

# MOTIVE



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OCTOBER 1954

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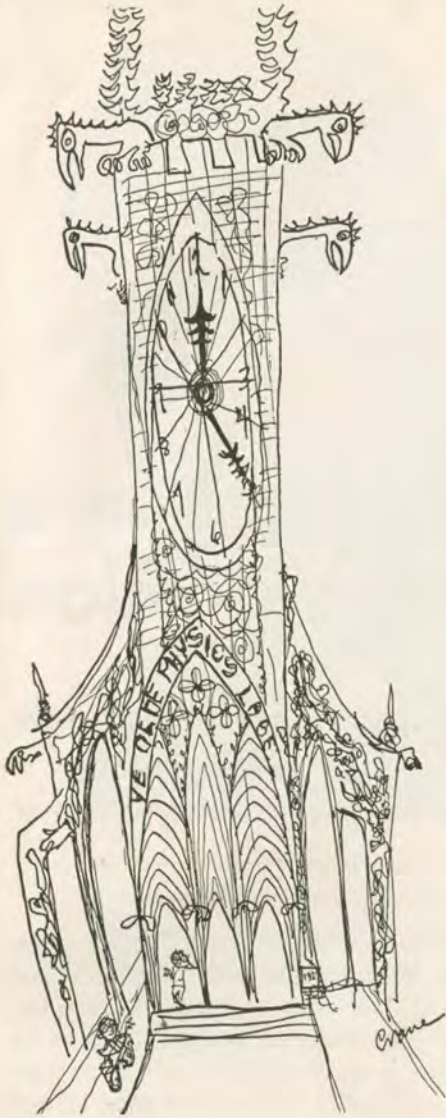
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Cover artist Jim Crane of Jackson, Michigan, is a frequent contributor to  *motive*  magazine, especially in the cartoon department. He is author of the recent book,  *What Other Time?*  which includes many of his  *motive*  cartoons.

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## EDITORIAL

Good-Conscience (A distant relative of Mr. Bunyan's Good-Conscience, who met Mr. Honest at the flooding river and helped him across): Hi.

Seeker-for-Truth: Hello.

G.C.: Help you?

S.f.T.: Where's the registrar's office?

G.C.: In Old Main.

S.f.T.: How do I get there?

G.C.: Just follow this walk. You'll run

# Trust the Partial?

into a pile of rock that looks as if it should be torn down. That's it.

S.f.T.: Why don't they?

G.C.: Why don't they what?

S.f.T.: Tear it down.

G.C.: Oh, you mean Old Main. Well, you see, Old Main is a tradition. . . . and you don't tear down traditions without thinking about it.

S.f.T.: But someone must have been thinking about it.

G.C.: Guess so, but not hard enough to do anything about it.

S.f.T.: That would not seem to require hard thought; mostly a little bit of action.

G.C.: I don't think you understand. This is not like a store, which when times make obsolete, you tear down. This is an educational institution. It is hard to decide if anything is obsolete.

S.f.T.: Are you trying to say that when something becomes obsolete you turn it into a tradition?

G.C.: You're putting it a little baldly.

S.f.T.: You've got a miserable old building; one which a parent would howl painfully and wrathfully about if his child had to attend grammar school in it. But when that child finally gets through grade and high school, the same parent pays mightily so his child can sit in its darksome rooms and wander its shabby corridors. In Suburbia it would be a menace. Here it's a tradition.

G.C.: You speak of the obvious. Let's go further. Would you have been in favor of tearing down the White House a couple of years ago, just because it was threatening to fall down, and not worth much to live in either? No? Well, it had become a tradition.

S.f.T.: But that's the White House. Most things change with the times, including the insides of the White House.

G.C.: Not in college.

S.f.T.: That's not why I came here. I want to know the truth, and the truth is always changing.

G.C.: Not the truth, only what you know about the truth.

S.f.T.: It seems as if I'm in the wrong place to find the truth. Apparently you are unwilling to change; you make shrines of your errors and call them traditions.

G.C.: I hope not. Errors will sink of their own weight. But while most of our glimpses of truth are partial, we want to hang on to them.

S.f.T.: And that is tradition?

G.C.: Partially so.

S.f.T.: I trust the partial?

G.C.: Not necessarily, but you walk it.

S.f.T.: How do I know I won't sink?

G.C.: That's the nice thing about traditions. Others have tested them. They're safe.

S.f.T.: Safety first?

G.C.: Let's talk about that after you register.

# Business as a Christian Vocation

Kinsey N. Merritt, Vice-President—Traffic, Railway Express Agency, New York

**B**USINESS means many things to many people and since profit is the measure of business success, at least from an accounting point of view, far too many people have conceived of business as solely a means of making money. In the absence of Christian ideals, it has too often meant making money at the expense of others. To the Christian, however, whose guiding principle is contained in the admonition of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," profit becomes not the objective of business but the result.

Service to mankind by helping mankind live a better and a more abundant life must be and is the objective of a Christian motivated business but profit should and must follow. The all-important question the Christian student must find answered in any vocation into which he can enter on a dedicated, enthusiastic basis is "How does this vocation, which I am seriously considering, contribute to the advancement of the Kingdom of God and his righteousness?"

We must first remember that man is a social creature, not intended to "live unto himself." Furthermore, man is not a uniform creature but has been created with various aptitudes which have led him to diverse specializations. Likewise, the earth has been created with diversity of resources and other physical characteristics so that isolation is not practical. Consequently, the peoples of each geographical area, whether it be town, state, province or country, live most efficiently and effectively from an economic and cultural viewpoint when they are in unfettered interchange with each other. It is in this God-intended interrelationship that business becomes the

keystone mechanism that brings and binds together all men everywhere.

**W**HEN alternate periods of prosperity and depression, unemployment and simultaneous surpluses and scarcities have been at their worst, many have come forward to condemn the businessman and business as he has carried it on. The cure, they have said, is to turn over to government ownership and control many, if not all, of the largest and most essential economic activities. The individual businessman, say these social planners, is too self-seeking, too shortsighted to be entrusted with the commerce of the nation and the world.

At this point the Christian student who is exploring business as a life vocation might ask "Is business, as an individual responsibility and individual opportunity, on its way into the discard?" No concept could be farther from basic truth. Never should the student lose sight of the fundamental relationship, that God speaks to the individual, not to a collective government. When man comes to depend on a government for his economic welfare, his loyalty swings away from his Creator and he surrenders, either voluntarily or under force, those freedoms which enabled him to seek and to follow God's will. Government restriction and control thus becomes the penalty which man everywhere must pay because some businessmen may not have conducted the commerce of the nation and the world as Christian businessmen should.

Business today thus presents a challenge greater probably than any other vocation, save the ministry itself, for

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**"Business and businessmen are not infallible and they have made mistakes and in many instances the mistakes were due to a disregard of Christian principles. . . . Business today thus presents a challenge greater probably than any other vocation, save the ministry itself, for the Christian student," says writer Merritt.**

the Christian student in its significance for the future of the Christian world. For the failure of the individual businessman would most certainly sweep society into the only alternative: a godless state-planned society such as communism or varying types and degrees of socialism represent.

