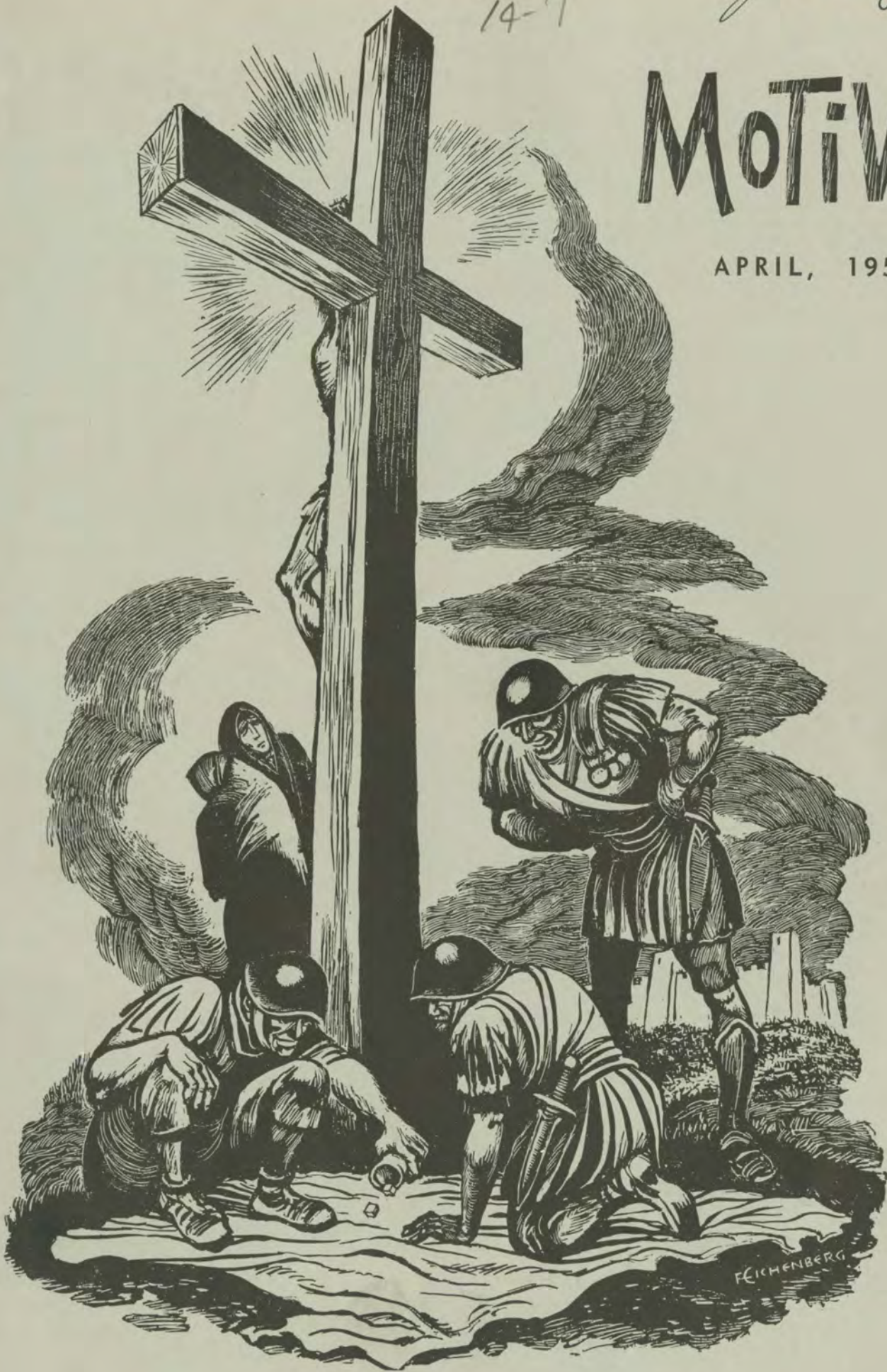


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J. Plautz

MOTIVE

APRIL, 1954



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COVER: This April cover is drawn by the able woodcut artist, Fritz Eichenburg, a Quaker. It appeared first in the *Catholic Worker* and is used here by permission.

The Man and the MOUNTAIN

Once upon a time there was a man who wanted to see a mountain. All his life he had heard about and read about mountains but he had never really seen one, not even on Sunday.

As the man grew older, still without seeing his mountain, he became grouchy and hard to get along with. He was highly "successful" but he was so irritable his wife could stand it no longer. She took him to a psychiatrist who used a lot of big words such as "obsession" and "frustration." After many long sessions, the psychiatrist prescribed a startlingly simple cure: "Go take a look at a mountain." He handed the man a bill which was a miniature mountain in itself.

The man paid his bill but he went away grumbling; this solution was too simple. Convinced that nobody understood him, he was just about to jump off a bridge when a friendly cop stopped him. Upon hearing the man's sad tale of woe, the friendly cop said, "Pardon me if I make you appear to be stupid, but the solution to your problem is really quite obvious."

"Perhaps so," said the man, "but I am at my wit's end trying to solve this thing that keeps haunting my life."

"The plain and simple fact," said the friendly cop, "is you have never seen a mountain because you have not been where any mountains are. This is plains country. If you want to see a mountain you have to go where mountains are. Have you ever been to Colorado?"

"No," said the man.

"Then come with me. There is a train leaving for there in ten minutes and I'm going to see that you are on it."

"Oh, boy!" exclaimed the man in childish glee. "And to think they have been right there in Colorado all this time!"

Wesley said God meets men primarily in the Bible, on their knees in prayer, or before the altar table of Holy Communion. He cautioned against making these "means" into "ends" and denied there was any intrinsic power in them apart from the spirit of God which moves through them. But he also held up these "means" as appointed channels for God's saving and sanctifying grace.

To the man who cries, "How can I be saved?" Wesley replies, Believe in God! "How shall I believe?" Wait upon God! "Where shall I wait?" In the means of grace!¹

¹ "The Means of Grace," Sermon XII, *The Sermons of John Wesley*; preached in 1739, the year after "Aldersgate."



by Gus Browning
First Methodist Church, Tatum, Texas

Thy Kingdom Come for Thine IS the Kingdom!

by Albert C. Outler

WE are here to register our faith and our will that Christian words are not forever merely words; that a conference like this is more than a pleasant adventure for the gregarious and the glib. We are here to face God's demand that from fine words and high-soaring feelings, deeds may follow—for we have begun to realize that until a word becomes a deed, it is not yet truly a word. All we shall be saying and hearing, doing and feeling, resolving and planning here these days must be tested, both now and hereafter, by the single first demand of all Christian witness: honesty before God—unto whom our hearts *are* fully opened, our real desires *truly* known and judged, and from whom both our honest hopes and secret reasons are *never hid*. Something like this, I believe, ought to be the dominant mood and temper of our meeting together.

It takes no better than a bush-league imitator of Amos to see that our world is in a bad way, that our times are out of joint, that our culture is very sick, and that our future is something less sure than a bet on the daily double at Hialeah. When I reread my speeches for the past fifteen years—a morbid business, that!—I am appalled to see how my fears I had hoped were exaggerated have been only too fully borne out. One realizes that old Cassandra was no better than a gossipy bridge-player in comparison to my colleagues and me in this “end-of-*an*-era announcement service.”

But Christians have no business taking pleasure from their ability to unmask the face of evil. We have no right merely to be fascinated with what is ominous and horrid in the

times and culture in which our lives are set. In a situation of urgency and demoralization, the Christian's first business is to remember who he is, to reconsider how he lives, and to realize anew what his life really rests on. For only as he is aware of the distinctively Christian meaning and dynamic of his existence in God's grace, does the practical import of his faith begin to register in his outward deeds and life.

The Christian is a man whose life takes its meaning, its dynamic and its justification from God, who was in Christ, making plain his claims upon our lives; making powerful his answer to our rejection of his claim; making manifest his grace in overcoming our estrangement from him. The Christian is one whose life is grounded in this primal and final action of God in creation, in redemption, and in fulfillment. Insofar as he is Christian at all, everything he does is given meaning and glory by what God has done and is doing and will continue to do for and in and through his human creation. The Christian is a person for whom the living God stands first!

It is because God stands first for him that the Christian knows how to identify evil when it appears in his own life or in society. He knows what sin is because he knows what forgiveness is. He knows what revelation is because he has met God in Jesus Christ and knows this was not his own discovery, but God's self-presentation. Finally, because God stands first for him, the Christian knows what the good society is—and how he and his fellows sin against it. He understands this because he has come—at least a little—to love his neighbor in and for God's sake: thus to value his neighbor

If Christians are going to analyze and seek to change the cultural milieu of their time, they must do so from a theological perspective. At the Lawrence Conference, a distinguished professor at Perkins School of Theology, Southern Methodist University, helped clarify that theological position as here printed.

and himself by God's evaluation of them both. The Christian life, then, is a life of faith in God and committed service to our fellows—because God stands first, and because his initiative of grace and goodness prompts us to grateful and gracious living.

In the long and elaborate preparations for this conference, our constant and plain concern has been with Christianity's stake in contemporary culture and Christianity's impact on contemporary life. Now, obviously, this rules out any Christian *rejection* of culture or any pseudo-Christian judgment that this is a satanocratic world in which we live. I hope it also rules out the insidious desire for a church-controlled culture, or (equally insidious) a culture-controlled church. For it is plain that many of us do not quite realize how close we are even now to a culture-Christianity, in which church membership is one of those things which simply go with well-ordered, comfortable middle-class living—like good plumbing and TV. But even if this be a kind of popular unofficial perversion of Christianity in *suburbia Christiana*, we can hardly proclaim it here at Lawrence because even those of us who practice it don't quite believe in it. We would hardly be here at all if our consciences were *that* easy!

THE only real alternative left us is to seek for the Christian conversion of culture. But what does this mean? Getting all the culture-makers into the church? No. Making the preachers and priests arbiters of taste and technology? No. Christian conversion means turning around, the reorientation of a man from whatever has been the center and focus of his basic loyalty to God, as the first and final reality in his life. Christian conversion is the reordering of life which comes when the heart and will, the head and the hands, of a man are turned to the God, who disclosed himself to us in Jesus Christ and who has called us into the communion of the Holy Spirit. If we are to seek the Christian conversion of culture, we must call the culture-makers (and this includes us all, one way or another) to such

a "turn around." Moreover, we must set those already turned round to the myriad tasks of the responsible creation of the culture.

The Christian critique of culture does not go around measuring the external marks of Christian influence in culture. It is not misled by seeing the label "Christian" pasted on any given item in culture. Poor plays are no less poor if they have a biblical theme or Christian reference—or are produced by the Wesley Players. Mediocre poetry is not any better for being pious and sentimental (nor, for that matter, for being dense and mystical in imitation of Eliot, Auden, *et al.*). Sentimental pictures of Christ are still bad pictures even when they try to trade on their subject matter for aesthetic quality. Philosophy or "econ" professors who speak of Christianity approvingly are not, just for this, better philosophers and economists. And one might say—again incidentally—a church-related college is not thereby a good college or a Christian one just because it has a ringing profession of Christian principles in the catalog and a department of religion which, though all too often inferior to the departments of physics and English, still has a vested interest in the curriculum. Bad education is a swindle, and if bad education is under Christian auspices—as some if it is, tragically—it is a pious swindle. The Christian critique of culture asks not about the labels but goes for the inner spirit of culture—for out of the heart are the issues of life!

The primary mark of the Christian conversion of culture is the acknowledgment of God by the culture-maker—be he engineer, artist, banker, or egghead; the acknowledgment of the primacy and finality of God, in inner will and open deed. Christ transforms culture as men recognize in him the incarnate reality of the God of sovereign grace and the sovereign grace of God!

In the heart of our Lord's Prayer, the central petition is: "Thy Kingdom come, Thy will be done on earth as it is already being done in heaven." This comes before the petition about daily bread and the moral struggle, because

it specifies the value of daily bread and the meaning of the moral struggle. This prayer, with its assumptions and implications in personal existence and social ethics, is where every Christian criticism of life and culture must find its starting point.

Thy Kingdom come! What has a phrase like this to do with H-bombs and the armed camp which is our world? To many of you it must seem a long way from this old familiar prayer—one of the few things we did learn in Sunday school—and the appalling demoralization of American political life where moderation is being murdered by the extremists, where dissent and nonconformity are being equated with treason, where the political struggle is no longer for the right to lead, but for the power to exterminate the opposition. For even an unpolitical theologian can see our new American tribalists and witch-hunters have the "commies" only as their secondary target. Their real aim—if they could have their way—is to wipe out the liberal movement in American life—liberalism in both parties, too. (Watch them turn against President Eisenhower if he hews to a moderate policy.) The end they have in view is to drive America to the extremity of having to choose between an imported communism or a native fascism. This, to any Christian for whom God stands first, is an odious choice between the Devil and a witch!

It may be, as I have said, that this seems a long way from the Lord's Prayer to our present ordeal of public life, and yet, the primacy of the Kingdom of God is the basis of the Christian evaluation of all decisions and all loyalties in every project. Unless our basic and constant prayer is "Thy Kingdom come"—unless this is an atmosphere in which our wills are shaped and our hearts are made sensitive to our shortcomings—then we are not only not Christians—(though we might very well still go on as active members of a culture-controlled church) but our pretensions to a Christian conversion of culture will be palpably phony!

(Continued on page 40)

Symbols of Eastertide

Gerald O. McCulloh
Dept. of Theological Schools
Methodist Board of Education

The Palm

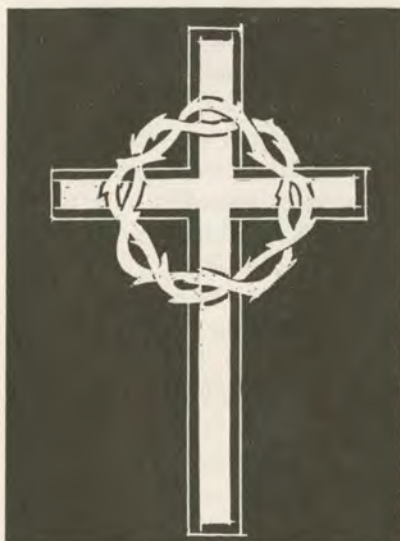
An eager crowd of followers greeted Jesus' entry into Jerusalem with palm branches and shouts of acclaim. They hailed him as they would a conqueror. Yet he was no earthly hero. With steadfast face he had come to the holy city of his fathers to meet death only a few days hence. His final triumph was yet to be won.

In the palms and spread garments of that day succeeding generations of Christ's followers have found a symbol of the majestic sweep of the Christian movement. From Jerusalem to Rome, across Europe, Britain, the Americas, Asia and the islands of the seas it has moved around the world. Christ is Lord and Master.

"Ride on, ride on in majesty."

The Cup

The bread Christ broke and the cup which he shared with his disciples, he said, were symbols of his life's sacrifice. He was giving himself, his body and blood, to show the Father's love. To partake of the cup of Holy Communion is to share in the feast of remembrance of that sacrifice. All breaking of bread and sharing of a cup



in Christian fellowship may be symbolic of obedience to Christ's admonition to "Do this as oft as ye shall drink, in remembrance of me." In a circle of friends a toast is often drunk to some person or cause. When Christians share the cup it is a pledge of sacrifice of self to God's love and Christ's Lordship.

The Cross and Crown of Thorns

The cross was an instrument of penal death in dishonor widely used in the days of Rome's supremacy. The crown of thorns was a bitterly painful mimic of a diadem of power. Christ's death through these two types of torture and disgrace could only mean that the powers of the world had not accepted him and his message. "He was despised and rejected." Yet the instruments of his death have become symbols of faith in him. Faith in Christ means faith in the transforming power of sacrifice. The cross which he bore for all of us he calls upon us to bear. "He who would come after me, let him deny himself, take up his cross, and follow me."

Alleluia

First a whisper, then a murmur, and finally a shout. That is the way the news of Christian victory arose. Alleluia is a word devised from the sound of many voices. The word itself has become a symbol of "the hullabaloo of happiness" that follows Christ's resurrection. A few faithful followers found an empty tomb. Word was spread to the others that, "Christ is risen!" Every dawn of Easter day is now the occasion when Christians the world around re-echo the triumph song of faith and life.

"Christ, the Lord is risen today, Alleluia."

In *motive's* series of profiles of those persons through whom Christ is working in the change of our culture, Donald Soper has a status all his own. His political views, his Christian pacifist position, his ardent evangelism after the manner of Wesley are all one. The author is the same person who has conducted our "London Letter" section this year.

Donald Soper

Prophet for Today

IT is a strange irony that in a day when we are all calling for decisive and courageous leadership from church leaders, the few who do give such leadership should be so widely disowned. It is not those outside the church who condemn them, but the ordinary church member and parson, the ordinary Christian wedded to a semi-Christian *status quo*. It is *Jerusalem, Jerusalem*, where the prophets are killed, and those who are sent are stoned. Those outside the church, who are so often in their day wiser than the children of light about what the latter ought to be saying and doing, are also sometimes right.

They are right about the Reverend Donald Oliver Soper, M.A. (Cambridge), Ph.D. (London), superintendent of the West London Mission and minister at Kingsway Hall since 1936, president of the Methodist Conference, 1953-54. They respect and admire a man who has maintained for over twenty-five years an open-air witness in London's two famous speaking sites. They respect and admire one who is not afraid to speak his mind, who doesn't support every-

thing a church might do on principle, who is honest with the questions which ordinary folk are asking, who can take a joke or a rebuff (or being pushed off his Hyde Park stand) and come up smiling and just as determined to go on doing and saying what his soul convinces him is Gospel for our day.

DONALD Soper was born in 1903 at Wandsworth, London, and was educated in that city, and at St. Catherine's College, Cambridge, from which he offered for the work of the Methodist ministry. The years of theological training at Wesley House, Cambridge, were ones in which his own peculiar slant and approach became evident, and a contemporary tells us they knew then he would have to become president—if the presidency would stand it! From college he went straight into the turmoil of London mission work—first in south London, then Islington, and from there to the Kingsway Hall. It was in an open-air meeting that he first decided he must study social, economic, and political theory. He



by John J. Vincent
Richmond College
Surrey, England

became a part-time student of the London School of Economics, and took his doctorate from there. He has nearly a dozen books to his credit, most of them dealing with a practical and matter-of-fact approach to Christianity, with such titles as *Christ and Tower Hill* (the other famous open-air speakers' site), *Christianity and Its Critics*, *Popular Fallacies About the Christian Faith*, *Will Christianity Work?* *Practical Christianity Today*. Nowadays, he rarely has time to write anything, and the best recent book is a collection of *Questions and Answers* which were taken down *verbatim* from Dr. Soper's meetings during his Ceylon tour in 1947. The questions cover the Bible, sectarianism, pantheism, the love of God, the existence of Christ, life after death, communism, brotherhood, socialism, the dole, world government, war, Gandhi, dancing, democracy, selfishness, the way to belief, and many other topics. The answers show a simply amazing ability to memorise and understand facts and to give a concise and often humorous Christian comment upon them.

However, Dr. Soper is not a mere automaton. He has a sincere and real interest in people—when time permits. His own home life is filled by his good wife and four daughters. (“There’s only one boss in my house,” he tells them in Hyde Park. “I’ll meet her when I go home tonight!”) I have been lucky enough to serve under him on Order of Christian Witness campaigns, and also (humiliating honour!) to speak at times from his Hyde Park stand. The more one knows him the more one not only admires but loves. Long opposition has perhaps made him less “touchy” or hypersensitive than many ministers, and it is a very foolish man who tries to debate with him. I remember one occasion at Cardiff when, after ten minutes’ debate with the area communist leader, he succeeded in persuading the would-be “Red” he was, in fact, not a communist at all! He has a passionate love for music, and one of the best experiences of campaign is to hear him extemporising on an old downtown church piano! He follows “the films” as far as he can, and has played most games. He is a man of strong physique and power, but the years of labour are beginning to tell, and he often suffers from intermittent headaches. One of his many activities has been as chaplain to Holloway jail, a post he has held for many years, in addition to organising the great social and relief work of the famous West London Mission. All these things conspire to make him an essentially understanding man, who (one always fears) “looks quite through the deeds of men” and recognises both the honesty and the dishonesty that lurk within.

HIS own fearless and relentless honesty often gets him into trouble. Two recent examples of this may illustrate my point.

