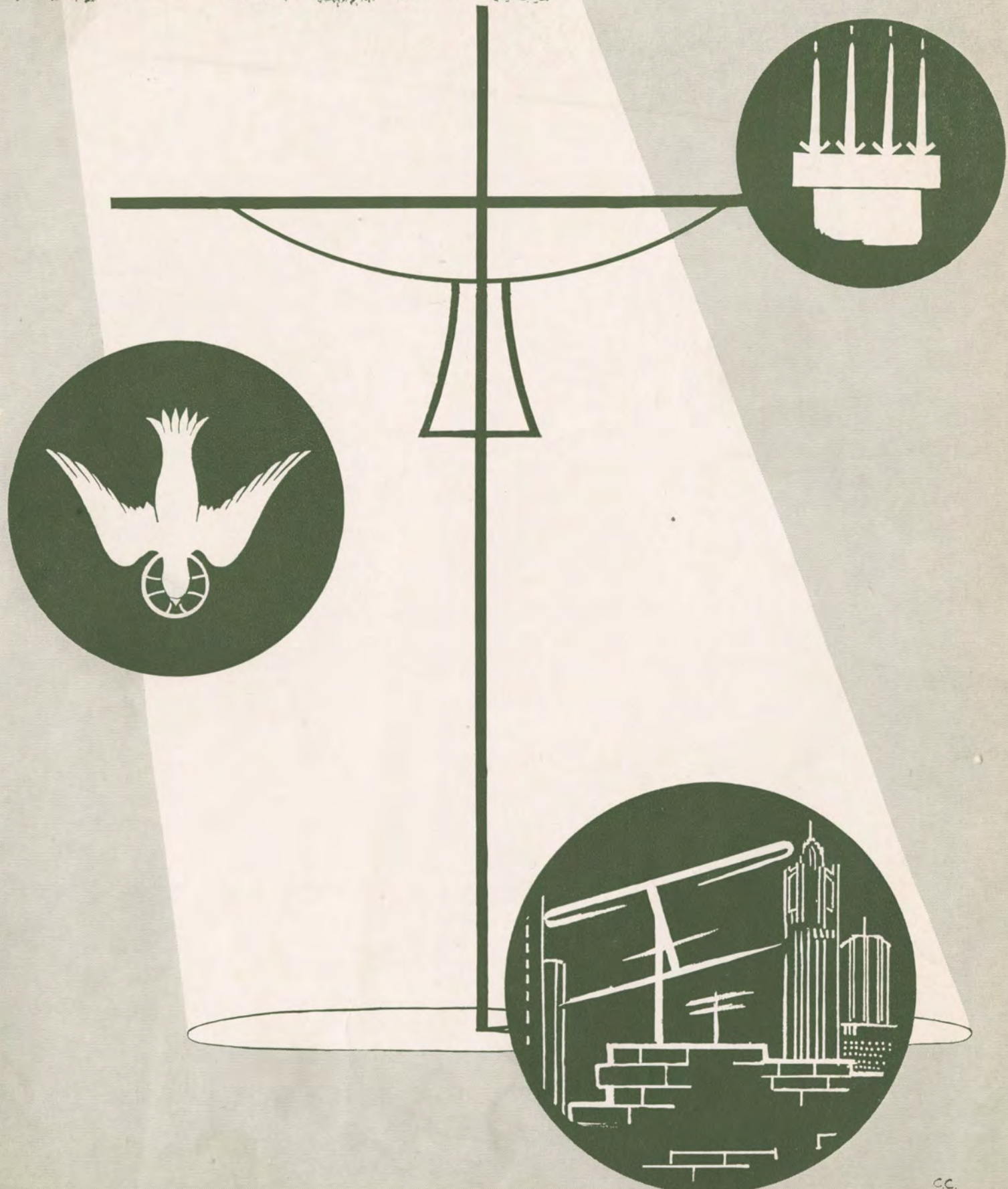


MOTIVE



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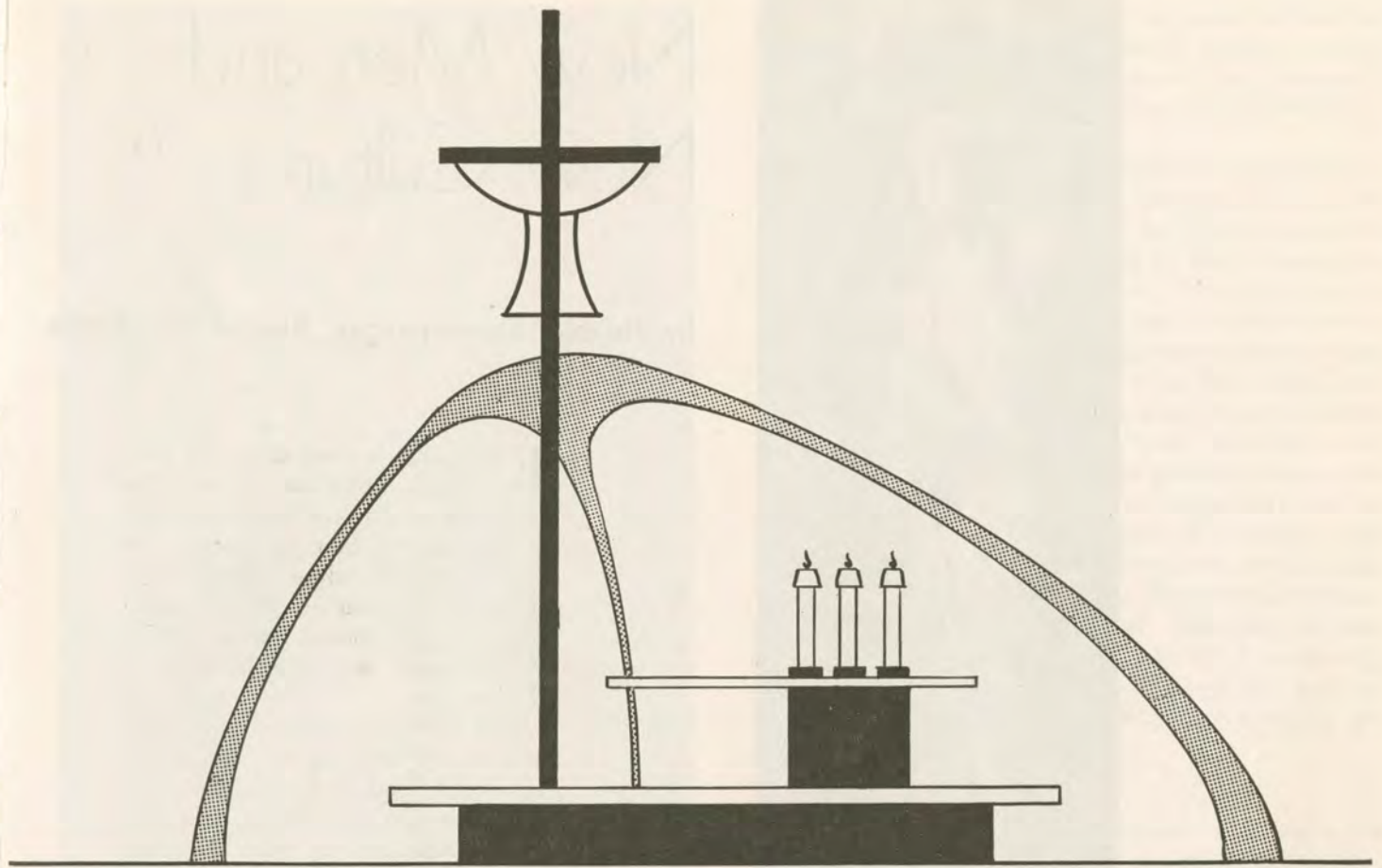
C O N T E N T S

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Creason Clayton, *motive's* staff artist, is the creator of this month's cover. The cross and chalice, the dove of the Holy Spirit, the light represented by the candles—all are included in "Christ Transforming Culture." This is the theme of the Fifth Quadrennial Methodist Student Conference held at the University of Kansas, December 28-January 2.



MAN

His Culture --- His Art --- His Religion

A man—his culture—his art—his religion. Dynamic, energy releasing interaction between them is the climate every man lives in. Among the complicated mazes of these interactions, would we dare identify patterns between religion and art?

The natural movement of Protestantism is away from the mosaic of the first few centuries toward the clear glass of the modern Methodist church at the crossroads. Its character asks for pure light to break in upon the cultural prisons men make for themselves. The metal-framed windows of modern churches let in the light.

Protestantism is slow to trust its eyes. Its ears? Yes. It sings, and speaks and rings bells. "The

Word" is the center for Protestants. But it is afraid the Devil will get it through its eyes. And so it distrusts pictures and statues.

From still sculpture to moving character is American Protestantism's natural path. Drama—of character—of situation—is the most adequate expression of Protestantism's principles of judgment and of the American's need to see the relationship between cause and effect.

And so the cross and chalice are set for modern American Protestants against metal construction and clear glass. They stand alone and participate in moving, sounding, interacting elements of life which make patterns and release energy.

—Ruth Winfield Love



"Christ Teaching," thirteenth-century sculpture from Chartres Cathedral

New Men and New Cultures

by Harold Ehrensperger, Boston University

EKPE Ekpo sat facing me. His mop of black, bushy hair moved slightly as he raised his agate eyes and smiled. He was here, in America; he was uncertainly happy. For six long weeks he had been on a freighter from Lagos, Nigeria, bound for Boston and the university that bore the name of the city.

"I'm here as a representative of my tribe union," he said, to explain why he would need economical lodgings. "I am here on their money. I am the first to come from my tribe. I'm going back as their teacher of English."

Ekpe Ekpo would have two, perhaps three years in the United States. At this moment he was fresh off the boat, and he had had no food for several hours. I took him to the university cafeteria where in bewilderment he stood looking at the line of students selecting foods from the steam tables or from the trays of salads that decorated the passageway. Ekpe took three kinds of bread—it looked safe, he said, and he thought he had better play safe at first. He was astonished at the extravagance.

Ekpe will go back to Africa, and with him will go much more than he learns about the English language. With him will go the many apparently insignificant things he will learn about "American ways," the more important patterns of our "way of life." He will be buffeted about by the hurrying crowds of students and townspeople, he will be awe-struck by the plethora of merchandize, by the affluence all around him, by the waste, by the comfort, by the gadgets, by the surpluses, by the competitive brashness of his fellows, by the blatant advertisements

A realistic appraisal of the culture of our day . . . cruel secularism withering the things of the spirit . . . intellectual coldness . . . moral irresponsibility . . . religion that does not fully come to grips with the main issues, that is shorn of its beauty . . . a haunting, hellish lostness . . . a lack of faith. **CHRIST TRANSFORMS**—the theme of the Fifth Quadrennial Conference of the Methodist Student Movement . . . people born anew in Christ . . . an incandescent purity and disciplined power . . . restored faith in man as son of God . . . renewed faith in the Church as the Body of Christ . . . a Christianity at once the conscience and the corrective of our culture . . . a renewed search for truth and the courage to proclaim it.



"The Prophet Jeremiah," mosaic from the Byzantine Era, done about 1080

—and by the little acts of kindness, the "hail-fellow-well-met" attitudes, and the occasional and rare uncommon concerns of people who are aware of his difference and yet not repelled by it.

Ekpe Ekpo will go back to Africa. He will be a different person. If he has changed genuinely, he will be more than a marked man in his rural tribe; he will be like a new plant growing on old soil, or like a new branch grafted on a trunk. If he is allowed to grow, he will begin to change the fruit and something new will have started in Nigeria.

If Ekpe has made a fundamental change he will begin to change the place he goes back to, the situations he meets, and the persons he touches. They, in turn, may respond to the change, grow with it until, in ever-widening circles, the effect of one man may begin to change the customs, habits, traits and even language of the tribesmen of a rural section in Africa. At first it may be slow and almost imperceptible. Ekpe may become discouraged, and like many men in similar situations, give up the desire to make changes. The character of the change in the Nigerians he touches will depend on the character of the change that Ekpe brings with him. If his change has been fundamental, if he is actually a different person, he may establish new methods and approaches to

education. He may be responsible for a new attitude toward life conforming to a materialistic society in which he has been educated. Inevitably he will be a ferment, a disturbing element, a possible revolutionist, depending on the depth of change in him.

The chances are that Ekpe will take back no transforming cultural change that will be an integrating force. If he takes back a religion, it is likely to be a faith in materialism, for he will be most impressed by this characteristic of our life. In that case he will be a disrupting agent in Nigeria, and his fellow tribesmen may wish he had never gone away. This has been the experience of many men who have come back to China, India and Africa from education in America. The nonmoral will to power served by inhuman techniques and a religious faith and moral idealism which have no power to influence human life may be all that Ekpe takes back to Africa with him. He may find in America, as have so many other seekers from other lands, a secularized, scientific culture which, in the words of Christopher Dawson, is a "body without a soul" growing alongside a religion which "maintains its separate existence as a spirit without a body." A completely materialistic culture is no culture at all—it may even be the enemy of human life, "its victory may mean the destruction of humanity."

EKPE will rub against the "culture" of America, for culture here as everywhere, is the way of life in a society. It is a form of society. A society without culture is a formless society. America does have "a way of life." To persons who return to this country after having tried to be cells in a foreign culture, what is found here does not seem to be the kind of culture that may be described as "a spiritual community which owes its unity to common beliefs and common ways of life." What is found here is a materialism that takes its characteristics from the combined evils that have been fought against in two world wars and seem the opposite of everything the founding fathers as prophets dreamed would be the mark and sign of a Christian, democratic America. The reasons for this are complex, and yet the key to understanding them may be found in the decline of a genuine religious life in America. Religion is a name, an institution, not an experience of life. What we lack are prophets—there are no prophets any more!

"In every religion, the religious aim of a culture is determined by the mission and the inspiration of its prophets and by the vision and spiritual experience of its mystics. Where these vital organs fail, religion becomes secularized and is absorbed in the cultural tradition to a point at which it becomes identified with it, until it finally becomes nothing more than a form of social activity, perhaps even a servant or accomplice of the powers of this world."¹

Perhaps the time has come again when Jeremiah's words are sadly true: "A wonderful and horrible thing has come to pass in the land; the prophets prophesy

¹ Dawson, Christopher. *Religion and Culture*, New York, 1948.

falsely and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"²

WE need to remind ourselves that Christianity has not failed us. We have failed our Christ. Our religion is "religious activity" both here in America and on the mission fields. We have identified our religion with the powers of this world, and there are no true prophets to sound our doom, to shock us into awareness of our sins and to stab us awake before we destroy each other. Our Presidents and our Secretaries of State have put their faith in stock piles of atomic bombs, and in their destructiveness we are promised peace. "Our people love to have it so" and the end thereof is too horrible to imagine.

Cultures are destroyed by these means, not transformed. Cultures are transformed by men who are transformed. If a man becomes a new creature in Christ, he begins to live a transforming life. Everything he touches will be transformed, and what has been transformed will, in turn, transform everything else. Thus are cultures genuinely transformed. Men rise within a culture, not outside it (and this is the terribly significant lesson for missions), men like Jesus, like Paul, like Luther, like Gandhi. Or men like Caesar, Napoleon, Hitler, Lenin, Franco and all who put their trust in "iron shod and reek-

² Jeremiah 5:31.



A Theological Basis

THE Christian doctrine of incarnation obliges the Christian to take the body and its needs seriously, and gives him the double task of incorporating the spirit and spiritualising the bodily life. Spirituality detached from the concerns of the body contradicts the biblical doctrine of creation and produces an abstract kind of culture. The Christian understanding of corporal-spiritual unity has two consequences. First, it places the body under the direction of the spirit. Second, it takes seriously the problems of manual work, economy and material property. From this point of view a decent and meaningful order of everyday life and healthy economic conditions are important criteria of true civilisation.

—Emil Brunner, in *Christianity and Civilisation* (Charles Scribner's Sons)

A world-wide political and social unity is necessary for us men and for our salvation today, in an atomic age, far more urgently than it has been in the past.

—Arnold Toynbee, in *The World and the West* (Oxford University Press)

May God deny you peace, but grant you glory.

—Miguel de Unamuno

The problem of the shared life, of overcoming the state of being shut up in oneself, and living in isolation is a fundamental problem of human life. Solitude is a late product of advanced culture. Primitive man knew no solitude, he lived too much within his social group for that. Collectivism is earlier than individualism. The experience of solitude raises the question of

ing tube"; men who believe that any means are right to gain the ends they seek! They are cells within the body of a culture and they change the body. They can be constructive, growing, healthy cells, or they can be destructive, cancerous cells. When a man becomes a new man in Christ, he becomes a Paul, he acts because he must, because there is no other way to act. He is a transformed, transforming creature. He will be like all religious forces that are genuine—a unifying force in the creation of a cultural synthesis and, as well, a revolutionary, disruptive force in term of social change. In the tension which grows with this kind of influence, a culture is transformed.

Ruth Benedict is right when she says that "there has never been a time when civilization stood more in need of individuals who are genuinely culture-conscious, who can see objectively the socially conditioned behavior of other peoples without fear and recrimination." What the world needs are these culture-conscious people as living Christians here and every place, to see the behavior of peoples *without fear and recrimination*, but who in the fullness and depth of their living are so genuine they must live without fear and recrimination because they are transformed people in Christ. When these culture-conscious people are Christlike, culture will be transformed, here on the campus because *you* are transformed, in Japan, in India, and in Nigeria in Africa because Ekpe Ekpo and all men like him found Christ and were transformed.

the shared life in a new way. And for man of the present day, who has fallen away from his organic life, there is no more painful problem. Man lives in a disintegrated world and the final truth is in the fact that the true sharing of life, a true sense of community is a possibility only through God: it comes from above not from below.

—Nicolas Berdyaev, in *The Beginning and the End* (Harper & Brothers)

The Kingdom of God is not human civilisation. It stands above both the physical and the cultural life. That is the first thing which has to be said. The second point, however, which must be repeated, is that this perspective of the Kingdom of God does not alienate men from their temporal life. Faith in the kingdom and in eternal life does not make men indifferent to

the tasks which earthly existence lays upon them. On the contrary, the Christian is summoned to tackle them with special energy, and his faith gives him the power to solve these problems better than he could without faith. "Seek ye first the Kingdom of God . . . and these things shall be added unto you." It is precisely the man whose first concern is not culture but the Kingdom of God that has the necessary distance from cultural aims and the necessary perspective to serve them in freedom, and to grasp that order which prevents the various sections of civilisation from monopolising the totality of life. Only from beyond civilisation can its order and harmony come.

—Emil Brunner, in *Christianity and Civilisation* (Charles Scribner's Sons)

The Kingdom of God is the final victory over sin. It is the reconciliation of the world to God (II. Cor. 5:19). And here is the consequence of this reconciliation: a new world, a new aeon, a new heaven, and a new earth, which are new because they are surrounded by the peace of God.

—Karl Barth, in *Prayer*, translated by Sara F. Terrien (The Westminster Press)

Our Lord speaks of his kingdom or his Father's kingdom, not as if it were to set aside that constitution of the universe, of which men had seen the tokens in family and national institutions, of which they had dreamed when they thought of a higher and more general fellowship. . . . The lofty expressions of contempt for the littleness of mere earthly transactions and the vicissitudes of human government, which some divines affect, are not learnt in his school.

—F. D. Maurice, nineteenth-century theologian, in *The Lord's Prayer*

The Kingdom of God begins within, but it is to make itself manifest without. . . . It is to penetrate the feelings, habits, thoughts, words, acts, of him who is the subject of it. At last it is to penetrate our whole social existence.

—F. D. Maurice, nineteenth-century theologian, in *The Lord's Prayer*

When the Christian principle has taken possession of men's minds sufficiently for the public authority of any



nation or race to begin occupying this ground itself, it is probably wise that the Church should withdraw from a great deal of its activity and become rather the focus and source of inspiration, in the power of which the secular community undertakes activities which, without that Christian inspiration, would have been neglected.

—William Temple, in *Daily Readings from William Temple*, compiled by Hugh C. Warner (The Macmillan Company)

Remember that Christianity is not just another religion of individual salvation, differing only in having a different plan of salvation to offer. It is the one and only religion of world redemption. We are members of the family of God; when we come to Him in Christ, it must always be in the company of our brothers and sisters.

—William Temple, in *Daily Readings from William Temple*, compiled by Hugh C. Warner (The Macmillan Company)

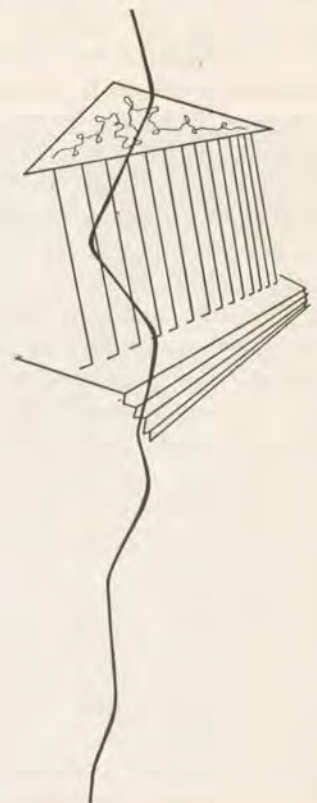
A new life is possible for those who die to the old self, whether nations or individuals, at any time and in any situation. But on the positive side there are also special words to be spoken to an age beside timeless words. The new life which we require collectively in our age is a community wide enough to make the world-wide interdependence of nations in a technical age sufferable; and a justice carefully enough balanced to make the dynamic forces of a technical society yield a tolerable justice rather than an alternation of intolerable anarchy and intolerable tyranny. To accomplish this purpose some of our own preconceptions must go and the same law of love which is

no simple possibility for man or society must be enthroned as yet the final standard of every institution, structure and system of justice.

—Reinhold Niebuhr, in *Christian Realism and Political Problems* (Charles Scribner's Sons)

Perhaps our generation will fail. Perhaps we lack the humility and charity for the task. There are ominous signs of our possible and even probable failure. There is the promise of a new life for men and nations in the Gospel; but there is no guarantee of historic success. There is no way of transmuting the Christian Gospel into a system of historical optimism. The final victory over man's disorder is God's and not ours; but we do have responsibility for proximate victories. Christian life without a high sense of responsibility for the health of our communities, our nations and our cultures degenerates into an intolerable other-worldliness. We can neither renounce this earthly home of ours nor yet claim that its victories and defeats give the final meaning to our existence.

—Reinhold Niebuhr, in *Christian Realism and Political Problems* (Charles Scribner's Sons)



Facing the Cultural

AS students we are living at the very center of culture; we hold a special responsibility in cultural questions; we are involved, whether we like it or not, in the cultural life of the world. Because we are students, because we live a life of study in universities or colleges, we are members of a privileged elite getting the benefit of culture, i.e., the accumulated riches of man's experience, riches which expresses itself in particular civilizations. Culture in a way is the backbone of the spiritual foundation of social, political, artistic, scientific and philosophical expressions, of all those collective manifestations which when brought together in a coherent whole constitute a civilization.