To the student who will accept this challenge and who will enter into business as a part of the Creator's grand social plan to be conducted on completely Christian principles, the satisfactions and compensations can be most immediate and gratifying. For in entering into the productive business of his choice, he will have the dual satisfaction of strengthening an individual segment of the entire fabric of freedom and putting into actual practice Christian principles for the benefit of and influence on his fellow men. It is this practice of Christian principles that, to many of his fellow men, constitutes a more convincing approach than words of preachment. Important, too, the Christian who enters upon the business field will have manifold opportunities to apply Christian ethics

in the conduct of business relationships of every type, dealing as he will with customers, suppliers, fellow employees, and much of the general public quite beyond these categories.

**T**HE roster of business today presents many thriving examples of the success to be attained in business accomplishment when our fellow men, be they customers or our own employees, are treated as honestly, as considerately and as fairly as we ourselves would like to be treated. A well-known exponent of this Golden Rule, in fact an organization which originally identified itself as the "Golden Rule Stores," is the J. C. Penney chain of apparel department stores. This organization, like many others, has found that the most successful selling technique is the application of a very simple, yet all-important, New Testament teaching, our fellow men are to be served!

The science of business provides a specific answer as to just how our fellow men can best be served as well as how to measure how well they are being served. And yet business has been charged with fumbling and generally upsetting our economy from time to time. When a balance of supply and demand has not been attained by business, it has been the fashion of state planners to assert that individual businessmen are incapable of handling this function in the complicated commercial interrelationships existing today.

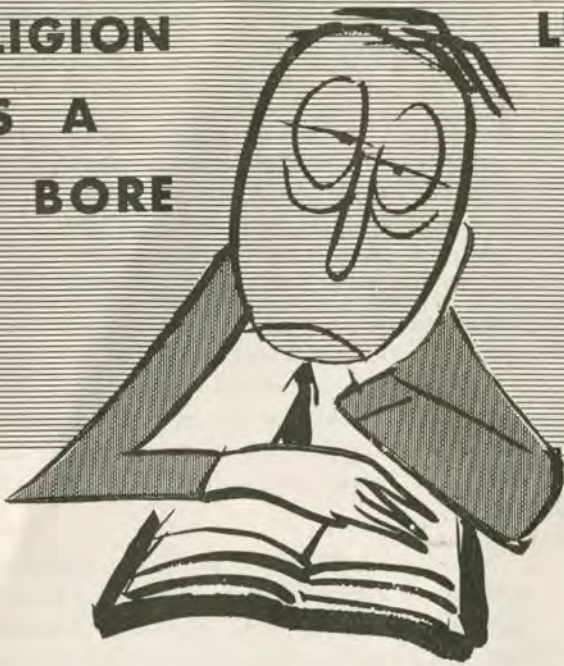
Business and businessmen are not infallible and they have made mistakes and in many cases the mistakes were due to a disregard of Christian principles. We cannot make a case against all businessmen by reason of the indiscretion of a few.

Despite the fact that the past decade has been one of government domination under the Marshall Plan, Mutual Security and allied programs, the field of international business development by private business concerns is a very fertile one. In contrast to the government-operated aid programs is the noteworthy success of various self-liquidating projects carried out over the past several years by such American corporations as Westinghouse Electric International Company. Here is concrete evidence of the successful development of resources in otherwise underdeveloped countries on a truly business basis. Such developments can, without doubt, be multiplied a thousandfold and more in the decades immediately ahead. This challenge to the Christian student carries with it the opportunity of building permanent good will among fellow men the world over.

The Christian student will find in business unlimited opportunities for the application of Christian principles. He can apply these principles with the knowledge that he will thus be contributing fundamentally to the realization of a free world economy, the only type of economy in which that ultimate goal of a close personal relationship between every individual and God can be attained.

**"RELIGION  
IS A  
BORE**

**LET'S  
SKIP  
IT"**



**By Theodore Greene, a professor of philosophy  
at Yale University**

**T**HAT, in a word, is what a great many freshmen, and not a few upperclassmen, would say in a candid moment, at least to themselves. If religion is what most of those who ignore it think it is, I must say I agree with them. That kind of religion is a bore, not worth bothering with.

People who feel this way usually think they have no religion at all because they don't bother to go to church. Suppose, however, one were to define religion as Professor Paul Tillich did recently, as man's "ultimate concern"—as that which he cares about more than anything else, in short, as that which he "worships." On this definition, the only people who have no religion worth mentioning are the people who don't really care about anything—people who are less than half alive, or people who have had, literally, a complete nervous breakdown. Everybody else, everybody who is capable of serious effort to achieve some goal or other, has some kind of religion in Tillich's sense because he values something tremendously.

The things people value and strive

**To many people the Greek gods are still vital to worship.**

for with "religious" dedication in our society are various and, according to the orthodoxy of the churches, pagan. The actual dynamic religion of most Americans is, as Dr. Erich Fromm has pointed out in his book, *Psychoanalysis and Religion*, not very different from the polytheism of ancient Greece. Witness the "values" which most high-pressure advertising exploits—sex, health, food, liquor and tobacco, sport, speed, household gadgets, etc. We worship the activities and pleasures which the early Greeks associated with such gods and goddesses as Aphrodite, Dionysus, Artemis, Hermes and Hephaestus. Most of us seem to be less interested in the wisdom of Athene or the justice of Zeus; but Athene was also the goddess of the crafts, and Zeus the god of the weather, so we can add them, or their reincarnations, to our list of useful household deities.

When the Greek gods moved to Rome they adopted the names with which we are more familiar—Venus, Bacchus, Diana, Mercury, Vulcan, and

Jupiter (Athene stayed in Athens) and, in subtle ways, changed their characters as well. In migrating to America they have become anonymous and impersonal and have changed many of their habits, but they have lost none of their old appeal. Venus is more seductive than ever in her modern clothes and jewelry; Bacchus has added beer, whiskey and gin to his list; Diana, goddess of the hunt, now favors organized sport, and no longer prides herself on her virginity; Mercury travels by train, car, and plane and is only occasionally the "messenger of the gods"; Vulcan, who used to make Jupiter's thunderbolts, has become Big Industry and is said by some to have Jupiter in his employ. In short, we've modified the Greek pantheon a great deal, but we still worship the old Greek and Roman gods in modern dress. And we certainly don't find this type of religion a bore at all; on the contrary, we find it fascinating.

**M**EANWHILE, the official religions of America continue to have a somewhat superficial appeal for many millions and a profound spiritual significance for a sizable minority, even at Yale. There are, in our midst, a few very ardent Roman Catholics, Protestants and Jews whose beliefs are orthodox and whose devotion to their church or synagogue is as authentic as it is unpopular. We used to call them "Christers" when I was in college, and we tended to regard them with public contempt and, quite often, with private respect. But we weren't much tempted to imitate them; frankly, we thought they were very queer and not quite "normal" or "healthy."

Then there are the "anniversary" believers who call on their church to baptize, marry and bury them, and who favor it with their presence on special occasions such as Easter. They are also likely to try sending their children to Sunday school for a few years because they have a vague feeling that it may somehow "do them good." (Said children usually see through this hoax and finally rebel, but the parents can then yield with a good

motive

conscience because they have "done their best.")

There is also here at Yale, as well as on other campuses, a sizable minority of the more or less interested and the more or less perplexed. These are the people who still feel they "ought" to go to church, and sometimes do go, dutifully; who enjoy a well-sung anthem, but sometimes wonder what good music has to do with religion; who listen with as much interest to a really good sermon as they do to a really good lecture—both, unfortunately, rare; who are baffled and irritated by theology and who rather pride themselves on their untheological tolerance; who don't know how to pray and who wish public prayers were less embarrassing and much shorter. These are the people who find the religion of the churches pretty unimportant and pretty boring but who can't quite make up their minds to skip it entirely because there just might be something in it after all and because they half wish there were.