Toward the end of last year, the famous Viscount Samuel made a speech in the House of Lords expressing his “concern about the character of the people, the moral state of the nation which is at the base of everything else,” and suggesting we should leave behind the new doctrines of

psychology and “return to common sense, which is nothing else than the requirement that the rules of conduct should be based on the universal moral law—the experience of all men in all countries throughout the ages.” *The Methodist Recorder* asked Dr. Soper for his comments. The answer he gave is typical of his ability to go to the heart of a matter. This was part of it:

“As so often, this is yet another example of an excellent diagnosis and an extremely inadequate remedy. What Viscount Samuel is really saying is, ‘You really ought to be healthy and then you’ll get better’; which, I think, would be very insufficient advice for a doctor to give and would be felt to be most unsatisfactory by the patient.

“What, after all, is the ‘universal moral law’? . . . May I keep him right down to earth by saying, ‘There ain’t no such critter’?”

“. . . What a blessing it is to be able to turn from this arrant nonsense to the calm wisdom of Jesus, who bids us find our health and salvation in that objective service and love of God which is like a cleansing stream, purifying the life of the Christian.”

The other example of Dr. Soper’s comments would be, in his view, less important. But it was one that caused a nationwide upheaval, earned him the doubtful support of the impetuous *Daily Mirror* columnist “Cassandra,” and also space for an article in the *Daily Herald*, numerous editorials in the religious press, and considerable controversy in other “dailies.” You will be surprised to hear how all the trouble began. Someone in an open-air meeting in Manchester asked him, “Do you think we are lucky to have the Royal Family we have got?” He replied:

“I think we are lucky, and I am personally very grateful for the vow our Queen took when she was twenty-one years of age. I believe she made it sincerely and I honour her for it. I wish she didn’t go to horse racing, and I think she would be wiser if she kept away from what is erroneously called ‘the sport of kings,’ but which is largely the haunt of racketeers.”

Later, when asked about the reports which had appeared concerning this, he told his Tower Hill crowds:

“Theoretically, I am a republican, as everyone is unless he believes in the theory of the divine right of kings or some special virtue that attaches to hereditary kingship. But, practically, I am a Royalist. I believe we have an excellent Royal Family, and I am glad to support them and say what I have said.”

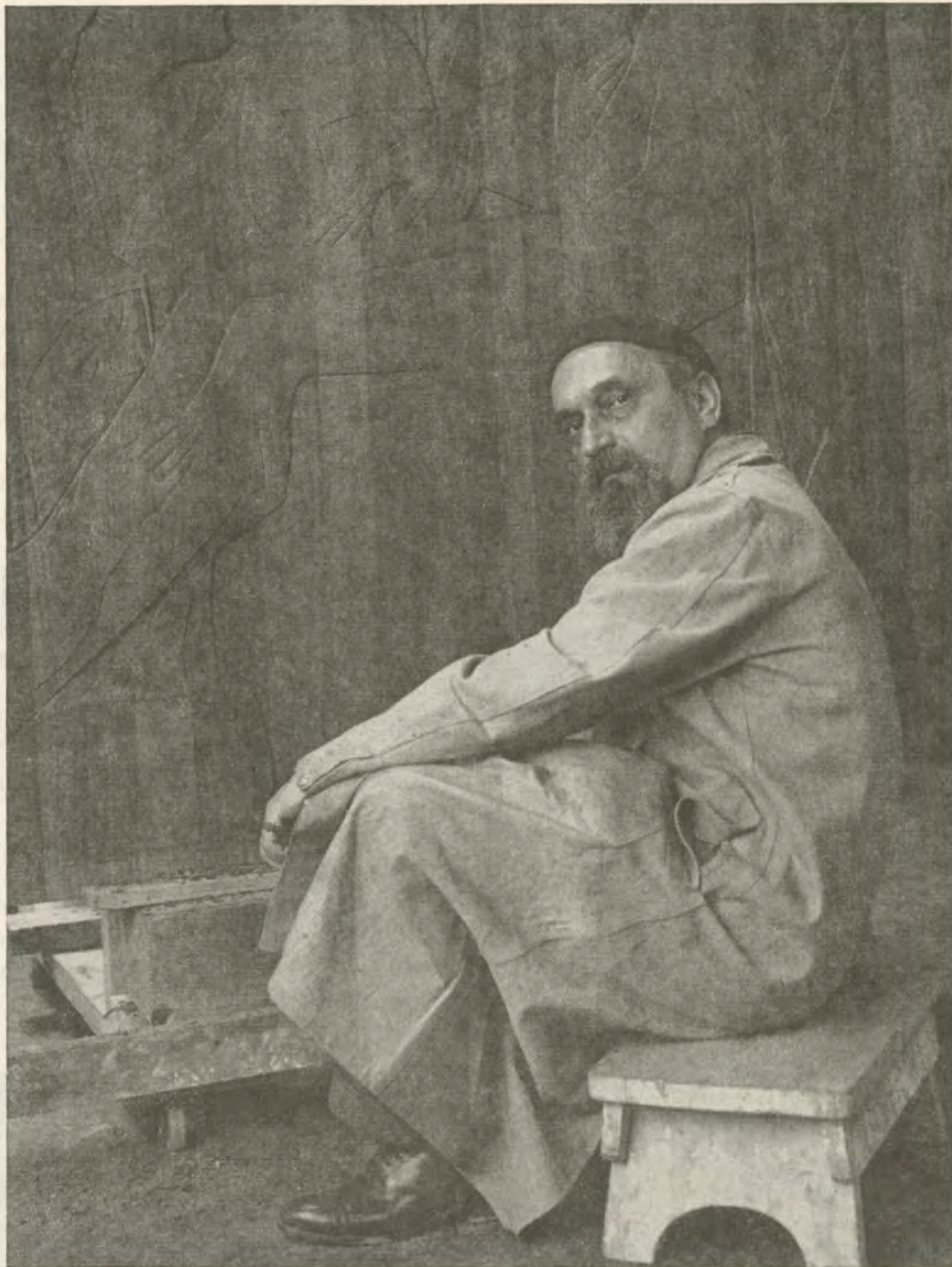
In spite of the scrupulously fair nature of these comments (which I thought you ought to have in case you have had incorrect reports of them), Methodism was apparently shocked at her president’s “disloyalty.” Fortunately, nearly every minister remembered that The Methodist Church has a decisive and extremely outspoken statement on the gambling question, and most of the untimely criticism came from ill-informed laymen. I was in Hyde Park on the next Sunday afternoon listening to Dr. Soper.

“I have nothing to say about the Queen,” he began, “beyond this: that I have no room for the ambivalence of people who say ‘Let the Church give us a lead,’ and then tell it to keep its mouth shut as soon as it does so, or for those who are loud in condemnation, but partial about the people they condemn. But there are more important things, and I wish to speak on the so-called ‘mercy-killing’ of which a British army officer has been acquitted in Africa. . . .”

From here, Dr. Soper went on to deal with questions on the colour bar, communism, Billy Graham, socialism, narrow-mindedness, raffles, bazaars, gambling, and pacifism. I noted down a few “Soperisms” which I would like to pass on:

Unless we can show that Christianity is better in terms of kindness, morality, and justice, let us not complain if the coloured races turn for the guidance and freedom they need to communism.

I’m a Methodist. Don’t expect me to be “hail fellow, well met!”; I have no room for that sort of Christianity, with a prayer book in one hand and a
(Continued on page 39)



by Nadine Callahan
Syracuse University

Ivan Mestrovic

IN a small photography studio in Switzerland one Sunday during the first world war, a young sculptor worked away on a carving. Outside, a man walking by heard the noise and inquired. "Oh, that's just a crazy sculptor named Mestrovic," he was told.

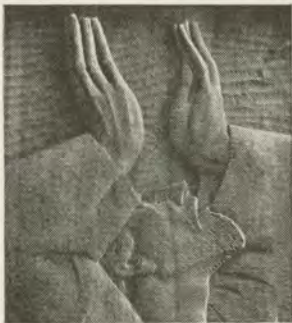
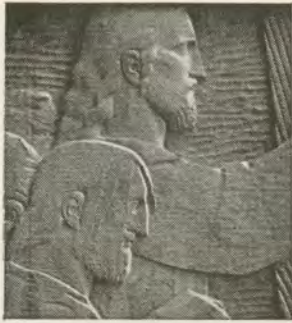
The man entered the studio and found Ivan Mestrovic carving a

cross. "Why do you not use stone?" he asked. Mestrovic explained the studio was not strong enough for stone or plaster. A factory that made gun stocks had given him this piece of wood, because it had died and was no good to them. But he needed more wood, for he was doing a series of sculptures.

"The wood is from my factory,"

said the man. "It is expensive, for it came from Croatia. But I can let you have some." And so it happened that the European walnut which later became panels of Mestrovic's famous "Life of Christ" series was originally meant for gun stocks.

Finding suitable wood was only one of the problems facing Ivan Mestrovic as he worked on his twenty-



nine panels of the life of Christ. For thirty years the artist kept at it, from country to country, wherever he could find time, material, and a safe place to work.

He started the series in his native Croatia. Four of the wood panels now hang in the family chapel in Split. When World War I forced him to flee to neutral Switzerland, he continued his carving. But it was soon interrupted again.

Mestrovic returned to Croatia to help establish the government of Yugoslavia. He grew up in a peasant family whose heritage was a strong love of freedom. He was elected to the Parliament, but resigned. He was nominated to the Senate, but refused. Mestrovic preferred to show his love for country and religion through his art.

When the second world war started, Mestrovic was soon put in prison in Zagreb. While in prison, he wrote because he had no materials for sculpture. After his release, he again fled to Switzerland and finally to Rome. It became more and more apparent that Yugoslavia was not to be a free country. To Mestrovic, who had always insisted upon complete freedom in government as well as in art,

there seemed no hope of return. Through the efforts of a fellow countryman, he received an invitation to work at Syracuse University in New York state. There he completed the series of panels started thirty years before.

No one commissioned the sculptor to do the series. Mestrovic hopes someday to place the entire set in the family chapel in Yugoslavia. The panels now in the United States were exhibited in 1950 in Hendricks Chapel at Syracuse University. Most of them are six feet high, with figures life-size. They range from four to nine feet wide.

MANY artists have created widely acclaimed religious works for some particular purpose. Mestrovic himself has turned out a number of works on commission, including a family church in Yugoslavia and sculpture for the Temple of Kossovo. But his idea for the "Life of Christ" series stems from his own religious feeling, fostered by his mother during childhood and rekindled by his own experiences, especially with war.

As a boy, Mestrovic started carving very early. The family kept sheep, but

Above from top to bottom are details from the wood carvings, "Entrance into Jerusalem," "He Is Risen," and "In Gethsemane."



"Sermon on the Mount"

it was the custom for one member to learn a craft. The father worked at carving and his son began to carve also. He picked it up so quickly and did so well that his family encouraged him.

He finished art school and in his first period of artistic activity tried all sorts of subject matter, using as a basis his knowledge of the village people. Religious subjects as well as religion itself did not interest him, as it did not interest most of his generation.

The evils of the Balkanic wars in 1913 began to make him think about religious subjects. With the outbreak of World War I, Mestrovic's spiritual struggle grew. He recalls, "Seeing more of the evils of war, the killing of human beings, the destroying of spiritual values, and very often, the falsifying of truth, I became disturbed and I began to ask myself about the real motives of human struggle and conflicts and the catastrophic results for all.

"Thinking about it, I came to the conviction that we were living in a time of spiritual emptiness, that man had cast away his faith in God, his faith in man, and scorned his higher task to become purely materialistic and neglectful of the spiritual values and even of life as such."

And sculptor Ivan Mestrovic began to find the answer: "I saw that it was said by Christ in his commandment to 'love thy neighbor as thyself.' I started again to read the gospel and I realized in Christ's figure, God-man, and in his life the divine drama between good and evil, between the spirit and the material body, between the eternal and the temporal."

In this mood, he began to carve the panels of the life of Christ. Lacking suitable stone or plaster, he worked in wood. The man who for years had insisted upon complete freedom to carve what he wished then set himself to the discipline of the twenty-nine panels.

ART critics exclaim again and again over the strength of Mestrovic's religious themes in his art. A *New York Times* review declared, "Mes-

April 1954

"Judas Kiss"



trovic gives new vigor to the incidents he selects, stating his themes clearly and portraying his characters with incisive strength. He extends the best traditions of religious art into contemporary life, speaking to us directly, simply, and with an assurance born of faith.”^o

In his own country, Mestrovic is a household name. He had been in the United States less than two years when the Metropolitan Museum of Art sponsored a one-man show of his works—the first time in its seventy-five-year history that a living artist has been given such an exhibit. His works are in the permanent collections of twenty of the world’s museums.

The American Academy of Arts and Letters gave its annual Award of Merit medal to Mestrovic in 1953. Only once in five years can the medal be awarded to a sculptor.

In a converted garage on Marshall Street, a step from the campus business district in Syracuse, New York, Mestrovic works day after day, chiseling and hammering. Art students work around him, learning what they can from this man who, at seventy, continues to create one vigorous piece after another. He is busy with commissioned work to finish, but there is time for his own work, too.

Will he ever go back to Yugoslavia, taking his sculpture with him? Not until there is religious freedom in his country. He says, “In my native country there is now a regime which looks upon religion as a vain superstition. It is not the time for my panels of the ‘Life of Christ’ to go there. Wherever they go, they will carry with them my deep purpose, to speak to the man who thinks.”

^o *New York Times Magazine*, April 6, 1947.

“Baptism of Christ”



Science Laboratories as Worship Centers

By J. Richard Spann

STIMULATING worship experiences are not always associated with formal worship centers or designed rituals. Often, they follow an awareness of some stimulating insight, in an unexpected setting. Creative worship prompts one to Christian resolutions and actions. Two of the most memorable worship experiences I have known came in college science laboratories.

Neither laboratory had any of the traditional Christian symbols usually found in churches, chapels or worship centers. The first was in a physics laboratory, with only paraphernalia that is used to demonstrate the effect of heat in expansion and contraction of various substances in the earth.

The professor explained how the exceptional behavior of water, by expanding at freezing point, while all other substances continued to contract as the temperature decreased, made possible all vegetable and animal life upon the earth. He said: "If frozen water had become more dense than in the liquid state, as other substances are, it would sink instead of float. Soon all the streams, lakes and oceans would have become solid ice and the earth so cold that no life could exist on it." Then, he asked, "Why was water made to behave in this exceptional manner?" When no one ventured an answer, he led the class to see that only an all-wise, good and purposeful Creator could have planned thus for physical life on earth. The recognition of this insight seemed to make me feel I was in a holy place. The laboratory became a worship center. It was a memorable religious experience! I had worshiped

as I became aware of the purposeful and all-wise creator, God.

THREE years later, in a biology laboratory, another professor was giving an oral quiz to a class in comparative anatomy. The examination was on the comparison of the semicircular canals of a fish, a pigeon, a cat, a dog and a man. The delicate structures of the organs of equilibrium were compared under the microscope. It was apparent the animals living in water or flying through air had a more highly sensitized structure than the cat; likewise, the cat, that climbs and jumps from limb to limb, had a keener sense of relationship to the center of gravity than man; and the two-legged man who travels on terra firma had a more delicate structure for stability than the four-legged dog, that also travels on the earth's surface.

After answering all the obvious questions about the semicircular canals of the five specimens, the professor asked each student, "Don't you see something else?" When each confessed to seeing nothing else, he replied, "Gentlemen! Can't you see the apparent evidence of some great designing and purposeful creator, who equipped each of these creatures with delicate bodily structures, designed for them to live most successfully in their particular environment? I know of no better term for this creator than God."

With the impact of this simple, but profound insight, came another lasting worship experience. There seemed to be an eminent presence in "the lab" amid the odor and fragments of dissected animal and human bodies. God seemed more real.

A worship center is where we become aware of new insights that produce a feeling of reverence and higher resolution to become like the God, whom Jesus of Nazareth revealed. Such a place may be beside the sea, on a mountain peak, in a hospital, in a church, or in some incidental personal relationship. My worship centers have been many and varied. They appear upon every day's pathway wherever I encounter new ideas, enabling experiences or new vistas of truth, beauty and love that reflect something of the nature and reality of God.



The Mask of Death—if ice didn't float?

by Walter Fyfe

THE SECULAR SHOULD ABOLISH THE SACRED

Currently, as representatives of the sacred, we are engaged in a tiff with the secular which we approach with a "cuss word" attitude. The author, a seminarian from Glasgow, Scotland, now studying at Union Theological in New York, challenges this whole notion of the secular. Instead of setting Christ against the secular, he sees Christ at its center.

MORE than a hundred years ago in my country, Scotland, the national church and the national social conscience parted company, and both are now near a dead end. At the last general assembly of the church, the crowded hall nearly emptied when the subject "Housing in Glasgow" came up for discussion—for the delegates had to get ready for an afternoon garden party held by the Queen's Commissioner. At the last conference of the Labour Party (which has inherited the national social conscience) a rather unproductive struggle between the conservative Trade Unions and the progressive constituency parties bulked larger than plans for social legislation. At the theological college I attended in Glasgow, the third year contained forty students, the second year fifteen, and the entering year seven, while in the same period of years the Labour Party's majority has become a minority.

As a member of national church and national Labour Party, I cannot but believe that all these occurrences are interrelated: the church has separated itself from the social aspirations of the people, while the leaders of social progress have separated themselves from the stumbling block of Christ's gospel. No coherent theological view permeates society, though pseudo-theological titbits abound; and from the point of view of the unchurched masses the church is a self-righteous, legalistic, priest-ridden institution which has perverted Christ's saving message for its own economic ends. The church, of course, blames the people for laziness, or secularism, or apathy, and so the mutual recrimination goes on, without producing any decisive result.

It is obviously absurd and impossible to invent a new theology in order to attract the alienated; but there are two elements in catholic theology which would produce a response from the unchurched if stated uncompromisingly; the views enunciating a secular Christ and a cosmic Christ.

First of all, what are the criticisms of the church offered by workers' leaders in Europe? It is bourgeois, moralistic, money-grabbing, otherworldly, ruled by a professional caste; very much, I suppose, the allegations Jesus made against the church of his day. And the modern critics would say the Reformation did not really reform—just took away certain irksome restraints; and the New Israel is just the Old Israel all over again.

WHAT has the doctrine of the secular Christ to offer these critics? It makes clear that when God became man, he became man without any remainder: he emptied himself of Godhood. So Jesus Christ the God-man was not a magic man, or superman; nor was he sacred in any sense but a true representative of secular man against the sacred priests and professionals. His life was, among other things, a pattern, so that an imitation of Christ is one of the duties of any follower. He was the truly secular man, for he was the only one free from sin and guilt, which since man's fall have made him hateful of the created order, and have made him construct another world of "spirit" which is mere wish-fulfillment. The story of the Tower of Babel illustrates how man tries to escape from the realities of his guilt and sin by trying

to reach heaven under his own steam; it is this blasphemous attempt at creating "religion" which causes man erroneously to separate the sacred from the secular, the material from the spiritual. But this is one world, and it is Christ's coming in flesh, in a manger, to be a carpenter, to die on a tree, which dispels the false distinction (let us with Bultmann recognize the "magical" aspect of the Christmas story as illuminating myths rather than historical facts). He was secular because he was the first man since Adam to live fully in God's good world (saeculus); he "recapitulated" the religious struggle of man and wished to lead men back to this God-created world and away from the attraction of "other worldly" philosophies and speculative religious systems; a *real* man and therefore a truly secular man.

What has the church made of this? Alas, says the secularist, the church has canonised Christ, as it were, and taken out proprietary rights in his saving power which belong to all men. If we want to touch him or meet him or even worship him, we have to go to the church's sacrament or hear "God's word" preached in the temple. If we want to become disciples, we have to subscribe to some more or less abstruse formula and pay our share in the maintenance of an unwieldy institution. From a riot of incomprehensibly distinctive sects we have to choose one and call ourselves by its name. What has all this to do with the spontaneity and the refreshing secularism of Christ? Didn't he come to abolish the priesthood?—for now we need no representative man but himself. Didn't he abolish the ritual-sacramental view of life by offering abundant life to those who gave themselves up to him in every aspect of living? Didn't he promise* that the sanctuary would be destroyed by his death and resurrection? Wasn't the veil of the temple, dividing God's place from man's place, rent in twain, and with it all the artificial barriers religion erects between the sacred and the secular, between women, gentiles, laymen, levites, priests and God?