A culture is precisely the set of values, conceptions and ideals, gradually born from historical development, and giving to any civilization its unity as well as its motivation. When in our classrooms we read the great artistic masterpieces of our tradition, when we try to assimilate the thought of philosophers or scientists yesterday as well as now, when we try to understand the history of our nation and of the world, we are indeed participating in the culture on which our civilization is founded. As students we cannot ignore culture.

On the other hand, as Christians we profess faith in Jesus Christ as Lord of the whole world. We thus declare our conviction that his Lordship is also over culture, but this statement could remain a meaningless slogan and indeed it often remains the void expression of our laziness in looking for all the implications of our faith in Jesus Christ.

We are indeed always in danger of falling into various misconceptions of the relationship which could and ought to exist between our faith and culture, or rather between Jesus Christ and culture. One of these dan-

gers obviously is simply to reject culture as something bad in itself, because it involves points of view, ideas and values which are secular in character, which belong to the world and not to the Church. Such an attitude is often taken by Christians with regard to artistic expressions, whether they be painting or theater or literature. Because artists are concerned simply with a truthful description of reality or the achievement of beauty and because they do it outside of any expressed Christian faith and often on the basis of non-Christian conceptions of truth and beauty, there are Christians who think this is to be rejected. Such an attitude would lead to an exclusive concern for church art and to a rejection of any effort toward beauty for its own sake.

In moral or political matters a similar attitude would amount to rejecting any program or action which is not specifically based on a Christian understanding. It ultimately leads to a complete withdrawal from the political world, in which Christians are inevitably faced at all points both with the need for cooperation with non-Christians and with the inevitability of choosing not between good and evil but between two evils. In monastic life, for instance, it may be possible to be concerned exclusively with God, to be preserved from any contact with secular realities and to keep absolute purity. The trouble is this attitude really amounts to a denial of God's creation and Christ's incarnation. If we truly recognize that this world has been created by God and that Jesus Christ came into this world as a real man, even though it was a perverted world, we cannot withdraw from it; we are bound to be within it as God's representatives.

To be Christians, to believe the whole history and reality of this world are in God's hands also implies a rec-

ognition that man's sin cannot have the last word. To be Christian means that at every point we recognize Christ's love has the last word, also the last word about culture. This is why Christ did not pray his Father to "remove us out of the world" but said that he was "sending us into the world." As Christian students we are sent into culture because this culture ultimately belongs to Jesus Christ.

ANOTHER and more frequent danger we have to consider is that of looking at culture as something to which God is indifferent, as a sheer technical instrument which affects only our physical life in the world and not our spiritual relation with Jesus Christ. This again would amount to denying creation and incarnation, to limiting God's all-embracing power and forgiveness to the so-called "spiritual reality."

We must remember Christianity is, as has often been said, "the most materialistic of religions." The Bible does not know of any distinction between material and spiritual: such distinction has been artificially introduced into Christian thinking by Greek philosophy. For the New Testament Jesus Christ is Lord of all things. He is also Lord of culture, and there is nothing outside of his judgment and his love. There is nothing neutral in his eyes.

At this point we have to face what is perhaps the greatest danger in our modern universities: the common belief that there is such a thing as objective science and knowledge, that we can think, study or teach as if our thought could be separated from our general convictions about God, man and history. We should indeed recognize in such an attitude a particular form of idolatry, most dangerous because we are so used to it we are not

Crisis

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Executive Secretary
World's Student Christian Federation

even able to recognize it. We are quite aware in general of the totalitarian perversion of the university: the submission of culture to political purposes. It should be important nowadays to remember that political threats are not alone. The conception of science or knowledge as self-sufficient, objective, and neutral, simply expresses a fundamentally anti-Christian view of man: man as ultimately independent and all-powerful, man without God, even man making himself his own god.

Finally I would like to mention a third danger which is threatening us: that of confusing our culture and our faith, of indentifying Jesus Christ with our human achievements, our civilization, our political forms, our way of life, even our Church. In this way also we would deny creation and incarnation. We would really assume there is nothing outside the world, that Jesus Christ is of the world and not above and beyond the world. We would deny that he is Lord of the World.

When we follow such a line, we speak of a Christian civilization and in our cultural efforts, in our political action, in our social service, we try to imitate the sort of civilization which prevailed in the Middle Ages rather than to imitate today in our new situation our Living Lord Jesus Christ.

WE also are very often near worshipping as perfect and divine truths a particular social order with its specific culture. We forget we are still in a sinful world. We forget that as Christians we are as Luther put it *simul peccator, simul justus, simul penitens* (at the same time sinners, righteous and repentant). Our culture

is no longer under the judgment of God; it does not need any forgiveness, it is God's manifestation to us. We really have two gods: Jesus Christ and our culture.

On the contrary, it seems to me the Christian approach to culture should consist in recognizing that culture is truly under Christ's judgment and forgiveness (because it is a human reality), and also is in the hands of our Lord and therefore one of the ways in which God's providence is given to us. We can neither reject culture nor be complacent about our present culture. We are called to be in the midst of cultural life, instruments of judgment and forgiveness and of change. I would like to say that as Christians we are bound to be *cultural revolutionaries*.

Our faith in Jesus Christ's rule over and love for the world and all it contains compels us to be concerned for this world and at the same time always to try to bring into this world the explosive holiness of Jesus Christ. We

must be revolutionaries not because we aim at building up a supranatural culture, a man-made Kingdom of God, but because within our human culture we live as those who already are citizens of the God-made kingdom, as those who can never be satisfied with human imperfections and perversions.

We must be revolutionaries not in theory but in the actual situation of our contemporary culture. When I look at this present situation one word immediately comes to my mind: *crisis*. Whatever part of the world we look at, whether we study our Western cultures or the present cultural situation in Asia or Africa, whether we think of the non-Christians or of ourselves, everywhere we find elements of confusion, uncertainty and fear; everywhere people speak of the end of an historical era, even of a civilization; everybody calls for a radical transformation, for a complete reconstruction of civilization and culture. In this divided world in which we live at least on this point everyone seems

From Eugene Berman: *Paintings, Drawings and Décor*



"Time and the Monuments"
Eugene Berman

to be in agreement: something new is needed.

I spoke of a divided world. This division is so obvious, particularly at a political level, no long description is needed. I shall only take an example by looking at the European state of division. Probably the real difficulty which is slowing down the present efforts for European unity is to be found at a deeper level than old nationalistic rivalries, economic disagreement and competition, or even involvement in the great conflict between opposing power blocs. The fundamental obstacle to European integration is the absence of any common cultural background.

Europeans are often apt to boast of their long historical tradition and the achievements of European culture. How is it that this European culture does not seem to provide at the present time a safe foundation for European reconstruction? Some knowledgeable observers of Europe agree today that European culture fails to perform this task because it is no longer one culture, but has been artificially broken in two segments, each one incomplete and therefore distorted.

Putting things simply, what made European culture is now to be found partly in Western liberal societies, partly in communist countries. Each side has retained only some of the values which Europe had inherited from its past and has repudiated other values which on the contrary were accepted by the opposite side. Any careful analysis of this situation would call for long developments.

Taking just one illustration and presenting it as a caricature because of its oversimplification, one could say that Western societies have kept our cultural tradition of freedom but have more or less lost the sense of justice, while communist societies, emphasizing exclusively justice, have long the sense of freedom.

As a result both freedom in the West and justice in the communist world have also been perverted: for the sake of defending freedom Western societies are apt to use totalitarian methods of tyranny (fascism has been a good example of it), while the com-

munist society, born from a genuine concern for the underprivileged, reaches the most terrible forms of injustice. In brief, a divided culture is not only a reduced culture; it is always in danger of becoming a perverted culture and of leading to most horrible political and social evils.

But cultural crisis does not reflect political realities only through crises of regional cultures. Most obviously the great lack is a culture acceptable to all regions in a world in which regionalism is becoming impossible. We often speak of our responsibilities toward underdeveloped countries and indeed we do this with excellent intentions, and a great deal more should be achieved in the field of technical assistance, economic help and political solidarity. But even assuming those efforts will bear their fruits, we would still face a basic question: how are the old countries of the West, the newly independent countries of Asia and Africa, going to coexist when they



do not hold together similar convictions and views about the world and the purpose of life? The time has gone when physical isolation permitted cultural isolationism.

Today cooperation at a world level is made imperative by physical interdependence. As long as this physical relationship is not supported by cultural understanding disorder, hostility, competition and war will threaten. Obviously a paternalistic attitude of Western countries toward younger nations is no longer in order. A common culture must be built and this can be done only if we build it together.

An almost similar remark could be made about class division. Even though it may be apparent there is probably as much cultural division as political hostility or economic opposi-

tion between industrial workers and the middle class or bourgeoisie. One of the most striking experiences of evangelists working among the industrial proletariat is that the major obstacle to their work is that the churches, because of their gradual identification with the middle-class society, simply do not speak the same language as the workers. They live in a different world, they are, in a word, prisoners of another culture.

In brief, behind all our political divisions, our social unrest, there lies the great vacuum of a divided and therefore disintegrating culture.

IT can be seen in another perspective also. While a true culture always leads to and is founded upon concern for man, his well-being and his destiny, our societies are more and more exclusively based upon ideologies, whether explicit as in the case of totalitarian regimes, or implicit in our Western democracies, in which man ceases to be the primary concern and is replaced by a particular set of ideas and conceptions. Society now works more and more toward its own ends or rather for the sake of its ideological dogmas. Man loses his identity and becomes a mere instrument at the service of these dogmas and of the state or party which embodies them.

It is also clear that traditional values which express essential elements of our Western culture particularly, such as truth, freedom, respect of human rights, have lost, or are in process of losing, their significance to the common man. How could they retain their significance when actually men do not respect them any longer in their relationships?

Political propaganda is a constant denial of truth. Is there any way in which justice and freedom receive attention from national states in their competition with one another? Do we not see practically every day and in every country human rights threatened and infringed by political oppression, economic competition or racial discrimination? Are we not all guilty in the way in which our own countries deal with other nations in which our social class tries to domi-

nate other groups, and in which we personally are guided in our human relations primarily by the struggle for life? How could we then be surprised that younger people throughout the world, both students and those outside the university, are brought up to a complete skepticism, to a cynical approach to life, to an attitude which is a sheer denial of any culture at all?

Indeed a few people keep faithful at least to an appearance of culture. They still believe in truth, in art, in justice. They still like to read books, even when the books do not agree with their own presuppositions. They will like a beautiful painting, even when it is of no profit to their country, their political party or themselves. They still try to be honest and truthful in their scientific work. But these intellectuals, remnants of the glorious past, appear to be in most cases nothing but dead remnants, in that they live in an almost completely closed ivory tower, ignored by the great masses of our modern societies and themselves ignoring the problems, the sufferings and the longings of these masses.

How could we not be struck by the terrific gap between modern painting and the aesthetic sense of common man? It seems, as happened in the latter part of the Roman Empire, a very small intellectual elite, frightened by growing barbarism in society, withdraws into an artificial cultivation of traditional values and cultural forms which have lost any relevance but for themselves. Let us be realistic: this kind of culture is not worthy of its name; it is just the hobby of a few sophisticated thinkers and artists. It is no longer the common language of mankind. It is not the culture with which Christians have to be concerned.

ALL this leads me to think that ultimately the cultural crisis we are facing is a religious crisis. When we see that traditional values are losing their significance, when we see that man is becoming an instrument instead of an end, we recognize symptoms of a profound spiritual deterioration of our civilization. Political strife,

social unrest, moral disorder, cultural anarchy are only by-products of the inner struggle of modern man to find something above himself, something for which he can live, to which he can devote himself, something beyond his own life and activity. Man discovers, whether consciously or instinctively,



that he cannot live like a machine which only *does* things. He feels the need for a purpose in life.

At the same time in a world in which the notion of truth is being dissolved, as a result of scientific developments as well as political propaganda; at a time when man cannot understand any longer the historical development in which he is involved and feels frightened by the size of the forces against which he has to fight; man is looking for an absolute, transcending both the relativity of scientific truth, the uncertainty of good and evil, and even the fatality of history.

This is probably the explanation of the success of contemporary totalitarian ideologies and religions. One could say the real sign of the religious crisis through which we are going is the development everywhere in the world of typically religious systems: ancient religions of Asia revive and even harden their totalitarian claims by associating themselves closely with political or racial nationalism; communism by and large presents very similar characteristics (it has been validly called the twentieth-century Islam); even in the liberal countries of the West people are searching for some totalitarian devotion which often takes the form of nationalism or fascism or an anti-communism as fanatic as communism itself. Indeed we can say that the real renewal of the Church and of Christian theology during the recent period is also a result

of that general religious crisis; Christianity has been reawakened from the comfortable slumber in which it was resting and is becoming conscious again that God's claims apply to the whole of human life, that in a way they are totalitarian.

WHAT will be our Christian task in the midst of this crisis? We can describe it as twofold. Our fundamental responsibility in this shaken and suffering world will be to proclaim over and over again that man has no longer any reason to fear. Jesus Christ reigns, he redeems, he forgives, he makes everything new, he is our hope, and wishes to be the hope of all men. Christian witness is ever calling man's attention to the eternal certainty of God's word; repeating always that his love passes all understanding. But at the same time, our task will be to address this message to man's concrete life and, at the point of culture, to man's cultural uncertainties and problems. We must also be signs of Christ's kingdom, living references to his truth, his holiness, his perfection, his forgiveness.

We shall be concerned with cultural matters, not in order to escape the frightening reality of daily life but because culture is for us constantly transformed by our faith in Christ's reality. We are Christ's ambassadors in the world; we are responsible for proclaiming his message in a world



which does not yet recognize him, that is to say, for speaking of him and also living as citizens of his kingdom and not of human societies. But we have to live as citizens of his kingdom within human societies and together with their members, sharing in

all their life, particularly their cultural life. We must be with them, like them in all things but we shall know at the same time what they ignore, namely what there is beyond our human life.

What can this mean in practice? Let us look at these moral values which the present cultural crisis is undermining. As Christians we shall be concerned with human justice, justice between nations, between classes and between individuals, not because we follow the program of any particular human ideology but because we know God loves all men without distinction of nationality, class, race or person, because we know Christ came especially for the poor.

The poor today must be for us all underprivileged groups or individuals, the underdeveloped countries, the victims of economic exploitation or racial discrimination, as well as those who suffer from moral anxiety or spiritual loneliness.

We shall be concerned with political freedom and shall fight against any oppression within the state, within our universities, not because we endorse any special human system for which freedom is essential, not because we believe ultimately in democracy, but because we know Christ calls all men freely to worship and obey him and that he came to give freedom to all men.

Most particularly as Christian students we shall fight for the preservation in the university of a true freedom by which everyone can be allowed to say clearly and without fear what he thinks is the truth; we shall resist all perversions of this academic freedom, whether they come from outside pressure or from prejudices and fanaticism within the university itself. We shall be concerned with peace among men and among nations, not because we hold any emotional or doctrinal view such as for instance Gandhism, but because we believe that in Jesus Christ all barriers between men have been thrown down and all men are brought together by Christ's forgiveness which calls for forgiveness among men.

We shall therefore resist any tend-

ency to warmongering, we shall fight any apathetic acceptance of war as inevitable, we shall repeat ever again that men and nations can truly live together in peace. In the same way in our small circle, in our universities particularly, we shall call for mutual respect and love, being ourselves a living demonstration of the possibility of such peaceful coexistence between persons, in spite of ideological, religious or other differences.

At the level of intellectual and aesthetic values, we shall fight for truth. We believe indeed that Jesus Christ is the only truth, the only ultimate truth, but precisely for this reason we shall be concerned with the respect for truth in science and the arts. We shall of course remind artists and scientists that they cannot reach this ultimate truth through their human ways but we shall also urge them to devote all their efforts, all their good human efforts, to reaching the relative truth which science or art can produce and we shall thank God when these efforts bear fruit, when the artist creates a truthful work, when the scientist truthfully discovers a new physical law or a new historical understanding, because God is never absent from such an honest search for truth, because human achievements in cultural realms are also manifestations or his continuous working among men. I do not believe we must look at scientific truth or artistic beauty as criteria of God's reality. There is no other criterion than Jesus Christ himself in his incarnation, cross and resurrection, but each time I see a beautiful painting or a piece of sculpture, each time I read a masterpiece of literature or philosophy, each time I consider the great works of engineering, I thank God there are men in the world who even though they do not know him are still signs of his truth, his beauty, his providence, by the way in which they try with integrity, honesty and respect for truth, to be human workers and creators of good things.

FINALLY, the Church, particularly the Student Christian Movement, will aim at being in its community a living

demonstration of what a true cultural community could be. In many cases the task of the Student Christian Movement has been described as being a true university within the university. When our universities are so deeply affected by cultural crisis, when they no longer know what their purpose is, when they have forgotten the significance of truth, or freedom, when they have lost their sense of responsibility to society, when they do not deserve any longer their name "university" which means community; the task of the S.C.M. will be not only to recall the university to its permanent vocation but to demonstrate to the university the sort of community it is called to be.

For several years the World's Student Christian Federation, with the support of the Methodist Student Movement, has run every summer what we call Chalet study sessions. The very purpose of these sessions is to give to their participants an experience of what a true university ought to be: the place where students together with professors engage in hard, honest, unprejudiced search for truth; the place where all convictions are respected and all doubts helped; the place where knowledge is not seen in abstraction from the daily life of man but is looked upon as an indispensable part of this daily life; the place where culture does not consist in the refined pleasure of the aesthete but in the common riches of all men, the poor and the rich, the intellectual and the manual worker, the non-Christian and the Christian; and of course the place where cultural life is supported and enriched by prayer and adoration.

It seems to me our first task as a Christian community will be to perform the cultural functions which the university does not perform satisfactorily any longer. But we must also beware lest as Student Christian Movement we isolate ourselves from the non-Christians. Our community must be in the fullest sense of the word an open community in which the non-Christian is as fully welcome as the believer. If we wish to avoid the danger of confusion between

(Continued on page 14)

A Good and Disturbing Leader



Dr. Maury at his desk

PHILIPPE Maury, fifth general secretary of the World's Student Christian Federation, comes from the South of France. His wife showed me a picture book of the region, and pointed to a picture of Philippe's father captioned simply, "a man of the South." If you don't know what the "South of France" means, it's about like what Texas is to the United States—from the viewpoint of a Texan.

For three generations members of the Maury family have been SCM¹ leaders. Philippe's grandfather was one of the founders of the French SCM in the 1890's. His father was secretary of both the French SCM and of WSCF.² And his mother met his father in the SCM. Generations before that the family had been active in the French Reformed Church.

This is not simply a genealogical detail. You come a long way toward understanding Philippe when you sense the family tradition in which he stands, and his pride in it. The present head of the family, Philippe's

father, Pierre Maury, is pastor of the French Reformed congregation in Passy, a fashionable section of Paris. That Pierre Maury has been a French air force pilot, an SCM and WSCF secretary, professor of theology in Paris, president of the French Reformed Church, and one of the founders of the World Council of Churches is less impressive than that he is first of all a wise father, merry friend, understanding pastor, and helpful spiritual counselor. Philippe admires his father, and has learned from him.

Philippe was born thirty-five years ago, and grew up in the South of France, in Paris, and in Ferney, the town of Voltaire near Geneva. He proudly remembers selling post cards and stamps at the WSCF general committee at Bievres, near Paris, in 1938. Then, like so many of his generation, he was swept into war. First, officer training school. He still claims he is able to dismantle and reassemble a gasoline engine. And who knows how much Federation conferences owe to his having had to learn how to move

¹ Student Christian Movement.

² World's Student Christian Federation.

With this profile of Philippe Maury, *motive* begins a series of sketches of leaders who are being used by Christ in shaping Christendom today.

John Deschner is a gift of Texas Methodism to ecumenical church life. Former secretary of the United Student Christian Council, Deschner is now doing advanced studies in Basel, Switzerland.

by John Deschner

an Army division from one place to another, not omitting food and housing? Father and son met occasionally in uniform during the darkening days of the summer of 1940. Then the front broke, and for days there was confused retreat, over choked roads and byways, to the South.

With northern France occupied, and the French army disbanded, Philippe exchanged his uniform for a student cap at the University of Montpellier, where "officially" he was a student of history; "officially" because much of his time was given to the underground. His first illegal activity—"and in many ways the one I like best to remember"—was publishing a mimeographed newssheet, with his cousin Andre Dumas, containing news about the church in other lands. That required not only secret foreign contacts, but also the tricky work of distributing copies from dispersed mailing points.

But, characteristically, he drew no artificial boundary between church and world, and was soon deep in other resistance work. In time he was directing the resistance among students at Montpellier—planning for the day of liberation, organizing sabotage, holding rendezvous with submarines from deGaulle. Above all, planning.

DeGaulle had organized five secret regional planning groups of about ten men each to plan for France of the liberation. Here were the outstanding leaders and thinkers of France in all walks of life. Philippe was the youth representative on one of these five groups, and his job was to prepare plans for young people after the war. Then the chairman of Philippe's group (later a cabinet minister) was called away by deGaulle, and for some months Philippe acted as secretary for the group.

In this work and in the SCM he was getting to know Cathou, his future wife, an attractive, dark-haired young lady with a musical voice and a natural charm. Cathou was also a Southerner; she came from Nimes, an ancient city near the Mediterranean coast. During these days at Montpellier they were married, Philippe, if I'm not mistaken, in a borrowed coat

several sizes too large! (Though they didn't know it then, the future held two daughters, Christine and Claire, and a son Jean—one of the liveliest and most imaginative families I have ever met.)

There were close escapes. While they were stamping a quantity of false identity cards in the back room of a city hall, a French policeman suddenly entered. He stopped, astonished, and then broke into an understanding grin and walked out. Once, while Cathou was walking on the street with some illegal cards in her purse, a Gestapo car screeched to the curb, police jumped out, and arrested a man just ahead of her.

Then Philippe's studies were finished and he had to go to Paris for his practice teaching. Cathou remained behind in unoccupied France. Philippe now recalls for some time he had the feeling of being followed. Some three weeks after he went north, the police struck against his former resistance group.

He taught school in Amiens, then Paris was liberated, and in the grand confusion of September, 1944, Philippe made his way by foot and bicycle to the South and to Cathou.

And now the hidden things came to light! Inconspicuous homebodies became national figures. Philippe's former resistance chief, miraculously escaped from a Gestapo prison train, became Minister of Information in the deGaulle government, and called Philippe into his ministry as one of his seven executive secretaries. Among other things, Philippe censored movies in his private theater, surrounded by his friends! Here he improved what was doubtless a natural talent. Philippe, today, is one of the most accomplished movie-goers in my acquaintance.