Finally, there are the resolute agnostics and the angry atheists—a very small group of militant individualists who have really thought about "religion" and have rejected it, at least temporarily, either in honest doubt or honest disbelief. Their anger, when it occurs, often expresses their conviction that religious faith is fundamentally dishonest, since "God" can't be "proved" to exist, or their disgust with the churches for failing to live up to the humanitarian ideals which they profess, or ought to profess.

**A** COMPETENT sociologist would, I think, have to add one further remark on the status of religion in the American scene. Unlike science, religion is widely believed to be, ultimately, a matter of "private opinion" and to necessitate no thought, knowledge or discipline. The nonscientist respects science and doesn't dream of matching his scientifically untutored opinion with the tested and disciplined opinion of a well-trained scientist. But a man who knows almost nothing about the religions of mankind or his own religion will often not hesitate to express his own "religious"

beliefs or disbeliefs with great assurance and smugness.

Similarly, we turn confidently to science, individually and collectively, when we need its help. If we are ill we don't rely on our own diagnoses or prescriptions—we go to the best doctor, and hospital, we can find. When industry wants to manufacture and market a new commodity, it hires scientists to tell it how to produce the commodity. When we fear another nation's war potential, we employ our most distinguished scientists to create new weapons of destruction. In short, we have faith in the great god Vulcan.

But most of us have no corresponding faith in the God of our churches; we don't turn to our spiritual leaders in moments of personal crisis or national anxiety, save in a very perfunctory sort of way. We act, most of the time, as though the religion of the churches were indeed a kind of "opiate," as Karl Marx said it was—and we don't much like opiates. So we largely ignore it or skip it altogether.

One's reaction to religion depends, in other words, on how one conceives of it. One can identify it with its traditional and institutionalized forms; and one can then accept it, either wholeheartedly and uncritically, or halfheartedly and more or less questioningly, or one can reject it, either indifferently or violently. Or one can define religion, with Professor Tillich, as man's "ultimate concern," and then discover that most men are religious in this sense, but surprisingly pagan in their choice of gods. This type of paganism will seem rather unsatisfactory to many thoughtful men and women who crave a religion worthy of their highest respect.

Professor Tillich's entire definition of religion is addressed to these thoughtful searches. Religion, he says, is "The state of being ultimately concerned . . . about the meaning of one's own being and of being as such." That is, it is man's deepest hunger and search for whatever can give meaning and purpose to his own life because it itself possesses ultimate meaning and purpose. "Ultimate meaning," says Tillich, "is that which gives an answer to, or points to, the question of

our existence as such. Ultimate meaning is a matter of ultimate seriousness, ultimate devotion, ultimate judgment, ultimate expectation."

The only alternative to religion so defined is complete superficiality and thoughtlessness. It is possible, no doubt, to drift along from day to day in a state of almost uninterrupted "business" and "recreation." But all those who ask themselves, even occasionally, "What kind of universe am I living in? What happens when I die? What can I make of my life? How can I escape futility and loneliness and meaninglessness?"—all who ask these questions are really asking, "What should I be ultimately concerned in because it is of ultimate importance in the universe?" This, says Tillich, is man's authentic religious quest for meaning and assurance.

This quest can never be boring and no one can afford to skip it. A four-year college course that doesn't contribute something to this quest is pretty superficial. This quest surely dictates a careful study of the great religions of mankind and an honest coming to grips, imaginatively and critically, with the "religion of the churches." Such a study may end in violent repudiation or unqualified acceptance, or some form of qualified and tempered religious loyalty. You may decide that all the historical religions of mankind are gigantic illusions, or that the "religion of the churches" is less mature and honest than a humanistic loyalty to truth, beauty and justice. Or you may find in some religious tradition the guidance and the strength you crave in your most thoughtful moments. The one attitude to religion that makes no sense at all is the attitude of bored indifference. Socrates was surely right when he said, "The unexamined life is not worth human living."



# COLLEGE DRINKING

## A PROBLEM IN ETHICS

By Richard N. Bender  
Secretary of Religion in Higher Education  
Methodist Board of Education

THE Yale Laboratory of Applied Physiology recently sponsored a survey of drinking among students in twenty-seven American colleges and universities. The results were published under the title, *Drinking in College*, by Robert Straus and Sheldon D. Bacon. Of the students answering questionnaires, 74 per cent indicated they had used alcoholic beverages to some extent. The authors are careful to point out this does not necessarily mean that 74 per cent of all college

students drink, nor that this is true of any one of the schools surveyed. Nevertheless, the Yale study does focus attention upon a fact that is well known to any observer of college life; namely, many students drink, and the number probably is on the increase.

A study of this kind is at once valuable and potentially dangerous. It is valuable in the extent to which it catalogues accurate data. It is dangerous if the existing fact be regarded as a

basis for determining the pattern which *ought* to prevail. To confuse the *is* with the *ought-to-be* is to equate morality with custom and to lose all ground for an ethics which challenges the best within man. The intent of this article is to deal with the fact of college drinking as a problem in ethics.

### 1. *Why Do Students Drink?*

Students answering this question in the Yale survey listed the following (figures indicate percentages):

motive



<sup>1</sup> Perception of Drinking Motivations—Relative Importance Attached to 13 Selected Reasons for Drinking

Reason for Drinking	Degree of Importance for Men			
	Considerable	Some	(Total)	None
Because of enjoyment of taste	29	43	(72)	28
To comply with custom	13	51	(64)	36
To be gay	16	46	(62)	38
To relieve fatigue or tension	13	41	(54)	46
To get high	12	35	(47)	53
To get along better on dates	4	30	(34)	66
As an aid in forgetting disappointments	5	21	(26)	74
In order not to be shy	4	21	(25)	75
To relieve illness or physical discomfort	3	22	(25)	75
For a sense of well-being	1	19	(20)	80
To get drunk	7	9	(16)	84
As an aid in meeting crises	1	8	(9)	91
To facilitate study	1	2	(3)	97

Reason for Drinking	Degree of Importance for Women			
	Considerable	Some	(Total)	None
Because of enjoyment of taste	22	47	(69)	31
To comply with custom	15	50	(65)	35
To be gay	8	44	(52)	48
To relieve fatigue or tension	7	36	(43)	57
To get high	3	14	(17)	83
To get along better on dates	4	35	(39)	61
As an aid in forgetting disappointments	2	10	(12)	88
In order not to be shy	3	15	(18)	82
To relieve illness or physical discomfort	6	26	(32)	68
For a sense of well-being	2	13	(15)	85
To get drunk	0.5	1	(1)	99
As an aid in meeting crises	1	5	(6)	94
To facilitate study	0.5	1	(1)	99

The reporters of the study feel some doubt can be raised about the accuracy of the high figure indicating "like of taste." As they point out, this may be in many cases an attempt to provide a rationale for behavior which the individual may not fully understand. They observe further:

It is apparent . . . that reasons having primarily a social connotation, e.g., "to comply with custom," "to be gay," "to get along better on dates," are generally considered of greater importance than those suggesting primarily a psychological motivation, e.g., "as an aid in meeting crises," "to get drunk," "for a sense of well-being," and "in order not to be shy."<sup>2</sup>