JUST as Old Israel was opposed by prophetic voices, so new prophets have spoken to New Israel—but with increased bitterness; Boehme, Blake, Nietzsche, Kierkegaard, Marx, Jung—some of these men who have been rejected by the church but have influence among the unchurched, people who have tried to strip from the church its sacred aura and replace it with the glimpse of the secular Christ—the world-identified Christ—which each had; a Christ who came not to found an institution which would channel his grace, but to redeem all the natural societies of men—the family, place of work, nation, as well as the individual men who make them up; to redeem *this* world, not an imaginary next. The world is God's church, these critics might say, and its redemption depends not on a human church but directly on God's gift to the world of his son, Jesus Christ.

And this is where the doctrine of the cosmic Christ comes into its own. His work has had significance for the whole created universe—he has redeemed the world that man destroyed by his sin. So his redemption is still active in the whole universe, not merely within the narrow bounds of the church. The "social gospel" is played out largely because it failed to present the cosmical significance of Christ without which there is nothing to draw men to the gospel. But cosmic is not magical; nor is it merely moral—but it is secular, for it is the world, not a realm of spirits, that concerns God.

This might be the key to the Scottish problem I outlined; the idea of a Christ who was unencumbered by the mystical trappings of an official church; who was secular in every aspect of his life and not the sacred founder of a sectarian religion (like Buddha and Mahomet); who redeemed, forgave and accepted (as the church does not) even the worst members and aspects of this sinful human society so that *now* we can appropriate his salvation without ritual or membership of a sacred society: this idea would interest the unchurched, and could be the required point of contact between the failing church and the failing popular political movements. Would it really be in conflict with Christ's gospel, or only with professional interests?

Last year in India I visited a Christian school, and a schoolboy sang a song written by the headmaster in Negro spiritual fashion. While one companion stood before him holding high a wooden cross and another behind him clutching a geography-class globe, he sang "The world behind me, the cross before me." It is particularly comforting in India to hope that somehow an entry into the sacred will excuse a person from real concern with the secular world, two thirds of whose people (mostly in Asia) are starving. But the cross, say the underprivileged, if it means anything, spells out a real participation, without reserve, in the secular world which God created, saw man destroy, and redeemed by his completest possible identification with the secular, which should have abolished the sacred for all time.

Wood-block print by Charles Harrow, Colorado State College



Will the Sexes Always Battle?

by James W. Gladden
Department of Sociology
University of Kentucky

RECENTLY in reviewing *The Second Sex* by Simone de Beauvoir, some of her critics wondered why we were fighting again a battle which they thought had been fought a long time ago. They seemed to be perplexed at the intensity of the insistence that woman, too, has a right to be an individual, a person, first, equally as much as a man. It disturbed Agnes Rogers (wife of the editor of *Harper's Magazine*), who felt it such a waste of time to go back over all the issues of the past century every time one talks about the status of woman in our society. Why not take for granted that the "other sex" has arrived as an equal to the traditionally "dominant sex." Why this ever-recurring defensive attitude which the French existentialist-feminist so excellently spells out again?

During the past five years since Marynia Farnham and George Lundberg collaborated on *The Lost Sex* there have been, once more, hundreds of statements in all kinds of publications delineating the offensive and defensive in what looks like a perennial conflict that has left the cold stage again. Nor have all women been on the side of the equal rights movement. Innumerable wives and hopefuls surprise men with the willing spirit with which they quench the torches of the crusaders. Some men, like Ashley Montagu, have come out on the "wrong" side and offered slogans such as "the natural superiority of women." To add to the excitement a zoologist has attempted to show that woman (he called her by a derisive term, "female") is more like man in her sexuality than we all had imagined.

Back and forth have gone the words in the mid-century that were so provocative when they were first thrust upon America in 1848 as a Declaration of Sentiments. Since then, to use the words of Eleanor Roosevelt, a warrior in many ethnic struggles, "women have come a long way" (*Harper's Centennial Issue*, 1950). It is not hard to find a recitation of the achievements of the "inferior" sex as its bearers moved up the equalitarian path. In jobs, in civic affairs, in the military services, in government, at educational institutions, nearly everywhere (women are in all but five of the 451 job classifications) man's classically submissive counterpart has stormed bastions, carried and deposited flags, consolidated positions, reconnoitered, regathered, and renewed the fight. Nineteen million of them worked outside the home in World War II. Most of them—there are still eighteen million in paid em-

ployment—did not return to the Kinder, Kuche, Kirche status which traditionalists accord nonmales in their society.

IF you follow this vein you also are disposed to query why so much fuss and fume. There are, of course, millions of persons who are not oriented to history and may not know of the sex's progress. They need to be told there was a time when Harvard Medical School did not admit "hen medics."

In any embattled area there are numerous noncombatants. These are confronted with demands to take sides. Many young people are drafted to feminism by still-to-be-graduated husbands, by the disproportionate sex ratio, by the discovery that they can and will work for a man who is their boss but not for a boss who is their man. These novitiates needed the creed. How can they know unless





dination of females really is. A careful analysis of the kind of society which rests on such a sociocultural arrangement reveals it to be a social group which most Americans would not desire. Either it would be a return to isolation and rurality or the enormity of totalitarianism which has been so threatening to our world in the past half century.

How fast we proceed toward a resolution of the conflict over sex rights that is more realistically oriented to a very complicated urban industrialized democracy is a matter of conjecture, scientific and otherwise. As this is prepared for *motive* the government seems to be taking a stand on the issue. Tax exemptions for working women are to be determined by the marital status. This is a setback for the valiant lady who is trying to solve her individual problem as well as her family's by doing two jobs. It seems to say women should not get married if they work, not get paid if they marry, and not compete in the labor market if they have to hold the fort at home. Fortunately for our highly organized society women are undaunted and our contribution to the world in the 1950's will increase because of their creative participation.

Yes, the battle will go on in spite of the plaintive outcry of the beleaguered males and the premature assumption of the overconfident feminists. Each female youngster will have to weigh the advantages of accepting the traditional role or of defending her right to deny it. Long live individualism!



they be told, and how can they be told unless there be a preacher.

The basic morale group in any army is its enlistees. It is difficult to identify many of the conscripts but not the volunteers. The latter sing happily.

There has been a resurgence of neo-orthodoxy in politics, economics, education, and religion as our society has entered into positive interaction with other world powers. Concomitant is a questioning of the rise of all minorities (race, labor, have-nots, Orientals and women). This obviously accounts for many new and intentionally devastating critiques on the "weaker" sex.

Too, some of the effects of the denial of the proverbial place of women are being weighed by scientists. Early reports seem to say many women are living in a fantasy, some are failing themselves, their children, and their menfolks. This was the indictment in *The Lost Sex*. It appeared often as a culture strain in the 1951 *Mademoiselle* studies of 1940 college graduates of Smith and Wisconsin ten years after. Nearly one fifth of the latter had suffered battle shock.

Popular journals have rung the changes for the discovery that mothers need to be more primitive in their treatment of their infant children. Okinawa was used as an exemplary society where because women know who they are their children do also.

Hardly a day goes by without someone lighting a fuse on one side or

the other, using marital relations as the context. Here the battle really rages. Marriage counselors, psychiatric consultants, legal counsel, family courts, and church confessionals, a sort of medical corps, have rushed into the breach to resuscitate the fatigued. Professors, professionals, and protagonists raise the battle cry of equality. Clergy, certain constitutionally determined critics, and conservatives claim we should go back to the old accommodation and call for a revival. All of these express themselves in the literature of the hour pro and con the democratization process.

WHAT is to be the outcome? Will the sexes battle forever? This writer sees no more solution in the intersexual conflict than in the international struggle. Not that we are resigned to pessimism in either but we see in the renewed heat of battle between men and women such a rift that "men will have to come a long way" before a society of partners can evolve. The rest of the world is affected by the rising tide of undaunted females. Recently in Spain, Japan, and Egypt there were tiffs and taunts.

We are certain of this—society cannot and ought not return to such a simple division of labor and such a low level of accommodation that superordination of males and subor-

Verses from an Egotist's Bible

by Wiley Kim Rogers, Southwestern College

I Am the Lord my God: I shall have no other gods
before me.

I shall love myself with all my heart, with all my
strength, and with all my mind.
And my benefactor as myself.

I Am my sustainer; I shall not want.
I make me to lie down in beds of pleasure:
I lead me beside bars of running liquors.
I restock my cupboards and cabinets:
I lead me in the paths of social correctness
For appearances' sake.

Yet, when I walk through the valley of the shadow of
death,

I fear my evil: for there is none beside me;
My wealth and position bring me no comfort.
I prepare my table in the presence of my enemies:
and

They drain my cup of pleasure.
Sure as death shall fear follow me all the days of my
life:
And I shall dwell in a house divided forever.

For I so loved my wealth that I gave my only begotten
son, that my
Wealth might not perish but have an increase.

MISSION

Contemporary world events force us to rethink the whole nature and strategy of mission. It is plain that the frontiers of mission are more numerous than half a century ago, that while the powers in opposition are stronger and more complex, the Church's call today is strangely muffled and that students are no longer, as they were fifty years ago, manning the pioneer battalions. Every point in our social, political and international life where man's self-will, his idolatry, fear and hatred, are creating resistance to the rule of God, to the free, unimpeded operation of his sovereign, saving will, is now a missionary frontier.

Mission, then, is not essentially a matter of going places. It is an attitude of mind. It is witness. It is dedicated, disciplined, serving, life-speaking inspiration, judgment and comfort wherever it is lived.

For the student, his university and college is the critical battlefield. He is called daily to the demanding task of displaying the courage necessary for disciplined Christian living, to resist the characteristic student temptations of intellectual pride and self-indulgence, to imprint the spirit

of Christ upon the life of the university. "If we are to go forth with unshakable confidence to preach Christ as a world Saviour, we must know beyond peradventure his saving power in our lives and in the lives of our fellow students."

For the graduate, "mission" and "vocation" almost become synonyms. His "calling" is preliminary to his "sending." He may be sent no further than the place where he is already, but he comes to it with the peculiar and differentiating spirit of one who is a servant *to* his fellow man because a servant *of* the Head and Heart that planned and guides the age-long, world-wide strategy of the Kingdom of God. So the graduate in theology enters his parish thinking of it not only as a pastoral field to be cultivated for its own sake, but as a power to be developed and wielded on behalf of the whole of humanity. The Christian graduate teacher, lawyer, man of commerce, engineer, face their vocations as members of a company involved in a global campaign, as pioneers in the "great new fact" of our time, the ecumenical fellowship of Christian laymen—the "secular arm" of the world Church.

—*The Australian Intercollegian*

by Joseph W. Carlo
Mission Methodiste
Fort National, Algeria

A Dried Fig



An old Kabyle man at prayer under a sacred olive tree in the village cemetery.

COME, take a walk with me into Algérie, through Kabylie, among the Tribes, tucked away in the mountains of North Africa. Villages of dried brown, red, yellow mud, rocks, stones, and pieces of wood, tin, leaves, grass, clumsily, hastily put together—damp, cold, dark places on the mountaintops. Here there are hundreds of Kabyles, Africa's mysterious Caucasians, living in human beehives whose bitter honey is the gall of hunger, sickness and fear. These isolated lairs

dot the view on every hand like blurred shadows against mauve in horizons. Reached only by rough footpaths, hedged in by cactus and thorns, strewn with rubbish and human refuse, they defy the stranger, remain coldly aloof, dismal and unknown. The bright warm sunshine reveals them hidden here and there—faint reflections of life against the ridged valleys and peaks of the Djurdura hills.

Worn, worked-out eroded slopes, with great gapping gulches; dried-out fig and olive orchards; stoney fields of grain and grass; terraced plots of potatoes or melons—guarded, protected, coveted—fields to feed two million hungry mouths, to sustain life, support a nation.

Mournful, far-off sounds of long-eared, braying donkeys with heavy burdens on tiny feet, and pain from pointed cruel sticks of their white-burnoosed masters—the little burro, God's lowly gift to the peasant workman; whose back is used, and used, and used; an emblem of the land itself: patient, sturdy endurance.

Here are ancient mountains clouded with halos of golden penetrating dawn and purple fleeting sunsets—crowned with glittering snow; these the high

unpenetrable refuge for the Tribes, escaping, retreating, running, holding their own against the men from across the seas. These earthen jewels pulsate with life in struggle with sneering, painful death, with pains of hunger, with the agony of ailments, with the loneliness of isolation, with the sobs of heartache—these are the hills of the Kabyles.

Thirtyscore people in a village; one-room hovels crammed together, space for man and his beasts, his fowl, his pests, his relatives—dark day and night, cold, stagnant air, body odors of many months without water, the stench of life itself. No windows; no chimney; no beauty; no color; no light! A bed? Cold hard ground under a thin straw mat. A stove? Wood fire on the earthen floor, smouldering green, smelling wet, smoking.

Supper? A dried fig, a handful of watery grain, "couscous," a piece of dried bread—for the women, only the crumbs after the men have been satisfied and are asleep.

WHERE are the babies? A few strapped on their mothers' or sisters' backs; wound in rough, unwashed swaddling; most of them live only a few months, a few years, awhile—for



this is the land of sorrow for women—women who bare children destined for a shallow grave over against the lower fields, or, an emaciated life racked with malaria, blinded with tracoma, scarred with festering sores.



A shepherd boy with a goat.

Top, a street through a village and bottom, a village on one of the mountains.



The women and girls? Unveiled here but almost slaves to their husbands and sons; they work the fields, tend the sheep, carry the wood and water on their heads and backs from the deep valley below; scrub the clothes in a muddy stream miles away. Their strained, wrinkled faces soon show their hearts are not as gay as their homemade dresses or the purple tattoos on their faces and hands. Solace? None in Islam for a woman!

See the men? A few working among the fruit trees, many sitting in the town cafe over cups of sweet black coffee and long hours of idle gossip talk, spiced with noisy games of dominoes. The boys run the hills; some herd the small flocks, others tag after their fathers to learn the good habits of being a man. "Praise Allah, I wasn't born a woman!"

What do we see? A "dried fig" in a thirsty land; dry, wasted, used, misused, haunted and tired. The little blackeyed boy offered me a dried fig as his gift from an open friendly hand, a cheerful heart, and a wide smiling face. He gave all he had to give—a dried fig.

TAKE one last look!

Two million Tribes people, cloistered together among the olive hills—and only fourscore, if that, Protestant Christians among them. Glancing at the lands, the brown and green is often broken by a dazzling white hue: a mosque, a Mohammedan prayer hall, a minaret piercing skyward through the trees. A Christian church among the Moslems? An almost unknown place—some one or two—heard of now and then in the market places. There is the home for boys at Fort National, the medical dispensary at Les Oudhias, the girls' home at Constantine, the school at Il Maten. Jesus is known to them all because of the place given him by Mohammed in the Koran. He is Jesus to them all, but he longs to be their Lord.

Offered a dried fig—what have we to offer to these hill peoples of Algérie? The love of Jesus Christ who is the light of the world shining in dark places.

What's the Motive?

by Earl M. Ferguson
Westminster Theological
Seminary

WHAT we do is always the product of what we are and what we are "up against." Behavior is the product of the dynamic relation of our personalities to their environment. Whether the environment or the inner condition is the more important determinant of behavior is a question frequently debated—and seldom settled. "Do inferior people produce the slums, or do the slums produce inferior people?" is a question guaranteed to cause debate far into the night on any college campus. Fortunately for the reader, we may leave this, and many other questions related to the total problem of behavior to the collegians and others better qualified than ourselves to answer. Our assignment here is to look at the root of behavior as embodied in our motives.

Motives (from the Latin, *movere*, "to move") may be defined as those functional dynamic patterns within personality which prompt the individual to purposive behavior. George Albert Coe, a quarter of a century ago, identified our *primary* motives as

The reasons we give, often to ourselves as well as to others, for vocational choices may not be the real reasons at all. Particularly those who are going into church vocations should examine their "motives."

"a push from behind" and our *idealized* motives as "a pull from before." Not many psychologists in that period, including Coe himself, were investigating the possibility that in addition to primary motives and idealized motives there may be a third category of *unrecognized* motives which function as *a pull from before because of a push from behind*. A whole army of psychiatrists, psychoanalysts, psychotherapists and clinical psychologists had to travel the trail blazed by Sigmund Freud before the hidden riches in that mysterious underground area of unrecognized motives could be brought to light. Today, thanks to such labors, we have a vast fund of information about that eight ninths of the iceberg of the mind which lies submerged, and no modern psychologist or vocational counselor can be indifferent to the importance of unconscious factors in motivation.

So far as we ourselves are concerned, the fact of the matter is we seldom know the real reasons why we do the things we do. Moreover, it is not always easy for a careful observer of our behavior to understand why we do the things we do. Here, for example, is Dennis Darling, aged three, running pell-mell from the house to the barn. What is his motive; why is he running? Perhaps

his motive is an eager curiosity to see a newborn calf; or it may be he is running from fear of something he has seen in the house; or perhaps this is exhibitionistic behavior which affords Dennis the delight of showing off before his elders. Our behavior seldom comes forth with the true motive branded upon it for all to see.

To make matters worse, we do not always get good answers when we set our own minds about the business of searching out the reasons for our behavior because there are "tricks our minds play on us," as Karl Stolz pointed out in his book by that title. The ready reasons which our minds supply for the purpose of covering up the real reasons for our behavior are known to the psychologists as "rationalizations" and rationalization, as everyone knows, is a defense mechanism which serves to disguise or hide the unconscious motives of behavior and feeling. A student excuses himself for failing an examination by saying he did not study for it, when the real reason is the examination was too difficult for his limited capacities to master. If we think of rationalizations as a blanket which we throw over our infirmities so we may be saved the pain of facing them directly, we will see how directly it is related to unconscious motivations.

THE importance of unconscious factors in the choice of a vocation is not to be underestimated. Colonel David S. Evans, a flight surgeon and psychiatrist in the Air Force Schools of Aviation Medicine, reported that during the second world war many undesirable applicants presented themselves for acceptance in the Air Force. Epileptics would often try to become pilots. They were motivated, he explained, by a desire to escape the humiliation of having other people feel sorry for them, a goal which would be achieved if only they could wear the uniform of the Air Force and be looked up to as successful in the highly selective vocation of a pilot. A similar pattern of motivation can be traced in some (though not all) applicants for religious work or church-related vocations.

Here, let us say, is John Jones, a student of limited academic ability and a restricted unhappy background in childhood which left him with an inflamed compulsive need for recognition. It would be unusual if John did not develop fantasies of becoming one day a great hero or a leader of people. Under the spell of a particular kind of religious "inspiration" he might even receive "a call to preach." If doors opened ahead of him as he advanced he would develop an unusual self-confidence, an assurance out of proportion to his ability, a compensatory self-confidence which would in the nature of the case be touchy and hypersensitive. If John did not receive, somewhere in the course of his training, an insight into the operation of his unconscious pattern he would remain forever driven by what one psychiatrist identified in a certain religious worker as "a pathological desire for limelight."

To trace out in full the pathological forms of motivation in the choice of vocation is not the purpose here.¹ It is important to note, however, the choice of any vocation may be based

¹ Professor Carroll A. Wise, in an excellent article, "The Call to the Christian Ministry" (*Religion in Life*, Winter, 1953-54), has done this for one vocation. One would like to see the same thing done for other vocations as well, for example, politics or medicine or law.

upon unconscious drives which have taken on an irrational, compulsive, or even destructive formulation. How otherwise would one account for the sordid activities associated with the public careers of politicians motivated by a neurotic drive for power?

The fact that a motivation is unconscious, or composed of unconscious elements, does not necessarily make it pathological. All our motivations are compounded of unconscious elements. We do not know, for example, how many or what kind of biochemical components influence the temperament of a person so as to make him optimistic or pessimistic as the case may be; but psychobiologists are convinced there are such components, and counselors know a gloomy or a gay disposition or an exaggerated oscillation from one to the other is a factor affecting one's vocational eligibility.

The important thing, so far as the choice of a vocation is concerned, is to become aware of those unconscious patterns which operate in us compulsively and in such a way as to compromise the effectiveness of our personal relations with others. So far as church-related vocations are concerned, this is extremely important advice because most religious work is interpersonal work. The first obligation laid upon the prospect for religious work, therefore, is to discover whether there are in him any unconscious patterns of motivation which operate compulsively and destructively. Specifically this would mean an attempt to discover, through self-observation in group relations, through psychological testing or counseling, whether there are operating in the decision to enroll in religion any unconscious patterns of fraudulent guilt, any patterns of excessive dependence or punishment, any conflicts arising from a regressive handling of the power drive or the infantile handling of sexuality, any pathological optimism which renders the victim incapable of an objective appraisal of reality factors (the "Pollyanna mechanism").