HE was also able to do a turn or two for the Federation. When Roland Elliott, American reconstruction officer for WSCF, made his famous first trip back to Europe in the fall of 1944, he was one of the first civilians in Paris after the liberation. Food and lodging were not to be had but Philippe was

able to secure them "through channels."

Then in 1945, when Robert Mackie was able to reunite the Toronto and Geneva Federation offices again, he called Philippe to the WSCF staff. His first task was to attend the first postwar executive committee in New York, May, 1945. This, Philippe's first journey to America, was memorable for three things: 1) his troopship delivered him three days after the meeting ended! 2) it took him eight hours to get through customs, and 3) three weeks later he made his first English speech, his previous English instruction consisting of several hundred movies and twelve days on an American troopship! Since then he has often quoted Visser 't Hooft's advice for learning a foreign language, "You'll never learn as long as you're afraid to make a fool of yourself."

Back in Geneva, Philippe's special assignment, apart from general WSCF work, was the Political Commission. He also began collecting materials which he published, with his own interpretative essay, as the Federation's Grey Book, *Christian Students in the Resistance* (available from US-CC,³ 156 Fifth Avenue, New York 10, N. Y.).

The general committee in 1946 was WSCF's first major meeting after the war. Barely one year after the Armistice, Christian students from both sides were meeting together under our common Lord. But it was not an easy meeting. A generation of leaders had been lost. There were problems for which the only answer was forgiveness. Old problems had a different slant: university, politics, ecumenism, evangelism. Most confusing of all, here were 120 strangers trying desperately to "experience" a Federation which, at the same time, was trying to find its "character" in them! If ever the Lord manifested a Federation in spite of us, it was then. We came with questions and problems and we left a family.

And one American student will never forget how tongue-tied he was to be assigned Philippe Maury for a

³ United Student Christian Council (the SCM in the U.S.A.).

roommate, in the old fifteenth-century tower at Bossey. Nor how suddenly he found his tongue at 3:00 A.M., when he was awakened by Philippe wildly throwing his pillow around the room at a bat. The humanness of that meeting did not evaporate in the daylight, nor since.

Philippe was sent back to America, with his family, for a year. Based in New Haven, he traveled and spoke over the entire United States and Canada, and summed up his impressions by blurting out one evening, "I love America!"

He also organized the Political Commission, and for three months, in winter, traveled in Latin America. Robert Mackie, blocked in Europe, had given much wartime attention to planting new SCM's in Latin America. That meant finding leaders who were Latins, not outsiders. And this policy—the Federation's historic policy everywhere—takes time, and visits. But, as we learned from China, it builds permanently. Now Philippe was sent on a visit of mutual contact and encouragement among these newly found leaders. Being himself of Latin background, speaking French and not English, he found new doors open to him in a continent whose cultural sympathies are stronger to Europe than to the Anglo-Saxon world.

Back in Europe he worked steadily in the Federation, with the exception of several months when he took an examination which qualified him to teach history at university level in France.

Robert Mackie was being needed urgently by the World Council of Churches. By 1949 the choice for his successor was generally agreed to be Philippe. Partly in preparation, he was sent to Asia where he acquired a durable Asian slant on WSCF's life and work, made many friends and contacts, and demonstrated again an astonishing adaptability and ability in a strange situation. Then at the Whitby general committee, 1949, he was elected the fifth of WSCF's general secretaries in fifty-four years—a succession which included Mott, Henroid, 't Hooft and Mackie. With him,

a new generation accepted WSCF leadership. That this new generation existed and was prepared in three short years was one of God's miracles. Humanly speaking, it was one of Robert Mackie's great gifts to the Federation.

And since 1949 Philippe's hand has grown strong at the wheel of the Federation. There was one difficult year of illness, the result of a childhood accident, during which Marie-Jeanne de Haller carried his responsibilities with marvelous ability and devotion. And for the past year and a half Philippe has been back, fully recovered, and full of plans. Readers of the *Student World* and *News Sheet*, which he edits, will know personally of his work and thought.

WHAT has Philippe brought to the Federation? He, himself, sums up his overriding concern in one word: evangelization. The SCM does not exist for its own sake, but for the sake of those who have not heard of Jesus Christ, either with their ears or with their hearts. Therefore the SCM must break out of its shell, must be in living contact with non-Christians. This encounter is the life of the SCM, for in it the SCM both tells others of Christ, and itself meets Christ.

This simple, profoundly revolutionary point is at the heart of Philippe's life and leadership. At the heart of his leadership because this is a burning point in many lands. In Asia, Africa, Latin America, it is evident that the Christian community exists to witness to non-Christians. In the West, SCM's are breaking out of their self-sufficiency just as fast as they realize Christendom—that historic marriage of Christianity and western culture—is passing. Philippe tells of his high school pupils in France who had never heard the word "God." In Sweden, where theoretically more than 95 per cent of the population are baptized members of the church, it is estimated that not more than 5 per cent attend church. In the United States, it is no accident that the phrase "evangelization of the university" is on so many lips.

A leader leads in large part, by expressing his time. Philippe does this. In word and concrete projects, the task of evangelization dominates his period in the Federation. But it is that task in the 1950's. Mott, the founder of WSCF in 1895, also expressed the single purpose of evangelization. Under his vision, the Federation became a hotbed of zeal, strategy and commitment for the foreign mission of the church. Visser 't Hooft in the 1930's also expressed the single purpose of evangelization, but under the constant questions, "What do we say? What is the message?" And under him the Federation rediscovered its Bible, and its task of witness to intellectuals. Under Mackie in the war years and after, the Federation, badly shattered outwardly, heard its Lord say, "You are one people, God's family. You witness as the *community* of Christ." Having received these three living gifts—mission, ménage, community—our Federation, with Philippe, is now receiving a fourth: "Be in contact." Every student is our brother, whom our Lord has loved to the death. Every student—not only our members, not only intellectuals, not only the ones who think like we do—but every single one. Be with him; be human with him; speak spontaneously of the hope that is in you; realize that the SCM exists for the sake of its beloved outsiders.

THAT simple demand for active evangelization has grasped the Federation in at least three particular ways during Philippe's time:

1) *Evangelization is the best for what we do.* This is not any mechanical test, but a consensus that is in the air when WSCF's work is planned. For example: Philippe's period has coincided with a period of expansion in the missionary work of the church. The Federation has been quick to sit down with church leaders and boards, both at home and on the field, to ask for more student work in new lands. Sometimes new forms of cooperation are possible. Recently, the Indian SCM designated one of its members as a fraternal worker for the Indonesian SCM. Through WSCF, Ameri-

can funds helped cover his expenses. At our last officers' meeting we were told that through his efforts thirty-eight Indonesian Moslem students had become baptized Christians. Such missionary policy, begun under Robert Mackie, has become a major theme of Philippe's period.

But not only physical expansion is meant. We study "the university problem"—in recent months especially in Asia—because our world, as SCM, is the university: in it we witness. We study ecumenical questions, not because WSCF belongs to the "ecumenical movement," but because unity is required by Christ of those who are his evangelists.

2) *The Federation is taking its secular relationships more seriously.* Literally speaking, the secular relationships and contacts of WSCF are not, in themselves, particularly significant. But there is no question that through them God is raising some significant questions for WSCF. These questions symbolize the many similar questions which every national SCM and every local group are facing in their contact with the world.

What is our *Christian* basis for sponsoring the secular relief work of World University Service? How can we make our witness understandable and relevant when we are asked our attitude on peace by the International Union of Students? How can we point to Christ when the western unions of students ask us why we are willing to talk with communists? How can we assert that as Federation we belong to neither East nor West, not simply because we have members on both sides, but because Christ is on both sides? What do we say to a government which persecutes one of our movements and casts its leaders into jail. These questions have all arisen concretely within the past year. There are no pat answers. And our member movements need to be much in prayer about them. But we may be thankful that God has given us a general secretary who urges us to be courageous, not cautious, in telling our brother about our Lord.

3) *The language of witness must become relevant.* Philippe has pro-

voked much discussion by his assertion that the student of our generation (not necessarily the Christian student) thinks in categories of politics. His fears are related to political problems. His hopes are dominated by political developments. And in much of the world, his faith is pinned to political causes. If we are to speak to this student, we must know how to use the language of politics to witness to our Lord Jesus Christ.

One attempt in this direction was the Federation Grey Book, *The Christian in the World Struggle*, by Thomas and McCaughey (available from USCC), but only an attempt, and one with which Philippe himself is quick to disagree! (See his introduction to the Grey Book.) But relevance is a two-way street. We have heard enough of one-direction relevance, which loses the Christian message in reshaping it to fit the times. Philippe and his chairman, D. T. Niles, do not weary of pointing to the other direction also; *we* must be relevant to Christ. Those witnesses who are "conformed" to this world (Rom. 12:2) are irrelevant to Christ, who lives and reigns and will find other witnesses to serve him. It is those who are being "transformed" by Christ whose conversation and actions may be transformed by him into convincing witness.

Philippe is a layman who brings unusual experience and qualities to the Federation: a Christian family tradition, a deep experience of the university, a testing in the resistance and a training there in Christian courage and in meeting non-Christians, a firsthand experience of government, a wide knowledge of the world through travel, a nourishing home, a personal faith tested in witness and deepened in illness.

But his leadership is not based on these qualities. They are tools for his Lord. Recently I heard Philippe in Finland. Outwardly, the contrast was extreme Calvinist among Lutherans, Latin among Northerners. Not even the language was common. But the Finnish SCM valued and profited from his visit, not because they were inspired by his qualities (they don't

inspire easily!), but because he was talking to these strangers about their own fundamental loyalty and task. And once more I saw the miracle which has built the Federation: before our common Lord, there are no strangers.

His work is only well begun. But already we may thank God for a good and disturbing leader.

Facing the Cultural Crisis

(Continued from page 10)

Christianity and culture, the danger of a Christian civilization, our effort must be to look for a culture which can become the common language of all men, whether they are Christ's disciples or not.

It is good indeed that as Christian students we know in Whom we believe and what are the implications of our faith at all points of our life. But we also have to try to find some values which we could hold in common with those who do not share our faith. If we do not do it we just give up the possibility of living in the same world with non-Christians, of living in the same society. We really tend unconsciously toward complete separation from them. That is to say our cultural responsibility as Christians will be confrontation, cooperation, common work toward the reconstruction, the rediscovery of a culture and of its particular values with followers of other religions, of secular ideologies and with the many people who really do not believe in anything at all. The cultural responsibility of the Christian will imply a permanent curiosity for other viewpoints, a constant openness to different cultural expressions, and a total willingness to work with others towards something new.

And of course in this cultural task we should remember that the ultimate purpose for culture and civilization, the ultimate purpose for the continuation of history and of mankind is for us as Christians, for the Church, to proclaim to all men that Jesus Christ is our Lord and Saviour, the Lord and Saviour of all men and not only of Christians, the Lord and Saviour of all life and not only of spiritual life, the Lord and Saviour of culture.



by Nels S. F. Ferre, professor of
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TOWARDS A THEOLOGY OF ART IN PROTESTANTISM

IS there a Christian interpretation and teaching of art? Art is a touchy subject. The autonomy of art is not only a watchword but a battle cry: Art is for art's sake. To talk of the meaning or the use of art is to prostitute it! Perhaps, however, if we have the right understanding of both art and faith, there need be no such fear. Perhaps the theologizing of art need no more defile it than its being sold to a museum.

Art exhibits many universal meanings as well as individual forms. Art is the celebration of life. Whatever is not festive is not art regardless of subject matter. The most commonplace girl or ordinary worker, if portrayed by high art, becomes representative of life. A photograph may give exactness of detail and accuracy of representation, but it becomes art only if the subject conveys the celebration of life. Celebration means immediacy of apprehension and enjoyment.

Much of life is wishing for the future or planning for it. Much time is spent in regretting the past or trying to substitute it for the present. Much immediacy, too, is humdrum. It is not experienced for its deeper meanings and veiled beauty. Thus becoming, doing, changing, regretting, hoping, striving take up much of our attention. Or we see little of what is right before us even when our eyes are open!

Art, on the other hand, is immediate

awareness and enjoyment of reality. Whether the form of it be representative or without tangible meaning, whether it be still, as in a painting, or moving, as in music, the experience of art is immediate grasp and enjoyment of beauty. Such matters as composition, balance, tactile values and movement are secondary to this main experience of art as the celebration of life.

In this sense art is close to religion. Religion is secondhand apart from the immediacy of experience which is primary to nature. Perhaps to see God and enjoy him forever needs to be complemented by to see God and to serve him forever. Such service, if needed, must be within the perfect freedom of love's vision of God. Seeing comes before service in the scale of reality. The vision of God fulfills our obedience. Art, however, also constitutes an aspect of immediacy with no reference to service. As the immediate celebration of life, art is the best part of religion. The vision of God is the summit of art. Art is seeing things as they are, not only actually, but in the light of eternity. Art apprehends life and the world in their deepest reality.

Hence art is celebration or it is not art. Art is not the seeing of the Creator in the creature, but the seeing of the creature in the light of God's creation. It is seeing creation as potentially re-

deemed, the actual within the real, the present in the fulfilling future. Art is no shunning of the actual. It is no idealizing or sentimentalizing of the commonplace. It is never the presenting of evil as unreal or weak. To do so would be not to celebrate life, but to falsify it. Art knows no facile or merely theoretical solution. Art sees truly what is, but it sees deeper than what is.

Art is not preaching; art is not teaching; art is the celebration of life as it is in the light of the real. The drama of art is existential in its immediacy, even while dialectic in its comprehension. That is the reason art cannot be prostituted without a fatal violation of its virginity. Purity of art is protected by its directness to reality. The dialectic nature of reality is existentially experienced. Art and religion are both forms of worship.

While religion, in order to be real, refers its experience to the ultimate, art remains on the level of its actual focus. For religion, the Creator is seen behind and through all creation, the unconditional within all that is conditioned. For art, the focus is cut down to the creature but without loss of the divine glory which is present in the picture. For religion such concentration on the divine aspect without reference to God is idolatry. A narrow zeal for religion as the all of life, therefore, must necessarily persecute art.

THE history of religion has been the history of the production of art while also the dreading and hating it. The prophet is always soft-footed or ironclad when he approaches the realm of art. He is defensive or aggressive. In any case, he is at least apprehensive. To equate religion with the prophetic tradition is consequently to jeopardize art. Art has seldom flourished within evangelical gardens. It has thrived, rather, within a more relaxed kind of faith. When art is used to exhort spiritually or to instruct morally, it withers and dies. When faith is genuine enough to dare to enjoy not only God but also the beauty of his creation, then art blossoms into beauty.

The temptation of art, of course, is to become a substitute or rival for religion. Then the austerity of God's presence and the severity of moral requirement are lost. Art can then become the occasion for unbridled sensuality. The sensual becomes sensuous. Art as religion means loss of spiritual power and the weakening of the moral nerve. Art must be art, not religion.

Yet part of mature religion is always celebration of life, not only as the worship of God, but as the immediate acceptance and enjoyment of beauty. Creatures live mostly within creation. In this regard the duty of the Christian interpreter and teacher is to understand the autonomy of art within the totality of life, neither prostituting it nor isolating it from the full context of life. It is to see to it religion does not profane art by denying its rightful place in experience. It is also to watch out lest art become the substitute for high religion.

Beauty is a kind of being and experience which cannot be reduced to any other kind, but no height of beauty can ever take the place of the beauty of holiness. The central focus of beauty is God. The vision of God becomes the art of the ecstatic saint. He alone has an immediate experience of God and therefore an opportunity to apprehend and to enjoy directly the vision of God. The beauty of God, however, is enhanced for us creatures

thirst for creative expression. Art ministers to this need. Art is, besides, the realm of the creative imagination. It may be objected that the creative imagination is also used in science, religion, literature and, in fact, in all of life. Whatever part of life or thought is thus creative, however, partakes of art.

There is art in science insofar as the scientist creatively imagines and apprehends the new. Science, however, as such is basically a method for testing truth. The intuitive, imaginative construction of hypotheses is not controllable by science in any sense of being bid or predicted. There is, therefore, art in science on its creative side. There is, in truth, art in all creative going beyond what is seen as actual, whenever the veil of the deeper truth is pierced by the imaginative spirit.

Life is not all compartmentalized! Art, as we have said, is the existential apperception of the dialectic nature of created reality where everything is more than and different from what it seems. The existential in art is the experience of the dialectic of actuality apart from the review of the intellectual, the command of the ethical and the organizing wholeness of the eschatological. Wherever the creative imagination lays hold directly on the full presence of reality within a limited focus without reference to the full scope of reality, such imagination is the work of art.



Sally Salisbury

by the beauty of creation. Art is the celebration of the eternal beauty of life within the immediacy of experience.

Art, however, is more than the celebration of life, the immediate apprehension and enjoyment of beauty. It is also a fount of creativeness. Like right religion, art is "a well of water" springing up within the human spirit. Physical water cannot quench the

There are eyes of faith to pierce the darkness which veils the throne of God; there is also aesthetic vision to see the glory of a flower which far surpasses common sight. Moses had eyes of faith to see God in a burning bush. An artist beholds the true glory with which God has invested every bush. If the experience is focused on the God who created that glory, it is religious; if it is focused on the glory

with which the bush has been endowed, it is aesthetic.

Art is also the creative imagination at work in cooperation with God. It creates new worlds out of old. Art extends the actual world by creative imagination. Fancy, of course, is not art. Art deals with genuine possibilities for materials at hand. Art is never primary but always secondary creation. It is the release of potential beauty. It is the creative freeing of form already yearning to become actual. Art sees glories not at hand. It endows created substance with creative glory.

PHIDIAS takes a chunk of rock, leaving it an Elgin marble. Giotto takes a wall in Santa Croce or Masaccio takes a Carmine Chapel and the cold walls speak with color and meaning. Epstein hews a "Lazarus" and Oxford's imagination is stirred by what a creature has created. Beyond representative art creation is even more evident. Mendelssohn may use known motifs in his "Reformation Symphony," but whence Brahms' "Fourth"? The answer cannot be adequately formulated in terms of only technical knowledge of harmony and counterpoint, of mathematics and intellectual requirement. Out of the vast potential filled with unknown glory come the great symphonies, adding glory to God's creation. The poet and the dramatist may use thoughts or history, but the more beautiful the poetry and the play as literature, the more they are works of art. The lyric is, therefore, more art than is the epic. Art always succeeds in its courting of beauty.

Whatever is ugly in physical substance, form, deed or suggestion fails thereby to be art, except, of course, as the ugly is merely the presentation of the actual for its transfiguration. Plato had difficulty with the creation of dirt. Some of us may wonder at the crocodile and the rhinoceros! The Christian knows, however, that behind all life lies the Eternal Purpose. Therefore an eschatological sheen envelopes all creation with the sun shining through the creative imagination, even in the dark. The



"Devot Christ," wood, Cathedral of St. John, Perpignan

eyes of art, nevertheless, may be opened, but not held open, by such Christian faith concerning what is ugly in God's creation.

Man's creation in order to be art must be beautiful. Cacophony is not good music, and hence not art, except as a tonality may enrich harmony by dialectic tension. When man uses creative imagination he may not evade, only transcend the actual. This world without evil is not our actual world. Art, therefore, never develops a blind spot for evil. Art always sees more than what is actually present. Art sees the hidden glory even of the reprobate and the bird with the broken wing.

There is art in the relentless tragedy of Hemingway's *The Old Man and the Sea* because a broken body and a

broken career only reveal the unbroken spirit of man in his fight with nature. Such a novel creatively extends man's actual world by an imaginative experience which although evil, is evil revealing courage, persistence, and the beauty of character within tragedy of circumstance. Creative imagination, therefore, gives man the unfathomable grace of creating with God.

A third great realm of art is symbolic reference. Whitehead has made explicit the crucial nature of symbolic communication. Most of experience is through the body as a whole, coming from the past. We experience without thought the pull of the moon and the tides and all the great welter of the world as it forms the hidden background of our lives.

We experience, on this deeper level especially, the settled hand of our own past such as inherited tendencies, traditions and so forth. This is the region where the depths of our convictions form and continue. They form a mighty stream of life which, so to speak, almost *lives* us. This experience is infallible in its directness. In its immediacy the experience is dependable.

We also experience the flickering of conscious attention. This is the

realm of conscious continuity, whether of rationality, morality, or aesthetic enjoyment. In its immediacy this experience, too, is infallible. Error, distortion, rationalization and falseness or falsification, of whatever kind, therefore enter in at the point where we relate this conscious experience to its deep unconscious foundation. Perhaps shallowness is even a worse fate than falsification, and is exceedingly common. Such error, falsification and shallowness, furthermore, cannot be

overcome by means of rational communication. The point is therefore we need some way to unite the rational with the depth of life, the existential.

This uniting can be done most effectively by means of the symbolic, which is really physical communication conveying depth meaning. Sacrament is more than moral or rational word. It is more than form. It is based on matter. It is art in worship. Depth of feeling is focused by such symbols, and reality is conveyed at a depth beyond words. Such symbols consequently demand integrity. They are violated when used for ulterior motives. They speak by being. They teach by being. Art more than enriches. Art plumbs the depths of reality and of the human consciousness.

WRITTEN AFTER HEARING of the death of CLARENCE TUCKER CRAIG¹

If I obtain the finest formal education beyond the dream of past ages, and increase not my sense of understanding of human relations, my mind becomes confused and my contribution to society will be nil.

Though I sit at the feet of the greatest of teachers and learn some of their fruits of learning, and may even have the ability to interpret their studies and perhaps be able to apply some of their principles but have no vision for humanity, I am totally blind.

Though I may be able to memorize dates, interpret events, explain the most intricate formulae and fully understand the latest developments in current research, and though I may give my life for the promotion of learning, unless I have a profound respect for human relationships my life is incomplete.

Love has a human concern. Love always finds the true relationship in human values. Love never forces men to compete unfairly for the advancement of human knowledge. Love creates the sense of feeling that knowledge is the common property of all mankind. Love seeks to make society a whole. It tolerates no partisan feeling in its search for truth. Love frees all men from fear, teaches them a true sense of duty and encourages them to live for the common good.

Knowledge and learning created by love never fail, but whether there be selfish interpretations made for personal gain, they shall fail; whether there be false philosophies of education they shall cease; whether there be knowledge based upon false historical premises, it shall vanish away. For we know that true learning in its completeness is at present beyond the minds of all men. Little by little with sincerity and open-mindedness can we discover the new frontiers of learning. When the perfect comes, then we must discard that which we may have held to be true for generations. When I was a child I thought learning was a simple thing. Now I have become a man I find that truth is hard to discover and to fully understand. It takes humility, patience and a sense of human concern to find the real truth about God's universe. For now we see in our educational institutions many diverse and conflicting principles and practices but when we seek honestly and intelligently true interpretations of our universe then will we become perfect scholars before our God.