2. What Are Some of the Special Problems Use of Alcoholic Beverages Creates in Our Society?

A. Diseases caused by or aggravated by alcohol; breakdown of

essential functions of the family; mental anguish to drinker's family;

- B. Increase of aggressive crimes;
- C. Increase of tensions and aggressions, individual and social;
- D. Death, injury, and destruction of property in highway accidents;
- E. Multiplied costs of highway patrol, courts, and penal machinery;
- F. Doctor and hospital bills for alcoholism;
- G. Funeral costs and economic disturbance to families in which one or both parents are killed;
- H. Cost and care of alcohol-aggravated mental cases;
- I. Loss of wages and productive capacity due to alcohol absenteeism.<sup>3</sup>

3. What Is Ethically Right in Regard

<sup>3</sup> For factual documentation relative to each of these classifications, see: *Alcohol, Science, and Society*, New Haven, *The Quarterly Journal of Studies on Alcohol*, 1945. See also quarterly issues of the *Journal*.

to Drinking, and How Is It Determined?

Basically, a problem in ethics is a question of dealing with values. Fruitful discussion among contemporary ethicists leads to general agreement upon a point of view represented in substance by the following statement:

*That act is morally right which is characterized by intent to conserve or increase values, and which, on the basis of the best-possible intellectual efforts of the individual, appears likely to result in consequences consistent with such intent. Moral evil is the failure always to act in compliance with the best one knows when such compliance is possible, regardless of the degree of struggle required.*

When one weighs the alleged values derived from drinking against the destructive effects of alcoholism in a complex society, the practice can be justified only through most agile rationalization.

<sup>1</sup> Straus and Bacon, *Drinking in College*, 71, Yale University Press, 1953.

<sup>2</sup> *Ibid.*, 72.



The nonconformist

The following conclusions would seem undeniable:

- A. Clearly, it is unethical for any person to drink an alcoholic beverage when such use would affect that person's skill or judgment in the performance of any task upon which the safety and/or well-being of any other persons depends.
  - B. Clearly, also, it is unethical for any person with a disease which would be aggravated by such use; for all who are in danger of becoming excessive drinkers and/or alcoholics;<sup>4</sup> for all who cannot afford it in light of their financial resources and obligations.
  - C. It would be ethical if prescribed for bona fide medicinal use by a competent physician. Note that such prescription is becoming increasingly rare. The United States Pharmacopoeia no longer lists the old-time "spirits" as medicines.
4. *Why Not Moderation?*

But why is "moderation" not the answer? Moderate social drinking in our society is unethical because:

- A. The manufacture, advertising, and sale of alcoholic beverages

depend, not on the approximately 4,000,000 excessive drinkers (a conservative estimate) but upon the moderate drinkers—estimated variously from 60,000,000 to 80,000,000.

- B. Even if a moderate drinker suffers no direct personal harm from the practice, and perpetrates no direct harm upon others, his practice does support a situation which brings widespread harm, both directly and indirectly. This support is both financial and moral. There is a clear social responsibility to withdraw such support.
  - C. The habit of moderate social drinking brings to no one value commensurate with the evil caused. All legitimate values in the use of alcoholic beverages may be achieved through the use of other beverages. Therefore, the ethical principle of moderation, or "the Golden Mean," cannot be applied legitimately to this question. Those who for physical or psychological reasons need the anesthetic effect of alcohol should consult a physician or psychiatrist.
5. *Special Application to College and University Life*

All the foregoing considerations are applicable in the college community as well as elsewhere. Additionally, there are special problems associated with use of alcoholic beverages in a college situation.

- A. One of the principal purposes of a college is to teach self-control and a recognition of social obligation.
  - B. Intellectual growth and technical training are important goals of every good college. Even small amounts of alcohol have a depressing and negative effect upon the nervous system, and hence are opposed to these goals.
  - C. Alcohol progressively negates rational capacities and destroys moral inhibitions. Beverage use of alcohol, therefore, is inconsistent with honest efforts to achieve a mature morality in which respect for personality is basic.
  - D. Many students have financial problems, and must receive help in the form of loans, scholarships, work programs. There is obvious incongruity in the case of students spending money for expensive alcoholic beverages while facing financial difficulties in their education.
6. *So What?*

While analysis of the ethics of college drinking provides adequate grounds for the maintenance of parental, religious, and institutional sanctions against the practice, the ultimate responsibility must rest with the individual. Admittedly, there are many circumstances in which what is ethically right is socially difficult and embarrassing. Correctly or incorrectly, many students believe that is the case in regard to refusing a drink when most associates indulge. Yet to be able to deal with such difficulty successfully is a part of morally mature behavior. There would seldom be ethical problems if morally right behavior were characteristically easiest.

<sup>4</sup> Since there is no way of knowing prior to the fact just who is and who is not in such danger, it may be held that all beverage use of alcohol involves unjustifiable risk of value destruction.

The individual student cannot revolutionize the prevailing social practice. There are some things he can do, however, in fulfillment of his obligation in this regard:

- A. He can begin with humble acknowledgment of "complicity of sin in the kind of world which can produce alcoholics."
- B. He can assume mature responsibility for his own actions.
- C. He can resist the social pressure for drinking, and in so doing, relieve the pressure on others who may wish as he does to refrain.
- D. He can withhold judgment of his friends who may sincerely disagree with him, even while expressing his own convictions in appropriate circumstances.
- E. He can seek friendships among those who do not drink, though not to the exclusion of his "drinking" friends.
- F. He can find, through his religion and through self-investment in real social values, a personal integrity of which he need not be ashamed.



Who cares what's inside?

# Do You Favor Voting for Eighteen-Year-Olds?

School	Yes	No	Uncertain	Total Number Voting
University of Washington	16	24	3	43
University of Kansas	311	186	48	545
Brevard College	61	55	6	122
Millsaps College	49	47	8	104
West Virginia Wesleyan	90	112	16	218
Emory University	43	6	3	52
University of North Dakota and Wesley College	127	49	4	180
Albion College	23	16	5	44
Winthrop College	60	168*	84	312
Duke University	35	25	10	70
	815	688	187	1,690

(\* the majority of these were in favor of voting in local but not national elections)

LAST spring the *motive* Campus Editorial Board conducted a poll on the students' views of the proposed Constitutional amendment offered by Senator William Langer, Republican from N. Dakota, to lower the legal voting age to eighteen.

With the results of this poll are some comments made by students from West Virginia Wesleyan College and various persons in the political and public eye.

**On the negative side:**

*Susan Carroll:*

I don't believe eighteen-year-olds of the present are well enough informed to be allowed to vote. Not that they aren't as informed as many adults, but that it is time to look forward to better leadership, one by which we can all profit. I am an eighteen-year-old, and I feel I am giving you a true picture of the situation.

We all agree to the age-old adage, "a man who is old enough to fight for his country should be old enough to vote"; but we haven't considered that we train men to fight, we indoctrinate them to the causes of the war efforts, then we send them to fight. There is no such order of training for the young voters of America. They are either guided by shrewd politicians, their parents or friends, or just plain experience which must come over a period of years.

The American youth have actually borne less direct responsibility than the youth of any civilized country. They are not considered informed enough to hold jobs of significance. Some states prevent them from marriage at this age, and some states are even trying to prevent them from getting drivers' licenses at eighteen.