NEXT, it is important to realize the mere presence of any of these

patterns of motivation is not necessarily a crippling handicap. The *unrecognized* presence of these patterns is always a handicap, and the refusal to treat them once they are revealed is likewise incapacitating; but both religion and psychotherapy unite in the conviction that there is hope for those who will be saved. Anyone who recalls that the founder of the mental hygiene movement in America was a man who suffered a psychotic episode at one period in his life will not easily give up hope. Neurotic behavior is mostly learned behavior and anyone who is willing to undergo the pain of unlearning his infantile patterns is capable of going on to higher levels of adjustment and improving his vocational productiveness.

The total obligation resting upon every individual, in the process of making a vocational decision, is to get himself around to the place where all the factors in his motivation can be comprehended under the valid formula of John R. Mott. This great missionary leader once defined the "call" as "a need known and a capacity to meet that need." Fortunately, many of those who answer the call of Christ and the Church are motivated mainly by a full conscious awareness of the needs or demands of the vocation and a tested capacity to meet the needs. Others, however, may discover after honest investigation they have not had a strictly objective and accurate estimation of their capacity to meet the requirements of their work, or they have been "pulled from before and pushed from behind" by subjective neurotic factors which have represented their own needs more than the needs of those whom they will serve. These persons may have some therapeutic work to do if they are to prepare themselves to become satisfactory servants, but they may be encouraged with the recollection that God has fashioned many a satisfactory servant from rude and resistant material. Everything depends upon how willing we are to grow up into personal maturity in order that others may be blest through finding in us an unobstructed channel to the grace of God.

The Cult of E V I L

ONE of the things about modern literature which would most astonish our forebears is the special importance attached by writers to the fact of evil, and the peculiar consolations drawn by many of them from that fact. "A pobble," said Edward Lear, "is *better* without his toes." And it is becoming a generally accepted opinion that men are better without their virtues—or, if virtues seem too priggish a word, better without the human qualities which were most valued by earlier generations.

An extreme instance of what I mean is Sartre's "*Saint Genet, Comédien et Martyr*," which is designed as a preface to the collected works of Jean Genet. Now it is not many years since I was in a Paris bookshop, looking over one of those beguiling tables spread with books and reviews, each as clean and innocent as a fresh pocket handkerchief or the colored parcels on a Christmas tree. The bookseller dismissed them all. "If you are interested in good writing," he said, "you ought to buy a book by Jean Genet. Of course, you can't leave it about and anyway you may jib at the expense of it. But you will find it—in one way or another—well worth the money." I looked into the matter, and saw, of course, that Genet has a remarkable gift for lyric expression. But I also saw that what he expresses is what used to be considered the inexpressable. He writes, in fact, with a zeal which is only not pornographic because it is perfectly natural. If he is not trying

The editor of *The Times Literary Supplement*, London, England, asks why it is that we think of evil as more real than goodness, why ultimate truth is pushed aside. He estimates that the down-at-the-heel purlieus may have run its course as the young writer tackles the problems of real life.

April 1954

to shock, it is simply because he conceives his premises in terms of a darkness so total that the act of shocking is irrelevant. In general, then, Genet's books would be catalogued by booksellers under the heading "*Curiosa*," sold to amateurs of the erotic like Monckton Milnes and otherwise passed over in silence. But here is Sartre writing a preface of nearly six hundred closely printed pages and putting a case for considering him with an eye not only sympathetic but respectful.

At the same time, you can hardly open a serious French review without finding a reference, not less respectful, to the Marquis de Sade. For Sade has now become an important thinker—a subject for grave biographical studies. It is as though the old-fashioned conception of the *poète maudit* had been carried a stage further until by an ironical twist—a twist shared by writers as various as Mauriac, Graham, Greene, Koestler—the light of the imagination is used almost solely to measure the opacity of the darkness in which we all live.

The mental attitude behind this can be complicated as far as you like; and the existentialists have complicated it with the utmost of Alexandrian ingenuity. Paradox gleams behind paradox, fancy behind fancy until a tangle of debatable propositions is constructed beside which the subtlest theological wrangles are clarity itself. Once, however, we launch into that stratospheric realm in which the meaning of the universe is debated in terms of the *en-soi* and the *pour-soi*, the *Mitsein* and the transcendence of the absurd, we get into those difficulties which occur when subjective moral considerations are forced upon a structure in itself purely intellectual—when, in other words, pattern-weaving

is given a meaning. I vaguely remember a ghost story by M. R. James which dealt with a neglected maze at the center of which lurked a hostile presence. It seems to me the Jean Genets of the world—or, at any rate, their eager interpreters—have planted just such a maze in order to take up residence, with all the hostile apparatus of a lonely spirit, at its heart.

The argument works two ways though both start from the same premise. That premise involves jettisoning conventional morality. Simple categories of "good" and "bad" are eliminated straight away along with the desirable and the undesirable, the right and the wrong. So far so good; there is plenty of room in the world of the imagination for a Dostoevsky as well as a Charlotte Yonge. But the oddness of modern writers only begins here. For though at a pinch one can acknowledge the contention of a Genet that the extravagances of lust—and perverted lust at that—are an admirable subject for lyric enthusiasm, it is hard to admit Sartre's contention that these extravagances have a sympathetic moral content. "Genet," he writes, "does not take any trouble to impress his imagination upon reality, like the employee who carries out, say, his dream of possessing his own house. He tries to snare reality in the imaginary and, once snared, to engulf it. The dreamer must contaminate others by his dream; he has to take them in;

if he has to act on others, it will be a virus, as an agent of unreality."

You will see how irritating the argument now becomes. Whether it is Genet or Sade or one of the early surrealists in question, the critic's object will be to make out that the role of Cain is more *real* than that of Abel, that Ishmael is to be exalted at the expense of Isaac; we are to approve Esau because he wasted none of his energy wrestling with angels. In a world where everything is absurd, where everybody is permanently both alone and out of sorts, the real saints are those who accept and exploit their loneliness and their sickness. And since it is the property of saints to exercise their quality at the expense of others, the thief and the pervert and the murderer—as soon as they become conscious of their exceptional advantages in society—are already well on the way to sainthood.

Curious Wreckage

That is one line of argument. The other is even more sophisticated. It involves simultaneously accepting the theological views of our forebears and then "facing the facts" about human behavior in such a way as to achieve a reconciliation of the one with the other. Take two recent books, for instance, one French and one English. Take Graham Greene's *The End of the Affair* and Julian Green's *Moira*. If they were not both very good novels they would not be worth talking about. But they both contain a curious amount of wreckage, carried over piecemeal from the conventions of the past. Look first at *The End of the Affair*. It is as though Graham Greene had set out to write a novel so naturalistic that when a miracle occurs at the end it passes for an inevitable consequence of the action. The heroine, most unexpectedly touched by divine grace, renounces the hero (in so far as the words "hero" and "heroine" are opposite), she dies, and the miracle occurs. "The saints," Graham Greene comments through the hero's mouth, "one would suppose, in a sense create themselves. They come alive. They are capable of the surprising act or word. They stand outside the plot, uncondi-

tioned by it. But we have to be pushed around. We have the obstinacy of nonexistence. We are inextricably bound to the plot and wearily God forces us, here and there, according to his intention, characters without poetry, without free will, whose only importance is that somewhere, at some time, we help to furnish the scene in which a living character moves and speaks, providing perhaps the saints with the opportunities for *their* free will." And then *Moira*—in which the puritan hero is so horrified by his one sexual act that he suffocates the girl who is responsible for his downfall. To this, Julian Green has attached an epigraph from St. François de Sales, "Purity is only found in heaven and in hell."

A Literary Vision of the Human Race

The wheel, then, has come full circle. "*Je est un autre*," Rimbaud wrote. "*L'enfer c'est les autres*," Sartre reaffirms. Thus we are all in hell together, you certainly, and I too in a sense. And so we are vouchsafed, from two extreme points of view, a literary vision of the human race, squalid, abject, dim, lifted out of the trough of its own despair only by grace (at one end of the scale) or conscious defiance (at the other). And in the background a chorus of disgust put up by, let us say, Aldous Huxley, George Orwell, Angus Wilson, Marcel Jouhandeau, the serious American novelists almost to a man, Moravia—one could go on naming names indefinitely—rams home the lesson that in a life where all is uncertain, one governing factor at least can be relied upon: the supreme importance of evil.

I wonder whether this insistence on evil is not a consequence of reluctance to admit the reality of sin. Sin, according to the dictionary, is, at its weakest, "a violation of some standard of taste or propriety." More sternly, it is a violation of the divine law. But in either case, it presupposes an absolute: it represents a falling away from perfection. Whereas evil needs no absolute.

The imagination, functioning at its best, really considers very little except

questions of sin, though naturally the word is to be used in its weak rather than its strict theological meaning. "Some standard of propriety": the prim dictionary phrase embodies an extremely important idea to anybody who proposes to exert his imagination. It extends from Greek tragedy to Racine and from Racine to Ibsen; it illuminates Horace and Voltaire and George Eliot. But if once you transpose the idea of sin into a generalized concept of evil, you are left with a quality not susceptible of illumination. You can only dispel it, just as a headlight dispels the darkness as far as it can reach. And my complaint about a number of modern writers is they are under the illusion of being able to illuminate the dark, to make, as it were, a texture out of the dark and then flood that texture with light.

When Sin Is Generalized

Consider, for instance, a book like the *Princesse de Cleves* beside *The End of the Affair*. On the face of it, although both are novels of renunciation, they have almost nothing in common; and in so far as either can be defined within a category, Graham Greene's novel, the force of which depends upon the force of a Catholic conviction, turns upon a point of sin, whereas Madame de la Fayette, taking her faith as a matter of course, is content to present in terms of the novel the kind of noble scruple upon which the plays of Corneille turn. But somehow the situation has become inverted. What one remembers of Graham Greene's book is not its doctrine but the sense of evil which hangs about it while Madame de la Fayette stamps so clear a nobility on her pages that the sadness they evoke becomes as warm as, and no more melancholy than, a summer sunset.

Of course, Graham Greene has an easy retort. He can say that the Parisian court was one thing and London life at the present day another. He can say that most people are, in fact, pretty repellent; that all of us have been stripped by circumstance of the camouflage which might have hidden our faults; and that one of the few advantages open to the modern novel-

ist is he can be very much franker and more honest about the kind of lives which people actually lead. Similarly, I suppose a helpless puritan like Joseph—the central character of *Moira*—could easily be unearthed at the University of Virginia (or in most other places); that he might conceivably be driven, in his revolt, to murder; and that his predicament is not at all out of place in a society with no appropriate standards to resolve it by.

For that matter, the world of Jean Genet certainly exists and always has existed. Homosexuals and kleptomaniacs are not particularly novel; and if by some cooperative process the mental invalids of Genet could call on the psychological therapists of Koestler they might be able to readjust themselves even at the cost of losing their sensationalism.

Even so, it seems to me that such preoccupations are gravely falsifying the use of the imagination in literature. For writers are much too easily impressed by the freedom given them in the past few decades to discuss almost any subject; and they generally overlook the fact that their liberty makes it impossible to be interesting unless it is in conflict with a fine sense of order. It is because he is so total a libertarian that Sade is nearly unreadable, not because of his indecencies. And in American novels such as *The Naked and the Dead*, or even in certain established masterpieces, such as Flaubert's *Salammbô*, an oppressive discomfort grips the reader as soon as he begins to notice that his nerves are being assaulted by nothing more disquieting than a constant battery of disagreeable facts. The writer has limited himself to the crudeness of evil because he could find no terms of reference for a sense of sin.

It is useless, therefore, for someone like Sartre to devote page after page, often with fascinating asides and always with patient exactitude, to the discussion of evil. Such flourishes are useless because the Genets and the Sades of the world have no use to which they can put their accumulations of evil. They cannot be set up as fallen angels—the one thing which might make them interesting—since

there has been no fall. And I cannot easily conceive a more irrelevant venture than that of trying to impose metaphysical significance upon acts that are linked only by the common denominator of having none.

Fiction, Life and the Ultimate

What has happened, I believe, is this. The truth of fiction is not the same as the truth of life, and transcending both is an ultimate truth which we approach as best we can. The truth of fiction involves the writer in a great deal of cheating since life as it is actually led lacks the echoes which it is the business of the writer to catch, and the symmetry which he strives to attain. The truth of life sprawls, flickers, sulks, flares up in inconvenient places; it is utterly unselective, and often hopelessly contradictory. It is not, in other words, the kind of thing you can make into a book.

But both truths can be given some kind of sense if they are related to the ultimate truth: the truth in which art becomes one with the broken pieces of reality which we do our best to control and shape into a pattern. And my complaint that modern writers have made too deliberate a cult of evil is based upon the fact that ultimate truth is often pushed on one side. Novels therefore turn into anarchist tracts or theological schemes. And because it is very hard to escape from the settled beliefs which have governed our civilization: beliefs in an antimony between good and bad, right and wrong, belief in the final justice of rewards and punishment; the emancipated writers of the last half century are still bound by the shackles from which they imagine themselves to be freed; and all the more tightly bound because the binding is now a voluntary process, the shackles imposed not from without but from within. And so those who are on the side of the angels become increasingly embittered, while the rebels, having now nothing to rebel against except the cold detachment of the universe, compensate by the fury of their defiance for its lack of content.

And all the time, while this entirely

literary conflict is going on, real people continue to face far more interesting problems which are scarcely ever referred to: the problem of falling out of love, for instance; the moral problem of the sensitive hypocrite; the problem of living alone; the problem of living with someone else. Lyric pornography is no substitute for such essential subjects as these. Nor ought we to heap automatic praises upon the head of a writer who, even when he does tackle the problems of real life, approaches them only in their most down-at-the-heel purlieus.

Of course, there is an exactly opposite risk—the risk run by writers as unlike as Chesterton and Arnold Bennett: of presuming that life is a fairly simple affair, either jolly or not; either right-thinking or misguided, an affair in which everything can be altered by a pound note, a pint of bitters or a word in the ear. All the same, I suggest that the tragic sense of life as a subject has by now been fully played out. And if I had to give advice to a young imaginative writer, I should say: "Skip your contemporaries. Skip, above all, the romantics; and go back to the Russians, to Scott, to Swift, and Fielding, in order to discover a means of re-establishing a 'standard of taste or propriety,' and then see how real people in fact violate that standard. Which would at once eliminate the artificial cult of evil."

From an address on the Third Programme of the British Broadcasting Corporation by Alan Pryce-Jones, editor, The Times Literary Supplement, London, England.

Do you have your copies yet of the Methodist Student Movement "Study Books" for this quadrennium, 1954-56? Introduced as part of the recent MSM Conference at Lawrence, these books will be valuable in the campus scene for years to come. They are:

The Conscience of Culture by Everett Tilson; *The Christian Corrective to the Campus Confusion* by Glenn Olds; and *Worship and the Arts* by Ortmyer and Irwin.

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In the Garden



Jim McLean, Shreveport, Louisiana

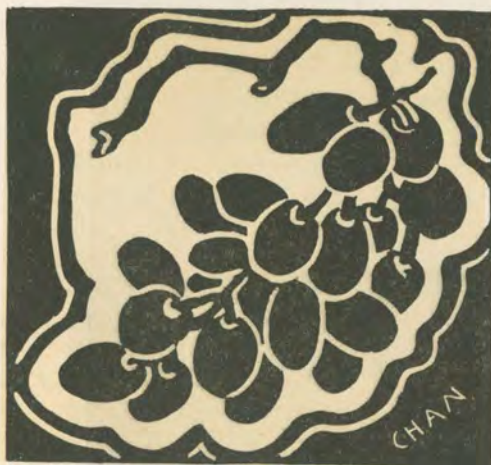
Image and Reality

THAT hunger within the tongue fastens
On food's image when food is not, and chastens
By its mastery the lesser senses
Until all imagery commences
And ends about a bone or husk of bread—
That hunger lacks
The mastery of one which takes
No temporal meat, and must on God be fed.

That equatorial thirst of men drifting
Upon still seas, wild with thirst, and lifting
By mind's constructive fancy the ocean bed
Whereon the fruits by water fed
Hang but a hair above the hand's access—
Such thirst yet lacks
The mastery of one which slakes
Itself on God or else goes waterless.

That lust which fastens on one image and so
Has fastened through myriad births to grow
Into one insatiable and never
Satiated will wherever
The eyes wander or the mind conceives—
That lust yet lacks
The mastery of one which takes
No flesh to master until God receives.

—Doris Bailey
From *Riverside Poetry*, 1953
(Haddam House publication) Used by permission.



INTERPRETATION

When John wrote of the leaves of the
Tree of Life,
Of their being for the healing of the nations—
Was he thinking, as we sometimes appear to think,
In terms of—well, of just—mere
Tea leaves? . . .

—Mary Dickerson Bangham
411 Ashburton Rd., Apt. D
Columbus 13, Ohio



PRIDE

I stood alone
On shifting sands
With aching heart
And empty hands.

I knew no God,
I was too proud,
Commanding Him
With head unbowed.

The sea was still,
The water slow;
There was no God,
I turned to go.

Then, one last hope,
I bent my knee;
And He was there
To comfort me.

—Jo Reynolds
Rt. 1, Box 250A
McAllen, Texas



Reflections during D139 Discussion

EACH one of us
is so intent
upon his favorite tangent

That blinders
might as well be thrust
upon our heads and thinking.

Yet here we are,
a group who "lead,
instruct, inspire,
set youth on fire"
by what we live!

What men are we?
We listen not
yet must be heard.
We can't agree,
Yet seek acceptance.

In Psych. we learn
each man's unique—
But actions here
deny our knowledge.
O, God—
is this what comes of college?

—Patsy Thrash
Graduate Student
Northwestern University

For Those Well Balanced

FOR those well balanced
Who most sanely walk the tightrope that is life
And know it stretches over black abyss;
Whose old ideals are shattered
And golden cities gone;
For those who put past passions out of mind
And still the restlessness of soul
For wisdom's sake;
Who place their stakes not on the red or black,
But on the Golden mean,
For those well-ordered lives which
Do justice, love mercy,
Walk humbly, half-convinced, with God;
Even for those there comes sometimes the need
For the act of full conviction, the unpragmatic act:
The quest of Lancelot, the pride of Lucifer;
Even for them come longings beyond dreaming;
Even they desire the world well lost, ill gained,
Long for the madness which is ecstasy and anguish,
The madness which is divinity, the madness which is
death.

—Georgia Shaw, '53
Hamline University

who has heard the sound of a falling star?
or the final trembling of a maple leaf on its stem?
does the silence mean that in its galaxy
the star has not shone,
or that the leaf has not budded
and life coursed not through its veins?
nay . . . but rather that each is in his own way a
king . . .
with a kingdom of quietness all his own.

—Peggy Billings
Methodist Mission
Pusan, Korea

Easter Carol Service

The Time of Triumph

by Hobart Mitchell

Suggestions for Presentation

THOUGH this service can be done effectively by a speaker and a college or church or high school choir, it is intended as a carol service in which the whole group will take part.

The service is meant to flow from beginning to end without a stop and above all, without "people telling other people what to do next." Only at the end of each carol should the speaker pause an instant to let the music fade out before continuing the narration. Otherwise, the flow of the service should be constant.

The speaker and the accompanist should rehearse the service in advance, the speaker reading at least the final lines which precede each carol so the accompanist may find the proper place to begin playing the carol introduction under the speaker in order to be ready for the singing just as the speaking ends. The introductory measures should be played softly so the music is audible but not loud enough to detract from the spoken part. These introductory measures give the congregation or assemblage the cue for the carol that comes next.

In order that all may be certain about what to sing, it is suggested that the carol titles be printed in proper order on a leaflet or that a singing leader sing solo the first line of each carol and then raise his hand to bring the assembly into the singing. This leader should refrain from beating time in the manner of a conductor. Such direction mars the effectiveness of the service. The accompanist should keep the singing moving through the sturdiness and clarity of his playing.

The carols used in this service can be found in the current Methodist Hymnal, and all but one or two are also included in the Episcopal Hymnal.