And now abideth intellectual truth, justice and love, these three; and the greatest of these is love.

—William Ludlaw
Muskingum College, Ohio

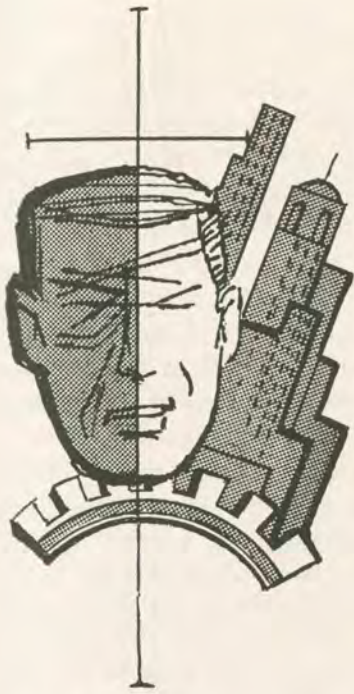
¹ One of America's most distinguished biblical scholars and dean of Drew Theological Seminary, Dr. Craig was to have directed the biblical study at the national MSM Conference.

NO higher education can be Christian, in the sense of expressing truth and concern, which does not, to its fullest understanding and power, promote both appreciation and creation of art. Because art possesses existential immediacy apprehending the depth dialectic of actuality, it can serve as the symbolic reference which unites the conscious and the unconscious levels of experience with reference to the level of creation.

On the religious level, the Holy Spirit does so unite man, but even here he is helped by such art as is expressed in the sacraments and similar uses of physical focus in worship. Some religiously harassed souls have found spiritual stillness by playing the piano. Others have sat for hours in art museums. Still others have been healed by drama. They cannot explain the experience. Explanation, for some part, lies in the fact that art, par excellence, is the medium for symbolic reference.

One of the oldest interpretations of art is that it serves as catharsis. Art is a means of purgation. It can be such a means, with peculiar effectiveness, because it uses indirection and vicariousness. The objectification of an experience by an object of art, like Rembrandt's "Prodigal Son" or in a great drama, like Ibsen's *Peer Gynt*, means
(Continued on page 34)

by Ralph W. Sockman
Christ Church, New York City



Changed Persons in Transforming Culture

YOUNG people today are concerned about the larger world in which they must make their living. On my frequent visits to college campuses I usually ask what the students are thinking. Teachers are not quick to generalize, but they almost invariably say that youth are confused. And no wonder. The rumors of possible war, the interruption of plans by military service, the uncertainty of business futures—all tend to bewilder our young people. They feel insecure. They are living on short-term contracts with life.

Every person worthy the name of Christian, yes, every decent citizen, is vitally concerned with the state of the world. What can be done for those prisoners of war in Korea who dread to go back to communist lands? What can lift the shadow of fear and poverty and disease from that half of the world's population which go to bed hungry and die before their time? What can be done to save our own little children from being slaughtered in future wars? If such questions do not disturb us, then we are spiritually dead already.

Upon each one of us rests the responsibility of doing his best to better the world. If any one of us does not live up to the fullest possible extent of his powers, he is guilty of waste in the eyes of God. Also I am sure we

all want to live just as full lives as possible. We don't want to miss anything if we can help it.

Therefore, let us consider this matter of living whole lives in a broken world. And let us look at this question in the light of one of the most stupendous assertions ever made. It was made by a man who perhaps next to our Lord himself could be said to have made the most nearly full use of his life. It is a statement by Saint Paul in the first chapter of his letter to the Colossians. Paul is speaking of Jesus Christ and of him he says: "He is before all things, and in him all things hold together."

How can we believe that Christ holds our broken world together? First of all, he *holds together the individual self in wholeness.*

When we read the gospels in the King James Version, we are struck by the frequent repetition of the word "whole." Again and again we read that Jesus touched the sick and they were made "whole." The new Revised Standard Version usually translates the word differently. For instance, the King James Version records Jesus as asking the ill man at the Pool of Bethesda, "Wilt thou be made whole?" But the new Version expresses it thus, "Do you want to be healed?" And again, when the Pharisees criticized Jesus for dining with sinners and pub-

licans, he replied, "They that are whole have no need of a physician." But the Revised Version's translation is, "They who are well have no need of a physician."

Now, while in general I greatly respect the accuracy of the Revised Standard Version I wonder if the words "healed" and "well" quite fully express all that Jesus meant by the word "whole." I believe the Master meant by "wholeness" something more than mere "wellness," if I may coin a word. When we say, "I feel well," we mean that we have no aches or pains, we have a good appetite, we feel fit. But we may feel well and yet not be whole. I think of a man who is pretty nearly a perfect physical specimen. He is never sick. He is able to eat what he likes and do pretty much what he pleases. He feels well. But he certainly is not living a whole full life as his Creator intended. He is merely self-contained in too small a container.

Christ came to reveal a wholeness of life which even such well-feeling persons miss. It was not easy to arouse such persons to a hunger for Christ's larger kind of life. Yet there were some like that rich young man who ran to Jesus asking how he might attain the fullness of life which our Lord possessed. The young fellow saw that Jesus had something he was missing.

Jesus said, "I am come that they might have life and have it abundantly." He awakens us to more interests and thrills. He quickens us to see more beauty in the flowers of the field, more meaning in the joys of friendship. He makes us more alive to things and persons.

Yet this abundant living as taught by Christ is more than mere adding of pleasurable experiences. There are people who go to New York City for a brief vacation. Having only a limited time to spend, they try to crowd all possible thrills into their stay. They go out to dinner, then to the theater, then to one or two night clubs and end up at dawn having had what they call a "large evening." Well, a succession of "large evenings" does not make the abundant life, as Christ meant it, any more than the volume of sound makes the value of music. The Master of Life came to bring the experiences of life into harmonious wholeness as the Master musician evokes harmony at the keyboard of the organ.

Christ brings these enlarging lives of ours into harmonious wholeness by helping us to integrate ourselves. The classic formula for self-integration is commonly regarded as that which Shakespeare gave in Hamlet: "To thine own self be true and it must follow as the night the day, thou canst not then be false to any man." Those words, as you recall, were spoken by Polonius to young Laertes. But suppose Polonius had given that advice to Hamlet himself. Would the distraught young Dane have understood what it meant to be true to himself? Ah—no. He was not himself. He was beside himself. It is not enough merely to say, "Be true to yourself." A man needs to be shown what his true self is. And it is this double service which Christ renders. He helps us to be true to ourselves and shows us what is our true selfhood.

The Prodigal Son in the parable could not be true to his real self on the lower level of animal pleasures. Eventually, as the gospel says, he "came to himself," and hungered for higher satisfactions. Only on the higher level can we integrate our true selves. Christ made that clear.

Also Christ would restore us to wholeness of life from that narrowing of life which comes from our daily specialized living. We live in a day of specialization. We almost have to specialize in some form of work to get ahead. The result is that we learn our own lines of work, but often fail to see how our lines fit the whole pattern of living. Thus, as Alfred Noyes put it, we are "misled by small clever minds," that is, minds expert in their specialties but not broad in their outlook. What we need is to "see life steadily and to see it whole." That is what Christ came to help us do. That is one basic reason for worship.

Christ set a little child in the midst of the grownups and said, "Unless you turn and become like the little children, you will never enter the kingdom of heaven." He would have us recover the innocence, the spontaneity, the wholeness of outlook of little children. We come into the world as Wordsworth said, "trailing clouds of glory from God who is our home." And then the shades of life's prison house begin to shut us in. We become narrowed by our lines of work. Christ would awaken that within us which "leaps life's narrow bars to claim its birthright with the hosts of heaven." He comes to restore our scattered narrowed selves to wholeness.

But now note a second thing. *A person cannot unify his whole self around himself.* Let me illustrate this truth by a parallel. Out in one of the amusement pavilions at Coney Island there used to be a device called the "human roulette wheel." (Perhaps it is there yet. Some of you may be more recently familiar with Coney Island than I am!) On that device the fun-seeker would slide down an incline on to a polished floor, made up of swiftly revolving discs contiguous to each other. The merry-maker would land on one disc and be spun around until the centrifugal force would whisk him off on to the next disc and that would spin him around until he was whirled off on to the next disc and so on until in a moment or two he landed in the runway at the side, having had what he called his fun.

That experience strikes me as very suggestive of our daily living. We start out in the morning for our places of business with our minds revolving around our work. The persons we meet are also revolving their thoughts around their own concerns with a centrifugal force of self-interest that whisks us off. The result is that after a day of bruising and competing contacts we come back at night to our homes to "pull ourselves together again," as we commonly say.

Now if you please, contrast those whirling discs at Coney Island with the whirlpools, say of the Niagara River. In those whirlpools the water is also going around and around very rapidly. But an object dropped into the whirlpool is not whisked off. It is drawn in. Why the difference? I shall not enter into technical explanation. But the fact that interests me is this: the disc is revolving around its own center, while the whirlpool is pouring its current of water into a deeper current which flows beneath. Whenever you find an individual who, like the disc, is revolving around himself as a center, you have a scattering force. But whenever you find a person who, like the whirlpool, is pouring his current of effort into something bigger than himself, you have a gathering force.

And is that not exactly in line with what Christ taught? He said that whosoever seeks to save his life shall lose it, and whosoever loses his life for the sake of the Kingdom shall find it.

About three years ago Ashley Montagu, the distinguished anthropologist, wrote a book entitled, *On Being Human*. It was too thoughtful to become a best seller through mass reading, but the "Library Journal" said of it, "It could well, and certainly should, become the most influential book of this century." Its significance lies in the fact that it challenges the basic assumption on which society has been functioning for a century. That assumption, dating from Charles Darwin, is that the cardinal principles of evolving life are "the struggle for existence" and "the survival of the

(Continued on page 31)

Nihilism as Temptation for Intellectual Youth

And the Christian Answer

by George Crespy, professor
of the Theological Institute
Montpellier, France

DURING the saddest year of the last war, in 1942, appeared the famous book of J. P. Sartre, *Being and Nothingness* (*L'Être et le néant*) which was an attempt to express the situation of human beings upon the level of philosophical thought and according to the presuppositions of the so-called "existentialism." The main thesis was that human existence has no value as coming from nothing—nothing in a strong sense: no-thing. The answer to the highest question of the metaphysic: From where is man coming? Where is man going? What is the significance of human experience? was in every case: Nothing. Man is only consciousness, not consciousness of being nothing. Neither God nor ethic is able to give any value or any sense to existence. The last word of human situation is nothingness.

Undoubtedly the thesis of Sartre was a very aesthetic one, since it is impossible to spend even a minute in the fulfilling of nothing, but it was an expression of the increasing sense, among European intellectuals, of the failure of the bourgeois way of life, which dominated a few years ago the occidental culture. The books of Sartre, Camus and many others bear witness to the deep disappointment of a generation in which material success could not resolve the real human problem. The ethic of success and

progress, indeed, born in the nineteenth century with the growth of science, has failed in holding its promise. It promised peace and comfort and the issue was international war and struggle of classes.

It is a matter of fact when a culture collapses, then nihilism appears. Thus it occurs in the end of the Roman Empire, thus in the end of the Middle Ages, thus again today.

But, what is nihilism today?

Coming from the Latin word *nihil*, nihilism is the philosophy which refuses to give any sense to human thinking and doing. Moreover, nihilism is the feeling that neither political institutions nor ethical ideas deserve confidence. The old anarchism was sometimes called nihilism, as struggling liberalism of the nineteenth century and its "democratic" ideology, but the old anarchism has itself an ideology, a hope. It was struggling not only *against*, but also *for* a view of a new world. Modern nihilism has no hope; it doesn't believe in a new age. This may be the key to the interpretation of modern nihilism.

The main question is that of a sense of history. Every philosophy is an attempt to find a sense to human history. Nihilism is the assertion that history has no sense, is fully contingent. Consequently, nihilism is the negation of the philosophical reflection itself. It

appears first in German speculation as a reaction against Kantianism and Hegelianism, both philosophies of being and history, and it affirms that man has no being (substance) and no history (beginning and end directed by God). For many years, it was a thought reserved to some initiated scholars, but suddenly, when war extended upon the world, it reached an increasing number of people. Men who were in two wars and crossed the enervating time between the two were sensible to its fascination. History appears to their eyes as an eternal new beginning without goal. We may add that the actual situation in Europe is susceptible to the same judgment. Are we, as said Georghiu, the men of the twenty-fifth hour, the hour of no hope? Nihilism answers this question asserting that human existence has never had hope, from the beginning—not only from a century. Facing the impossibility of seeing the end of history, it declares that history as a whole has no sense at all. Man is condemned to live, that is the point, but to live or to die is the same. Such a position is impossible in the fact, but it constitutes a possibility of folding back for the spirit, in the confusing situation of today.

No intellectual is fully a nihilist but nihilism impregnates the soul and mind of many intellectuals.



BURY THE DEAD AND BE QUIET

Goya

In the student world, nihilism as a theory or doctrine has few friends. Everybody has more or less read Sartre, but almost nobody is a Sartrian. Nevertheless, when the question arises of the sense of history, two kinds of people only are able to answer it: the communists and the Christians.

Communists are strongly opposed to nihilism, since the Marxist view of history prophesies a new age in which the possibilities of human nature might be developed, the economic and political situation being clarified. Man as "home economics" has a future and history is nothing but the progressive realization of the "without-classes-world." Wars and economic crises are the unavoidable accidents leading to the conclusion of history: the socialistic society. From this point of view Marxists object violently to the philosophy of Sartre, in which they used to denounce the last state of bourgeois thought and its foreseen decay. They add paradoxically that nihilism is immoral—assertion inaccurate in fact.

We Christians are nevertheless more concerned by another opposition, more accurate, the objection of the Christian thought.

For many years, Christian theologians in Europe (also in the United States: Niebuhr, Tillich, etc.) have pointed out the Christian significance of history. From their point of view, human history is but the history of God acting among men through his son, Jesus Christ. History shall enter into its end when Christ comes, in the fulfillment of time. In the present age, men might act in witnessing to this victory, but the age to come is yet present in the church, i.e., in the "locus" where Christ is worshiped and proclaimed as Lord. The Lordship of Christ gives significance to human activity, for, in the last day, human activity shall be "summarized" and entered in judgment. Till the Kingdom of God comes, history has not its full meaning. Goodness and sadness of men's history shall appear when Christ shall himself appear in glory. No human institution ever called "Christian" might claim itself to be the

Kingdom of God. Therefore, history as such has no sense. Man is unable to build a kingdom of happiness, but all human history receives a mysterious sense, as tending toward the Kingdom of God.

When looking only to the present times, nihilism expresses the inability of man to understand fully the sense of history. When looking to the victory of Christ, nihilism is overcome.

Very paradoxical is the situation. Christians agree with nihilism and disagree with Marxism in pointing out that man cannot fulfill history. On the other hand, Christians agree with Marxism and disagree with nihilism in claiming that history tends toward its end—not the same end, obviously, that communism prepares.

Nihilism appears as the affirmation that history is not in the hands of men, but Christianity answers: It is in the hands of the Lord; we believe it resolutely. This message constitutes the great hope of Christians, challenging both nihilism and Marxism, exactly like Jesus Christ challenged both despair and false hopes of men.

World Council of Churches Scholarship Program

THE World Council's Scholarship Committee at Geneva announces that 108 students from 24 countries in Asia, Europe and America are studying in 10 countries to take up their one-year period abroad. The Scholarship Program is a special technique in Inter-Church aid. It is one way in which churches not only help each other, but share in each other's life—in and through the experience of their own future pastors and leaders.

The 1953-54 group of ecumenical scholars comes from Austria (3), Belgium (1), Denmark (1), Finland (3), France (7), Germany (45), Great Britain (3), Greece (3), Holland (6), India (2), Indonesia (2), Sweden (2), Switzerland (3), Syria (1), Yugoslavia (1), Orthodox in the West (1), U.S.A. (7), Uruguay (1).

Confessionally the group is divided among Anglican (1), Baptist (1), Congregational (1), Free Evangelical (1), Lutheran (38), United Churches in Germany (19), Mennonite (1), Methodist (6), Syrian Orthodox (Jacobite) (1), Mar Thoma Syrian (1), Greek Orthodox (3), Serbian Orthodox (1), Bulgarian Orthodox (1), Armenian Orthodox (1), and Reformed (32) churches.

The WCC Scholarship Program is supported financially by Member Churches through the Department of Inter-Church Aid's Service Program, and by means of scholarships and facilities offered by churches and seminaries in the U.S.A., Great Britain, Germany, Canada, Italy, France, Greece and Switzerland. The 1953-54 group will be studying in the U.S.A. (33), U.K. (18), Canada (2), France (8), Germany (12), Greece (1), Holland (3), Italy (1), Sweden (3), Switzerland (16), Graduate School of Ecumenical Studies, Bossey, Switzerland (11).

For the first time a Korean student

has been awarded a scholarship, and has arrived to study in Switzerland. There are two students from Indonesia, two from India, two from Madagascar, one from Japan and one from Uruguay, illustrating how this program is expanding to meet needs for ecumenical exchange and study throughout the world.

In this connection a consultation is to be held next April to review the whole scope of the Scholarship Program, its relation to theological education and to all efforts of church-to-church exchange of students.

Letters on file in Geneva testify to the permanent importance of this ecumenical exchange:

A Dutch Reformed student writing on behalf of a group of returning Europeans: "Our spiritual horizons are wider, our ideas broader, our thoughts more cautious, our consciences sharper and our feelings deeper. I personally received a new hope . . . for the modernization and unification of our Christianity."

A Norwegian Lutheran studying in an Irish Presbyterian college: "To see another church at work and in worship helps you to understand and appreciate outlooks different from your own. And it forced us to think over again some of our ideas and points of view. Personally I think that this point is of most value for the purpose we have been sent here."

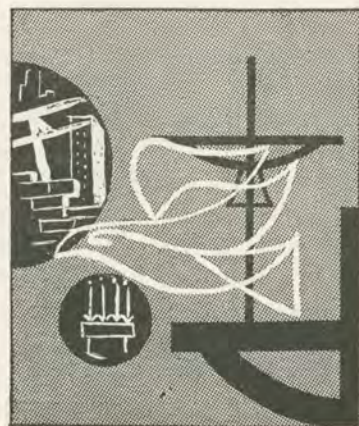
A German (United Church) writes from the U.S.A.: "When I came over I thought that I had no prejudice against America. After some weeks, however, I discovered my prejudices and I have been led to accept the differences between countries, churches and people, and to abandon my earlier subconscious attitude of superiority. Because of this I feel that I am more

able to appreciate other persons and their viewpoints, be it on the political, theological, personal or social plane. To really meet other people there is required a love which is beyond sympathy and mere mutual agreement and which includes the readiness to forgive and to sacrifice."

A Danish Lutheran after a year in an Anglican college, England: "Although we have in my country a strong preaching tradition, I dare say that I learnt more about preaching during my time in England than in my time at university here. . . . I have already mentioned the great value of liturgical life and studies—I was led into an understanding and knowledge which before was almost unknown to me."

A German (United Church) after a year in an American Episcopal seminary: "One of the greatest gifts I received was a new confidence in the working and acting Holy Spirit. I have changed as all my friends stated when I came back. My spiritual and devotional life has become deeper . . ."

A Moravian student from Germany: "Not all the things I saw and learned, though some of them, could simply be transferred to Europe. The churches are in different situations in both continents. But after I have seen America and the church working there I see Europe with completely different eyes. And I can seek for solutions of our problems in a new way and on ground of a new experience. Thank you that you made this experience possible."





G Germany

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by Paul Arthur Schilpp, Northwestern University, Editor of Library of Living Philosophers

EVERYWHERE people have been saying: "The Germans are used to the goose-step, they will never learn to practice democracy." The Germans themselves have answered that charge with resounding effect in their recent national election. On September 6, 1953, no less than 87.2 per cent of all Germans entitled to vote went to the polls to cast their ballots both for their chosen representative in the next *Bundestag* (the lower house of Germany's Congress) and to indicate their preference for their political party. This is a percentage of participation in voting which, so far as I know, has never been topped by any democratic country in the West.

This amazing show of country-wide interest in the political (as well as economic and international) future of Germany was all the more surprising in view of the fact—attested to by everyone who was in Germany right after World War II—that the German youth in particular showed no interest whatsoever in German politics. "We've been fooled too often in this game of politics to take it seriously any more," said many of my students

at the University of Munich in 1948. And, in discussing their disillusion further, one learned they felt so completely embittered—first by Hitler and the Nazi regime, and afterwards by the collapse and the consequent occupation of Germany by foreign powers—that politics simply held no longer the slightest promise for them.

The proverbial man-in-the-street rejoined: "We the people are only the victims of power politics and of crooked politicians, in any case; so, why bother? Let them run their dirty politics; we are helpless in their hands, no matter what we do." This in 1948.

But, along came September 6, 1953, and behold: 87.2 per cent of these very same disillusioned Germans are found casting their votes in a completely free—and in no visible sense influenced by the occupying powers—election.

What had happened? A great many things, including the following. The Russian blockade of Berlin, followed by the long but finally successful airlift of the Western allies; Korea, together with the almost unanimous feeling among West Germans that, if

communist aggression had not been stopped in Korea, Germany would have been next in line of communist attack; the continuous flow of CARE packages into all parts of Germany from the United States; the actual aid to German industry by the American government, which made a rebuilding possible much sooner and on a much larger scale than almost any German had dared dream at the time of the total collapse; the continuous flocking in—*bei Nacht und Nebel*—of an endless stream of hundreds of thousands of Germans from East Germany and other countries behind the Iron Curtain, seeking refuge in an already greatly overpopulated West Germany; the return—alas, all too slowly and never in very large groups—of German prisoners of war from Russian captivity; the setting up of a practically autonomous West German government, and—surprise of surprises!—its actual functioning and even success over a period of years; the rapidly growing return of the tourist trade, and its resulting better understanding on the part of the outside world of some of Germany's major postwar

the German elections of last fall fade completely from it is worth assessing what they mean to a free world. Dr. was there. This is what a famed philosopher thinks about the nce of that election.

s Experiment in Democracy

problems; and—finally, but by no means lastly—the already famous events of “June 17, 1953.”

This is by no means an exhaustive list, either of events or of situations; but they are sufficiently typical to explain the tremendous shift in political interest which had taken place in Germany between 1948 and the summer of 1953. Nor should it be forgotten that, in the meantime, Germany's whole educational system was back on its feet again; in the autumn of 1948

it was still in a quite precarious condition. And, apparently, both the lower schools and the universities had managed, within these short five years, to impress their pupils and students with the fact that one of the major reasons for the failure of Germany at the time Hitler was knocking on Germany's door had been precisely in the fact that “the real German scholar could not be bothered with mere political matters, he could not be ex-

pected to soil his hands with dirty politics.”