How can these darling, pampered "children" be prepared to vote at eighteen?

*No name:*

They are not mature enough. Too childish!

*No name:*

There is a difference between emotional, mental and physical maturity.

*A West Virginia Wesleyan junior:*

Whether or not eighteen-year-olds are old enough to vote is debatable. However, my reason for voting "no" is this: If a federal law is passed that eighteen-year-olds should vote, a power of the states will be taken away. That I cannot see!

**On the affirmative side:**

*J. Wesley Bone:*

1. If one is old enough to be drafted, he certainly is



Pulitzer Prize winning cartoon "Aftermath" was drawn by Edward D. Kuekes, cartoonist of the *Cleveland Plain Dealer*.

old enough to "have a voice" in the affairs of the country for which he is fighting.

2. If people say eighteen-year-olds don't have enough knowledge of world affairs, I think they are wrong. As adults they know no more.

*Frank Malm:*

I think if they are old enough for Uncle Sam's draft, they are old enough to vote. They are just as much interested in political affairs at eighteen as they ever will be after the age of twenty-one. I can recall an old saying I heard during the Korean conflict: "It takes the *old* people to start a war, and the young to finish it with blood."

I don't think we should depend upon chronological age when we don't place enough emphasis on mental age.

*Shirley Dawn Kincaid, freshman:*

Eighteen-year-olds who have high-school education have had American history and government and know problems connected with electing government officials. Youth have initiative, and getting to vote, I think, will help them become more interested in our country, for they will be closer to our country then.

October 1954

### Comments from National Leaders:

*Eleanor Roosevelt:*

I decided a long while ago that if boys were to be expected to fight for their country at the age of eighteen, they should also have the right to vote at eighteen. The argument against giving them this privilege is that their judgment is not good enough. My observation is that when young people, boys and girls, graduate from high school they are ready to undertake the responsibility of voting and because of the fact that they have been impressed in their school years with the importance of citizenship, they are apt to take it more seriously than if they had an interim of three years in which nothing was possible in the way of citizenship participation. I would intensify the preparation for citizenship during all the school years but I would grant the vote at the age of eighteen to both men and women.

*Adlai E. Stevenson (from a statement made October, 1953):*

I favor the proposal to lower the legal voting age from twenty-one to eighteen years. In fact, I included such a proposal in my platform when I was a candidate for the Governorship of Illinois in 1948.

It has been my feeling that the educational process in this country has been greatly accelerated during the past few decades, and I have been impressed by the growing emphasis, especially in our high schools, on training in civics and government. Moreover, a growing number of college students are turning to the political and social sciences as their major interest. The eighteen-year-old of today is, therefore, more aware of national and world events than ever before.

Moreover, world events have forced us to call upon our eighteen-year-olds to assume greater responsibilities and to make greater sacrifices for their country than ever before. It seems to me only right that they should be given a voice in determining the course their country should pursue.

*Senator Margaret Chase Smith:*

I have long been in favor of making eighteen-year-olds eligible to vote in all the states. It seems to me the logic is overwhelmingly on the side of lowering the voting age from twenty-one to eighteen. Yet some rather serious thinkers have challenged the proposal. I heard a very respected radio commentator the other night express the opinion that the President's proposal to let the eighteen-year-olds vote sounded better than it actually is when put to the close scrutiny of serious thinking. There are responsible leaders in Congress who have expressed similar opinions.

Perhaps the most effective argument for lowering the voting age to eighteen is an emotional argument—that if eighteen is not too young to fight for your country as a soldier, then surely it is not too young to have the right to vote. To me that is an effective argument. I fully recognize the emotional appeal that it makes, and I recognize

the danger of emotional appeals on something as serious and as precious as voting.

But I think it is more than a matter of emotional appeal. I think it is a matter of mental development. Surely we must see that in this wonder age of communication with the radio and the television young people get a much broader education than the young people of my time or the young people of the time of the founders of our nation.

Surely it is clear that their mental processes have been developed earlier when they hear and see the news and the discussion of important matters and events on the radio and television every day. They learn so much more in just daily living, as distinguished from the hours of formal instruction in school, than we did. They receive a tremendous amount of informal education in a more attractive manner than we ever did.

Those who argue against lowering the age to eighteen answer the "old enough to fight, old enough to vote" argument with two contentions. First, they say this simply isn't so. A man at twenty-one is more developed mentally just as a man at thirty-five is more developed and more experienced than a man at twenty-one. It is their belief at eighteen a man takes military orders and follows better than a man three years older. It seems, according to their arguments, in the three-year span between eighteen and twenty-one a man becomes less amenable to orders and to being less of an automatic reflex robot.

In other words, the theory is on the basis that the less a man knows, the better the soldier and fighter he is. Now that runs a little contrary to the military concept of promoting a man up the ranks. When a former five-star general and the genius of our World War II victory recommends that an eighteen-year-old be allowed to vote, this argument of military ability against lowering the age is less impressive. It's a little hard to follow the argument that a man at eighteen is a better fighter than at twenty-one while a man at twenty-one is a better voter than a man at eighteen.

The second contention is that the "old enough to fight, old enough to vote" argument is not realistic for the simple reason that at least half the eighteen-year-olds are never called upon to fight and are never drafted—because they are eighteen-year-old girls. This contention is carried one step further by their claim that eighteen-year-old girls are not mentally capable of voting. That is a ridiculous claim.

For those who claim that eighteen-year-olds aren't mature enough and smart enough to vote, I recommend that they watch and listen to the youth forums on television and radio. They won't find smarter, to-the-point, sharper questions than those the young people ask.

*Georgia Harkness (professor of theology):*

I am in favor of letting eighteen-year-olds vote, for I think most of them are as mature at that age as is required for the thoughtful exercise of the duties of citizenship. Far more important, however, is education for responsi-

ble citizenship at whatever age the voting is done. Much more needs to be done at this point by homes, schools and churches.

*Senator Estes Kefauver (from a speech May 15, 1954, to Oklahoma City state Jaycees):*

... Within the next few days, the Congress will take up consideration of one of the most important pieces of legislation in its history. That is the proposed Constitutional amendment allowing some of our younger citizens to participate in the electoral process.

I have long been in favor of such an amendment, and will gladly lend it my support in the Senate.

The Bureau of the Census reported that, should the voting age be lowered to eighteen, approximately 6,300,000 new voters would be added to the national rolls. The result of such action cannot be anything but good.

I believe the time for such legislation is now due. And it should be enacted if only to keep the nation on an even electoral keel.

This is what I mean. The life expectancy in our country is going up and up, and every year our society contains a larger percentage of old people.

Consequently, the decisions we make at the polls are coming to reflect a disproportionate weight of judgment by the aged. For people do not stop voting when they reach the age of seventy or eighty or even one hundred. The current franchise runs from twenty-one until death.

This is not to say that we have no respect for the opinions and the viewpoint of our senior citizens. We do. We honor them and venerate them. But who can deny that a person's outlook at seventy is different than it was at thirty. And who will say that the older viewpoint is better than the younger, or vice versa?

Ideally, we should have a balance of viewpoints—the vigor and enthusiasm of youth interlaced with the wisdom of age. That is the kind of collective judgment that should be expressed at the polling place.

The best and easiest—and I think, the only—way to strike that balance is to lower the voting age to eighteen and give youth its chance to be heard in an effective positive way.