CAROL: "Christ the Lord Is Risen Today" (No. 154, *The Methodist Hymnal*)

SPEAKER: Easter heralds for us the coming of spring, the coming of life again to the fields and the woods in early flowers and new leaves. The morning and night calls and the mating songs of birds give music to our day once more, while the sun again falls warm upon our face, and the clear air holds the fragrance of earth.

It is the time in the northern countries when brooks break their winter fastness and the melting snow sends freshets of bouncing, noisy water down the hills. The tightness and bite of the cold relax to let ease spread once more over the earth. Easter is the harbinger of the coming softness of spring days, of a countryside in bloom. The growing year and the expanding warmth and the time of fruit lie ahead at Eastertime.

CAROL: "Welcome, Happy Morning" (No. 161, *The Methodist Hymnal*)

SPEAKER: In our life also, Easter comes to draw long months of effort to a close. The winter through, we have been focussed on our tasks with mind and energy bent upon creation and upon the fulfillment of our dreams. Now, with the assurance of gentle days ahead, we, too, relax the rigor of our hold. We look up from our work to see the day and to hear the birdsong. We look back over our winter to count our achievement.

In the realm of our mind, we see the fruit of our effort. We feel the gain that has come from our concentration and work, the growth in skill and judgment which careful practice has brought, the greater vision and understanding which has come from our watching and study. Easter is a time for joyous songs.

CAROL: "Sing With All the Sons of Glory" (No. 150, *The Methodist Hymnal*)

SPEAKER: But still more in the depth of the spirit is Easter a time of triumph. In the Christian cycle, we pass

each year from the Advent time of preparation to the eve of Christmas and through weeks of study and growth to the trial period of Lent. We follow the course of Jesus into the final week when he was taken before Pilate and condemned, and through the defeat of Good Friday to the dawning of the first day of the week, when it is written that the women "came unto the sepulchre at the rising of the sun. And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?'"

"And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were afraid.

"And he saith unto them, 'Be not afraid: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.'

"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept."

CAROL: "The Strife Is O'er" (No. 156, *The Methodist Hymnal*)

SPEAKER: Each year the Christian calendar takes us again through the cycle of Christ's birth, growth, struggle and trial, and final transcendence at Easter. It gives us the opportunity to see again the example of Jesus' life, to hear again his teachings, to be persuaded to accept in earnest his way of life.

Each year, we are given the chance to realize at last the validity for our own happiness of Jesus' oft-repeated teaching that "he who loses his life for my sake shall find it."

He who sees in his work a vocation, a chance to serve man rather than to get for himself, and he who sees that his daily living can be a spiritual source of kindness and love, of outgoingness and giving, and makes this his mission . . . these lose their lives to find them. These live the way of God, whether they be great or obscure, favored or shunned; and this is the path we are all called upon to follow. It is the triumph of Christ himself at Easter.

CAROL: "Come, Ye Faithful, Raise the Strain" (No. 151, *The Methodist Hymnal*)

SPEAKER: Anywhere we live, whatever we are, we can be the candle that is of God, the light that shines

before men, the quiet channel through which God's spirit flows out upon earth.

But few of us can achieve this spiritual focus speedily or without effort. Rather we slowly grow into it, even grow slowly into accepting the concept of it. There is purpose for us, then, in this yearly repetition of the Christian cycle, for it gives us the opportunity to carry forward our slow growth . . . to live close to the story, to listen again each year with gradually increasing interest and sense of involvement, to study more and more deeply, to examine ourselves.

We must understand the use to be made of this repetition, for purposeless repetition soon stales. Then study ceases, the mind closes, and we turn away. But repeated study for the purpose of going deeper each year into the teachings of Christ has great importance, for by it and by our inner struggle to overcome self-centeredness and live those teachings, we grow little by little.

Then as Easter comes each year, we shall be able to see we have moved ahead along the spiral of growth, we have in some way transcended our past selves, we have come closer to the goal of making our work a vocation and our daily living a mission of friendship, of love and kindness to all we live among. And as an inevitable part of our growth, we shall also discover within us each Easter more peace and more sense of fulfillment and happiness than we have known before.

CAROL: "Rejoice, the Lord Is King" (No. 171, *The Methodist Hymnal*)

SPEAKER: So at this Eastertide, let us determine to use the constant repetition of the Christian year and the teachings of Jesus ever more deeply to bring changes in our character and to create in us a dynamic spiritual focus; and let us pray to God: "O God, fashion our days so that we may be brought inevitably to discover that the teaching of Jesus that 'whosoever shall lose his life for my sake shall find it' is truth, and truth of inescapable importance to each one of us for our own happiness. Then, when we have learned that it is truth, help us that we may use each year and each day for the purpose of growing in spirit until at last in reality we are able wholeheartedly to dedicate ourselves and our work and our day's activities to be a vocation and a service to mankind and to those who live closely about us. We thank thee at this Eastertime for the life and teachings of Jesus and for thy presence among us then and now and always. Amen."

CAROL: "The Day of Resurrection" (No. 159, *The Methodist Hymnal*)

—published in *Music Journal*, February, 1953

The Threat of Militarism

by John M. Swomley, Jr.
Executive Secretary
Fellowship of Reconciliation

A FEW years ago Senator Ralph Flanders told the American people, "We are being forced to shift the American way of life into the pattern of the garrison state." He indicated, "It is only as the months go by that we will begin to realize all that has happened to us."

Some things are already obvious. No young man reaches the age of eighteen without being aware of a conscription program that can interrupt his schooling or alter his plans for beginning his lifework. No young woman can escape the propaganda to join "America's finest women" by entering one of the woman's military corps. Although such a program for women is still voluntary, the Pentagon's plans for conscription of women at the earliest opportune emergency have already been publicized.

A look at the nation's budget shows 75 per cent going into military programs and 8 per cent more into payment for past wars. This means the military reaches into every person's pocketbook not only for three fourths of his income tax but for a like portion of amusement, transportation, telephone, and many unseen taxes.

Many other aspects of military control over our lives are less noticeable but quite dangerous nonetheless. Schools and colleges are increasingly tied to the military purse strings. Foreign policy, government, our economy, public opinion-forming agencies, and many other facets of our group life have come under the influence of the Pentagon.

Military Influence in Education

In 1950 the Federal Government spent almost \$100 million for research in nearly two hundred colleges and universities. "By far the largest share of federal funds expended for research at present is for activities . . . conducted under the auspices of the Defense Department."¹

Dr. Vannevar Bush, wartime Director of the Office of Scientific Research and Development, in December, 1951, said:²

Many universities are carrying the bulk of their research and the salaries of their graduate faculties on



"There was no other way"

Government funds. . . Dependence on variable and uncertain yearly Government appropriations increases the danger of control and could put our universities into very serious financial organizational difficulties.

More than 300,000 students, or about one fourth of the male college population, are now in Army, Navy, or Air Force ROTC units. There are 720 such units in 372 colleges and universities. In the fiscal year 1952, \$33,007,954 was appropriated for Army ROTC. The Air Force has ROTC units in 187 colleges at a budget cost of \$14,418,000.³

In about half of these colleges ROTC is compulsory for the first two years of the student's college life. Students who are in ROTC and sign an agreement to enter the armed forces for a two-year term after graduation receive draft deferments for the duration of their college period.

Benjamin Fine in the March 8, 1953, *New York Times* wrote of ROTC:

Many institutions devote 20 per cent of their curriculum to the military sciences. On the average it is somewhat above 16 per cent. The Army requires 90 hours of its ROTC students during the first two years of college and 150 hours during the last two years. In recent months, many educators have questioned more and more the wisdom of devoting so much time to technical courses. They are worried lest the time available for liberal arts courses be unduly curtailed.

The Military and Foreign Policy

Military influence in foreign policy has steadily increased so that a key member of the House Foreign Affairs Committee, Representative A. A. Ribicoff, said on May 25, 1952: "In my opinion, in the last year or two, more foreign policy has been made in the Pentagon than in the State Department."

In May, 1951, at a Senate hearing, Senator Styles S. Bridges asked General Marshall, then Secretary of State: "Is it not a fact that when there has been a division between the Defense Department and the Chiefs of Staff . . . and the State Department which advocated or stood for more pacifying methods . . . has not the President generally sided with the State Department view?" General Marshall replied: "I can answer that pretty accurately out of my own knowledge and my own experience. I can recall no occasion where Mr. Truman has acted adversely to the Chiefs of Staff and the Secretary of Defense in relation to the State Department."⁴

In line with the new postwar trend of military penetration of politics and foreign policy, the U. S. Military Academy at West Point has begun a new program called "Operation Statesman." This program is designed to prepare officers for a role in government and foreign policy. A *New York Times* report of the program said: "For the future officers are preparing for the role they may some day have to assume in earnest—the unique combination of soldier-diplomat born of World War II."⁵

To the person living in another country the United States seems to be a nation in uniform. John Foster Dulles' visit to the Middle East symbolized this when he presented Egypt's military ruler, General Naguib, with a pistol from General Eisenhower. By contrast, Israel's civilian Prime Minister was given nothing.

American military forces are serving in forty-nine countries outside the United States. Forty U. S. military training missions were located in nineteen foreign countries as of December 31, 1951, with U. S. military



"You take everything so seriously!"

assistance advisory groups in twenty countries in addition.

Forty-one foreign governments had 8,000 military personnel in training in the United States in some type of military program.⁶

Lest it be assumed these military missions abroad are not in the field of politics and foreign policy, it is well to remember that "in the 1946 and 1948 Italian elections pressure to vote was brought not only by British and American military authorities but by the church and various groups in the United States."⁷

American military missions have been active in other ways. The May 30, 1951, *New York Times* reported that "Denmark has responded to a United States request to lengthen

military service from ten to eighteen months."

Perhaps the mood of the Pentagon on foreign policy was summed up best by General George C. Marshall when he appeared before the Senate Foreign Relations and Senate Armed Services Committee February 15, 1951, to testify on troops to Europe. He said: "The fewer limitations you impose on the military establishment the better off we will be."

The Military's Economic Influence

"One third of the nation's total business activity now springs from the defense build-up," according to an Associated Press report quoting top government economists.⁸ The American economy today is dependent on a military program for prosperity.

Secretary of Air Thomas Finletter remarked:⁹

The Air Force is the biggest business in the world today and has money available to it many times the aggregate of the biggest of the great American corporations. The value of our plant facilities, such as bases and depots and equipment on hand and on order, exceeds the 1950 total compiled assets of General Motors, Standard Oil of New Jersey, United States Steel and American Telephone and Telegraph combined.

The over-all military-economic picture shows a \$200 billion investment in the physical plant and equipment of the military. This does not include atomic energy assets as large as those of the entire automobile industry, nor does it include the stockpile of raw materials or foreign military aid. This investment "is more than four times the present book value of all the plants and equipment of all U. S. manufacturing corporations." An indefinite expenditure of \$20 billion annually is needed for upkeep on this investment.¹⁰

This arms spending is distributed throughout the United States so that every state and area in the country gets a portion of military money.¹¹

An indication of the industry-military tie-up is seen in the trend of large corporations hiring retired generals and admirals. Retired military officers are valuable to defense industries because they know the people who let government contracts and may even have served as colleagues or commanders of such persons. General Douglas MacArthur is with Remington Rand; General Lucius Clay with Continental Can Co.; General Brehon Somervell is president of Koppers Company; General Leslie R. Groves is vice-president of Remington Rand. Wartime Chief of Ordnance Levin H. Campbell is connected with International Harvester, American Steel Foundries, Universal Oil Products, and other companies. A number of generals and admirals, including General George C. Marshall, General Ira Eaker and Admiral John Towers, are connected with leading

airlines that get a chunk of national defense money.¹²

General Joseph McNarney is president of Consolidated Vultee; Admiral Ben Moreel is chairman of the board of directors of Jones and Laughlin Steel Corp.; General E. R. Quesada is vice-president of Ohio Industries, and General Eaker is vice-president of Hughes Tool Co.

Profits from defense contracts are not limited to industry. Labor unions benefit as well. The following news story in the March 19, 1952, *New York Times* illustrates something of labor's stake in the military program:

The Pentagon must revise quickly its armed services procurement policies if a critical unemployment situation is to be avoided in the clothing industry, particularly in Connecticut, New York, New Jersey and Pennsylvania, a vice-president

of the Amalgamated Clothing Workers, CIO, told members of Congress and armed services officials today.

The Military in Government

A wedding of business and military interests has taken place under the present administration, although military interests seem less obvious to the general public.

With perhaps a few exceptions the businessmen chosen were all persons friendly to the military. They had given thoroughgoing cooperation to the military by functioning in some capacity for the Army before they were selected for their present key governmental roles.

The most influential person in the Eisenhower group is one who has no official government position—General Lucius Clay. As Eisenhower's closest



"It's all in your imagination."

friend he has great weight in the administration. The January 23, 1953, *United States News and World Report* asserted:

Throughout the war Clay was the Army's chief procurement officer. . . . The procurement job gave Clay a firsthand knowledge of American industry and a first-name acquaintanceship with scores of the nation's big industrialists. He now is chairman of the board of Continental Can. He remains primarily a military man with the interests of the Armed Forces paramount.

Ike consults General Clay on a wide variety of questions, domestic and international. Clay contributed heavily to the new Administration's organization. He is credited with having had much to do with picking the businessmen who are preponderant in top jobs. . . .

Secretary of the Treasury George Humphrey was picked by Clay. Eisenhower appointed him without ever having met him.¹³

Joseph M. Dodge, Detroit banker and the new director of the Budget Bureau, was financial adviser to General Clay in the immediate postwar period. The November 21, 1952, *U. S. News* reported: "General Eisenhower, prompted by his close associate, General Clay, apparently had Mr. Dodge in mind for the budget job for some time before the election."

Major General Wilton B. Persons, former liaison officer for the Army and the Defense Department with Congress, was named Deputy Assistant to the President.¹⁴

General W. Bedell Smith is Under Secretary of State, a key person in a number of top government committees such as Operations Co-ordinating Board, whose function is to co-ordinate military, diplomatic, and foreign economic operations.

Mrs. Oveta Culp Hobby, head of the new Department of Health, Education and Welfare, was formerly head of the WACs.

Henry Cabot Lodge, the U. S. delegate to the United Nations, is also close to the Army, having left the Senate to serve as a colonel during the war.

Charles E. Wilson, Secretary of De-

fense, and a number of others in key defense and government posts have been key figures in war industry with a long record of cooperation with the Armed Forces.

Military Influence on Public Opinion

The growth of military influence and control over American life and institutions that have developed since the second world war is in large part the result of an effective military "public relations" program. With millions of dollars available each year, the Pentagon and its branches throughout the world have been able to employ thousands of skilled publicity personnel to sell their ideas to the people.

A recently published sixty-page booklet, *Press Agents of the Pentagon*,¹⁵ tells the story of the military public relations program and its influence in the newspaper, radio, movie and television world. A number of high lights from that booklet can be recounted here.

For example, the Director of the Office of Public Information told a Congressional committee that in a period of about eight months his organization had issued several thousand news releases and "in every instance without exception each of these releases received the widest publicity and was carried on the wire services of the AP, UP, INS, and were received by millions of people."¹⁶

The Pentagon pressroom, complete with forty telephones, operates twenty-four hours a day. In addition, each of the Armed Forces maintains a separate news service outside the Pentagon. The Navy, for example, maintains a journalist on each ship as

well as staffs at the various fleet commands, overseas bases, and naval districts. The Army and Air Force have similar extensive press publicity systems. Most of the Army generals have public relations employees attached to their staffs.

In one year's time, the Pentagon's Pictorial Branch helped private motion pictures whose production costs "would add up to about thirty million dollars." In describing the work on these motion pictures, a spokesman for the Defense Department said:

The impression they convey must be a correct one because much of the attitude of the public toward the Army, Navy, and Air Force and the desirability of being in the service and maintaining *esprit de corps*, pride in the service, and pride in serving the country, revolves around these pictures which have a very great influence on the public. It is stuff that we simply couldn't buy, and it is priceless.

The same is true of newsreels and TV. We get about five million dollars worth of free time through our radio and TV shows which we produce ourselves in addition to cooperating with the commercial agencies and the commercial chains.¹⁷

In addition, the Office of Public Information sometimes calls upon the Army's signal corps to produce films. The Signal Corps Photographic Center in Long Island City, New York, is a little Hollywood, judging from a *New York Times* feature story describing it. At the Center is the largest motion picture studio in the East, built at a cost of \$10,000,000 and bought from Paramount Pictures by the Army in 1942.¹⁸ The Center was described

Copies of

Press Agents of the Pentagon

Are available at 35 cents each

National Council Against Conscription

1013 18th St., N.W., Washington 6, D.C.

as a place "where many of the best-known films were made during World War II."

In addition, the Director of the Pentagon's Office of Public Information cited the *Saturday Evening Post* which "in the last year carried fifty-seven articles" on military subjects, as one indication of cooperation with magazines.

The cost of maintaining such an extensive publicity and propaganda establishment runs into millions of dollars each year. Senator Harry F. Byrd on July 11, 1951, reporting for the Joint Committee on Reduction of Nonessential Federal Expenditures, stated that the Department of Defense, including the Army, Navy and Air Force, "this year is using 3,022

civilians and uniformed persons in advertising, publicity and public relations jobs at a payroll cost of \$10,109,109." Included in this total are 2,235 military and 787 civilians.

This picture of militarism is an ominous one. It is even worse if, as one congressman suspects, it is part of a plan. Rep. Thomas H. Werdel concluded after looking at the situation: "I am reluctant to admit that I now believe we have come to the awful day in America where we have a supreme general staff, modeled after Hitler and the Prussians, seeking military control over industry, labor, all military establishments, the economy and the press. I am convinced this is their plan against the expressed will of the Congress."

1. *N.E.A. Journal*, December, 1952
2. *New York Times*, December 15, 1951
3. House Hearings, Army and Air Force Appropriations for 1952, pp. 491-495 and 663-664
4. *New York Times*, May 9, 1951
5. *Ibid.*, December 6, 1949
6. *Congressional Record*, p. A759, 760, February 7, 1952
7. *New York Times*, January 6, 1950 (emphasis added)
8. *Labor*, May 31, 1952
9. United Press dispatch from Washington, D. C. March 28, 1952
10. *U. S. News and World Report*, March 14, 1952
11. *Ibid.*, August 17, 1951
12. *The Nation*, January 3, 1953
13. *The Reporter*, February 17, 1953; Drew Pearson in *Nashville Tennessean*, January 14, 1953
14. *New York Times*, September 5, 1953
15. Published by National Council Against Conscription, 1013 18th St. N.W., Washington, D. C.
16. Senate Hearings on Appropriations, Department of Defense, 1952, p. 1786
17. *Ibid.*, p. 1762
18. *New York Times*, March 3, 1949

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A STUDENT'S PRAYER*

Father of our Lord Jesus Christ, Who hast done for men a service greater than man can ever hope to repay; without Whom nothing is strong and nothing is holy, we lift our hearts to Thee in prayer and hope and thanksgiving. May our speaking and hearing at this time be to the increase of faith, hope, and love.

Grant unto us, O God, the humility to follow wise leaders, the diligence to learn from consecrated teachers, the patience to wait for our time of leadership and independence and responsibility, and the wisdom to profit from the accumulated experience of the past. Give us the desire to go on where our books leave off, and to apply some of our lessons to our own lives and environment. Help us to "guide right" and see the uses of knowledge and personal powers, that we may be willing to assume the tasks and responsibilities that go with training and experience.

Encourage us to give of our own thoughts and experiences, and to profit by those of others. Help us to touch the emotions in the best way, as well as to convince the mind. Bless, we beseech Thee, the speaker as he presents his message, that he may effectively use this opportunity to speak while we listen, to the glory of Thy great Name. And grant that we may find those elements which will most interest, help, and inspire us.

May Thy blessings rest and abide upon those here assembled, ever relying upon the truth that where two or three are gathered in Thy Name, there Thou art also. Through Jesus Christ, Thy Son, our Lord. Amen.