The new German school system was teaching the elements of democracy from kindergarten through graduate schools, and the already mentioned events had the effect of impressing upon the minds of all alike the fact that, in a democracy, the state and the government are no better and no worse than are the citizens who constitute the state, than is the citizen's interest which, in the long run, determines the direction in which the state shall go.

More than that: university students, who, formerly, had of necessity belonged to the wealthier classes and for whom, therefore, any such thing as physical labor was not merely “below their dignity, but altogether out of the question,” in many of the more physically devastated universities were required to begin their university careers by helping to remove rubble and debris and being aids to the various branches of builders who were at work rebuilding the university. In some universities the entire first semester of the freshman year was given to such physical labor as rebuilding the university buildings. This, plus the fact that immediately after the end of the war there were no wealthy classes in Germany, and most students had to work their way through school in any case, gave tremendous impetus to a new and concrete sense of democracy and of the democratic process, a sense which was far more realistic than the mere theorizings about democracy in Germany's classrooms.

All these factors combined (plus many others too numerous to mention here) resulted, on September 6th last, in a demonstration of the democratic process in Germany the rest of the world will not soon forget, and which even many people in Germany itself had hardly believed to be possible on such a scale.

THE actual result of the election came as a surprise even to the victors, to the membership as well as to the leaders of the CDU (Christian Democratic Union) Party. At the very best



they had hoped to squeeze through with enough party members elected to make them at least the single largest party in a new government coalition. And, at the worst, they were by no means unprepared for the possibility of a victory by the SPD (Social Democratic) Party. But, when the battle of the ballots was over, they discovered—more or less to their own amazement—that Adenauer's party had achieved not merely a plurality but actually a majority of seats in the newly elected *Bundestag*. This went beyond their fondest expectations.

By contrast, the SPD hardly had been able to hold its own as over against the election of 1949, and had even lost out in many of its major strongholds of Germany's great industrial cities. But—certainly from an international point of view—most significant of all was the total and devastating defeat which the parties both of the extreme right and of the extreme left suffered in this German election. Not a single member of any of the neo- or even near neo-Nazi parties managed to get a seat in the new *Bundestag*. And as for the Communist Party—even though as a legal party it was on the ballot everywhere in West Germany—not only did communists not get a single seat, but the total vote they were able to get went down from 5.7 per cent of all votes cast in 1949 to 2.2 per cent of all votes cast in 1953. Proof this should be to anyone that communism can be defeated in Western democracies without either persecution or outlawing of the party.

West Germans have had enough firsthand experience with refugees from behind the Iron Curtain, and they have enough of their own relatives still living behind it than that they would want any of that sort of thing for themselves. The election of September 6th made this clear beyond peradventure of any doubt or even misgiving. Nor was the defeat (and obvious decline) of the neo-Nazi parties any the less decisive.

(Of course it would certainly be wrong to draw from these facts the conclusion that communists and neo-Nazis have been wiped out in Ger-

many or that they are not actively at work trying to win recruits for their respective causes. It would be a very serious mistake, especially on the part of the Germans themselves, if they permitted the results of the election of 1953 to lull them to sleep on the dangers which always lurk behind totalitarian or dictatorial movements of any kind, right or left. However, I think most Germans today are well aware of the danger and quite awake to the necessity of eternal vigilance.)

TH**ERE** were three—to me at least—most interesting aspects of the German election, which are not merely worth mentioning, but which may be of interest to most Americans. The first was the fact that the election campaign itself was quiet, calm, and free of all hysteria or mudslinging. This does not mean that any of the thirteen parties on the ballot failed to present its claims to the general public. Far from it. The papers and the radio were full of election propaganda, in the form of news as well as by paid advertisements. All of the parties, moreover, seemed to have spent considerable money for leaflets and pamphlets, which were distributed so lavishly that, the week before the election, many German sidewalks presented a sight most unusual in the otherwise so clean German cities: discarded campaign leaflets everywhere, almost like a New York Broadway confetti parade.

A second fact left a deep impression. It was a letter over the signature of Chancellor Adenauer and multi-graphed on his official stationery, which—so far as I was able to discover—seems to have been sent to every registered voter in West Germany. What was so remarkable about this letter was not the fact that it was written and sent out at all from the hand of Germany's First Citizen, but the remarkably restrained tone and content of the letter. From the standpoint of our own American experience with election campaigning, it was difficult to conceive of Adenauer's letter as campaign literature at all. So far from making any exaggerated claims for himself, for his government, or for

the achievements of his government during the preceding four years, the letter—if anything—*understated* the legitimate claims Adenauer could very well have made. Wherever he mentioned any achievement of his government at all, he seemed always to apologize for not having accomplished more or done better. In fact, it was not until the second last sentence of the letter that the reader was even so much as asked to return the Adenauer government for another four years. This Adenauer campaign letter is without exception the most restrained electioneering document that this writer has ever seen in any country.

The third interesting aspect was the way in which the election itself took place on Sunday, September 6th. I happened to be in Munich, the capital city of Bavaria, at the time, and took advantage of an opportunity to visit some polling places in the city. I thus had a chance to observe the extreme orderliness of the entire process. One had a feeling that not merely the officials in charge of the polling place but all the people who came to cast their votes were unusually conscious of both the privilege and the solemn meaning of what they were doing. Although there was obvious good will everywhere, there was no hilarity or boisterousness. The German radio reported that night, and the German press confirmed it the next morning, the election had taken place in that fashion all over West Germany. There was not reported a single untoward incident from anywhere in the country.

This was all the more remarkable because during the ten days preceding the election several thousand communists, who had tried to invade West Germany from East Germany, had been detained at the border and had either been arrested until after the election or returned forcefully to behind the Iron Curtain. All of them had been charged with the duty of being *provocateurs* during the election. This large-scale attempt was apparently a complete failure, in view of the way the election was actually run off. Certainly no one has ever witnessed a more orderly election even in the

United States than I was able to witness in Munich on September 6th.

Yet, despite this magnificent showing of the democratic process in this year's German election, and despite the fact that most of the Western world greeted the over-all results of the election with almost unquestioned applause, there certainly are at least a significant minority in the Western world who are by no means so elated by those results. They feel—and quite rightly so—that the outcome of Germany's election constitutes a mandate on Chancellor Adenauer to proceed with the greatest possible speed to the completion of the European Defense Community, a major constituent of which will be Germany's resurrected army: an army which, at the time of the signing of Germany's surrender terms at the close of World War II, the victorious Allies had pledged should never again be allowed to rise, and which even the newly written Constitution of the new German *Bund* had constitutionally outlawed.

That the outcome of the German election was meant to give Adenauer such a mandate cannot be gainsaid. Throughout the election campaign Adenauer and his followers had been stressing the fact that his and his government's foreign policy (rather than any internal policies) were the real crux and test of the election. The result, therefore, constituted an overwhelming vote of confidence on the part of the vast majority of the German electorate in Adenauer's foreign policy—and therewith in his government's commitment to NATO and to the European Defense Community. The number of those who feel this can mean nothing in the long run but a resurgence of feared German militarism is by no means insignificant, either within or outside Germany.

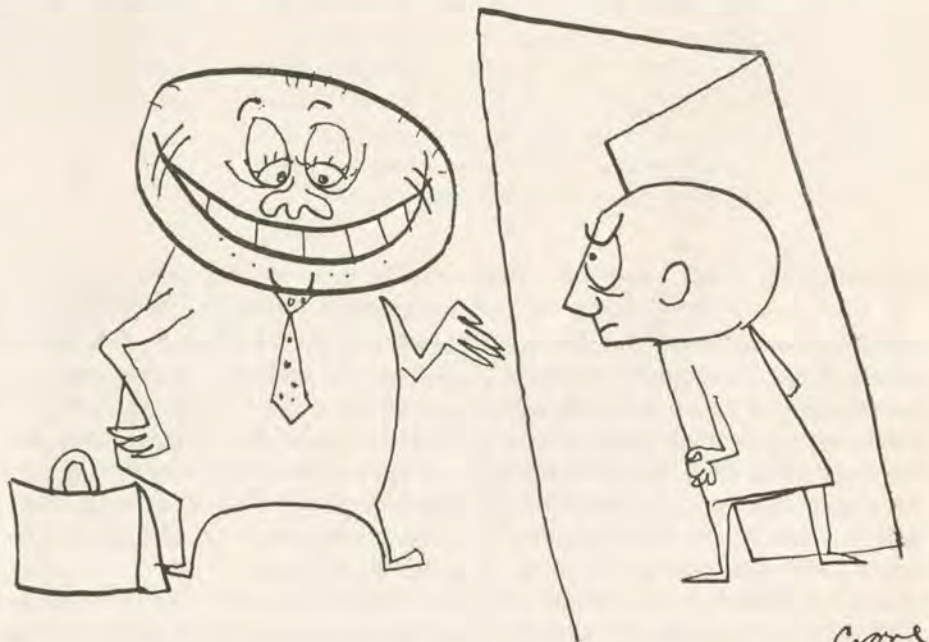
As both a native-born German and (for forty years now) an adopted American I must confess that I can easily understand *both* points of view. For all except out-and-out pacifists it should be easy to see that few Germans could find it in their heart to vote for an international policy which would expect the rest of the Western world to defend Germany against any

possible attack by the U.S.S.R., while Germany herself was doing absolutely nothing to aid such defense of herself. They reasoned as follows. If Germany is becoming a democracy, then—in a world obviously divided between democracies on the one hand and communist states on the other—she must cast her lot with the democracies. Moreover, if the democracies find it necessary—out of sheer self-preservation—to arm themselves against any possible attack by communist powers, then Germany, as one of these Western democracies, is obviously in the same boat with all the rest and must either be willing to shoulder her own share of such a vast rearmament program or be willing simply to hide behind the skirts of the other Western democracies and expect them to defend her without any active participation on her own part in such self-defense. Put this way—and please remember, most Germans put it almost exactly this way—there could be very little doubt as to which way they would vote.

THE follower of the Prince of Peace argues, no doubt, from totally different principles and presuppositions, which—again in the long run—may actually be far more realistic than the so-called hardheaded "realism" of

today's politician and ordinary citizen. But, most Germans are, after all, no more followers of the principles of Christian pacifism than are most Americans or, for that matter, most nationals of any other countries. Their political conduct as a nation should be judged, therefore, from essentially the same point of view that we judge our own national-political conduct. When looked at from this point of view, the results of Germany's 1953 election are surprising—not from a consideration of what Germans actually seem to have voted for, namely, full and equal participation in the (Western) European Defense Community—but only from the standpoint of the unexcelled large participation of the electorate in this second great democratic election in post-World-War-II Germany. Looked at from this vantage point one can only say that, democratically speaking, Germany appears to have come of age.

If this is truly the case, it marks one of the greatest achievements of international significance in the postwar world. In that case also it is not too soon to express the hope that Germany will be invited to take her rightful place—alongside of Austria, Italy, and Japan—in the General Assembly of the United Nations, where the democratically minded nations can never be too impressively represented.



"What makes you think I'm selling something?"

Crane



Emory University Glee Club

Waring's Influence on College Choirs

by Lloyd Pfautsch, director
Illinois Wesleyan University
Choir

SOMEONE said (and my inner voice concurred), "Only a fool would attempt to write an article about Waring's influence on college choirs." However, I did not feel I could be so classified because I had no desire to "rush in" and start writing. Hesitancy and fear accompanied the initial steps in approaching such a task. Such a confession in no way implies the effrontery of supernatural authority. This article will merely be provocative and not conclusive. Ac-

tually, in an attempt to satisfy all protagonists-antagonists, devotees-disputers, imitators-scorners, et cetera, an article of dialectic content and presentation seemed to be the only safe (and honest) possibility. While anonymity of the author at first seemed necessary, the by-line actually attests to the fact this is an attempt at a fair appraisal.

Perhaps the most objective manner of presentation would list the affirmative and negative in juxtaposition. Ad-

mitedly, the listing below is the result of one person's appraisal and would indicate the reader must arrive at his own conclusion. The tenor of the editor's letter of invitation to contribute an article under the above title seemed to indicate such organization of material. Now an invitation to the reader: Consider and compare what follows. It is intentionally brief with no elaborations and with many possible omissions.

Interest in Choral Groups

Waring, with the advantage of his renown and experience in the field of entertainment, surprised radio by organizing and developing a "professional" choral group which became an integral part of his program. Actually, it was the most attractive feature of his radio show. By contrast with other choruses heard on radio, the Waring glee club was so superior even the untrained listener knew he was hearing distinctive choral work. The show had immediate appeal to college students since its popular repertoire was their "hit tunes." But to hear them sung in a manner easily understood as superlative and different from that to which they were accustomed was provocative as well as satisfying. Hence, the question, "Why doesn't our glee club or chorus sing like that?" This auditory interest was matched by increased desire to sing in a choral group that would try to emulate the Waring glee club. College choral activity was increased with more general participation and appeal.

Choral Standards

What attracted all Waring listeners was the standard of choral performance. While the average auditor did not comprehend the technical excellence, he did know what he heard was not only different but also pleasing to the ear. Here was a group that sang so you could understand the words. There was balance of parts, nuance in phrasing, and dynamic variety and sensitivity. And they were singing the familiar! Most college choral groups had not been performing in this manner. Why? Waring was proving choral music could be made attractive to all people, while college choral groups still sang before devoted alumni or denominational audiences. With the advantage of radio's national audience, Waring's work had a terrific impact, and college choral groups, cloistered for so many years, now had to justify what they did or try to change. Waring provided commendable leadership in raising and maintaining standards of choral excellence.

As one might expect, the interest generated by Waring became biased. While this is normal for devotion to what is considered to be an innovation, the resultant attitudes of choral novitiates created a new choral problem. No choral effort was worth while if it did not seek to emulate the Waring organization. Conversely, any choral group which imitated the Waring glee club must be good by virtue of its intentions. Limitations which resulted negated the advantages won by Waring inspired interest. As in all instances of human experience, naïve imitation becomes dull and perfunctory. Since an imitator is dependent on an ideal for guidance, countless college choral groups performed throughout the country as lesser Waring glee clubs. (Accent on "lesser" and apologies to Waring for the comparison.) Unfortunately, imitation in this instance is not related to emulation.

And what is tragic, blind imitation meant "trying to sound like Waring" without understanding or employing the same choral techniques.

Strange as it may seem to many, the Waring glee club was not the first and only choral group to perform at a high level of choral excellence. To countless people, the techniques employed by Waring were considered to be as unique to Waring as his invention of a certain "blender." They might be surprised to learn that monks of the fifth century received training in the same basic techniques, however, with much greater refinement. Thus it was and is wrong to ask, "Do you employ the Waring technique?" Good choral conductors have employed the same techniques for centuries and in some instances the cloistered existence of a college choral group limited the number of people who could know its quality. These were isolated instances in comparison with the instances of mediocrity; but it is fallacious to contend that standards of choral excellence were Waring's gift to the choral world. He did provide leadership from the vantage position of a nationally popular radio show. What he did was done primarily to facilitate greater clarity in broadcasting which heightens choral weaknesses and dulls choral clarity.

Trained Leadership

All choral groups (including the professional) are dependent on a conductor who must provide guidance on matters of choral technique, interpretation, etc. And the sound of the group in performance always reflects the ability of the conductor. Thus credit for the standards of Waring's choral work had to be given to the enlightened leadership. In many instances, college choral conductors were forced to re-examine the type of leadership they had been providing. Although the popular repertoire exclusively employed by Waring was alien to academic choral programs, the impact of the performance was suf-

Since all choral groups reflect the ability and training of their conductor, it became apparent quite quickly which conductors had successfully met the challenge of Waring's choral work. For the great majority, employment of what is often called "Waring technique" was not matched by intellectual or musical understanding. They attested to this fact by their initial efforts and then by their hurried hegiras to Waring workshops. They welcomed the capsuled instruction and returned to their bailiwicks with newly gained confidence. Unfortunately, the limitations of this background provided a new choral

ficient to stimulate scrutiny of college choral work. Many collegiate choral conductors began to study the successful sound of the Waring glee club, they sought information and guidance in order to achieve such results, and they tried to employ this technique. As a result, many colleges enjoyed rejuvenated choral leadership. For many years, *hoi polloi* and college administrators assumed anyone could conduct a choral group. Now it was obvious to more people some training was necessary and effective.

Waring's program had a basic emphasis on the "pop tunes" but with arrangements that were quite a departure from the usual. In addition to the normal responsibility of making the lyrics intelligible, the choral forces often became an integral part of what was usually an orchestral sound. These arrangements had a freshness which was attractive to the college choral group. Thus coupled with the satisfaction of the desire to sing the familiar was the eagerness to sing them in Waring arrangements. College choral conductors, together with others in charge of church, school and community choral groups, added Waring arrangements to their libraries in great numbers and with great frequency. As one would expect, the concert programs began to have more variety with Waring arrangements achieving great popularity. The addition of hymn arrangements by Waring arrangers brought about another change in choice of repertoire. The manner in which these arrangements were printed and performed by Waring served as a guide to college choral conductors for their own performance.

Waring's glee club was the first professional choral group on radio to sing vowels and consonants (words) in a discernible manner. This is perhaps the most significant phase of Waring's impact on the college choral situation. It was exciting to hear words sung in a clearly articulated manner with uniformity of vowel sound and precision in the production of consonants. Added to this was a nuance in the verbal inflection with a subtlety that made what one usually heard sound crude and monotonous. The microphone does not assist clear diction. Yet the Waring glee club had been successful in projecting a text over an uncooperative medium. Waring arrangements sought to share what the glee club had found to be practical and necessary, e.g., tone syllables were written under a given text to show how these

problem: audiences soon became tired of the same repertoire being sung in the same manner and even of varied repertoire sung in the same manner. The valiant attempt to emulate Waring assumed ascendancy over the study of styles in historical periods. (See Repertoire.) The training received or the technique imitated had been geared to a specific performance of limited repertoire in a radio entertainment situation for appeal to a motley audience. What worked on radio shows did not necessarily work in the college concert halls. So the necessity and effectiveness of some training were soon seen as merely introductions to a field which required varied training and a lifetime of study.

Repertoire

With the advent of Waring arrangements, the immediate variety and change they provided were soon negated by overuse to the surfeiting point. As more and more arrangements were used, two very important weaknesses became apparent. First, there was the obvious similarity. The same basic design or structure and the same choral effects permeated all arrangements. As programs began to have more and more such arrangements, both singers and listeners began to feel a balanced repertoire diet was preferred. (See Trained Leadership.) Secondly, one did not have to be a trained musician to perceive arrangements had been made for professional singers who could cope with the demands of range, tessitura, part divisions, etc. While these arrangements were given polished performances by the Waring glee club, when college choral groups sang them the facsimile was remote. The mere appearance of a Waring arrangement on a program soon lost its ability to insure audience interest primarily because inadequate performances of complicated arrangements by the average choral group left much to be desired. The interest in Waring arrangements reached such a peak that the pendulum began to swing back, leaving many college choral conductors still trying to master the Waring repertoire to the neglect of standard choral repertoire or the growing mass of contemporary choral works.

Diction

Many considered Waring's principles of diction to be an innovation unique to Waring. In actuality, Waring merely used the advantage of his position to promote a technique he had found necessary for radio, yet a technique known and practiced by those who knew the principles of phonetics for years. One can find references to a demanding schedule of such training in the early centuries mentioned above. Sensitive choral conductors have always exercised great care in achieving clear diction according to the accepted rules. Actually, there are many instances of incorrect handling of diphthongs and triphthongs in Waring's system of tone syllables. There was also no way of indicating the duration of pitch for vowels and for voiced consonants. As a result, there were countless conductors who, while attempting to be faithful to

printed words should be pronounced or how they should actually sound when sung.

the printed indications on the Waring arrangements, distorted the syllables to the point of being factitious. Unfortunately, most of these conductors did not realize their groups fell far short in their attempt to emulate the Waring glee club's diction. The nuance of their verbal inflection was about as delicate as a cleaver. Just having a model together with an explanation of the techniques to employ did not guarantee successful choral work. The requisite musicianship and artistic sensitivity together with a profound comprehension of phonetics still had to be supplied by the isolated conductor. Many audiences mistook enthusiasm for Waring and his tone syllables on the part of the conductor for proficiency, and a great percentage of these same conductors never knew the difference. Correct employment of Waring's tone syllables was rare and is still rare. Some even consider attendance at Waring's summer sessions and the experience gained there provide them with the "key to choral success" rather than with a "license to practice." Good diction depends so much on the ability of the individual conductor that mere imitative endeavor soon degenerates.

You must become an accountant for the "credits and debits" listed above. You may recall at the beginning of this article it was suggested that no attempt would be made to be conclusive. Have you been enlightened? Have you had your own ideas corroborated? or have you been infuriated? If the answer to any of these questions is in the affirmative, then the intention of the article has been realized.

CHANGED PERSONS

(Continued from page 20)

Montagu* in his book denounces as false the old Darwinian theory that living organisms survive by fighting one another. The fittest to survive are those which cooperate. The basic nature of life is the interaction between organisms for mutual support in such a way as to confer survival benefits upon each other. Another word for the same thing, says the book, is love. Here then is a distinguished anthropologist underwriting the teaching of Christ that the fundamental law of life is love.

Hold this fact in your mind and see what it means. It means that it is false to repeat the old adage: "Man is a fighting animal, always has been and always will be. Therefore wars are inevitable." Man is not basically a fighting animal and wars are not inevitable.

This truth also means that efforts toward cooperation and unity among nations are not foolish dreams as so many are saying today. It means that an organization like the United Nations, although not perfect, is in line with the dominant drive of divine

creation, and that any nation which would survive and seek its fullness of development must learn to cooperate with other nations.

Likewise in our broken world we can keep our spirits from breaking if we are in line with God's basic law of survival by *cooperation*. Divisive forces may seem to disrupt things. Subversive forces may seem to succeed for a time. But love is the law of God and time is on the side of the principles incarnate in Christ. That is why Saint Paul declared of Christ, "In him all things hold together." Christ embodied the laws by which the individual self is held together in wholeness and by which the broken world will eventually be brought into unity.

Hence as we enter the new year we can take heart from the assurance that Christ's cause will ultimately win.

But that is not all. Each one of us this very day faces the responsibility of choosing sides for or against Christ. Why do I say this?

Recall two incidents in the gospels. One was the occasion when John came to Jesus and said: "Teacher, we

saw a man casting out demons in your name, and we forbade him, because he was not following us." Jesus replied: "Do not forbid him. . . . For he that is not against us is for us."

Now put beside this incident the other occasions when Jesus said: "He who is not with me is against me, and he who does not gather with me scatters."

