social action as a part of the redemptive task of the Church? It cannot be done, says Baker, until "the objectives of Christian social action" are "included in the conditions of membership in the Church." While I am not sure this suggestion may not be somewhat extreme, I am sure that all too often church membership has been treated as an end in itself. Let me suggest, therefore, that this book (most of the other essays in it move on the same high level as Baker's) ought to be required reading for all Methodist evangelists—not excepting the people who pre-

pare the pamphlets on evangelistic aims and methods!

Somewhere or other I have seen an estimate of nearly two thousand biographies of Jesus having been written, at one time or another. This in spite of the fact that everything we know about him is contained in the pages of the New Testament.

They continue to come, and it is probably right that they should. He speaks to every generation, but all generations must come to know him, not only on his own terms, but also in the midst of its own experience.

The latest, and an excellent item for student use today, is *Theodore Parker Ferris' The Story of Jesus* (Oxford University Press, \$2.30). This little volume points up the reason why the story of Jesus must be retold. Most effectively, Dr. Ferris gives a sense of the total significance of the life of Jesus and the meaning of his influence today.

## Do your friends have *motives*?

—Of course they do—everyone does. But we have in mind a particular **motive**; one which you have found valuable in your own life as a student.

Would any of your friends enjoy sharing **motive** ideas and articles with you during the coming year?

For the price of a good necktie you can give a gift that will **keep on giving** throughout the year, providing a sure-fire starting point for good bull sessions—discussions that really mean something—in the dorm, the coffee shop or your student group.

Use the handy gift envelope attached.

Remember . . . .

*It's your motive that counts!*

# THE CURRENT SCENE

## CALL BACK

by Roger Burgess

Washington, D.C.—National 8-3120 is the number of Washington's Capitol switchboard which can connect you with the office of any senator, congressman or committee in a matter of seconds. "House Un-American" is the operator's abbreviation for the much-headlined House Committee on Un-American Activities.

For the last half of October, "House Un-American" had a stock answer to any question relating to the possible appearance of one J. B. Matthews before the committee—"Call back after the first of November." And it was necessary to go through two secretaries to get that answer.

In Chairman Harold Velde's office, the answer was different. The much-rumored and written about hearing was postponed indefinitely, and would probably not be held until "after the first of the year."

For some time it had appeared that the committee would call Matthews as a witness by mid-November. Matthews had declared to the press and in TV forums that he would prove that his estimate of 7,000 Protestant clergymen serving communism was "conservative." It was that estimate that cost Matthews, a former Methodist missionary, his new job as director of the McCarthy investigating committee because of the deluge of protest over his accusations in an American Mercury article.

Reports had it that Matthews was hard at work in New York getting together facts to back up his statements in time for a mid-November hearing, but as the issue cooled off in the press, less and less was said about the hearing time by the committee, Matthews, or anyone else. Some committee members were pretty jittery over the prospect of the hearing because it would obviously be labeled as an "investigation of the clergy" which all of the current investigating committees have thus far pointedly avoided.

While Matthews was busy attempting to marshal his facts, Protestant forces began collecting evidence that might prove useful in the hearing. Letters went out on National Council of Churches stationery to ministers who had been implicated in one way or another by Matthews' article asking them for factual data regarding their participation in groups, signatures on letters, etc. Each was asked if he would be willing to come to Washington to clear his name before the Velde committee if that should prove opportune and necessary. The letter was sent by the National Council's Committee on Maintenance of American Freedom, and was signed by Charles Parlin, vice chairman of the committee, who served as legal counsel to Bishop G. Bromley Oxnam when he appeared before the House Un-American Activities Committee.

At the same time Methodist Information, the church's public relations agency, announced that it would release a second edition of the 12-page compilation of newspaper reaction to the Oxnam hearing which would prove valuable background information for persons interested in the Matthews affair. Much of the documentation included will point to the flimsy basis for Matthews' charges and to what has been regarded by many church groups as the unfair if not illegal methods employed by the committee. Copies will be available from Methodist Information, 150 Fifth Ave., New York 11, N.Y.