** This prayer was offered by a student at Wittenberg College during a convocation of the Religious Emphasis Week.*

Narrator: Listen my children to a travesty on the sufferings of Old Testament Job:

There was a student on the campus of the university whose name was Joe. And that student was blameless and upright, one who feared God and turned away from evil. There accrued unto him many rewards. He got A's on his report card, prospered mightily in every task he undertook, had countless friends both male and female, was an athlete of repute, and a person whose company all men sought; so this student was the greatest of all the people of the university. His many bosom friends used to go and hold feasts at appropriate times and would invite all those who knew Joe, even his girl friends, to eat and drink with them. And when the days of the feast had run their course, Joe would send and sanctify them, and he would rise early in the morning and offer up many prayers and petitions according to the number of them all; for Joe said, "It may be that my friends have sinned in their partying and cursed God in their hearts." Thus Joe did continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan—

Lord: Whence have you come?

Satan: From going to and fro on the campus of the university and from walking up and down on it.

Lord: Have you considered my servant Joe, that there is none like him at the university, a blameless and upright man who fears God?

Satan: Does Joe fear God for nought? Haven't you put a hedge about him and his house and all that he has on every side? You have blessed the work of his hands and his repute has increased. But put forth your hand now and touch all that he has and he will curse thee to thy face.

Lord: Behold all that he has is in your power; only upon himself do not put forth your hand.

Narrator: So Satan went forth from the presence of the Lord. Now there was a day when Joe's many friends were eating and drinking in the dormitory room of his closest friend, and there came a messenger to Joe and said, "Word has been spread among the faculty by your enemies that you have acquired all of your A grades by cribbing, copying from others, prearranged signal systems, and other devious devices, and hence all of your A's have been stricken from the books and replaced by F's." While this messenger was yet speaking another came to Joe and said, "Your enemies have been talking up around the campus that your righteousness is only a sham, that actually you have engaged in a great variety of immoral practices—from gambling in the dormitory to buying and selling term papers and exam answers, to drinking, and to making many improper amatory advances to the young ladies. In short, your reputation is ruined; no one holds you up as an ideal

Job at the University

Tribulations of Joe

by Keith Irwin, Director
of Religious Activities,
Hamline University

any longer and I alone have the courage to come and tell you what others are saying behind your back." And while this one was yet speaking, there came another and said, "Your repute as an athlete and sportsman has disappeared with the winds for informers have reported that you have engaged in "throwing" games and fixing the score for bribes from various and sundry betters and gambling syndicates. Your case will soon come up in court and the cards are stacked against you." While this one was still speaking, there came yet another messenger to Joe and said, "Your many bosom friends who were the pride and consolation of your heart and who alone would speak on your behalf in your time of extremity were eating and drinking in the room of your closest friend, when behold a great wind came across the campus and struck the four corners of the dormitory and it fell upon the young people and they are dead and I alone have escaped to tell you."

Then Joe arose and tore his shirt to shreds and shaved his head and fell upon the ground and worshiped. And he said, "Innocent came I to the university from my mother's house, and innocent shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord." In all this Joe did not sin or charge God with wrong.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. And the Lord said to Satan—

Lord: Now let me see, where have I seen you before? What district do you come from?

Satan: From going to and fro on the campus of the university and from walking up and down on it.

Lord: Oh yes, *have* you considered my servant Joe, that there is none like him at the university, a blameless and upright man who fears God and turns away from evil? Have you noted he still holds fast his integrity although you moved *many* against him to destroy him without cause?

Satan: Well enough, but you know the old college say-

ing "skin for skin." Anyone knows all a man has he will give for his life. But put forth thy hand and touch his bone and his flesh and he will curse thee to thy face.

Lord: Suppose I should put him in your power, allowing you to do what you will with his person, commanding you only to spare his life; then what would you do to him that would bring him to curse me to my face?

Satan: I would afflict Joe with loathsome sores from the sole of his foot to the crown of his head so he would look so despicable even the Jane he pinned would say to him, "Do you still claim that God's on your side? Freely curse God and die." When Joe loses both his looks and his girl he will renounce thee.

Lord: But Joe knows man does not live by looks alone and certainly not by the favor of a faithless woman, for as Solomon, my Proverb writer says, "Like a golden ring in the snout of a sow, is a beautiful woman lacking in taste." No, Satan, you'll have to think of something better than that.

Satan: Then I shall have three of Joe's closest friends come and visit him in this time when his reputation is ruined, his good looks are gone, and his girl friend renounced him, and prey upon his despair. These friends will be Eliphaz, the other halfback on the squad, Bildad, the campus big wheel, and Zophar, the brain. They will tempt Joe to curse thee and renounce his faith by saying, "Now, Joe, don't carry on so. Don't be offended if we presume to speak the truth to you. Here you've strengthened us when we were weak, upheld us when we stumbled, taught us all we know, and when you get into trouble yourself you get dismayed. Think now, Joe, who that was innocent ever perished? You've led us to think you were a pillar of strength and uprightness in the community, but God wouldn't treat one of his own like this. Call now, and see if he answers you. I'll bet he doesn't. If God has left you so homesick, lonely, wretched and desolate here on the campus, why don't you come along with us, have your fun, forget about being so holy, have a beer with the boys, and go out with that little blond we've had lined up for you? God's forgotten you, why don't you forget him? All this religion stuff is for the birds. You've been running around with those Christian fellowship people and where'd it ever get you? Right where you are, that's where. Well, wise up. God's never done anything for you, why don't you curse him and come along with us? The lights are bright when you want 'em bright, and dim when you want 'em dim. A guy like you can call his shots with the people who really count. Forget what your old lady told you when you went off to college, and with us you can make your grades, and have a hell of a time, too. Everybody thinks you got along by cribbing. Well, we've got the crib; you might

as well quit studying and use it. You know your religious scruples interfered with your being as good a football player as you could if you kneed and gouged a little in the pile-ups. The three of us, Eliphaz, Bildad, and Zophar are really your best friends. Try the game our way for a while."

Yes, Lord, that's how I'll get Joe. Maybe not on the first interview, but by the time my boys have visited him the second and the third time, out there where he sits on the steam plant ash heap without his other friends, and with his reputation ruined, he'll renounce you and see things our way. Oh, he might go back to church once in a while on Sunday morning if his girl friend urged him—women are superstitious that way—but he'll only give you a nod with the tag end of his days, the main part will belong to us. Why, you know, even I believe in respect. After all, I doff my hat to you.

Lord: Satan, you're a devil, you are! You could almost corrupt me. That is, you almost can when I forget myself and who I am. But even though I almost gave up on Joe as you outlined your plans, it was only because your manner and eloquence swept me off my feet for a minute. Now that I'm myself again, I'm so sure of Joe's loyalty I'll even reveal the one tactic by which you might possibly succeed. You could successfully corrupt Joe's faith in me only by isolating him from his association with Christian people. As you know, Satan, each man must find *me* for himself. He can't get *by* on his mother or father's discovery of me, nor on his preacher's faith. He's got to find me for himself. I know you know this because you're always trying to persuade people to live on someone else's faith. But though each man discovers me for himself, he doesn't stand alone in that discovery, nor afterwards. The only way you can possibly succeed in corrupting Joe's religion is by removing him from fellowship. Your tactics have always been "divide and conquer," and with those who have tried to live life alone, who have believed they could get by with no relationship to the Bible and the church (those gifts of fellowship to the Christian tradition), and with no relationship to other people seeking to discover an adequate Christian faith, you have had some success. No need to quote statistics, I'll grant it. Joe's strength is in fellowship, his faith is such that it can withstand all the wily darts of the devil.

Narrator: And Joe has withstood the temptations and wiles of the devil.

And Eliphaz, Bildad and Zophar cried: "We admit nothing is too hard for thee. We thoughtlessly confused the issues and spoke without intelligence of wonders beyond our ken. We despise ourselves and in dust and ashes repent."

Lord: Who darkens my design with a cloud of thoughtless notions?

Narrator: And Satan, the old devil, slunk away.

Are You Getting an Education for the Whole Man?

by Richard Rasmusson
Presbyterian University Church
Purdue University

IN the emphasis on specialization and the compartmentalization of knowledge, something dangerous has been occurring in our Western world. This isn't to oppose specialization, but to supplement it. Specialization is necessary, but so also is knowledge for the whole man. Through our intense specialization and the compartmentalization of knowledge we are making human personality either Economic Man or Political Man or Science Man or Literary Man or Religious Man. But what we need is that the whole man be equipped for the responsibility of life. "The Whole Man requires whole education." Did you get or are you trying to get such an education?

LOOK at this with reference to your personality and social attitudes. These are exceedingly important. Some industries consider even more important than your technological training, your social attitudes and personality balance. And when we remember how close-knit our world is becoming we can understand the crucial importance of social attitudes and emotional control.

When Hans Meyrick in *Daniel Deronda* by George Eliot behaves in a narrow, bigoted and intolerant manner, when given some information he disliked, displaying emotional unbalance, his sister says to him: "I should like to know what is the good of having gone to the university and

knowing everything if you are so childish." Well, the point is we can be university graduates, competent as chemists or engineers and yet behave childishly in social matters and human situations. This isn't the fault of technological education. But who will deny the importance also of the education of our emotions? Technological skills are not enough. Other aspects of our life need training and discipline too. As Paul wrote to the Ephesians: "We are to grow up in every way into Him who is the head, into Christ."

LOOK at this with reference to what is excellent and enduring. It is disturbing to see university men and women with inferior tastes as regards movies, books, plays, conversation. I say inferior as determined by the masters in these crafts. There are objective standards of evaluation in these fields. We are not wholly at the mercy of whim and opinion.

Shouldn't a university education spoil us for most of the literature of the newsstands? Rousseau tells in his *Confessions* that reading Plutarch spoiled him for reading romance. Acquaintance with the best should spoil us for the colored comics. Lewis Mumford in his *Values for Survival* writes: "Our work in teaching Shakespeare is partly lost if the student can go back to the drivel of a radio program without a profound feeling of disgust; our work in teaching ethics

is lost if the student continues to live the automatic, drifting, choiceless, self-indulgent existence that so often prevailed before the war presented a counterchallenge." I agree. What has your education done for you at this point?

LOOK at this with reference to character and the good life. It was said of Francis Bacon that "he was wisest and meanest of mankind." Knowledge alone, knowledge divorced from character can be dangerous. Plato wrote in the *Laws*: "For entire ignorance is not so terrible or extreme an evil, and is far from being the greatest of all; too much cleverness and too much learning, accompanied



with ill bringing up, are far more fatal." Here is why we think religious foundations on the edge of a university campus are of such strategic significance. Here is why we appeal to parents to help us financially to do a bigger and better and more effective job in the field of moral training. Send out into the world a generation of skilled technicians, brilliant chemists, but with no ethical character or religious idealism and the consequences could be horrifying. And for a recent case history, turn the pages back and review the period of Nazi terror. The Bible says: "Knowledge puffeth up, but charity edifieth."

David Lilienthal, former T.V.A. chairman of what is perhaps the most important commission in the world, the Atomic Energy Commission, wrote recently in "Research has a Moral Responsibility"; "The purpose (of research) must be a moral, an ethical one . . . research must have a 'soul.' Intelligence is not enough without a spiritual and human purpose." So! How is it with you? Are moral vision and ethical purpose and religious idealism at the heart of your education? Jesus said: "Seek ye first the kingdom of God and his righteousness." He said: "Thou shalt love the Lord thy God." Only then are knowledge and science safe in our hands.

LOOK at this with reference to the deepest questions of life. Plato wrote: "The noblest of all studies is the study of what man is, and of what life he should live." This is what the Bible means by wisdom. I don't see how anyone can live with much zest or meaningfulness until he has answered as best he can, with help from those who should be qualified to help, some of the deepest questions important for living. We are the kind of creatures who, as Dr. Overstreet says, face two kinds of challenge: the challenge of needs—food, clothing, shelter; and the challenge of the unknown. What is the nature of the universe? Is there a God? What do I have the right to believe about him, if he is? What is the purpose of life? What are the enduring satisfactions



of life? Is happiness possible? How? Never to have raised these questions and to have no interest in them, is

to betray the evolutionary process which has raised you above the animals, who only eat, drink and die. Education for the whole man should have sharpened your curiosity here. From now on you should be a question-asking creature. As Socrates said: "The unexamined life is not worth living." And the Bible says: "Prove all things." "Grow in grace and knowledge."

In closing, I ask you to remember these words of John Milton, poet and man of truth. He wrote, "the end of all learning is to know God aright and out of that knowledge to love him, to imitate him, to be like him as we may the nearest, by possessing our souls of true virtue." We love God when we seek to be like him. May we thus love God—now and always.

Donald Soper

(Continued from page 6)

pint-pot in the other. Don't expect Methodists to soft-pedal on moral issues, because they won't.

A good Tory is a man who knows where he has come from, but knows he cannot go back there.

It's a poor thing when you give yourself lock, stock and barrel to the backroom boys of science.

All right. You shall have the same liberty of speech as I, even if you haven't the same freedom of utterance! And to another:

"I can't see it" is a confession, not an argument!

IHAVE taken so long with "Soperian" *ipsissima verba* both because it is in this capacity as a popular advocate of the Christian way that his influence is greatest, and also because he can speak better for himself than anyone can speak about him. He is an ardent pacifist, socialist, and sacramentalist, but most of all he is the sincerest Christian many of us have known. Who knows but that his preaching of peace as the only possible way for a Christian and also as a Christian

"way in" for the outsider, of Christian socialism as the only adequate answer to communism, of a higher doctrine, conception and discipline of the church and her sacraments as the only satisfactory end of evangelism—who knows but that in preaching these things Dr. Soper may not indeed be The Prophet for our day? Of this I am certain: those who impudently take it upon themselves to stone this prophet should look again at their New Testaments, and also at their own scanty and narrow achievements in the Kingdom of God; those who cannot agree with some of his ideas should recognise in them the working of God's spirit, and try to relate those ideas to their own insensitive scheme of things, to the greater good of the whole church; and those who dare not themselves call a spade a spade, or will not get hold of one and dig patiently with the sweat of their own brows, should fear to utter a word about one, the latchet of whose shoe they are not worthy to unloose. Take courage that a Prophet is among us!

Thy Kingdom Come

(Continued from page 3)

Thy Kingdom come! To pray thus is to register our will that God shall be first! In the New Testament "the Kingdom of God" means God's righteous rule and lordship in human lives. It is not merely individual, nor merely social. It is God's leadership of the whole man in the inmost depth of selfhood and the widest outreach of interpersonal relations. Our prayer, then, that God's rule should be a reality in our lives is an expression of our faith that God is first. It is a positive way of obeying the first commandment: "And God said, 'Thou shalt have no other gods before me!'" In obedience the Christian prays, "Thy Kingdom come, Thy will be done on earth." When we pray for God's kingdom to come, we confess our faith that God is moving toward us in our history, and that the future is not passive, but active. To act in faith means to act with a present sense of the urgent and the infinite.

When we pray for God's kingdom to come we are also, in effect, taking our stand against God's rival kingdom: the kingdom of idols, of false absolutes. The essence of idolatry is just this: that man seeks to choose and, if at all possible, to make his gods. Man is a culture-maker. By the culture he creates he provides himself with an environment which enriches life in utility, in beauty, and in order. But man is also an idol-maker. He tries to make gods for himself, and thus provide himself with a controlled transcendental by means of which he can transcend himself without being transcended by the sovereign God, who made him and who sustains him in being.

IDOLATRY, in all its various forms, is the exaltation of created or finite values as foremost and final! Both the Bible and our common experience tell us how readily the orders of life can fall into this idolatry of existence—even in the church and the Methodist Student Movement. The church is by no means clear of the sin of idolatry. Indeed, "denominationalism" (or "denomi-imperialism") and the exalta-

tion of the institution above the life borne by it, represent the highest and worst forms of idolatry; for they involve the worship of the creature by those who make formal confession of this belief in "God the Father Almighty, maker of all things, visible and invisible." And even though the world outside the church exhibits a dazzling assortment of idols and false gods, we must recognize how much unacknowledged service of God's kingdom there is outside the church today—this often because the official show of faith in God to be seen within nominal Christianity is repulsive or unimpressive to the believer outside the walls.

"Thy Kingdom come!" Thus we pray that life shall come to be what God made it to be: that man's pride and self-concern shall be converted; that the power and dominion of evil shall be overcome; that the redemptive work of God in Christ shall be wrought out in us and in all men.

Thy Kingdom come! Thus we express our confidence that God has not abandoned his world, and is not impotent in it—he has neither rejected us nor dealt with us after our sins—but still loving and redeeming those who reject his claim, he holds us to those claims and to the consequences of our irresponsibility toward him and toward each other.

Thus the Kingdom of God is the Christian's primary environment; it is his right relation to reality. Praying and hoping and working for its coming, the Christian lives with a heightened sense of responsibility in the world, with a zest and spontaneity in the face of culture's misleading promises of reward and misleading threats of punishment—he lives with an undramatic but zestful readiness to do the significant tasks at hand.

His work is cut out for him: not merely in faithful and inwardly sensitive living, which expresses itself in worship and thoughtful study and Christian fellowship; but also in evaluating and sharing in and affecting the culture of his time. For if God is to rule in human life, this means God must stand foremost in the culture-making activities of those who turn to

him as Creator and Lord. Seek ye first God's kingdom and his righteousness and the things which belong to culture will be added and ordered aright!

IF Christ is to transform culture, the Christian must have some sort of critique of the secular orders of politics and economics. How is he to judge the political disorder, the economic volcano, the racial and class tensions in our national life? How can he make anything like a Christian judgment about the international conflict and the relations between the separate nations (our own included) and the family of nations? If, in such a query, we appeal to our faith and hope in God's kingdom, we find two basic guidelines. One is that there can be no Christian judgment without personal involvement and responsibility. If I have a judgment about the rights and wrongs of any situation, it may be Christian in its general orientation, but it is not yet Christian in inner reality until I find myself involved in the practical consequences of my judgment, seeking to do the most just, the most loving, the most intelligent, of the concrete options at hand. Christians find it all too easy to confuse the contemplation of justice with the Christian compulsion to act responsibly in obedient love to God.

The second Christian guideline in the critique of the political or economic order is God's categorical condemnation of idolatry. One of the most important responsibilities for the Christian in politics or social thought is to look for misplaced absolutes—and to nail them for the idolatry that they are. What is wrong with the new hypernationalism that shrieks and bellows about un-American activities, which tries to make a trinity out of Americanism, Christianity and *laissez-faire* capitalism, which impugns the patriotism and loyalty of distinguished scientists and eminent clergymen as well as obscure government employees with the irresistible syllogism that "liberalism equals socialism, socialism equals communism, therefore liberalism equals communism" (from which the only way of salvation is a spectacular repentance, and a public bap-

tism and confirmation by a congressional committee!)? On the other hand, what is wrong with the communist claim that history is on their side, or their excuse that the diabolical distortions of power they resort to are unfortunate means to an impeccable end? Why does a Christian think it tragic to be restricted to a choice between a *pax Americana* and a *dominium Russica*? They are both wrong because they both assume there is a single and ultimate political community; and I must find the true community or die outside the true faith. But the Christian who prays for God's kingdom to come already knows that no political or economic order is ultimate: not even America—and certainly not the USSR; not even capitalism—and certainly not communism! The Christian regards the political and economic orders as means to the ordering of life in dignity, freedom and peace—and means are always under judgment and correction from the vantage point of the ends they serve.

Let God be first! Does this tell us how to vote, which theory to believe and where and when to push—at least a little—for justice? No, not specifically. Christianity is disappointingly undictatorial, and when it becomes dictatorial it becomes disappointingly un-Christian. But he for whom God is first, will find all his judgments and decisions affected and shaped by this basic orientation of faith and hope. He can act in confidence, for if great good comes from thoughtful and responsible action, he will be more grateful than proud. And, even if mischance or unintended harm comes from what he does, he will be more repentant and reconciled than self-defensive or self-despising.

The Christian critique of culture searches deeply into the esthetic experience of men to point out the distinctions between the faithful and faithless artistic enterprise. "Art is not life and cannot be a midwife to society (Auden)," but it can bring form to vitality and vitality to form, so men may see and feel and sense the created order in its full range of possible reimagination—and through such a

representation enjoy God's handiwork and enter more fully into the pathos and glory of existence. The Christian critique of art is not a specific theory of art or a singular doctrine of criticism. Rather, it is the demand that in his re-creation of experience the artist makes room for God—in an esthetically honest fashion. To read God out of a significant human encounter, or to drag him in as a pious prop—both these deny God is first and foremost in our lives. Good art, therefore, from the Christian standpoint, is not consciously concerned with propaganda or preaching. Its chief interest is the exploration of the possibilities of human experience by means of images which illuminate or extend experience itself.