When I put these two sayings of our Lord together, I come to the conclusion that Christ is not greatly concerned about what label a person wears but he is vitally concerned about what direction he is going. For in one sense, life may be said to have only two directions. One is the direction of gathering, the other is the direction of scattering. Christ embodied the force of love which gathers. Against the cosmic Christ are the forces of hate, fear, suspicion and their like which scatter. And he who does not gather with the Christlike force scatters. This is the choice which we face. And our decision will show itself in what we think and say and do this very day.

10th Anniversary

of the

Methodist Student Fellowship Fund

by Claude Singleton, staff member,
Methodist Board of Missions

METHODIST students created the Methodist Student Fellowship Fund ten years ago. The Methodist Student Movement will be celebrating this tenth anniversary throughout the school year 1953-54. Starting with student contributions of \$5,000 to their

missionary fund during the first year of its existence, the 1952-53 total was \$26,489.94.

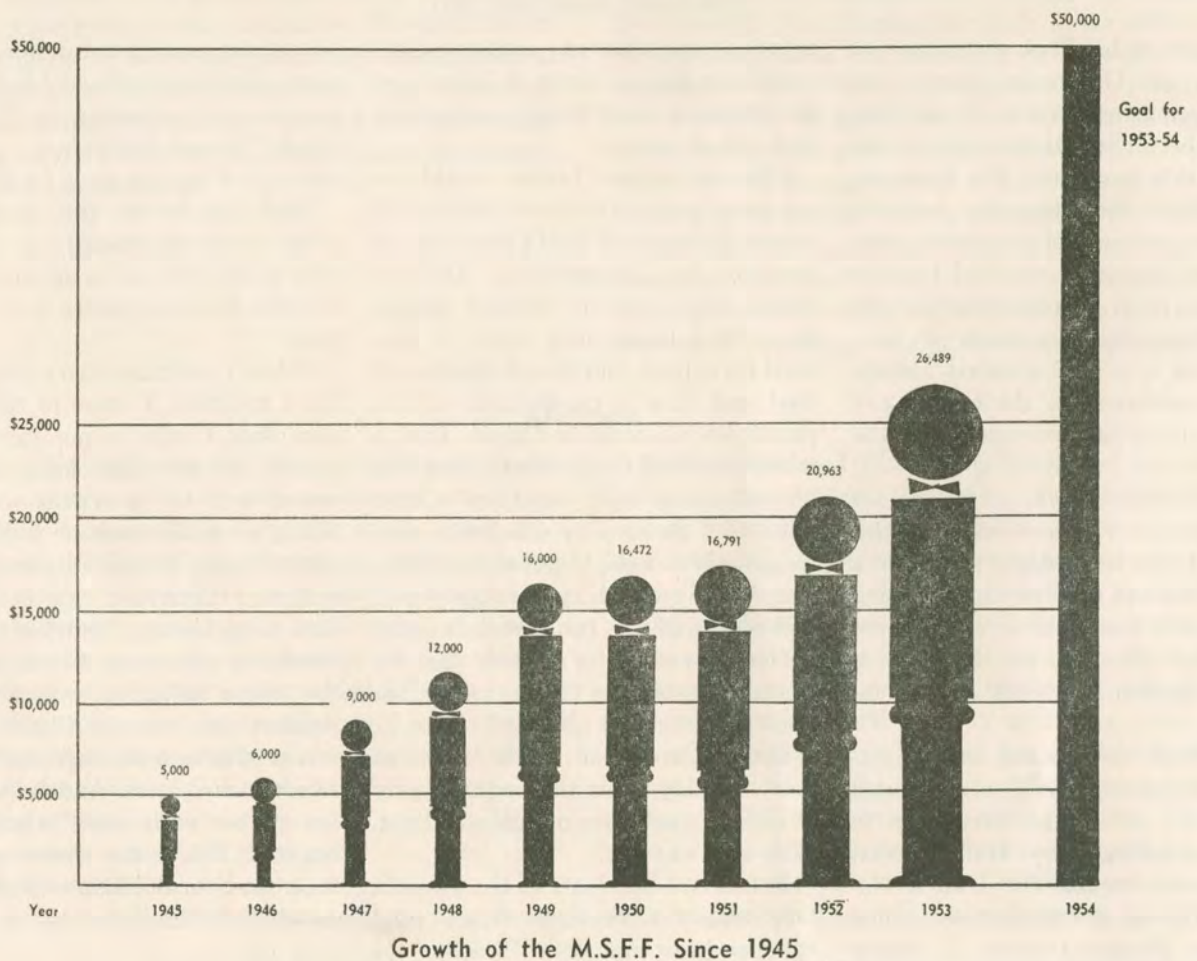
The Student Commission, at its last meeting, felt the movement would want to do something significant in the tenth anniversary year. Therefore,

a goal of \$50,000 was set for 1953-54.

M.S.F.F. has taken its place in the M.S.M. because Methodist students need something which makes it possible for them to have a vital and dynamic experience reaching beyond themselves and their local campus to express their Christian faith intercollegiately and in terms of world community. The money contributed each year is important, but the sense of fellowship students come to feel with our fellow students in other lands as well as with certain of our fellow Americans here at home is more significant than the money.

When a local campus group in the M.S.M. chooses a college in some foreign country and sends money through M.S.F.F. to that campus, the school is called the Fellow College of the group here. A campus group here at home may also choose some mission

(Continued on page 34)



These girls, members of a M.S.F.F. work camp project, help each other clean the paint off themselves after a hard day working on a rural church.



Top, Candler College, Havana, Cuba, is another project of M.S.F.F. Right center, Dr. Robert Thomas, medical home missionary at Pittman Center, Tennessee, is seen leaving a mountain home. Lower right, a supervising missionary is demonstrating the advantages of the new plow in India as a part of the plan to improve India's agricultural life.



project in the home field. This is called a Fellow American project. Some students choose both a Fellow American and Fellow College project. In each case the students are encouraged to establish contact with those who receive their money in such a manner as to create Christian fellowship between the two groups. This may be done in various ways such as: letters, exchange of campus papers and periodicals, exchange of pictures, visitors, etc.

Methodist students have been working at this for ten years, and the fellowship is beginning to be increasingly vital. Students study to choose their projects wisely. In this way they learn something about people in India, Africa, Latin America and other countries as well as many islands of the seas. They are also learning about people here at home in mountains, cities, minority groups, etc. Students can use M.S.F.F. as an instrument to realize world-wide Christian community. This can happen in participation with intelligent concern. Who knows the extent of what may happen if students give themselves in a Christ-like manner to this kind of fellowship?

Many are interested in an ecumenical expression for their lives. At least a part of this comes through M.S.F.F., too. A portion of the money contributed goes to the World Student Christian Federation and to the United Student Christian Council. Both of these need increased support from Methodist students. As M.S.F.F. grows, members of the student movement enter more fully into the life of ecumenical student agencies. Groups may direct a portion of the money sent to the Board of Missions to Methodist national work camp projects and also to ecumenical work camps overseas sponsored by the Youth Department of the World Council of Churches.

The Methodist Student Movement is one of the largest student groups in the nation. World needs are overwhelmingly great. Students can answer at least part of the call which

comes to be Christ's witness through their fund and the fellowship which is a part of it.

The goal is \$50,000 in 1953-54. There should be many extra attempts to bring the fellowship to life. These can be made in two ways. First, many student groups should consider doubling their efforts. Second, the groups not already participating in M.S.F.F.

should join their efforts with the movement. Pray, plan, promote and give. Talk with the treasurer and the chairman of the World Christian Community Committee in your Wesley Foundation or Methodist Student Fellowship. See what their plans are and what you can do to help. Make this the year of victory for Methodist Student Fellowship Fund.

Towards a Theology of Art in Protestantism

(Continued from page 18)

confrontation of experience without confrontation of a living experience. A person is therefore freer to face himself in the fact of art. He is not directly threatened by another person.

When an individual can enter into his own experience through the experience of others, without the tension of direct confrontation which usually makes the self take cover, he can understand and accept himself more easily. Self-acceptance and self-forgiveness are aspects of moral and spiritual purgation. Often a person hides the hardest when he is confronted most directly with God.

Art usually confronts man with God in an indirect manner. Art remains on the level of creation. Even in the case of art which points to God, God is not seen as he is, but through the created medium of matter and form. To stand in Copenhagen before Thorvaldsen's "Christ" or in the Sistine Chapel before Michelangelo's "Creator" is, somehow, to face God indirectly through the created medium. Catholicism has been blamed for its use of statues. Many are convinced such use is the essence of idolatry. The Reformation smashed them to the glory of God. Direct access to God, the heart of the Reformation drive, could endure no such obstruction and obfuscation. Religious dancing and drama have similarly been dubbed impious.

To be sure, in such cases, we stand not only on holy, but on also the most difficult ground. Nevertheless, a strong case can be made for art as the indirect and vicarious way to reach

the inner citadel of life and civilization. A Christian college should explore all possibilities both for the teaching and the creating of art that reveal life to itself. In those most depraved the sinner can see his own lost glory; and set out to find it. Art is preaching and teaching by embodiment and enactment without moral exhortation. Jesus combined the emphasis of wisdom literature with the prophetic. Art is no substitute for religion, but can and should serve to enrich it.

Art then is the celebration of life, the creative imagination at work either as receptor of created beauty or as cocreator with God, the means of symbolic reference whereby the depth of the united self can be achieved even as symbolic communication becomes effective, and the purging power of indirect and vicarious representation. The Christian community cannot honor God in creation without a strong emphasis on art. Because it is religious it should know how to employ art without becoming "arty" or idolatrous.

Perhaps in closing we may mention a theological foundation for art. God himself is the supreme artist and here, as elsewhere, we learn from God, the great pedagogue. His love bestows freedom on men to become fulfilled according to his image in them. Man is never fulfilled, now or in eternity, until he develops creative imagination in terms of which he can see the deeper realities of life by means of which he can truly celebrate life.

Even as God creates, furthermore, because of his overflowing love so

also he covets for us the joyful release of creative experience. Art is adventure. Art is magnificent mystery stirring the slumbering spirit to revelation of potentiality by means of creative activity. Art is sharing the creative, ever outgoing life of God. As children of God his beauty is ours not only to enjoy but to express through creative expression.

THE fact that art delimits the perspective of its experience to creation apart from God is itself the outcome of the great love of God whereby he wants us to enjoy life on our own level without the need for constant reference to himself. God covets our freedom and wants us to be real enough to enjoy the glory of creation for itself. God creates and knows what he creates is good. It is in the nature of the aesthetic experience to be non-possessive. A great picture or statue we long to share with others.

The reason we do is the working of God's image in us, altruism. Beauty in creation both expresses and reflects the beauty of the Creator. A most important aspect of this reflected beauty is the beauty of holiness in a created being who longs for others to share the beauty which enriches his own life. God the Lover is also God the Artist. He wants to share the job of his experience of beauty. But he does not always want us to have his company.

A good father who has drunk deep of art does not want to be with his child every moment of his viewing it. He may share some of his own insights and enjoyments with his child. But in the end he goes away in order to enable beauty to fill to the depths the soul of his child. Even so God, although knowing we need definite experiences of his companionship, yet walks away as the glory of his creation penetrates our lives. High religion and great art are wed eternally.

How can art transform culture? A word to the wise is sufficient. Wisdom is always justified by her children. Art helps us to accept our lives as they are. It bids us to live in the present

tense. But it does not stop there. Art, as we have seen, lives within an existential tension of things as they appear and as they potentially are. Art sees the hidden beauty of deeper reality within the actual world.

Those who are touched by her hand become restless with what is and long for creative power to envisage the better and truer world and to portray it through forms of matter which can be communicated to others. Art thus helps us to accept ourselves and our world as it is in the present while also luring us on to remake it into its fairer image. Such self-acceptance and creativity come, however, only to those who struggle with the problem of evil and the burden of sin. Art helps us to face ourselves not only by the vision of what is more real than appearance, or the secondary existence of the actual world, but also by the confrontation of our hidden selves by their indirect unveiling in the drama of other lives. The goodness of God apprehended in positive vision is joined by severity of fate as the redemptive outworking of his wrath.

Art as purgation must be the co-worker at every stage of redemption with art as vision and art as creativity. Mediating between conscious vision and subconscious darkness is art as symbolic reference. The sacramental side of worship deepens the wisdom

of the Word and the judgment of the prophet; and worship is freed from its institutional tether and let loose into the whole wide field of ordinary life. Art, too, releases altruistic yearnings of the image of God's love in us, lifting life to the shared community of the beauty of God's creation to enrich the fellowship of the vision of God.

Art cannot be used to force or to legislate social changes. Art cannot be but a superpressure incentive to community. But exactly by being so, art can make us real as persons and genuine as communities. Perhaps, though, the basic transformation of culture cannot be so much pressured as lured. Perhaps example is the key to both community and culture. Perhaps beyond rational analysis, moral drive, and political legislation, culture can be transformed by spirits who have been touched by beauty.

It may be true that the vision of the Eternal within culture and within the possibilities for community is the surest dissolvent not only of what is ugly but of what is wrong. Perhaps it is true beyond words that many who are not reached by preaching, "love the highest when (they) see it," and loving it, go about to make it real. Perhaps both communication and community are best attained by indirection!



"I offer you salvation."

One Student's View of Teachers

Although the article is entitled "One Student's View of Teachers," John Carr perhaps brings his strongest criticisms on the administration of the college or university—that is, the "publish or perish" dogma. Perhaps this indicates some constructive work along the lines of critically viewing the university administration in *motive*.

I think Carr has a tendency to generalize about professors which may be natural in such an article.

—Fred Whitam
Millsaps College
Jackson, Mississippi

John Carr has hit many touchy spots in his analysis of the college teacher, such as the importance of clear communication and assigning of homework.

Nevertheless, let's seek that professor's "humanity." This is one of the greatest advantages of a small liberal arts college. On our campus, if any student genuinely wants to know what makes his professors tick, he can easily find out.

After all, the professors can't drag us in by the collar when they aren't even aware of our problems. Making ourselves available is an essential. Our four years in college no doubt offer the best opportunity we'll ever have for working with these men who are eager to share their experiences in making our own generation one of wiser, more mature individuals.

—Joyce Hetz
Allegheny College
Meadville, Pennsylvania

The whole article, I felt, could have got along without the first two para-

graphs. The dead professor just didn't strike me as particularly coherent with the rest of the article. I felt three points were especially good. First, the idea of the professor relating his teaching to the Christian way of life. I fear many students aren't always aware of this. Second, John's opinion of the teacher's primary view of teaching. I have found the professor who awakens and trains my mind is the most advantageous to me. Third, student and teacher must have a 100 per cent concern for reaching the truth together. Too often this is far from the case.

—Ray McCallister
DePauw University
Greencastle, Indiana

John Carr's article seems fine to me. Many university professors might be better teachers if they were familiar with teaching methods and techniques such as are required for teachers in primary and secondary education.

—Bob Thomas
University of Arizona
Tucson, Arizona

"One Student's View of Teachers" is the view of many students. College has been a richer, more meaningful, more educational experience for me since I have overcome much of my professor-shyness—at least among those whom I now count as my friends.

Both Christian students and Christian professors will want—just as will all other Christians—"to mutually strengthen one another in Christian thinking and living." The best professors personally will keep familiar with what students think about and are committed to, and will be as inter-

Last month (see December *motive*) John Carr, a student at Yale University, and Chad Walsh, a professor at Beloit College, wrote special articles describing today's college teachers and students. *motive* has asked its campus editorial board to comment on Carr's "One Student's View of Teachers" and to get professors to comment on Walsh's "One Teacher's View of Students."

ested in these as in their intellectual discipline in the narrower sense.

There should be some time for student and faculty chats in an informal atmosphere (such as the professor's home or the student mecca), where student and faculty can cease to be afraid of one another or view one another as creatures as strange and foreign as Martians. Discussions may be of a serious nature but preferably should not concern too closely or exclusively the course in which they are engaged.

—Van K. Brock
Emory University (Atlanta), Ga.

Thanks for a plea for a university that "exists primarily for its students." The statement "classroom techniques have been sadly neglected" is perhaps exaggerated with the speech textbook example. This statement might be further illustrated by pointing out the tragic disease of "ah's and uh's" and quaint little ticks with which many of our professors are seriously afflicted. Have you ever forgotten to listen to

a lecture because you were too busy counting the "ah's and uh's" or just watching the lecturer play with his fancy gold pocket watch?

T. M. Greene's definition of a good college is excellent. Each campus is a separate little community, but the tragedy is that in so many colleges it is assumed there are two levels of citizenship. The students are regarded as children intellectually, and therefore must unquestioningly accept the wisdom and advice of the faculty who assume intellectual parent-roles.

—Wanda G. Sammons
University of Kansas
Lawrence, Kansas

In the main I am in agreement with Mr. Carr's article. I agree wholeheartedly that, "a university . . . exists primarily for its students," and "a professor's primary aim should be that of awakening and training the minds of his students."

At times, however, Mr. Carr seems to have gone overboard in his criticism. Most professors do not come right out and define their discipline or educational philosophy in so many words, but I have found that most of them supply the students with enough information to determine these things for themselves.

Social contact is another point where Mr. Carr is a bit rash. Few students take the lectures of a professor as "the word," and still fewer are misled enough to believe the dimensions of human existence under discussion are the "only dimensions," all others being unreal.

Perhaps the main point of difference, and I imagine the basic one, is the professor should *not* inform the class as to his beliefs, customs, etc. On the other hand, he *must* live his life as an example.

—Donald R. Ploch
University of Virginia
Charlottesville, Virginia

The student's role in relation with professors needs definite rethinking by most students and some teachers. Although a professor's presentation may at times be loosely organized, I feel more often the neglect lies in the fact that students have not learned

to ask good questions, as Carr contends, nor have they been trained in logical thinking and organization so that, for example, they may be an asset to a discussion group without consistently deviating from the point. The professor who can help students develop an ability to think logically, to make significant comparisons, and to integrate his findings with all of life's experiences makes an invaluable contribution.

—Eileen Baumeister
Dickinson College
Carlisle, Pennsylvania

I agree with John Carr on the worth and advantages of a professor who applies his Christian faith and life to his teaching, but I feel, on the whole, he has a rather morbid picture of professors.

Not all professors are Christian, but I think the number is increasing. Rather than take a negative attitude toward those who are not Christian, one must handle the situation in a positive and practical manner. . . .

I haven't known a professor who doesn't welcome questions or suggestions even in a large lecture class. When a student forgets to be self-conscious, and says what he really thinks in class, he won't find the professors so bad or inhuman.

—Katie Tarbill
University of Washington
Seattle, Washington

For a professor to thoroughly accomplish his task he must be as dedicated and as consecrated to his work as a doctor or a minister. The fruits of his labors are to be seen in his former students as they enter their places in society thinking clearly and facing the issues of life squarely. His success depends upon their success.

—Carl Nighswonger
Southern Methodist University
Dallas, Texas

Perhaps because John Carr attends Yale University and I attend Albion College we see the professor "problem" from a different point of view. Small colleges naturally create more intimate student-teacher relations.

I discovered important relations in

my small college when the instructor in natural history provided breakfast for her class before an early morning "bird-hike." . . .

When a professor is interested in a student as a complete person, he will want to give him more than just the isolated facts. He will want to share his experiences and knowledge with the student thus causing him to grow intellectually and develop creatively.

—Marilyn Corey
Albion College
Albion, Michigan

May I reload John Carr's still-smoking revolver and aim it in a somewhat different direction? How about the prof who is fond of criticizing campus moral standards, but can never be found when extracurricular religious activities need a boost? I sometimes wonder if his explanation, "My presence would make the group feel uncomfortable . . . sorry, but I'm afraid I wouldn't be much help," might not justify proficide."

—Pat Vought
Central College
Fayette, Missouri

I agree wholeheartedly with what has been said. Noting that Mr. Carr is from Yale University, I might add that perhaps students in a small college find their professors more "human," more interested in individual students, than those in large universities. I found one professor so "human" that I married him in August!

—Shirley (Van Varick) Flynn
West Virginia Wesleyan College
Buckhannon, West Virginia

I must attend a strange institution, but I believe I have known the reverse of every situation Mr. Carr criticizes so sharply in the opening paragraphs of his article. And not once have we shared the same opinions concerning them. I have found my college always thinking primarily of the student, never pushing its professors toward publishing, and constantly trying to develop the relationship of faculty, students, and administration into a community of seekers.

—Louis Miles
Berea College
Berea, Kentucky

One Teacher's View of Students

I agree with much in "A Teacher's View of Students," especially the last part, and that is the most important part. Social mores change and the student who does not follow the fashions is apt to be "left out." So why be different? One careful observer has said that within their own groups, college students are more conservative and less tolerant than the older public outside.

Be that as it may, the 32-dollar question is still, "What do students expect to get out of college?" and the 64-dollar one is, "Do they actually get the best development, mentally, socially and spiritually, that is possible?" Here, many of us feel that the smaller schools with more personal contacts between students and faculty have a great advantage over the educational factories, with their mass-production methods. It is doubtless one reason why numbers of small colleges rank percentage-wise well above many large universities in the full development of the individual as shown by the high per cent of their students who become leaders in every walk of life.

—Frederick L. Brown
Professor of Physics
University of Virginia
Charlottesville, Virginia

The author's analysis of his students seems to me to show a weakness characteristic of all such studies—that of generalization. And do students change as much as the author seems to think? Over a period of two or three hundred years, not just two or three decades, the revolutionary changes are less noticeable. . . .

If it is true that students are now more conservative, perhaps it is because many of the radical ideas of the twenties and thirties have now be-

come accepted procedures since the New Deal, the Fair Deal, and the improvement in racial segregation patterns, etc., have made actualities of the dreams of students of an earlier day. But I know of very few students who hunger for simple and definite answers; as always, a great many of them are earnestly searching for the truth, perhaps not as obviously as in some other college generations, but nonetheless realistically.

—Meredith F. Eller
Central College
Fayette, Missouri

The "marked swing toward political conservatism" on college campuses (actually, it may more accurately be described as a deep-seated feeling of acquiescence and resignation, non-political in temper, growing out of the insecurities of our times) does indeed present a striking contrast to the more boisterous, crusading atmosphere of many prewar campuses.

But in my opinion this attitude of resignation—this unwillingness to stick one's neck out—antedates the emergence on the national scene of McCarthy, Velde and Jenner, and stems from the same source as the intellectual and moral epilepsy of these three gentlemen: the gradual realization by the American people after 1945 that "wars to end war" do not end war. They will apparently continue to be fought, . . . and international affairs, like the weather, seem to move along inexorably according to complex laws of their own regardless of what the student—or the teacher—may think about them.