A great deal more light is thrown on the possible hearing and the issues revolving around it in the Nov. 17 issue of Look magazine. It contains an article by Matthews which starts off with a lead paragraph that is in startling contrast to the the first few lines of his American Mercury effort. What makes the edition interesting is that Bishop Oxnam was asked to write a reply to the Matthews' article and Reinhold Niebuhr to comment on both of them.

Observers in Washington are inclined to think that even with the additional Look hullabaloo, plus the indefinite postponement (which has given Matthews a chance to better prepare whatever case he has, but has made also the same thing possible for the National Council committee), chances are that the hearing may never be held.

Discounting all of the much more important issues involved, an "investigation of the clergy" would probably do little to further the political careers of "House Un-American's" members. And for that reason the whole affair may be allowed to die an unnatural and certainly very uneasy death.

INNOCENT: It seems to me we ought to change the prayer book.

PROFESSOR: Why?

INNOCENT: Well, take the Collect for today, Advent Sunday. I agree with the prayer as long as it is about the coming of the Son in humility. . . .

PROFESSOR: Don't let me interrupt you, though I shall. What do you mean you agree with the prayer?

INNOCENT: Just that, I am in favor of it.

PROFESSOR: Is that the point of prayer, to discover the areas of your agreement with God?

INNOCENT: I could not easily pray that with which I disagree.

PROFESSOR: And why not?

INNOCENT: Then I should be a hypocrit.

PROFESSOR: How could you ever, through prayer, come to know the Father's will if always you pray only about that upon which you have made up your mind and know where to stand?

INNOCENT: I must be rigidly honest. . . .

PROFESSOR: I rather doubt that the Father wants your self-conscious

honesty half as much as a naïve humility. But to get back to your first assertion, you are willing to accept the prayer as long as it witnesses to the coming of Jesus in a kind of childlike humility; where do you start to get irked?

INNOCENT: I like the sentiment of the Advent and Christmas season, but right in the middle of that short Collect it switches from the childlike simplicity of the birth to a fatuous speculation about a second coming.

PROFESSOR: A hope is fatuous?

INNOCENT: Some are.

PROFESSOR: This one?

INNOCENT: It certainly is.

PROFESSOR: A vain and rather silly hope?

INNOCENT: You're a professor. You know that the evidence is good that Jesus lived, although the Christmas time was a pagan festival the Christians fitted to a birth date. Knowing that, we who are scientifically minded, will *still* go along with you on the Christmas stuff . . . but another Coming . . . isn't that a bit ridiculous?

PROFESSOR: When you put it that

way, I guess it was not very smart for Jesus to have showed up in the first place.

INNOCENT: Now don't try to push me into that hole. I said we'd go along with the fact of Jesus' birth. But why don't we just let the matter stand there? Only a bunch of ignorant fundamentalists and a few religious charlatans talk about the second Coming.

PROFESSOR: A lot of people in rather comfortable churches, well-educated persons too, prayed together the words of the Collect, this first Sunday in Advent.

INNOCENT: That's just the point. We started praying and then got tricked into some nonsense about the second Coming.

PROFESSOR: Why let the fundamentalists have a corner on hope?

INNOCENT: I'm not talking about hope, I'm talking about superstition.

PROFESSOR: The Coming a superstition?

INNOCENT: Not the first, only the second.

PROFESSOR: You only hope backwards?

INNOCENT: That's a self-contradiction. PROFESSOR: But your position.

INNOCENT: No! The Coming has been, the hope is to be.

PROFESSOR: Why prepare for Christmas if it has already been?

INNOCENT: Oh . . . figuratively, I suppose I could go along.

PROFESSOR: No figure. . . . Christ is yet to come . . . so prepare for Christmas.

## EDITORIAL

# Yet to Come

The Collect. The First Sunday in Advent.

*Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.*