When we have these 6,300,000 new voters—and I think they will be "voting" voters, rather than merely eligible voters—we shall have moved a long way toward that new concept of politics I mentioned earlier.



# CHRISTIAN RESPONSIBILITY IN RELATION TO THE UNITED NATIONS

Excerpts from a lecture by Dr. O. Frederick Nolde, Associate General Secretary for International Affairs, World Council of Churches, in a series "Religion and the Great Issues of the Day," sponsored by the Committee of Union Theological Seminary.



"Everyone has the right to freedom of thought, conscience, and religion; . . ." In order to preserve these rights set out by the Universal Declaration of Human Rights, the individual must assume certain responsibilities.

THE Commission of the Churches on International Affairs proceeds on the conviction that there is in Christianity a message for the world of nations just as there is a message for individuals, but that to identify pertinent Christian truth requires technical skill and hard study. Mere shibboleths—"we want peace!" "we want justice!"—are ineffective and frequently do more harm than good. In the second place, we recognize that resolutions merely passed by an official organ of the churches will have little more than educational value. Effectiveness of resolutions depends upon their submission and their interpretation at the time and place of international political decision. And in the third place, while we welcome conferences of the churches—they are indispensable—we know the issues of war and peace do not readily accommodate themselves to the schedules of church conferences and the world may blow up between two conferences. Therefore there is needed a program that can operate virtually every day of the year. And that is what the Commission of the Churches on International

Affairs is seeking to do. Fully recognizing that it is in a formative stage, effort is being made to build a structure by which a continuing testimony of Christianity to the world of nations can proceed in the years that lie ahead.

Turn now from this organization—which many of us consider exceedingly vital in order to have a firm foundation for the kinds of objectives that are being sought—turn now from organization to some of the issues, and remember we are thinking now of supporting United Nations in terms of actions that will contribute to world peace and justice. And here, for the sake of convenience, I shall subdivide the issues into first, seeking peace through the promotion of justice and then, seeking peace through the prevention of war. I shall announce a thesis and illustrate what has been going on and what in our judgment must continue to be done.

In seeking peace through the promotion of justice, we must first promote the observance of human rights and fundamental freedoms both by national and international action. This requires the acceptance of an international standard and the continuing effort to bring domestic practice to conform with it. It also requires measures to remedy situations where violations have occurred. When the United Nations began to draft the Universal Declaration of Human Rights, our Commission sent an inquiry to Christian leaders round the world to attempt to identify the essential components of religious freedom. That is, what should this Universal Declaration say as it

was setting a standard for religious liberty? We received from people out in the mission fields, from people in different national and cultural settings, their views on what is required in our distinctive world situation today and also what is required to continue safeguards for religious freedom in the years that lie ahead. And, may I say, in part as a result of our representation the article in the Universal Declaration now reads, "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." Similarly, our Commission follows closely the present work in the development of the International Covenants on Human Rights. Once a standard has been so accepted as in the Universal Declaration, we attempt to encourage people and governments to press for constitutional and legal safeguards for religious freedom particularly, but for all human rights as well. You know at the present time Pakistan is in process of drafting its constitution. Will it with its strong Moslem majority follow the traditional Mohammedan pattern of restrictive constitutional and legal provisions, or will it move forward to a more liberal outlook and practice? Very soon Indonesia will be doing the same thing. India, in its constitution which has been accepted since this process started, has fully safeguarded religious freedom of all groups—majority and minority. This represents an ongoing process. And, as it goes forward, our offices in London, Geneva, and New York receive an almost steady flow of reported violations—in countries under Soviet control as the Eastern Zone of Germany, in Colombia, Spain, Italy. We frankly admit that, while we try to do as much as we can, our resources are entirely too limited to do an adequate job of investigation and redress.

**A** SECOND illustration of seeking peace through the promotion of justice has to do with technical and economic assistance. We must accept responsibility for offering such assistance to people in underdeveloped countries, and the help which we give must be kept free from political and military entanglements. Our Commission in cooperation with national commissions and departments has from the outset sought to win support for a multilateral, an international, program of technical assistance and also for programs administered by single nations. Government officials are, perhaps for the first time, learning that Christian missions were for many years providing technical assistance in medicine, in education, in community welfare. We believe there are principles in Christianity which have bearing on the operation of technical assistance programs. Such programs will not be successful if carried forward in a spirit of condescension or superiority. They must be animated and give evidence of a feeling of mutuality. Technical assistance

programs require more than trained experts. They call for experts who are spiritually sensitized to the needs of people and who view their services as a vocation. These ideas our Commission has put forward to the United Nations and to governments as they have blocked out plans for technical assistance. And our various national commissions have stressed the fact, as in the United States, that technical assistance will not succeed if it carries with it involvements in our own military program or calls for strategic materials as a prerequisite for the receipt of aid.

Let me merely mention a third and a fourth point. We must support the rightful desires of people for political and economic independence whether they are in colonial territories or in lands where citizens are under a foreign totalitarian yoke. Recognizing the long-drawn-out character of the refugee problem and also the immediate critical needs, we must provide help through our own Christian agencies and stimulate governments and intergovernmental agencies to meet their responsibilities.

More briefly, consider a few illustrations of seeking peace through the prevention of war. First, governments must be encouraged to exercise restraint and moderation as they seek to devise measures for coping with international evils, and they must be publicly supported in policies which reflect self-imposed controls. At one point in the Korean conflict, there was public consideration of the use of atomic weapons. Through our Commission's network, highest church leaders in Great Britain communicated with their Foreign Office and with the Prime Minister. Highest church leaders in the United States got in touch with the Secretary of State and the President. Thus, prior to the Truman-Atlee consultation in Washington, Christians had expressed their view about the need for moderation and restraint.

Second, the door for negotiation should always be kept open with full recognition of the fact that in most instances, prior conditions must be met, in order that negotiation may be successful. Christians have played an important part in promoting negotiations on vital issues. There are times when more direct assistance is possible by having a representative of the churches on the scene when negotiation is under way. For example, as director of the Commission of the Churches on International Affairs I went to Pusan and to Seoul last summer at the time when Walter Robertson and President Syngman Rhee were in consultation. There were opportunities for direct contact with these government representatives, and prayers were offered for an open mind and persistence in seeking agreement on honorable terms.

Third, no matter what obstacles may appear, every encouragement and support must be given to the development of an effective plan under the United Nations for universal and enforceable disarmament. Our Commission has followed closely, as have our national commissions, this development, and while difficulties have been almost insuperable, we are confident that whether from morality or from fear the international control and regula-



tion of implements of mass destruction must be effected.