—Paul F. Boller, Jr.
Southern Methodist University
Dallas, Texas

"How sedate and cautious most stu-

dents have become," declares Mr. Walsh. He's right; they have. But there are disadvantages and advantages to this development. . . . The imagination with which every child is so liberally endowed has commonly become curbed and limited in today's students. They are often slow to catch the implications behind poetic imagery or symbolism.

But there is a compensating advantage: increased cautiousness and sedateness are evidences of maturity. . . . With this maturity come clarity of insight and understanding; it is also attended by a frankness in facing situations and discussing them fairly and sensibly. Listen to a class today rip into a question or tear apart a hypothesis. They may be slow to perceive a pearl of poetic beauty, but they have a quick awareness of common values and an adult understanding, which are perhaps more important.

—Frederick Seeley
Professor of English
Allegheny College
Meadville, Pennsylvania

The author's view of students is as implicit in the style of his writing as it is explicit in the meaning of his words. He apparently thinks students have to be appealed to by popular campus jargon and so he writes in a self-conscious collegiate style. To what end? . . . Vital questions of Christian faith and vocation need not be presented to them in a superficial and half-apologetic manner. . . .

There is a willingness to learn, a buoyancy of interest, and a seriousness of commitment among an increasing number of students which makes teaching in these days eminently worth while and often thrilling. At their worst, students today are a sam-

pling of a culture typified largely by mass-mindedness and the quest for material satisfactions. At their best, they are intense, keen, prayerful, and able to become molders of a new society.

—Warren E. Steinkraus
Assistant Professor of Philosophy
DePauw University
Greencastle, Indiana

There is an admirable daring in Mr. Walsh's candor when he labels today's students as sedate and cautious. I admire a man who will openly declare his views whatever the result in public reaction. But I find it difficult to agree with him.

In the thirties I saw too many who sought someone to tell them what to do. Such a reaction makes for the destruction of individual thought. Mr. Walsh sees in the present very real student swing toward political conservatism an indication of security hunger. To me it represents a departure from the pressure for group security engendered by the depression.

Among my students I see an increasing readiness to assume responsibility—much less of the tendency to ask "them" to do something. . . . Almost surprisingly they are looking ahead and planning ahead in the face of what they know to be an uncertain future.

And if they do not sign petitions presented to them, conservative or radical, it is my belief they refrain not from fear of Mr. Walsh's "200 per cent patriots" but because they have read the petitions.

—Robert S. Mansfield
Professor of Journalism
University of Washington
Seattle, Washington

In this essay the author has judged this generation of students against the backdrop of his own student days. . . . He does seem sincere in his evaluation, and I agree with some of his conclusions.

However, I cannot agree that this generation of students is more interested in security than my own college generation (the middle thirties). . . . We may have manifested it in different ways, but this age-old desire of

man was there. Nor can I accept the statement that "students of today are meek and mild," for I find them to be as articulate and individualistic as my own college generation—if not more so. And they certainly have deeper religious convictions.

The most stimulating thing about today's student is his interest in and knowledge of world affairs, which was scarcely in evidence among college students of fifteen or twenty years ago. I believe the goals of our young people are fundamentally the same as those of the preceding generation, but economic and social conditions alter the methods of approach from time to time.

—Mary Elizabeth Massey
Professor of History
Winthrop College
Rock Hill, South Carolina

The observation that the present student generation feels a hunger for security is probably a sound generalization. I would imagine, however, the changed circumstances of a social order partly justify the students' concern. When economic frontiers tend to close, and wars reduce life expectancy, stability, permanence and security attain new significance.

If students do not find new frontiers—intellectual and spiritual—to spur them to adventure, I blame them not so much as I do their teachers. . . . When students find teachers challenging the sacred cows worshiped by the "gray herd," my experience is they take the same zest in free inquiry and dedicated search for knowledge and meaning that good students took in days when teachers more naturally assumed their classrooms were for such purposes.

—Cyrus R. Pangborn
Protestant Professor
State University of Iowa
School of Religion
Iowa City, Iowa

Chad Walsh's ideas are good. Let me suggest one added point.

In the thirties, students preparing for a profession realized that certain courses were fundamental and necessary for their lifework. With this realization came a willingness to work

hard to conquer and really learn these subjects.

Today when the same courses seem rough and hard to master, they complain and proceed in a halfhearted manner, letting trivialities—dates, committees, sports—consume so much of their energy that mediocre accomplishments are recorded.

In 1953, students should realize a real tough assignment, vigorously attacked and licked, will mean a very worth-while development in their stature.

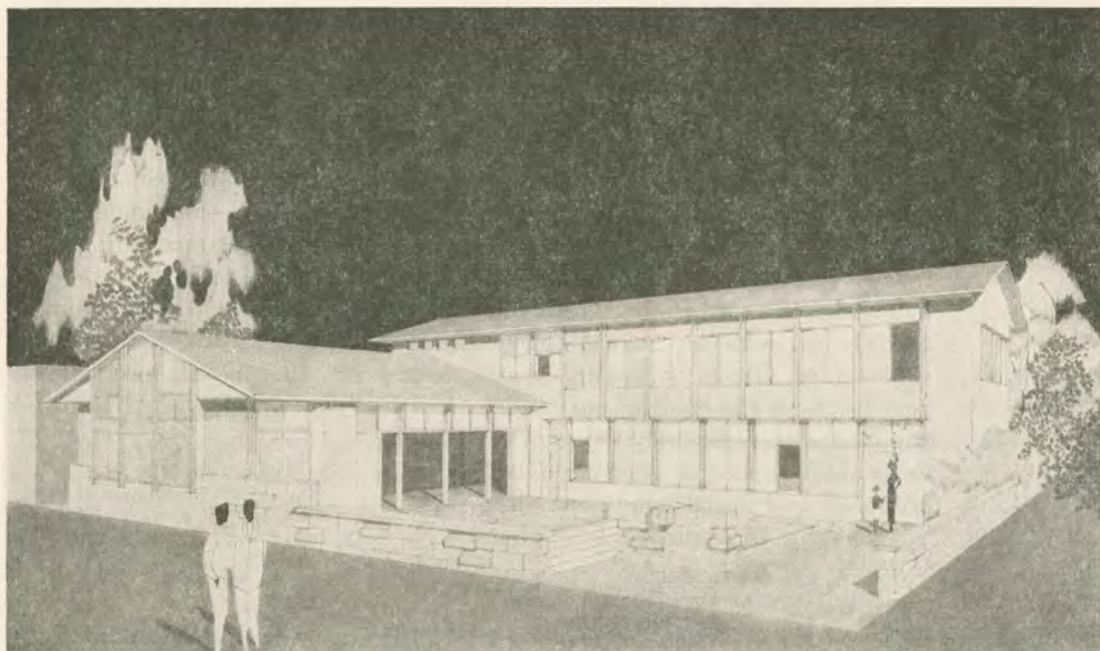
—Earle H. Warner
Department of Physics
University of Arizona
Tucson, Arizona

Thanks to Chad Walsh for an interesting and suggestive expression of his view of his students. Within the framework of his approach to the subject I would like to add a few comments. . . .

Today's student exhibits a half-suppressed well of idealism. Yes, and it is a wonder that the well is only half suppressed. Granted the situation, however, the teacher has a high privilege to regard his students as persons with these spiritual potentialities. . . . A realm of truth beyond both teacher and student draws them into a common experience of learning. Indeed, each class of students challenges the teacher to rethink and to restate his position. . . . In this new experience there is the possibility that the idealism in both student and teacher will be unshackled.

—Jack Boozer
Assistant Professor of Bible
Emory University (Atlanta), Ga.





Student groups can make contributions for the furniture of this new student center through the Methodist Student Fellowship Fund.

New Christian Student Center in Tokyo

by T. T. Brumbaugh, staff member,
Methodist Board of Missions

A NEW Christian Student Center is soon to be dedicated for Christian service in Tokyo, Japan. This is located on the site of the former headquarters of the Wesley Foundation, at No. 30 Shinano-machi, Shinjuku-ku, Tokyo. The former center was destroyed in the war. Since the end of hostilities, temporary barracks and prefabricated buildings have been serving as a student center. Several J-3's—John A. Moss, James David Reid, Miss Joanne Reynolds and others—have been carrying leadership in this work since 1948.

The Wesley Foundation in Japan was first established there by Rev. and Mrs. Thoburn T. Brumbaugh, Methodist missionaries who had been related to Foundation work in this country before going to the Orient. It had met a fine response from the Japanese students, and also had established itself as an important part of the Japan Methodist Church in its program for students and youth. With the merger of Japan Methodism in the

united Church of Christ in that country, the student organization changed its name to the Student Christian Fellowship. With the destruction of its building and the scatterment of many of its leaders during the war, little could be done to promote the work, though its spirit survived all disasters.

THOUGH the J-3's were responsible for the re-establishment of this student work program in Tokyo, it soon became clear that a young married couple with special training in student evangelism was needed for its leadership. The recent arrival of Rev. and Mrs. David L. Swain to assume the position of director of the Student Christian Fellowship was hailed with delight by all concerned. A graduate of Duke University and Divinity School, Mr. Swain served as director of the Wesley Foundation at Chapel Hill for two years. Mr. and Mrs. Swain also studied in Garrett Biblical Seminary in special preparation for his new

RESIDENCE

1 Hall table and chair	\$ 25
1 Strong sofa	110
2 Arm chairs at \$45	90
1 Dining table	68
6 Dining chairs at \$14	84
1 Kitchen stove	110
1 Japanese-style bath (ofuro)	75
Curtains and rails	280
<hr/>	
Total	\$842

STUDENT HALL

2 Bookcases for the Library at \$27.50	\$ 55
1 Large bookcase	42
3 Tables for the Library at \$22	66
12 Chairs for same at \$14	170
60 Folding chairs at \$5.50	330
3 Work tables for office and committee work	75
1 Worship center for the chapel	55
1 Kitchen stove for cooking classes, etc.	110
1 Sink	35
1 Table for the cooking class	45
4 Small tables for a 10-mat tatami room at \$22.50	90
1 Small sink, stove, and cupboard for office use	35
4 Japanese sleeping mats at \$14	56
4 Chairs for Student Lounge at \$9	36
Draperies and rails	265
<hr/>	
Total	\$1,465

motive

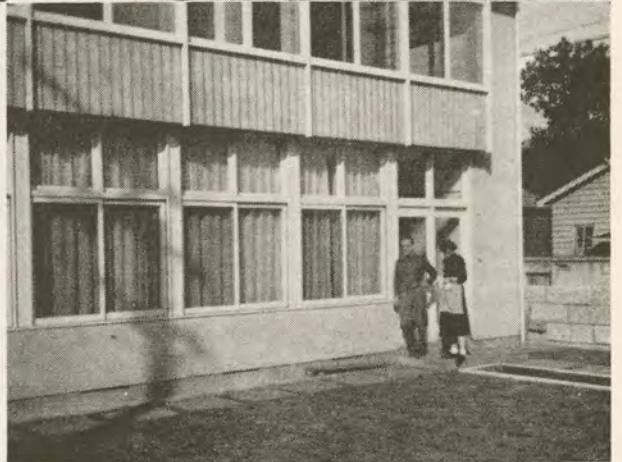
Various activities at the New International Christian Student Center, Tokyo, include: below, cheerful secretary handles incoming calls; right, new director David Swain and associate plan for the future; student leaders in front of door to new building; and tea served in true Japanese style.



task in Tokyo, and visited many Wesley Foundations in the United States just before departure for Japan.

The new Christian Student Center in Tokyo is of frame construction and of such character as to provide both a home for Mr. and Mrs. Swain and ample rooms for student activities, and for the headquarters of the Student Christian Fellowship. Wesley Foundations in the United States have been asked to make contributions for the furniture and furnishings of the new Student Center. If possible a group may choose a particular item from the list and send the money for that. This opportunity for linking the Wesley Foundation in Japan to those of similar character in this country should appeal to all who believe in Christian internationalism.

Copies of *Fellowship News* will be sent to all who wish to receive word about the program in Tokyo. Dave and Mary Swain will be pleased to hear from friends in this country.



Campus Roundup

Book, Buyer and Profit

The book buying and selling situation at the university is a confused one and is usually condemned, justifiably enough, by the students. Textbooks are a necessity in most courses, and everyone expects to spend a reasonable amount of money for them.

The "rub" is the small return students receive when selling back volumes that they have used for a semester—and the contrastingly large sum they must pay for similar "second-hand" books.

All the blame for this situation cannot be laid on the local establishments who handle such transactions. The book publishing firms themselves are notorious for the rapid succession of "new editions" which appear so often to replace former editions of a book of identical title and by the same author. In such instances, the instructor in a course using this text has no choice but to direct his students to purchase the latest edition, since it has a few innovations, and the older issue is out of print.

Nevertheless, there are third- and fourth-hand copies of texts resting on the shelves of our local bookstores marked the same price as the second-hand ones. It is inconceivable that a student returning one of these older volumes would receive the same amount as was paid for one of the newer copies.

Occasionally, a student who has had a course during one semester can sell his book to a student whom he knows will have the course the next semester, if it is still being used.

When such a "deal" can be transacted, both parties are fortunate, for, though the buyer pays less than he would at a store, the seller still makes a bigger profit than if he had resold it to one of the stores.

The solution of this problem would be a university supervised "trade center" where students could get rid of used books at a fair price and others could buy them on the same terms. The only profit that would have to be realized would be enough for overhead. A large staff would not be neces-



David Senehi, Iranian student at Ohio Wesleyan, has just buckled strap from which hangs a Swiss bell inscribed, "To the people of Iran from the people of the United States." The purebred Brown Swiss Heifer was contributed by the Wesleyan Fellowship for part of a shipment of ten heifers and forty bulls sent by Heifer Project, Inc., New Windsor, Maryland. The herd will be used for livestock improvement in Iran, thereby increasing food supplies.

sary, since there would be no new books to be ordered or sorted.

If such a scheme did nothing else, it might lessen the number of students who neglect to procure the text that their course calls for.—P. D.

West Virginia Athenaeum

College Life

As a foreign student here I have tried to observe every phase of the American institution called "college life."

This fall I registered for a chemistry course and was amazed to find out that instructors still treat college students as first graders.

Every conference session the instructor collects the homework assignment and grades it, even if the problem solutions are given in the text.

I always thought that people went to college because they wanted to, therefore they knew what their responsibilities were. . . .

The student should be made to realize that there are no two ways, you either go in or leave, and the instructor is only an instructor and not a whip.

The above-mentioned treatment, it seems to me, is an insult to the person who knows what he wants out of his education.

Lily Rubinowitsch, CLA
Boston University News

America? . . . overwhelming!

This was the opinion of Erwin Kaufhold, Oldenburg, Germany. Kaufhold is the spokesman for the group of sixteen German lawyers enrolled for this academic year at the SMU law school. . . .

Commenting on the difference in German and American law schooling the spokesman for the group explained that after the four-year study of law they must pass an examination. After an apprentice period of three and one-half years actual practice they must pass another examination.

When asked his observations of America, Klaus Schone, Cologne, Germany, said that he was greatly impressed by the lack of pedestrians.

"Everyone rides. In fact, if you walk the people in cars look at you queerly," he exclaimed.

Hans Wilke, Braunschweig, Germany, was impressed by the skyline of the city; also by the comparative youth of our large cities.

Kaufhold was interested in the space given to every house. He was surprised by the variety of architectural ideas used in our residential areas.

He also expressed surprise on the teacher-student relationship. "Here, he, the teacher, is more of a good Joe."

The SMU Campus

Many people are asking what is the mood of young America. The World's Student Christian Federation at its general committee meeting heard some most disquieting reports about what we can expect from the fellows who have been in uniform. This letter to his college friends would seem to support such claims.

So This Is the Army!

by Wendell St. John, Pvt.

THERE probably isn't over one other enlisted man in a hundred who has it better in the service than I.

First of all, my work. It is swing-shift work: two weeks, eight o'clock in the morning to five in the evening; two weeks, five in the evening to half past twelve at night; and two weeks, half past twelve at night to eight in the morning. There are advantages and disadvantages; personally, I like it. But the important thing is this: the most time we actually spend at work is eight hours. On the day shift there is an hour and a half break for lunch; on the night shift there is an hour break; on the graveyard shift, much of it is break and as a consolation, the Army provides sandwiches and other food. And this is *the* Army. A five-day work week, too.

The rest of the time is pretty much free. We have permanent passes and we can go practically anywhere in Germany on off-duty hours. When we want haircuts, we step into a barber shop provided by the Army, get our hair cut exactly as we want it, get talcumed, our clothes brushed off when we're finished, the door opened when we're ready to leave, and three male voices in unison saying good-bye as we leave. All for thirty-five cents.

For refreshments, a milk shake and two doughnuts for twenty cents.

For education, with the exception of an initial two dollars, USAFI (United States Armed Forces Institute) courses free. The government provides the textbooks, the paper for doing assignments, and the stamped envelopes used in mailing the lessons in to be graded.

For education, the Information and Education program of the Army provides free courses in mathematics and other courses, and grammar and language courses which correspond to the partic-

ular countries. For instance, in October I'll start German. Perhaps late French, too.

For education, the University of Maryland has branches all over the world. Persons get college credits and can graduate while in the service. The Army doesn't foot all the bills in such cases, but it does help.

For education, all of Europe. Service men get a thirty-day vacation a year. Usually they can divide the thirty days up any way they wish. On the two days a week off, a lot of traveling can be done. The Army has an elaborate system for helping and encouraging the soldier to travel. If he so desires, he can simply sign his name and, for between thirty and fifty dollars, he can have a nice all-planned trip to any number of the European cities (this month the cities are Berlin, Paris, and Copenhagen). For those who don't like to go with groups, there are maps and books. Money and imagination (and not too much of either is really needed) establish the limits of adventure.

For education, stay right in Heidelberg. See one of the most picturesque of European cities. Nine months of the year, take advantage of one of the oldest and most widely recognized institutions in the world, the University of Heidelberg. For two bucks and not much more, see all kinds of foreign films at the University with German subtitles. You don't know German? You'll learn. And until you do, experience the thrills of a deaf person who *sees* a movie. Boring? No, not necessarily. Only the fool would rather comprehend Hopalong Cassidy than be lost in a heavy foreign film.

Comprehension is not needed for profitable enjoyment. I don't comprehend music, art; I don't know of anyone else

who can come out with more absurd insights after reading a novel or a play. I enjoy it and profit by it, nevertheless. See plays. The University goes big on heavy stuff. I don't think anything would be lost by an English-speaking person seeing Oedipus or Prometheus or Lear or Faust speaking German. Buy five- and six-dollar records for three and three and a half. Visit the two libraries for servicemen in Heidelberg. Relax in comfort found in very few libraries outside the Army.

For living conditions, stay in barracks built by Hitler and see why some young men didn't resist him. Eat meals three or four times a day that are comparable to pretty good restaurant food. Enjoy the hybrid tea rose gardens and the other flowers and shrubbery all around the camp that are so nicely taken care of by the German men.

In short, live like kings.

But to about 90 out of 100: "This is a damn hole. Why in hell do they need *me* over here? There is nothing to do. I'm bored stiff. Why does it have to be *me*?" And on and on for two years. This attitude, the attitude of over 90 per cent of the American soldiers in Europe, is the most disgusting thing I have ever seen.

And it is not the "Military Mind" that does this.

The United States Army tries its best to build the character of young men. I've been in the U. S. Army for about seven months. The Army has provided worship services for us each and every week. Whether we were on bivouac or crossing an ocean, the piano and the chaplain were there. Educational services are omnipresent. Whether at a permanent installation or at a temporary one, the library facilities have been better than anything I had in civilian life. Yes, the pressure exerted upon the civilian mind when it becomes a part of a military unit is an interesting pursuit; but even more interesting is the civilian in a situation where the omnipotent and omnipresent Big Eye of American Society is suddenly taken away.

There is a tendency to frown on the sex-liquor life of the soldier. More—much, much more—terrifying, to me, than the sex and liquor life of the soldier is the realization that that is his life. Worse than any particular action is the climate in which we're living. It can all be summed up by stating, "We are the hollow men." Pure and simple. Take away our vulgarity and see twenty-year-old infants. Except that babies, in some respects, are innocent.

50 to Africa

The Methodist Church is planning to send a Fellowship of nearly fifty young men and women to Africa in 1954 for a three-year period of service.

The job situations are varied. A special call comes for teachers, religious educators, nurses, agriculturalists, workers with youth, technicians, builders, printers, secretaries, hospital administrators, well drillers, and those qualified for music, manual arts, commercial skills, children's work, sports and recreation. They will serve in Algeria, Tunisia, Liberia, Southern Rhodesia, the Belgian Congo, Johannesburg, Mozambique and Angola.

Applicants must be between the ages of twenty-one and twenty-eight years, graduates of accredited colleges, and active members of the church. In some cases, a year of experience in this country will be required. They must be people of genuine Christian experience with a desire to serve and a faith they are eager to share. Standards also include good health with a record in scholarship and practical achievement well above average. They must be unmarried and agree to remain so during the period of service. A knowledge of French is desired for those who will serve in North Africa and in the Congo. A Spanish or Portuguese background would be helpful to those assigned to Angola or Mozambique.

Salary on the field will be on the regular missionary basis, which for a single person in Africa is approximately \$1200 per year. In addition, there will be provision for housing, medical care, and sharing in the Board's pension plan. Travel expenses will be paid to and from the field.

There will be a six-week period of intensive training in July and August, 1954, with emphasis upon religious development, language study, area orientation and methods of work abroad. The group will sail near the end of August. Some will be required to spend additional time in language study in Europe.

All applicants must be ready to meet the hardships and difficulties of this work: enduring the tropical climate and relative isolation of most stations, living in the midst of much suffering and need, facing baffling problems.

Here is an unsurpassed opportunity for humble and loving service to a people of great promise. It will be the joyous task of the "A-3's" to help them find the abundant life in Christ, expressed in terms of a dynamic Christian faith, improved health, education, livelihood, family life and community relationships. The dedication required is so complete that those accepted will be enrolled as members of The Fellowship of Christian Service in Africa.

**Those interested should write at once to:
Miss J. Marguerite Twinem or M. O. Williams, Jr.
Joint Committee on Missionary Personnel
Board of Missions of The Methodist Church
150 Fifth Avenue, New York 11, New York**



"Rumours of Wars"

by John J. Vincent
Richmond College, Surrey, England

LAST October, a well-known and much respected Methodist minister burst through the pretty pictures and devotional snippets which had previously adorned the front page of the *Methodist Recorder* (Methodism's weekly paper), and the peace of breakfast was disturbed by the headline, "We Must Stay in Tune with America." We could all see what he meant—or hoped we could! But we wondered what an ordinary man or woman would think who just happened to pick up the journal on a book stall. The minister in question had returned from a five-week ministry in an American church, full of the assurance that, because our two nations were one in their patriotism, their common inheritance, ancestry, language, love of freedom,

there is imperative need for greater and deeper unity between the two great countries. We must be in tune with America in larger and greater things; the hope of the world lies in that. It is not enough to have warm hearts, we must also have clear minds. The peril in both countries is that we should permit statesmanship to serve narrow and selfish ends. . . . The future of the world largely depends upon the unity of Great Britain and America.