CHRISTIAN art is art which recognizes the Creator in the creation and celebrates the wonder and the agony of the human adventure in our harmonies and our conflicts with the workings of God's grace.

In still another phase of our cultural life, our prayer for God's kingdom to come provides us with a valid basis for the Christian criticism of man's rational and intellectual enterprise. For men to be "cultured" involves their awareness of the peculiar human need to make sense out of experience. For the Christian, however, these efforts to discover and interpret the rationality of the world and life come under the judgment of the Kingdom of God. There is no single Christian philosophy—not even personalism, or, for that matter, any of the other options in contemporary thought. Every philosophical system and enterprise can become an idol—and there is a deep and justified Christian suspicion that they all do, in fact, tend toward idolatry and, therefore, must be closely watched. The Christian critique of philosophy has less to do with methodology than with the philosopher's starting point. Christian faith says in effect: unless you begin by believing, you will never reach your goal of understanding! Faithful thought is not uncritical thought and it does not proceed from blind faith. Instead, it is the humble attempt to

analyze all possible finite relations within the context of a never fully comprehended mystery of the Infinite.

The Christian life in culture is one in which every activity makes room for the sovereignty and the righteousness of God. To the extent it does not or cannot do this, an item or activity in culture is by just so much sub-Christian, un-Christian, or even anti-Christian. Now, the righteousness of God is made known and effectual in Jesus Christ, who is God's righteousness, and ours as well. Thus the Christian life is the life lived in deep response to the grace of our Lord and Saviour Jesus Christ which is the love of God, shed abroad in our hearts through the communion of the Holy Spirit. This is our service of God (our worship): to acknowledge his goodness and grace in all our living; to confess our sin against his goodness and grace in all our living; to confess our sin against his grace; to accept gracefully his gracious acceptance of us; to decide before him as to what we can and must do, to give effectual expression of our gratitude and confidence as his children.

The Christian lives in a given culture but is never altogether of the culture in which he lives. He is a finite creature with no secret stratagems for becoming infinite. The Christian is a culture-maker and will reject an otherworldly ethic as a corruption of the Christian doctrine of creation. But he will use his gifts for culture in the spirit of his prayer: Thy Kingdom come, Thy will be done on earth.

The Christian's primary task is the cultivation of the corporate life of faith and the call to men to turn to God as the prime and final reality in their lives. But the Christian's lot is to live in his day and age and to serve God here and now, through every agency which does, or can be made to, acknowledge his primacy. To fail to put God first is to fall into idolatry.

But none of us really believes in God's coming kingdom unless we also know in our hearts and heads that the kingdom already is. God's rule could not come to be accepted by human wills and lives unless it al-

ready were an actual fact in ultimate reality. God is not going to create the world: He is even now its eternal and constant Creator. Jesus Christ is not going to redeem the world: He is even now the world's redeemer. We experience and act always in a historical process in which the past is no longer and the future is not yet; both our memories and our hopes are unreliable. But our memories and our hopes and our present decisions reach through times past and times future to God's time, in which he is Creator and Redeemer and Consummator. And even if, in our time, redemption and consummation are yet to come in their fullness, still God is already acting to redeem us in and through the temporal events of our existence: to bring us to a consummation beyond our powers to conceive or to contrive.

This is why the early Christians appended a doxology to the Lord's Prayer which the church came to use as if it were a part of the dominical text—and rightly so:

For Thine is the Kingdom and the power and the glory, forever: *in saeculo saecularum*: in any and every age and time. Amen—So be it!

CHRISTIANS are men with high hopes and great expectations. But what is our hope and our expectation in a time, in a culture, like this? That, with one more mighty heave, we might yet save the world by sheer mass or sheer resolution? This is a sad delusion—and no better for being pious. Is it, then, the hope that little by little we can build a ramp up Sinai so the final fortunate generation may overleap the walls into the glorious city? This is a tragic fatuity—even if it has at one time or another inspired some of our predecessors along this way. Is it perhaps, in still another vein, a sort of despair, as if there were some comfort to be taken from the dreadful things passing over us; as if we could take some sort of hope from the spectacle of the perishing world which we see as fascinated spectators. This is a sort of anxiety neurosis—and even worse than its secular counterpart when it tries to misquote

scripture or misinterpret continental theologians as its misunderstood authority.

The Christian hope (your hope and mine) for today and for every tomorrow is in God—who made us and who will remake us, whose love is both our unindulgent judgment and our unfathomable mercy, whose grace is working even in this chaos to call men to him in freedom (which is the only term on which he will accept them). Our hope is in Christ who is Lord of the world, who comes even now to judge the living and the dead. Our hope is in the Holy Spirit of God who is present in Christ's body, to enliven and to build.

Thy Kingdom come, for Thine is the Kingdom. The good that can be will be, because in ultimate essence it already is. God is first; therefore,

he will be first as he has been first; therefore, man's enterprise in sin cannot possibly succeed, for all the havoc it can wreak in human life. If a notion like this prompts in you a deflation of moral concern, you could ask no clearer sign that you are still an idol worshiper; you are not praying, in full sincerity: Thy Kingdom come! But if it stirs a hope and a gay abandon and a high heart for the adventure of God's kingdom and his righteousness in the earth, you may believe that you have a gift of grace for which you will not boast, but to which you can give grateful expression.

Thy Kingdom come—for Thine is the Kingdom! Even now the kingdoms of this world are becoming the kingdoms of our God and of his Christ.

URGENT NEEDS

BOARD OF MISSIONS OF THE METHODIST CHURCH

1. Couple for high-school teaching and religious work with youth in Malaya. Training in education and youth work required.
2. Woman for religious and social work in high school and community in Rangoon, Burma. Needs M.R.E. degree with group-work techniques.
3. Couple for Yuma Methodist Mission, a church and community center located on the Yuma Indian Reservation in California near the Mexican border. Training in social work, religious education and theology desired.
4. Woman to serve as pastor's assistant and director of religious education in growing church in Alaska. Three-year appointment.

Those interested should write to the Office of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

QUOTES

from Overseas Work Camps

THE Mindanao work camp is made up of twenty-six young people and leaders, all living together in a small home-economics building in Kabacan, Cotobato, on this southernmost island of the Philippines. The grass-roofed building we live in is only 30 by 40 feet. In its four rooms we have a medical clinic, completely furnished, a dental clinic, a complete audio-visual unit. Toss in about fifty boxes of medical supplies, books, agricultural tools and supplies, personal baggage, and foodstuff, and you have an idea the house is already full. Add twenty-six people and a like number of mosquito nets strung up across the floor, and the house literally bulges. Add twenty-five to thirty waiting patients, screaming babies and curious onlookers, all packed together in the steaming tropical heat, and you have the atmosphere in which we must live, eat, work, and sleep. This is our work camp setup.

Through the open window come the dull thud of a pick, the scrape of a shovel, the grunt of human bodies lifting heavy loads of dirt. The boys are well started on our first work project—digging a new pump well for the elementary school. This is a vital need, for dysentery is prevalent because of open and impure wells. The pump was installed, cement mixed and poured, and the job was done. These young people had demonstrated their Christian concern through a concrete act of service to the community. Their work was surely "Christ's love made visible."

We came to this work camp with the idea of helping *others*—of really trying to meet the needs of people in this little community in the interior of Mindanao. And yet, the wonderful thing has been that we have helped ourselves even more than we have helped others. As we have lived together, eaten together, worked together, and prayed together, we have developed a fellowship that truly has come from God.

Our motto has been, "Unless God direct the work camp, they labor in vain that work there." And it has been thrilling to learn that God *can* direct our actions, guide our plans, and in-

spire our thoughts, when we come to him in prayer each day—each hour. He has a plan for each one of our lives. He can work out his purposes through *me*—if I am willing to *go* where he wants me to go, *do* what he wants me to do, and try to *be* what he wants me to be.

—Rev. C. L. Spottswood, Jr.

Tuguegarao, Cagayan, Philippines

I was four weeks in an ecumenical work camp in Graz, Austria. Our project was to assist twenty-four refugee families in the construction of their homes in the suburban community of Liebenau. We did mostly nontechnical work such as digging the step foundations for each of the twenty-four homes, and filling these with cement.

In addition to the six hours of physical labor which we did each day, we carried on an active program within our own group. Twice a day we held devotional programs, and several times a week we had a Bible discussion centered around the main theme set up by the World Council; "The Meaning of Christian Hope." Also, we had many international nights when representatives from the various countries living in our camp told us about the social, economic, political and church life of their countries. We learned about the refugee problems, and became acquainted with the community in which we were living.

We felt the refugees with whom we worked really appreciated our being there, and we loved working with them. Somehow, I cannot but feel that the summer did us far more good than it could ever have done for them. It was truly a wonderful experience, and I hope many more young people

will have such an opportunity as I have had this summer.

—Patricia A. Fritz

World Council of Churches
Work Camp at Graz, Austria

The Hengrove project was twofold. First there was the building project in which the campers, with the help of the community, were to construct a building 30 by 90 feet to be used as a Community Center. The project was begun with the digging of ditches, then came the construction of the building walls out of concrete interlocking blocks. The second and really more important task, as I understood it, was the attempt to cement the new community with the church at one end and extreme and the community at the other.

The outcome of the camp, as far as the accomplishment of the two particular tasks is concerned, was fairly productive. The biggest was in terms of construction and as yet only about half the building is completed. We realized quite a problem in terms of supply and demand of materials.

In terms of the work attempted in the field of community and church relations, I think the camp performed wonders. Every evening was spent in the homes of the community and of the church dignitaries. The camp was climaxed with an open house at the Parish Hall for the members of the community. I think more was accomplished in this task than in the construction of the building.

—Roger E. Russell

Work camp at Hengrove
Bristol, England

The First Drama Caravan

Last summer for the first time, the Methodist Student Movement held a "drama caravan." Jim Warren, the director, tells of an experience at West Market Street Church, Greensboro, N. C. Two such caravans will be on the road this summer.

REPORTER: Say, I was just asking Kit what your people are trying to do.

RON: Well, it's not easy to put it all in one sentence. (Pauses) We're trying to bring drama into the church.

REPORTER: What kind of drama?

RON: Christian drama.

REPORTER: Christian drama? What do you mean by that?

RON: That's something we've all been talking about. It's drama that shows what living the Christian way means. Sometimes it comes from the Bible. More often it's modern and deals with people like you and me. It tries to show how you and I can find God and live like his son, Jesus Christ.

REPORTER: That's a pretty big order, isn't it?

RON: Very big. We do the best we can. We know we never can hit what we aim for. But we're trying to help churches and student groups to see the bigness and the power of Christian drama. It's awfully hard work. But it's a challenge. A real challenge.

REPORTER: Tell me, who do you work with? Everybody in the church?

RON: No. Just the youth and young adults and students from the nearby Wesley Foundations. They're Methodist student groups.

REPORTER: I see. How long do you stay?

RON: A week in each community. You see, it's not just one church that sponsors us, but a district of churches. In this case it's state wide.

REPORTER: You mean people come from all around?

RON: That's right. It's been wonderful, too. They come every night and afternoons. They're enthusiastic. The response has surprised us all. They really want to know about religious drama. We had over two hundred on. . . .

REPORTER: Now, wait a minute. What do you do with these people?

RON: We train them in workshops. Scenery, lights, costumes, make-up, how to select plays, directing—you see directing is my workshop.

REPORTER: How about your performances? Like the one tonight?

RON: There's one planned for every night. We put on some, then we direct local people in the others.

REPORTER: What are they?

RON: Oh, all kinds of things. Dramatic worship services, play readings, modern dance, choric speech, walking rehearsals in-the-round, radio, interpretive reading.

REPORTER: Sounds like a big program.

RON: That isn't all. We do a play ourselves. "Where Love Is" is its title. Wonderful play! We do it as our first production of the week. It's not easy. It's work—because you see we do lights, scenery, make-up, costumes, everything. . . .

REPORTER: Sounds like education.

MARY LOU: But the best of all is getting to know and love people you work with. This whole summer has been a worship experience. It does something to you. I think I'm a little different from the person I was before.

REPORTER: You'd have to be! And you think it's all been a success?

JIM: It's been a thrilling six weeks. You know this has really been pioneer work of a kind. This is the first drama caravan The Methodist Church has sent out. It's been an experiment—and a successful one I feel. . . . But maybe we ought not to measure the success of the summer program by immediate results. It's what happens in lives that really counts. If these plays and programs have helped people to grow in their Christian experience—well, then it's been a success. It's been wonderful to see the way people have entered into productions. I can't help feeling in some way this work has been used by God. Maybe some lives have been changed.

CAMPUS ROUNDUP

Group Fights Intolerance

Kansas University's latest attempts at fighting racial prejudice are cautious ones. They are centered around a spontaneously formed organization—the Jayhawk Brotherhood.

Last fall Jim Blair, a Negro student who was graduated from the university last semester, wrote a letter to the editor of the *Daily Kansan*, urging a meeting of all students wanting to seek a cautious solution to the racial problem. About thirty students came to the first meeting.

Approximately seventy-five students have now become a part of the organization, meeting when a meeting is needed.

The purpose of the organization, according to Pat Reynolds, graduate, is:

1. To work to eliminate discrimination in Lawrence, especially as it relates to the university community.
2. To cooperate with religious, civic and campus groups to that end.
3. To promote better relations between all the members of the university community.

Last semester Jayhawk Brotherhood made a complete survey of all the Lawrence restaurants that would serve Negroes. Out of forty restaurants, exclusive of those operated by Negroes, less than five were nondiscriminatory.

A poll of student attitudes toward racial discrimination is now being taken and compiled by members of the organization.

—University *Daily Kansan*

Fraternities Want to Know Religion of Students

Brown University rejected a request from campus fraternities that they be permitted to see official records listing the religion of students.

Dean Barnaby C. Keeney said he refused the Interfraternity Council request because use of the information "for any other purpose than the aid of religious organizations would be a violation of confidence."

"The university charter," he said, "specifies that there shall be no religious tests for students or faculty;

therefore the only time we ask for religious information is after admission, as an aid to those organizations."

In asking permission to look at the records the Interfraternity Council said it only wanted to avoid embarrassment for some students who might be invited during rush week to visit the fraternities only to find they were excluded by a fraternity's charter.

Dr. Henry M. Wriston, president of Brown, earlier had warned fraternity chapters to get their national organizations to remove racial and religious restrictions from their charters.

Awakening of Spiritual Life

Belief that there is a strong re-awakening of spiritual life on American college campuses was expressed by the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, in an address to the annual meeting of the Association of American Colleges.

"One always hesitates to predict a revival of religion," Bishop Sherrill said, "but there are encouraging straws in the wind. There is a changed atmosphere on the college campuses. I do not mean to imply that either faculty or students are 'hitting the sawdust trail' but there is a deeper concern for and interest in religion."

"Christianity once again has become intellectually respectable," he said. "On every level of society there is a response, provided the right leadership is forthcoming. Never before have the theological schools of all our churches been so full.

An Infamous Plot to Raise Faculty Salaries

A portion of the money procured from the "Million for Millsaps" drive will be used for the construction of needed buildings on the campus. We are all aware of that fact.

However, a fact which many of us haven't considered seriously is that part of this money will be used to raise the salaries of the professors at Millsaps. This is unmistakably a Gargantuan blunder on the part of the administration, and we intend to expose this contemptible conspiracy with all of its destructive manifestations.

Our first and most important reason for opposing this salary hike is that in so doing Millsaps would set a dangerous precedent for other schools in the state. Mississippi has, from time immemorial, held uncompromisingly to the venerated status of "forty-eighth" in teachers' pay in the nation. Such a bold move on our part would contribute substantially to advancing Mississippi to a position of "forty-seventh" or perhaps (heaven forbid) even higher. This would no doubt constitute the inception of a vicious left-wing movement; so, it should be stopped now. We must retain our traditional status at all costs!

Secondly, a boost in wages would tend to create an attitude of faculty-student equality from the teacher's viewpoint. This would never work! The teachers must be made to realize that our city garbage collectors are paid but a trifle more for a job for which they have spent many years in preparation compared to the professors' development. Every intelligent student is well aware of the fact that the college professor spends no time in preparation for his vocation, and, after receiving his degree, he never does any further work. Yes, we must assure ourselves that every teacher in Mississippi will be kept in his place!

Some of our teachers hold other jobs on the side. We should make certain that they continue to do that. By participating in diverse vocations, the professor is kept on his intellectual toes and is able to impart much of the erudition gained from other ventures to knowledge-hungry students. The professor's scope of learning is definitely limited when he is enabled to earn a decent livelihood by holding only one trifling job—such as teaching.

Thirdly—we're crazy as heck! We feel that the proposed increase in salary for Millsaps' professors is one of the best provisions included in the "Million" campaign, and on this point we are confident that we voice the opinion of the majority of students at Millsaps.

—*Purple and White*, Millsaps College, Jackson, Mississippi

Wesleyana

Reviews by Roger Ortmyer

MOST Methodists have been peculiarly handicapped when caught in the current theological discussions. They have not been at all sure that Methodism has a theology and, if it has, what it might be.

To the rescue have come two young Methodist clergymen: *Robert W. Burtner* and *Robert E. Chiles*. After having been stimulated by Prof. David C. Shipley, when students at Garrett, they worked their way through the library of *Wesley Sermons* and *Notes* and came up with an aid which should do much to help put Methodists back into the discussions, *A Compend of Wesley's Theology* (Abingdon Press, \$3.75).

They have sought to let Wesley speak for himself. The material from Wesley is arranged according to the order which he himself preferred. All of the selections, which for the most part are brief, are located with the exact reference from which each was taken. Each of the ten sections has appended a list of supplementary references. There is a bibliography of "Wesley's Writings" and "Writings on Wesley's Theology." The appendix also has an index of sources and an index of subjects. It may be that these references will prove to be the most valuable part of the volume for some readers.

We can hope this volume will be the stimulus which may bring many Methodists into a sharper awareness of their theological heritage. Some of the bald claims that have often been made in putting Wesley into one or another of the theological schools will certainly be up for revision.

To study at Oxford was a tradition among the men of the Wesley family. Only a week after his seventeenth birthday John Wesley matriculated at Christ Church, Oxford, near the colleges where both his father and grandfather had before him studied.

John Wesley must have felt, coming from the studious and religiously oriented family of Samuel and Susanna Wesley, that Christ Church was hardly his own climate. "A sporting young squire was advised to go to Christ Church, if only for a term, with the assurance that he would not have the least occasion to open any book there except such excellent volumes as the 'stud book' and the 'racing calendar.'"

Therefore, young John walked along

the river and down the towpath. He breakfasted, drank his morning coffee and afternoon tea, read *The Spectator*, wrote home, worried about his debts and as a sophomore, typically insisted, "I don't think it possible without perjury to swear I believe anything unless I have rational grounds for my persuasion." Wesley fell in love, established his methodical habit of study, prayers and service and made his life decision as to vocation.

That the problems, the situations and the tasks of the scholar of 225 years ago were not greatly different from those today is why it is so much fun reading *Paul S. Douglass, "Wesley at Oxford: The Religion of University Men* (Bryn Mawr Press, \$2).

In some respects it was the quest of Wesley for his faith that is the most intriguing aspect of his life. He was a good scholar, brought up in a faithful home. He went through most of the vicissitudes, the periods of doubt, the moments of idealism, the willingness to give himself to a cause that characterize youth and young manhood, but he never felt sure of his faith.

In a novelized biography of John Wesley, *Harry Harrison Kroll* has tried to tell this story in *The Long Quest* (The Westminster Press, \$2.50). The story is designed for older youth reading. To me it seems more properly characterized as designed for adolescent consumption. On that basis it is not a bad book. In fact, it is a fine story bringing Wesley, in human terms, down through the day of Aldersgate and the beginning of his evangelistic mission which was to transform much of the life of the English-speaking world.

AMERICAN CULTURAL HISTORY

Did you ever stop to figure out how the institution you are attending got that way? Where did it come from? Where is it going? And what is its relation to the cultural life of the society of which you are a part?

As a person would guess, students today are not a great deal different from what they were a hundred years ago or even two hundred years ago. In fact, they are much better mannered now. I have spoken to many chapel services where I was hardly flattered by those who insisted upon going to sleep, but

nobody ever threw knives at me. It has happened when the tutors emerged from chapel at Harvard they were the objects of biscuits, teacups, saucers, knives which were thrown at them; and at evening prayers the lights were extinguished—having been shot out. At Virginia, the students horsewhipped members of the faculty and in 1842 they shot one of the professors, while in Mississippi a student stabbed a college president to death.