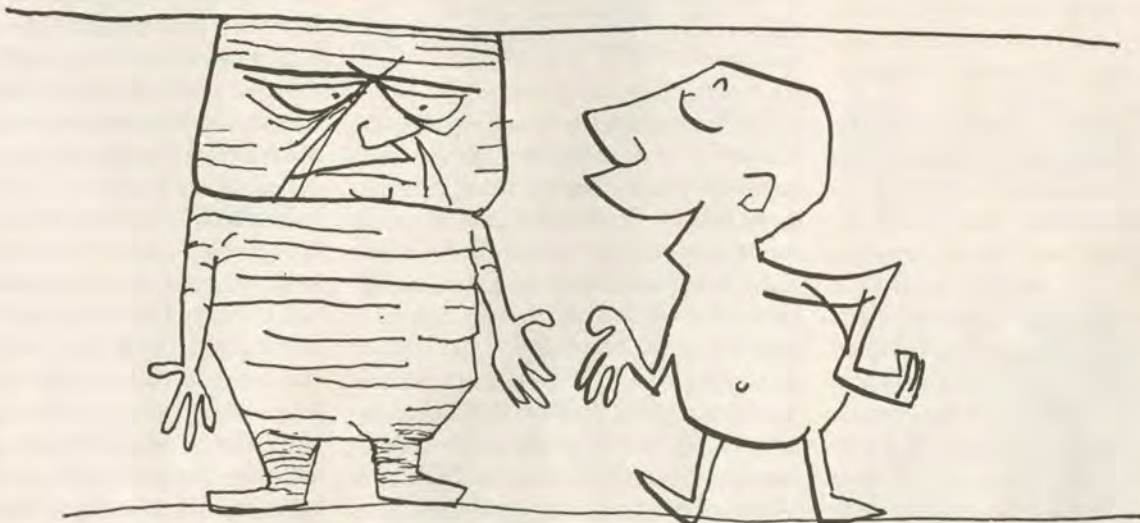
Fourth, recognizing the dangers in unilateral action—action by a single government—we must steadily press for the acceptance of international authority in areas where common interests of the nations are at stake. You may be interested to know that it was our Commission of the Churches on International Affairs that conceived of the idea of a United Nations peace observation commission. After checking its technical possibility with governments and with the United Nations, it was brought to the attention of church leaders in different countries. Prior to the Sixth Session of the United Nations General Assembly, church leaders in Britain, in Norway, in France, in Australia, in the United States, took up with their foreign offices the importance of setting up a peace observation commission. The General Assembly unanimously adopted the plan. One unit of the Peace Observation Commission is now in operation in the Balkans. In the judgment of many, once a slightly greater relief from fear has been achieved, the Peace Observation Commission can serve more effectively as a possible deterrent to aggression or, in the event that aggression occurs, as a means of identifying the aggressor.

**I** HAVE given you very brief and scattered illustrations of a Christian responsibility to support action by the United Nations which will promote world peace and justice. This kind of responsibility, in part, requires technical skill, hard study, and must be met by delegated authority. But that delegated authority must rely upon an enlightened Christian conscience throughout the world.\* We admit to our sorrow that the work of our Commission has not been brought sufficiently to the attention of people at the parish level. Reference is made

to it in church periodicals, in various conferences, but the resources required for a world-wide educational program have not been at hand. You can readily see that any educational program we might seek to conduct in the United States with respect to this work must also be conducted, and perhaps would be even more needed, in many other countries. We are a Commission of the *World Council of Churches* and of the *International Missionary Council*. At all events a start has been made, and we seek to keep our representative character fully in mind and to give an honest accounting to our parent bodies of virtually every step that we take.

I now call your attention to the . . . building of public opinion which will be constructive in its criticism and affirmative in its support. I shall here merely quote a brief paragraph from the Cleveland Study Conference report which I think will point up quite clearly the task that lies before us. "It would be folly to ignore clear evidence that there are in the United States organized campaigns of deliberate misrepresentation, and violent attacks upon the United Nations are being widely pressed. Such unfounded criticism by the use of falsehood, half-truths, and distortions could undermine the steady progress being made to improve the United Nations. Churchmen and church agencies must be vigilant to offset this threat by a ministry of truth."

Reflection upon events over the last ten years will reveal that something new is happening in the life of the Christian churches and in their bent upon offering a Christian testimony to the world of nations. No one would claim that this new movement and this new emphasis must perforce be effective, but increasingly Christians are convinced that an imperative task is imposed upon them. The result rests in God's hands.



Crane

Funny—I don't feel that way.

## CHECK LIST FOR DISCUSSIONS

by  
Laurence C. Smith  
Chaplain, Drury College

**T**ALKING things over is a favorite pastime. Some of our most exciting intellectual experiences come from informal conversations with other individuals. "Gab" or "buzz" sessions are under way constantly in college dormitories, recreation rooms, soda fountains, or wherever people gather. It is to be expected that teachers and group leaders should try to capture this atmosphere and focus it on pertinent problems. Discussion-type programs have become an increasingly popular part of our educational procedure.

Unfortunately the transfer of a discussion to the classroom or the club room does not always bring the desired results. The topic that was going strong down at the corner fizzles in the church basement. Leaders and participants look back at the session and wonder what happened.

There are a number of factors which regularly weaken the effectiveness of discussion groups. The following questions indicate some of those which occur most frequently, and the comments suggest ways in which the discussion spoilers can be avoided or

their effects minimized. Try the questions as a check list in evaluating a recent discussion in which you took part.

**Did we stay on the subject?** If not, why not? Leaving the prearranged topic to consider information which is of special interest to the group, or to take advantage of the special experience of one of the persons present may lead to a fruitful experience.

But most often we get off the subject because of a failure in communication. These digressions are seldom wholesome. Words mean different things to different individuals. Terms such as "Christian," "education," "equality," "prejudice," and "brotherhood"—so often key words in discussion topics—are not only inherently ambiguous but are loaded with associations. Mere mention of such words is enough to stimulate a train of thoughts in the minds of listeners. It takes a conscious effort on the part of the group to "keep their minds together." Each speaker has an obligation to make his point clear, and to use words in their con-

motive

ventional sense unless otherwise indicated. Each listener has a similar obligation to try to get the speaker's meaning, and to think in the speaker's terms so far as possible. If we get off the subject because we are not talking about the same things we have a series of soliloquies, not a discussion.

**Did we use generalizations properly?** "All generalizations are false—including this one." This old quip is always good for a chuckle. Then we forget about it and go on to use one generalization after another. Where would we be without them! The ability to generalize is one of man's finest intellectual tools and a real timesaver in communication, but it is not an unmixed blessing. Since we tend to accept generalizations uncritically we often feel we have knowledge when actually we know very little about the specific cases or instances which support the general statement.

Finding this background material is essential in discussion groups. Without it we cannot evaluate the generalizations that are offered. For example, discussion topics invite statements such as: "Labor is opposed to the Taft-Hartley law," "Mixed marriages are undesirable," "Segregation is undemocratic." *Why* are these statements so—or not so? What is back of them? You are able to assert or deny the statements only after you have answered a whole series of related questions: Do all laborers show opposition or only certain groups? Is the entire law opposed or only part of it? What special problems do mixed marriages create? What is a mixed marriage? What segregation practices actually exist in relation to schools, community buildings, shopping facilities, and employment?

When we start probing for the factual data and specific instances back of the general statements we also protect ourselves from two frequent misuses of them. A generalization is unsound when it is formed from too few instances or from experiences which are not typical. It is not only illogical, it is socially unfair to condemn an entire class or race or religious group on the basis of one or a few disagreeable experiences with members of the

group. Yet few discussions are free from such assertions, and often they pass unchallenged.

**WE** are given a cue to a second misuse by the phrase "generally speaking." It reminds us that what is *generally* true may not apply in specific cases. What is true of a race, class, or social group as a whole may not adequately represent some of the individuals who are part of the group. Particularly in discussions of social issues we must keep the possibility of exceptions before us. The person or minority element which is the present exception (among Negroes, for example) may be our guide to what the whole group can be if given an opportunity.