All this, you might think, was harmless enough. All the author pleaded for was that the two nations should be in tune also "in moral standards and spiritual values," and in "friendly relationships." This we applauded.

Christians everywhere are already "in tune" one with another, and must increasingly realize this. But I know a Christian in East Germany who prays for the union of his nation, another in West Germany who finds it hard to think of his G.I. superiors as brothers in Christ, another, an exile from Russia, who asserts that the Russians, even some of them who are communists, are Christians, and another, an African minister, who prays earnestly for the departure of "Western Christianity" from his homeland, that Christ may be an African to them.

And I know an American campus religious director who says the peril of the full churches in U.S.A. (of which the British minister was so proud) is that they will naturally assume, simply because "the church is central to the life of America" (again quoting our friend), that the national ethos and polity also will be Christian. Another American acquaintance said he thought Britain more Christian than America. I only know my own country, but, as you will by now be tired of hearing me say, we are not a Christian country. But is America, even discounting the evidence of Hollywood, Kinsey and McCarthy?

Some of the bravest and most attractive Christians I know are Americans; but I have never heard them suggest either that an Anglo-American political get-together would or could be on a Christian basis, or that "the hope of the world" could ever be in further division, rather than reconciliation.

WELL, rightly or wrongly, twenty-six of us signed a letter to the editor of the *Recorder* regretting the headline had been given so much prominence, and the article left so many specifically Christian insights unexpressed. My only concern afterwards was lest anyone on your side of the Atlantic might read and possibly misunderstand our letter. The front page of the next issue contained our protest, and also the list of those of us who had added their names to my own. Ardent UN supporters thought we were "undermining the foundations of Western democracy," a retired minister wondered at the *Recorder's* charity in printing our letter (as they'd always rejected his vitriolic attacks!), and a telegram greeted "the twenty-six students of the enlightenment." Elsewhere, doubtless, a few superintendent ministers were busy "writing off" the lot of us.

(Rather like, I fancy, a document which somebody sent me from U.S.A. called, "Is There a Pink Fringe in The Methodist Church?" which gives a rather more impressive list of offenders!) Others just thought us a little extreme. To which I personally would always have to plead guilty. Though I hope you would offer the defence on my behalf that it's very hard to make people think without being extreme at times.

But were we not right? Is not the great peril of NATO or any other alliance this side of the Iron Curtain

that we will think we would be fighting a crusade if we went to war with Russia? Was not the tragedy of the well-intentioned article the obvious political implication was that Britain and America must together lead the world in a holy war against the alleged antichrist of the Kremlin? Is it not disloyalty to the redeeming power of the Gospel if we presume by our own strength, and in our own preconceived ideas, to "secure the continuance of our Christian heritage"? Is it not the greatest self-righteousness for us ever to think that we can fight for Christ?

Or, again, what does Christ's Lordship of history mean? Could it mean that God is trying to tell us something through communism? Could it be that the Church has failed to do the work of Christ in social justice and charity and love of others, and others, who do not perform their miracles in his name, are entering in to our inheritance? Is not, indeed, the whole movement of modern civilisation, with its basis if not its direct inspiration in the Christian ethic, towards some kind of communism? And is not our "Christian" opposition to it, lock, stock and barrel, a denial of the good elements in communism, as well as the provision of a convenient idealistic slogan for our respective politicians? And is not the political selfishness of a bloc of nations even more perilous than that of individual nation-states?

These, it seems to me, are the sort of questions which we as Christians, on both sides of the Atlantic, ought to be discussing and praying about. I have no easy answer to any of them—perhaps because the Christian's way of the cross is never easy; and the Church which does not manifest will surely perish with a death more terrible than that inflicted by the arms of militant atheistic communism.

IT has been good to find confirmation of these views in the 1953 Beckly Social Service Lecture by Professor Herbert Butterfield, "Christianity, Diplomacy and War" (Epworth Press, 8/6d.—probably obtainable through your Abingdon-Cokesbury Press). The whole of his outstanding final chapter,

"Ideological Diplomacy versus an International Order," is particularly relevant to our theme. To quote one or two sentences is hardly to do Professor Butterfield justice, but the following gives some of his main conclusions:

It is not . . . a "war for righteousness" against communism—not the erection of a great Christian countersystem or the installation of a militant democratic crusade—that the present situation can ever call for. . . . We are doing what the Russians want us to do when we make our diplomacy ideological; for where the appeal is to mass opinion the defenders of the *status quo* are under a handicap, since they depend on the ability to carry to its final stages a comparatively subtle piece of argument. The technique of modern totalitarian warfare is to exploit superficialities and to make play with the obvious catchwords; and one may be right on a profound and far-reaching analysis of the situation, but woefully vulnerable because on a first hasty glance one appears to be in the wrong. If we stand for anything, we stand for

the right of states or individuals to adopt Catholicism or Protestantism as their creed, and to establish the classless society or to prefer even paternal government. We stand for the right to resist intrigue and insurrection when they threaten us; and the right to defend our own order even against another order that claims to be better than ours. And this means that we abandon the whole programme of the "war for righteousness," and reject both revolution (in the sense of insurrectionary politics) and war itself as instruments for achieving good in the world. . . .

This is a book to read and study. It explains, in a sense, the irritating standoffishness of this country when some of our friends from other countries talk of "Western Alliances." You may have been interested in Mr. Attlee's "We must steer a middle course"—which Mr. Churchill also seems to echo. Whether this comes from Christian insight, I agree, is another matter. Perhaps I had better say something about British party politics next month.

I Would Be Scarce

I would a *cygnus buccinator* be:
 Big, ungainly, but beautiful to see
 Because he's scarce. For so our laws reckon
 Value: that we must take
 Good care of all that's scarce.
 A surplus of humans has made a farce
 Of human life. "No one will miss Pantaloon,"
 We say, and make him run
 (At point of gun) into the face
 Of death. "Another Pantaloon will pop up in his place,"
 We say, and this *is* true, and he was funny
 Running like a cartoon bunny
 Into the jaws of a cartoon Death.
 Not so that rare swan whose every breath
 We guard—"Because he's scarce, you see."
 I would a *cygnus buccinator* be.

—David Langworthy



The books here reviewed are the latest from two of America's most prolific and provocative religious leaders—one a teacher, the other a preacher. Both are platform speakers at the Lawrence Conference.

IN *The Sun and the Umbrella* (Harper & Brothers, \$2), Vanderbilt's distinguished professor of philosophical theology, Nels F. S. Ferré, jumps the gun on "operation candor." With all stops out and no punches pulled, Dr. Ferré employs an original parable to write a running commentary on the triumph and tragedy of Christianity.

Once upon a time there was a carpenter. He was a man of rare spiritual insight, a man of deep and genuine religious faith. To him nothing was so real as God. This does not mean he knew none of the usual mediators of "true and undefiled religion." Holy people, a sacred book, "the church": to many of his neighbors these were not just the true but the only reliable means of approaching God.

But the carpenter could not accept this interpretation. He refused to render unto Moses the worship that belonged only to God. Instead of judging God in terms of the Bible, he judged the Bible in terms of God. And as for belonging to "the church" to be on "the in" with "the up," he saw through this sham and gave to it the appropriate label of "hypocrisy." His neighbors compensated him for this service "above and beyond the call of duty" by hanging him to a tree on a hill outside Jerusalem.

In making personal encounter with God the model and norm of all true religion this carpenter won for Christianity its supreme victory. Now the great tragedy of Christianity stems from our failure to appropriate the truth of its great triumph. By spurning "the good news" (the Gospel) that "the sovereign Lord of the Universe" who dwelled in Jesus as "saving love" can "indwell and fulfill" our own lives, we gainsay Jesus' assumption that true religion begins with the recognition that each man stands before God as his own high priest. Worse

still in relying too heavily on middle men and mediating influences for our religion, we reduce religion to a sort of commercial exchange or theological exercise. In so doing we reject the light of the Sun for the darkness of dogma.

To what does all this add up? To the fact that religion is more a matter of being than believing, that God's concern is more for character than creed, that Christianity is more a leap of life than a level of learning. To put it personally, as I will if Christianity means anything more to me than a badge of social approval or the means of earning a livelihood, the best way to demonstrate the truth of the religion of Incarnation is to illustrate it. Only thus can I risk walking in the light of the Sun without the help of ecclesiastical umbrellas.

Dr. Ferré follows up this vigorous criticism of secondhand religion with a plea for a world-minded Christian evangelism. At this point the author deserves special credit for his honesty and courage. He frankly recognizes church membership offers no guarantee of immunity to the diseases of paganism and secularism. Nor does he stop with the bare acknowledgment of this truth. He treats these people, along with "communists and other pagans," as a special challenge to the Christian missionary enterprise.

The Sun and the Umbrella sounds a daring challenge to conventional Christianity. It cuts through centuries of dogma to the very heart of the Christian faith. Long has the church stood in need of such theological pruning. While some few individuals may feel Dr. Ferré goes too far, many others will be moved to review and criticize the reasons for the faith that is within them.

Ralph W. Sockman is one of the best-known ministers and preachers in America. His sermons, coming over radio's

oldest religious program, NBC's "National Radio Pulpit," have made his name a household word.

On a Sunday morning in New York City, were you to go to Methodism's Christ Church, up on Park Avenue, you would find the vicinity crowded with taxis bringing their charges to worship, and you would need to be early to find a seat. It seems almost normal for a visitor in the big city to plan to worship with the congregation at Christ Church. This is no doubt in large part due to the personality of the pastor who has been thirty-five years in the one parish.

Recently when a mass circulation magazine sought the answers to what Methodists believe, it requested Dr. Sockman to give the answers. Although he may not be one of Methodism's more subtle theologians, he certainly knows what Methodists believe and why they believe as they do.

In *How to Believe* (Doubleday and Co., Inc. \$2.50), he faces these basic questions of belief in more detailed fashion. But it is still the same Sockman. He is practical, lucid, persuasive. He is one of the best preachers in America in his ability to make a point through the use of illustration. By this means he makes a point real that might have been irrelevant. It is to the situation of the perplexed, uncertain, but seemingly blasé layman that the point concerning belief is made. The reasoning is good but not esoteric. The professional in religion may not be greatly helped (he is probably looking for something subtly intriguing in the way of speculation) but he would certainly learn a lot about the way to communicate. Sockman does this without depending on tricks, in a straightforward and honest manner.

Methodism remains a branch of the Church which places its emphasis on experience. It would be too bad were the delight in speculation not so much a part of religious writing, to make arid the daily life of man. Neither, to the contrary, is this necessity an excuse for the sentimental and fatuous writing often poured out by popular preachers. Dr. Sockman most excellently makes relevant the essentials of the Christian understanding, according to the liberal Christian terms. This is not the "liberal" so often made a straw man by the dogmatists of orthodoxy, but it is liberalism in the best sense of the word. Christianity in America would certainly be the poorer without it.

Intellectuals Today

The position of the intellectual in America is an ambivalent one. Ideas, to be useful, must be practical. If not useful they are, therefore, unmanly and wasteful.

Now that we have an administration the backward elements of which supposedly sought to get rid of the "egg-heads," we would presumably find the intellectual has sunk to the nadir of popular disrespect. He may have sunk there, but we have found we cannot do without him.

So while the popular movements of our culture have tended to make the intellectual ridiculous and intelligence undesirable, there has also been a countermovement. For instance, in the paper-bound books the exclusive diet of early years (Western and sexy novels) has steadily dropped and more substantial literary fare has come in until at present, the Anchor and Mentor book lists carry some of the most thoughtful and provocative volumes ever written. In many instances the good has outsold the routine.

Leo Gurko, in the English Department of Hunter College, has examined this American cult of the irrational and the fight for status by the intellectual in *Heroes, Highbrows and the Popular Mind* (The Bobbs-Merrill Company, Inc. \$3.50). He has pieced together with charm and color the cases of the vapid and the thin, the gearing to quick financial returns and the response to pressures which tend to make our public stupid and pap-fed. But no matter how flaccid the stereotypes, even Hollywood comes up with important content in one of our popular arts and the Tarzan motif wears thin, with its theme that man is unsuited to civilization and like all other animals is best off sounding his terrifying "Ah-oo-ah" in the jungle.

I am sure Mr. Gurko is right in his contentions that American people are not what the leaders of opinion think they are—those of a mental capacity of backward teen-agers. In the matter of prestige and recognition, the artist and the creative worker are coming into their own. There has been an immense growth in the arts and its has not been accidental nor capricious. This study of Gurko's is important and deserves a wide reading.

It is certainly fine that a great church is serving as the catalyst in one important area of the arts, that of poetry.

The Riverside Church in New York conducted a college poetry contest with three of the most important contemporary poets doing the selection: W. H. Auden, Marianne Moore, Karl Shapiro. The result is a publication by Haddam

House, *Riverside Poetry*, 1953 (Association Press, \$1.50). In it are revealed the themes which penetrate the meaning or lack of meaning which college people today invest in their universe. Here is the anxiety, the belief, the love, the death, the life which twenty-four college voices of sensitive perception have told us about.

To this selection, Drew's Stanley Romaine Hopper has written an invaluable introduction. It alone is worth the price of the volume.

—ROGER ORTMAYER

Biblical Scholarship and the Common Man

In England biblical and theological scholars have made great progress in their efforts to bridge the gap between the Christianity of the seminaries and that of the churches. They have written numerous concise and up-to-date books on Christian religion for the nontechnical student who would be abreast of modern study in the field. The value of these works has hardly exceeded their demand. Laymen have responded to them with great interest and renewed enthusiasm.

Consciousness of the need for an American counterpart to this effort has prompted Julian Price Love to write *The Gospel and the Gospels* (Abingdon-Cokesbury Press, \$2.75). To this point he says: "There has too long been a hiatus between the seminary professor and the pastor, the scholar and the Sunday school. It is my deep conviction that the results of scholarship ought not to be bottled up in the minds of those technically trained, but should be made available for workaday Christians."

This book by Dr. Love should do much to lower the intellectual barrier between Christendom's technical scholars and nonexpert laymen. Without any parade of learning, it presents in clear, simple and everyday language something approximating a concensus of scholarly opinion on the questions of Gospel criticism. Nowhere have I seen a better brief summary of either the findings or values of source and form criticism.

But the author does not stop at this point. His statement that "an interest in sources for their own sake becomes either childish or pedantic" marks his recognition of the limitations of both types of criticism. After one has had his say about the origin and form of these sources, he must come to grips with the message for which they serve as bearer. In keeping with this point of view, Dr. Love treats his study of sources as prelude to the consideration of their message.

With insight and charity, the author discusses the distinctive elements of each of the respective sources. Yet he insists,

and I think rightly so, that they proclaim not "gospels" but "the Gospel." They have unities that transcend all their diversities of origin and style.

This book deserves wide circulation. Teachers, pastors, students and laymen, all these and many more besides, will find in this book an extremely helpful, if not quite indispensable, guide to the study of the Gospels. Particularly do I recommend it to those persons who believe good writing and sound scholarship are mutually exclusive.

Not many years ago Elton Trueblood's *Foundations for Reconstruction* did much to resurrect the Decalogue from its Exodus and Deuteronomic graves. That work was more popular, because more casual and lively, than the recent work on the Ten Commandments by Edwin McNeill Poteat, *Mandate to Humanity* (Abingdon-Cokesbury Press, \$3.75). This latter work has been accurately labeled "an inquiry into the history and meaning of the Ten Commandments and their relation to contemporary cultures."

The present book is another monument to the breadth and depth of the scholarly interest and ability of its author, the beloved pastor of the Pullen Memorial Baptist Church in Raleigh, North Carolina. There can be no doubt of his firsthand acquaintance with much of the current literature on Hebrew origins. He takes full cognizance of it in his discussion of the meaning the commandments had for the people among whom they originated. The subtle interrelationships of Hebrew culture with that of neighboring peoples have also been carefully considered and, it seems to me, adequately handled.

But there's no mistaking the fact that for Dr. Poteat the Ten Commandments have a present relevance. With profound understanding and numerous illustrations he clarifies their significance for the crucial issues of contemporary culture. Many will find help in his illuminating discussion of the differences between the Marxist and Hebrew-Christian views of man. As for myself, I wish more attention had been paid to the wide gap separating Christian anthropology from its approximation in our so-called "Western civilization."

Preachers will want to add this book to their reference list for that forthcoming series of sermons on the Decalogue. Others will find it useful in their study of the relation between Hebrew religion and modern society. But I do not recommend this book for the casual reader. Both its subject matter, at least much of it, and terminology lie beyond the range of his experience.

—EVERETT TILSON

THE CURRENT SCENE

AN AMENDMENT TO HISTORY

by Roger Burgess

Washington—Perhaps the nature of our time conditions us to expect moments historical to be accompanied by the crash of cannon, wild fanfare, or at least a good stirring roll of drums. But the strange truth is that most of the days of our time which will warrant later review as a part of man's historical record passes in a much quieter way, and the processes by which modern man shapes an age are disconcertingly drawn out over periods of weeks and months, rather than jammed into one cataclysmic event.

Today in the nation's capital that phenomenon is reflected in a series of hearings before the long, polished bench of the Supreme Court of the United States of America.

Subject of the debate: Racial Segregation in the Public Schools.

Exactly a year has elapsed since the court first heard arguments on the five cases which serve as focal point for a debate that cannot help shaping the thinking of the current generation, and which may have profound effect on the attitudes and the customs of every generation to follow. And although the current arguments will provide the additional information necessary for Supreme Court decision, observers feel safe in predicting that it will be late spring, and perhaps even the end of June before the ruling is finally reached and made public.

At the Supreme Court building on Capitol Hill the air is one of "business as usual." Unless the subject on the docket is an unusually obscure one, there are always spectators in the 200 - 250 general public seats. The court always opens at 12:00 noon, and drones through various admissions of attorneys to practice, and other official necessities, before getting down to the business of the day.

But there is a difference. Seldom do small groups of people begin gathering outside the huge doors of the court's building just after midnight. And seldom do those same small groups stand patiently to wait on through a cold Washington morning, until at 9:00 a.m., still three hours before sessions are to begin, the guards come and unlock the doors.

Seldom, too, are so many of the general public seats reserved for attorneys and their associates, that there are but fifty left for the first-come, first-served line that flows through the outer corridors, waiting for most of a day on the chance that some of the early arrivals will decide to leave a seat vacant.

And seldom does even a Supreme Court debate strike so sharply at the educational and social patterns of so many. For outside the capital city, millions more wait for a decision that could change the "status quo" of seventeen states, and of 10 million white and 2.5 million Negro pupils.

The Washington Post has termed the pending decision a "judicial landmark in race relations."

The current arguments, for which the court has set aside eleven hours (spread over three days), center around the questions raised by the nine judges when they failed to rule earlier this year, but asked instead for further information from each side. The court is now particularly interested in knowing the intent and application of the 14th Amendment so far as public school segregation is concerned, the power of either the judicial or legislative branches to deal with the issue at all, and, should the court rule in opposition to segregation, what process of integration, if any, should be followed.

It would be impossible for any reporter to evaluate the monumental pile of documents already entered as briefs for this three-day session. However, it is not impossible for a careful student, gathering newspaper reports, magazine articles, and other records of commentary, to evaluate his own position on this highly controversial, but also highly important issue - as a citizen, and as a Christian.



"An Underdone Puddinghead"

SOPHO: Don't you know, you can't change culture.

PROFESSOR: So?

SOPHO: Our customs, our habits, our morality are determined by our culture. Why do you think it can be changed?

PROFESSOR: Culture makes the man, not man the culture.

SOPHO: Man in his social relations makes all those aspects of life we call culture. In turn, man is conditioned by his culture.

PROFESSOR: He can't do anything about it?

SOPHO: He might hunt a cave.

PROFESSOR: That's not very practical.

SOPHO: Then, if he won't become a hermit, he had better learn to adjust. The crackpots and loose

screws we've got around are those who fail to adjust. They are terrible to live with.

PROFESSOR: But why adjust?—like a nut to a bolt?

SOPHO: There is nothing else to do. What irritates me are the slogans religious adolescents are always thinking up—particularly when they have a conference—like "transforming culture."

PROFESSOR: Do they say they are going to change the world?

SOPHO: Sounds like it: Take the Methodist Student Movement. They have a conference and announce the theme as "Christ Transforming Culture."

PROFESSOR: Isn't that somewhat different from making the claim that they will do all the changing?

SOPHO: That's only a technicality.

PROFESSOR: The difference between themselves and Christ only a technicality?

SOPHO: For practical purposes. Christ is an ideal. Ideals are made by man. As always, men have produced their gods in their own image.

PROFESSOR: Let's get some of these claims straight. First you insist that we can't change culture, but you further claim man makes his culture. You are impatient with puerile slogans about transforming culture and further claim, when they say not man alone, but Christ is the transformer of culture, that Christ is only a human construction, so what can he do about it?

SOPHO: I just thought of a good definition of a conference delegate—"An underdone puddinghead getting steamed up by an overheated afterburner."

PROFESSOR (*without smiling*): Ha!

SOPHO: You know what an afterburner is, don't you? It's a device for trying to get a little bit of secondhand energy out of a previous explosion.

PROFESSOR: Why don't you let Bierce stay in his anonymous grave?

SOPHO: Meaning?

PROFESSOR: It takes a first-class imp to make the Devil's definitions. Sophists don't qualify.

SOPHO: You've lost me.

PROFESSOR: I never had you.

SOPHO: Another thing I dislike about religious persons. You try to examine their beliefs in the cool area of reason and they get peeved.

PROFESSOR: I fail to see any reason in your chatting. Most of it has been loosely strung opinion.

SOPHO: How can you prove to me that your gods are anything but your highest ideals?

PROFESSOR: I won't bother with proof. But I can find witnesses.

SOPHO: For instance?

PROFESSOR: I'll forego Schweitzer and Assisi. Just think of a few contemporaries who put up a roadblock to a "trend," which you say is an aspect of culture we cannot change, but only adjust ourselves to: we might point to Laubach and illiteracy, Kagawa and human misery. Niemöller and the pagan state. . . .

SOPHO: There is still illiteracy and always will be, misery and always shall be, and as for the pagan state, what state isn't pagan?

PROFESSOR: My witnesses say these things are not in God's plan for the world. They can be changed, although a resource greater than man's alone is needed.

SOPHO: I need better argument than witness.

PROFESSOR: I have no other argument. Only testimony.

SOPHO: Another weakness of Christians.

PROFESSOR: "The foolishness of God is wiser than men."

SOPHO: What?

PROFESSOR: Witness.

Editorial