Students who like a little bit of variety can thank their lucky stars they are going to school now instead of back at the beginning of the nineteenth century. At that time they would have had to wait until their senior year to get much of anything other than recitations from Latin, Greek or Hebrew. *Academic Procession: An Informal History of the American College (1836-1953)* by *Ernest Earnest* (The Bobbs-Merrill Company, Inc., \$4) is the kind of informal history that is a delight to read. Its important point is the perspective, not the minutia. Higher education is put in the perspective of what is happening in a restless dynamic society.

The author has his prejudices and they are at the point of a changing, flexible pattern as contrasted to emphasis upon the traditional disciplines. He has his heroes—the men who broke the mold of an entrenched and unimaginative curricular and they are good heroes to have if you are going to live in the academic world.

THE cultural life of Americans is one of the most interesting of all investigations. This is true, as *Louis Kronenberger* tries to point out in *Company Manners* (The Bobbs-Merrill Company, Inc., \$3).

We don't know what reality really is. The trouble is not that we serve God and mammon both (it must be the original sin which seems to insist that man shall do this) but rather that we serve God in the image of mammon, that is, we serve God as mammon is served. "If we only knew," says Kronenberger, "just how corrupt we were prepared to be, instead of always wondering how unblemished we might emerge, surely it should spare us our wild pendulum-swings between God and Devil, between heroic resistance and abject surrender."

He examines our different facets start-

motive

ing with the vulgarization of art according to the middlebrow temperament and the reaction in the drying up of art in the countervulgarization of the high-brows, asserting the end of liberal, which is to say liberating, culture. Our hopes are thwarted by the intellectual bingo we call education. He notes the decline of sensitivity and the implications of current humor. "I laugh," says part of America today, "in order that I need not blush." Kronenberger lifts the lid off our notions and probes our sensibilities.

How did we get the way we are? In a new series, "Mainstream of America," the publishers propose to examine American history in terms of the people who have made it. The first of the volumes in the series is written by Oregon's Stewart H. Holbrook, *The Age of the Moguls* (Doubleday and Company, Inc., \$5).

This was the time of the rise of the colossi: their predecessors such as the Commodore Vanderbilts and the Jim Fisks, to the Rockefellers, J. P. Morgan, Charles M. Schwab and Andrew Carnegie.

It is a fascinating story and it is no wonder, with these men as our heroes, that we have confused God and mammon. Many of the moguls may have been pirates, but they got things done—now just where will a practical American place his faith? He wants things to get done. He has a certain amount of idealism. Have the practical results justified the sometimes contemptible means? And he finds his idealism slipping in rejoicing over the results and pretty soon, as Kronenberger has pointed out, he no longer can tell God and mammon apart.

Stewart Holbrook has not intended either to tar or to whitewash. He has written a fascinating narrative. Its strength is not that it unearths new items of scholarly research but that it puts into a perspective these persons who have been so important in the development of America materially, and to whom we kowtow in the development of America's fundamental beliefs. They are not only responsible for what we have but also for what we are.

IN many respects autobiography is the most reliable of cultural histories. The impact of persons and places upon a life or the reaction of that life in its own estimate to those who have touched it gives many suggestions for the meaning of the time. Van Wyck Brooks has been, in his literary histories, one of the most genial and perceptive of literary figures. In *Scenes and Portraits, Memories of Childhood and Youth* (E. P. Dutton and Company, Inc., \$4.50), that he pulls things out of middle age and that his

perspective is even further advanced is no reason to quibble about the scope of the recollection. We see a childhood that began in the home haunts of the moguls, Harvard of the first decade of the twentieth century, the "diaspora" (those Americans who in prewar years were drawn for positive and negative reasons to Europe), California in the days of President David Starr Jordan of Stanford and the Socialist "locals" that flourished all over the West.

These are reminiscences of the times in terms of the people who made them. Van Wyck Brooks seems to be a lover of humanity and his sketches of persons are really a testimony to an age. It is cultural history at its best.

IS GOD OPTIONAL?

One of the better-known younger clergymen in America is the Episcopal Bishop of Olympia. He is one who knows how the college generation thinks and that which can appeal to its sensibilities. At the heart, he insists, of the problem of the church's mission to society today is the notion that the question of God is only of secondary importance. This is not for people outside the churches but rather for people inside these communities who actually believe in the optional God of conventionalities and irrelevancies.

Churchmen have tried to escape the anguish of facing our situation by resorting to calling the nonchurch (secular) all kinds of bad names. But Stephen F. Bayne, Jr., *The Optional God* (Oxford University Press, \$2.45), is not going to let us off so easily. It is obvious to the Christian that the trouble is that God is not important in life. More realistically we note God is not important in religion either. The real enemy is not secularism but a spirit as much within the church as outside it which causes work to lose dignity and the state to become deified.

It is nice to know about a bishop who, when he consecrates a church, does it gladly but also with the understanding in his heart that the building was probably built by a spirit which is the enemy of much of that for which the church stands. He will confirm new members into that church but also understand that many of them have not even been aware that any kind of a "supernatural transaction with infinite horizons" had taken place. He knows the conditions of the ministry of the church in our time but he has a realism and a faith and the kind of cogent examination which denies the optional God.

THE STUDENT AND ALCOHOL

Albion Roy King of Cornell College, Iowa, is probably better equipped than any other man in America to discuss the alcohol cult in relationship to the campus.

You will remember many *motive* articles by him, the most recent being "Drinking in College," a discussion from the Yale Alcohol Studies.

Therefore, his volume *Basic Information on Alcohol* (Cornell College Press, Mt. Vernon, Iowa, paper-bound edition, \$1.50) is the most important document you can use for study of this phenomena of our time. The use of alcohol as a drug, of course, is not new but the uses peculiar to our age are our problem. What we need to worry about is not so much what happened in the eighteenth century as what is happening in the mid-twentieth.

Do we really need this drug? Is there anything to substitute? What are the moral implications? What are the actual physical results? All these things we need to consider and Albion Roy King does a good job in not only raising the questions but giving us the facts and the insights which should help us in decisions.

ARE YOU GOING ABROAD?

Probably more important, if you are planning to go abroad this summer, is to know about the convertibility of ideas than the convertibility of money.

How are people going to treat you and how are you going to treat them? What are the ideas that form their stereotypes about you? What are the notions they are liable to make you adopt?

Robert Root in *How to Make Friends Abroad* (A Haddam House Book, The Association Press, \$2) has picked up a lot of the ideas which will challenge you—the love of the machine and standardization, American barbarism and lack of culture, American brashness and egalitarianism. He points out there are good reasons for these being thought true. The author has also gone to some lengths to insist that not all of these things are bad characteristics. Maybe we ought to boast about them a bit also.

It has been true we have, as we come into contact with people in other lands, tended to fall into the brash, boastful tourist pattern, the kind heartily detested every place, though the moneygrubbers delight to see us coming. And the opposite extreme among Americans abroad are those breast-beaters who are always apologizing. We are too rich and therefore we ought to be sorry about it; we are too powerful and we ought to do something about it; and they except at their own estimate the generalizations which are partial truths.

So if you are going abroad this summer it would be very well to study this book along with your Baedeker Guide—it is really a Baedeker to the attitudes you will meet and which you might reflect.

INSIGHTS

A couple of months ago I enthusiastically called your attention to *Moments of Personal Discovery*, edited by R. M. MacIver. He has now produced a sequel titled *The Hour of Insight* (*Harper & Brothers*, \$2) for the Institute for Religious and Social Studies. Twelve distinguished persons ranging from Van Wyck Brooks in literature to Harold G. Wolff, professor of medicine at Cornell University Medical College, have described moments of intense personal revelation. Like the former volume, this is a choice collection and one which will be read many times and quoted.

One of the insights that most intrigues, deludes and inspires man is into the nature of immortality. Perhaps all that we can see of life beyond this experience of now are little shadowy, fleeting glimpses; and that is why *The Golden Book of Immortality*, edited by Thomas Curtis Clark and Hazel Davis Clark (*Association Press*, \$2.50) is excellent for our use. It is a collection of short excerpts on "Intimations of Immortality," "Personality Is Deathless," "And Fear Death?" etc. For the most part they are prose and I think that is just as well. The kind of verse that often ends up in such anthologies as these is enough to make one not long for immortality but turn his eyes away!

This will be a fine anthology and much used by those who are willing to take a glimpse of what might be.

COMMUNICATION

This is the age of communication. At no time before in history have so many been engaged in the business of saying something. The small-town newspaper editor and the big-town TV producer are both trying to communicate.

But the preacher is an old hand at communication—communication which Robert Hamill calls the nearest thing to the divine-human encounter that we have in our earthy relationships. Through the always meaningful media of public speaking, the preacher tries *Communicating the Gospel*, which is the title of the new book by Dr. Halford E. Luccock, an old hand at teaching preachers-to-be at Yale Divinity School. (*Harper & Brothers*, New York, \$2.50.) The book is the latest in the series of Lyman Beecher lectures delivered annually at that school.

While most of what Dr. Luccock says is not excitingly new, it is put in a way which makes excellent reading and genuine inspiration for the young man or woman who intends to spend his life working for the church. An example is his comment on the First Christian Church of Jerusalem, which disappeared in A.D. 66.

"The First Church of Jerusalem was the first demonstration of the inescapable truth, that when a church no longer reaches out, it passes out. . . . When a church is chiefly concerned with its own preservation and defense, it has ordered its tombstone."

—HENRY KOESTLINE

"THE PAPERBACKS"

The paperbacks (a goodly proportion of them) seem to be getting better than ever. With the advent of the Signet Key items and the continuations of some of the other most excellent series, a person can now build up a first-class library at a nominal cost.

There are recent additions you should note from the Doubleday Anchor Book Series:

Bronislaw Malinowski, *Magic, Science and Religion and Other Essays*. Introduced by Robert Redfield. (85 cents)

W. J. Turner, *Mozart, the Man and His Works*. (95 cents)

Jaques Barzum, *Teacher in America*. (85 cents)

Sarah Orne Jewett, *The Country of the Pointed Firs and Other Stories*. Preface by Willa Cather. (85 cents)

Henri Bergson, *The Two Sources of Morality and Religion*.

(Anchor Books are published by Doubleday and Company, Inc., with the prices as noted above.)

I am particularly pleased, personally, to see the Sarah Orne Jewett volume printed. She is a writer too often neglected even in courses in American literature. That her works are now available in a cheap edition is a most excellent thing.

PAMPHLET REVIEW

Press Agents of the Pentagon by John M. Swomley, Jr. (*National Council Against Conscription*, Washington 6, D. C., 35 cents) is another in the excellent series which Swomley and the National Council Against Conscription have prepared. As the title indicates, it examines the extent, the technique, the growth and the content of military publicity. It is a well-documented and valuable study.

The Pendle Hill series continue as the kind of pamphlets one delights to save and never finds himself willingly tossing away. *The Inner Islands* by Winifred Rawlins (*Pendle Hill*, Wallingford, Penna., 35 cents) is no exception. It is a series of letters from Wini to Sue and, as is the case with letters, most subjective. Sometimes it seems to be embarrassingly so. They are the witness to the inner experiences of life.

ATTENTION has been called by advertisements to *Methodist Service Projects, 1954*, compiled by Richard G. Belcher. This is just to say again that it is a directory of opportunities for service offered by The Methodist Church in its official boards and other agencies and is a necessary guide to the student who wants to serve during the days of his vacation.

In the troubled lands of the Middle East it is most difficult to know exactly what is the situation, what is right and what is wrong in the claims and counter-claims that are made by the Jewish-Arab protagonists. *The Palestine Problem Today* by Carl Hermann Voss (*The Beacon Press*, Boston, Massachusetts, 75 cents) is certainly a readable and a concise statement of the situation but it is by no means an unprejudiced one. This is not to say it is of no value; quite the contrary is true, but it does not tell the whole story and the Arab claims would be pictured in a much different light.

THE Public Affairs Pamphlets continue the usual excellence of their studies and the factual approach to the problems they present. In their series, the recent editions have been:

No. 199, H. Gordon Hullfish: *Keeping Our Schools Free*

No. 200, Ann Tanneyhill: *From School to Job: Guidance for Minority Youth*

No. 201, Gilbert Cant: *Medical Research May Save Your Life!*

No. 202, Hubert H. Humphrey, Jr.: *The Stranger at Our Gate—American's Immigration Policy*

(*Public Affairs Pamphlets*, 22 E. 38th Street, New York 16, N. Y. 25 cents each)

International Conciliation is published by the Carnegie Endowment for International Peace. Each issue is devoted to a single copy and written by a specialist in that field. As far as possible, the presentation of the material is objective and seeks to analyze problems in the fields of international organization in terms of the facts. Recent editions have been:

No. 494, Leland M. Goodrich: *Korea: Collective Measures Against Aggression*

No. 495, General Georges Catroux: *The French Union*

No. 496, F. R. Scott: *The World's Civil Service*

Subscription rates for six issues per year: \$1 from United Nations Plaza at 46th Street, New York 17, N. Y. Single copies, 25 cents each.

THE CURRENT SCENE

BILLY GRAHAM IN LONDON

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

(In the March motive, Mr. Vincent wrote on "Mr. Bevan, Dr. Graham and the People." Graham's present invasion of England has been well publicized in the American press. These are our British correspondent's impressions.)

My own feeling (after a dutiful visit to Harringay on the second night of the campaign) is that Billy Graham is as good as any other fundamentalist preacher to be heard up and down Britain in various chapels and churches, but no better; that his initial success has been due to unwavering support from every fundamentalist Christian group in London, and to skillful and not indiscrete advertising, that the greater number of those who attend his meetings belong to these groups; and that the ordinary Londoner, if and when he goes, will do so out of morbid interest rather than any desire to hear the Christian message (not that that cannot be used).

Certainly, the first half of the meeting, consisting of an unwelcomed trumpet solo, snippets of choruses and hymns said or sung by one of the many principals of American Bible colleges who seem to make up his all-too-numerous camp-following, the agreeable singing of G. B. Shea, and "the expansive Mr. Cliff Barrows, a man adept at the projection of personal joy, conducting with the gestures that Cup Final mass singing has made familiar" (to quote a very fair Times article), together with the 2,000-strong choir, is not the kind of meat the ordinary pagan or Christian is used to. A fifteen-year-old boy brought his pals to see "what's stopped our ice skating for three months," and went away after the first half saying, "It's a lot of rot." I think he was wrong, but it is deeply distressing to find anyone being caused to stumble.

The average pagan response has been well reflected in this week's newspapers (I write on 4 March). Perhaps the fairest reporting has come from the Manchester Guardian and from Laurence Thompson in the News Chronicle. The latter writes: "George Fox and John Wesley were criticized in their time as Graham has been. Nor can it be doubted that Wesley would have used Harringay Arena, Roy Rogers, Directors of Follow-Up and anything else, if they had been available to him, and had seemed to serve his work. And the religious impulse of Methodism, as Dr. G. M. Trevelyan has pointed out, began a new chapter in the religious, social and educational history of the working class. Whether Graham is quite that weight remains to be seen."

Today's religious press is more avowedly optimistic. Dr. Maldwyn Edwards, reviewing his book, Peace with God, in the Methodist Recorder, describes him as "a sincere and enthusiastic Christian making no pretension to gifts he does not possess, but anxious to bring as many people as he can into a living relationship with God in Christ. Though the cast of our thinking and technique of evangelism may differ from his, we need the same burning zeal for the souls of men..." Shaun Herron, editor of the British Weekly, concludes a notable front-page changeover from his former views, with these words: "Isn't the real question in the end, not whether we can all, on all points, meet in sweet and untroubled agreement, but whether one of us is a man sent from God, who can do for God what he has not called most of us to accomplish? Is Billy Graham such a one? So help me, I cannot withhold the word that in my judgment ... this is one such man. His appeal is to the people we have not been able to move."

Whether Shaun Herron is right or wrong will only appear when Dawson Trotman's analysis of converts after the campaign reveals exactly how many of them came completely from "outside" the Church. My own fear is that the proportion will not be as high as it might have been. But I'd give my right arm to get at nearly 12,000 people a night with the challenge of Christ. I hope I'd not put it as "Billy" puts it. That may be why he's at Harringay and I'm not likely to be.

Ever Try to QUIT?

TRUBLU: Smoke?

PROFESSOR: No, thanks.

TRUBLU: Well, what vice can I interest you in?

PROFESSOR: I hear there is a connection between your smoking and lung cancer.

TRUBLU: Statistical only.

PROFESSOR: How's that?

TRUBLU: As "The Man on the Run" said last night, "Pass me my cigar!" You see, there is only statistical evidence on this lung cancer business, not medical.

PROFESSOR: You mean if a good percentage of smokers die from lung cancer while the proportion of nonsmokers is minimal, that's statistical evidence, not medical nor chemical?

TRUBLU: Naturally. All you are doing is playing around with some statistics, you have no medical evidence.

PROFESSOR: Fascinating logic!

TRUBLU: But valid.

PROFESSOR: According to the advertising promoters.

TRUBLU: Did you ever stop to think, they may have to raise your income tax if too many people quit smoking.

PROFESSOR: You can't squeeze more money out of a schoolteacher.

TRUBLU: Oh, yes, we can, if you don't leave off peddling this lung cancer stuff.

PROFESSOR: I guess the real argument in this is neither statistics nor medicine; it's "good for business" on one side and desire for a drug on the other.

TRUBLU: You aren't silly enough to identify smoking and drug addiction?

PROFESSOR: Ever try to quit?

TRUBLU: I could if I wanted.

PROFESSOR: Ever try?

TRUBLU: I don't want to; I like the fellowship.

PROFESSOR: You can quit all right. I did. But it is quite a torment to be without the drug.

TRUBLU: Why, if it really were a drug, we would ban it.

PROFESSOR: No, apparently we like our drugs, so tobacco and alcohol stay.

TRUBLU: They are just harmless little socializers. You would not put them into a class with opium and such stuff.

PROFESSOR: Why not?

TRUBLU: Think of the effects.

PROFESSOR: I mentioned lung cancer. But let's take opium. My friends in Thailand say they would rather have opium smokers around than drunks.

TRUBLU: Yes, but it wrecks them physically.

PROFESSOR: They say they have had to revise many of their opinions on that score. But talking about physical wrecks: ever meet an alcoholic? You could hardly miss, considering it is now one of our most widespread diseases.

TRUBLU: But all drinkers are not alcoholics.

PROFESSOR: Nor are all opium smokers gibbering idiots.

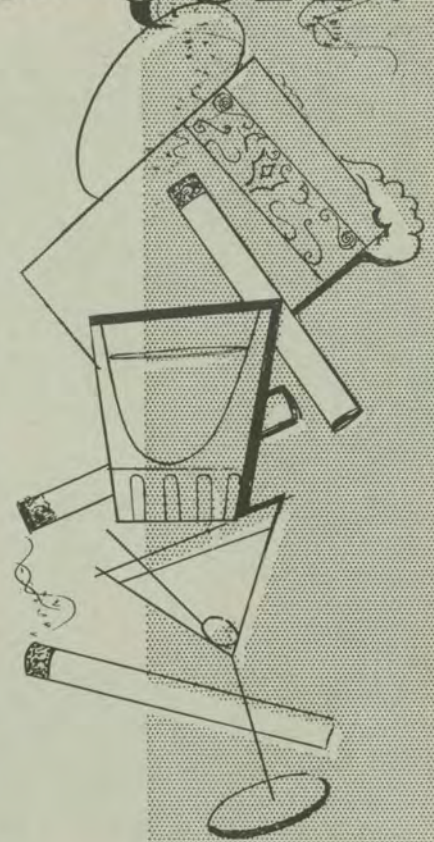
TRUBLU: What are you arguing for? Want us to open the doors to opium?

PROFESSOR: I never said open up to anything. We were talking about drugs.

TRUBLU: Yes, but you make opium seem so harmless we might as well loosen up.

PROFESSOR: Or tighten up on the drugs we already have. There's an even more important item: these drugs require huge acreages of land to produce. But we have not enough land to produce food. Looks to me like there is a moral problem involved.

TRUBLU: You sound like a Puritan.



Editorial

PROFESSOR: If you had any information about Puritans you would not say that.

TRUBLU: Killjoy!

PROFESSOR: I like to eat.

TRUBLU: Ha! I knew you had a vice.