**Did we keep a balance between feelings and facts?** Any good discussion is bound to have both. Without facts the discussion lacks foundation. Without feelings it lacks direction and purpose. Because our language is emotive as well as logical or factual we sometimes "sound off" when we should be explaining, or we get "riled up" when we should be learning. We recognize that terms such as "ouch," "wow," "you dirty rat" are emotive, not factual. Some sentences carry a similar load of feeling while appearing to be factual. The statement "I'll kill him if I ever lay my hands on him" usually does not indicate any real danger to anyone's life (although it could), but it leaves no doubt concerning the presence of strong feelings. Assertions concerning qualities such as the dirtiness or dishonesty of individuals or groups often have more feeling than factual content. When this is not recognized our discussion groups are apt to develop more heat than light.

What we want is a balance between facts and feelings with clarity as to their relationship on given topics. A presentation of facts may stimulate feelings that lead individuals to act to change the facts, or it may show the foolishness of certain feelings and lead to their abandonment.

**Did we use facts fairly?** Did we intentionally omit or avoid relevant material? Sometimes we look for and report only those things which will support a particular position. Some-

times we look only for the weak points or the bad aspects of a situation. Either way we are guilty of special pleading. We tell the truth, and nothing but the truth—but *not the whole truth*. Good discussion demands search for and a presentation of *all* pertinent facts. Personnel for panel discussions should be selected so that the panel is representative, not one-sided.

**Did we regard other participants sympathetically?** How did we react toward the people who disagreed with us? Did we write them off as ignorant, stupid, biased, or stubborn? Did we really try to get together? Most disagreements are sincere. People do not normally just try to be stubborn. Differences in background, education, or even in discussion experience may be basic to disagreements that arise. Clarification of ideas and terms will settle many a dispute. Getting together on an idea is worth the effort.

But suppose that after patient comparing of information and clarifying of terms there is still disagreement? There is nothing inherently unethical in disagreement. People with opposite views can still respect each other. Immediate decisions are not always necessary. We should wait for the "sense of the meeting" and discourage situations that would divide the group.

**Did we learn anything?** If we merely talked things over, if discussion was a substitute for learning, then the time was not well spent. The session should not be used for a mutual display of ignorance or a rearranging of prejudices. Unless new insights are gained, new information shared, we have not benefited from the presence of the group. Just talking things over is a pleasant pastime. Discussion groups should provide positive learning experiences.



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# A QUERY AND ADVICES ADDRESSED TO FRIENDS ON CIVIL LIBERTIES

• Prepared by a called meeting of Friends at Scattergood School in Iowa on the 2nd to 4th of Fourth Month, 1954.

"I BELIEVED THAT LIBERTY WAS THE NATURAL RIGHT OF ALL MEN EQUALLY."—John Woolman  
"IF THEY KEEP TO TRUTH, THEY CAN NEITHER TAKE ANY OATHS NOR PUT ANY OATHS TO ANYONE."—George Fox  
"HE THAT FEARS UNTRUTH NEED NOT SWEAR, BECAUSE HE WILL NOT LIE . . . AND HE THAT DOTHT NOT FEAR UNTRUTH, WHAT IS HIS OATH WORTH?"—William Penn

## RELIGIOUS FAITH AND CIVIL LIBERTIES

FROM its beginnings three hundred years ago, the Religious Society of Friends has opposed the use of force or violence between individuals or nations. Because we believe in conciliation, based on respect and love for all peoples, it is equally impossible for us to advocate the overthrow of any government by force and violence, or to support the war-making effort of any government. Our belief in that of God in every man, and in the essential sacredness of the individual, is unalterably opposed to the totalitarian way of life and its resultant totalitarian state.

Moreover, our nation is "this nation under God" and we reaffirm our unshaken conviction that our highest allegiance is to God. If there is a conflict "we ought to obey God rather than men."

American democracy was founded on a deep religious faith in the ultimate worth of man; a faith that man has rights and responsibilities given by God; that free men will seek truth and right and will choose them rather than error; that men need not fear "to follow truth wherever it may lead, nor to tolerate error so long as reason is left free to combat it." The founders believed that a government whose power to interfere with personal liberty is limited, is safer and better than one which prescribes conformity to any orthodox doctrine. We affirm our agreement with these principles.

Today in a time of great social and political tension many Americans are losing touch with the ideals and sources of strength upon which this democracy rests. In response to the fears and hates of war, in fear even of their own weapons of war, they are losing faith in man and his relation to God; they are losing faith in the power of ideals freely arrived at to meet and displace error. They are losing touch with the needs and aspirations of people in most of the rest of the world. Indeed, in their fear of communism, they are losing faith in democracy.

Civil liberties are founded on God's gift to man of the ability to search for truth and the freedom to act on what truth he finds. This freedom can only be fully expressed in the social group, and it should be to maintain the conditions most favorable to man's exercise of his God-given rights that governments exist. A government which carries out this responsibility well is, as William Penn said, "a part of religion itself, a thing sacred in its institutions and end."

If we remember that God and not the state is the source of the truth men seek, then any attempt on the part of government to determine what men may or may not believe, may or may not say, will be recognized as a perversion of the government's function.

The threat of communism has caused us to forget these eternal

truths. Yet, communism jeopardizes our way of life not so much by its political and economic theories as by those totalitarian practices which destroy moral fiber, erase human conscience and abolish human freedom. A democratic government which attempts to protect itself against communism by adopting totalitarian measures is thereby succumbing to the most destructive element in what it fears. No amount of international tension, intrigue, or threat of war can justify measures which are undemocratic.

Increasing encroachments on the freedom and integrity of the individual by irresponsible accusations, by pressures for conformity in thinking, by charges of guilt by association, by insistence on assertions of loyalty, and by the assumption of guilt, rather than the presumption of innocence, all have their origin in fear and insecurity, growing in large part out of the threat of war and of communism and out of the emphasis on military strength and military secrecy. These are essential features of totalitarianism. They create an image of the state as the source of all truth and the object of unqualified loyalty. This is idolatry, and strikes at the root of both American political philosophy and of basic Quaker principle.

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**Do Friends and Friends' meetings seek faithfully to uphold our civil and religious liberties, not only for ourselves but for all men?**

**In the light of these, our ancient Truths, Friends are advised:**

1. To reaffirm their faith in the living God whose spirit works in the hearts of all men and to recognize that God works to preserve the rights and liberties of men as he works through them; and also to examine once more the underlying principles of our democracy.

2. Since the fear of controversy often impedes us in the pursuit of truth, Friends are advised to welcome controversy when it arises from differing opinions honestly held. We should aim to develop a corporate witness on freedom which will match the clarity of our other testimonies. Through the creative use of controversy we can discover new truth.

3. Friends are urged to be alert to dangers inherent in censorship, and in conditions which would limit the freedom of teachers to discuss current problems, and in movements which would seek to enforce a narrow orthodoxy of thought and expression.

Since freedom of expression has no meaning unless there is a place where people can express their views, Friends are specifically encouraged to provide facilities for the serious discussion of important, controversial issues in an atmosphere of creative good will.

4. The influence of each individual in the local community is of great importance. Monthly Meetings should encourage members to be alert and faithful in their witness to Truth, providing for group action when indicated. Yearly Meetings or national committees on civil liberties, peace or other matters can never succeed unless the ground is prepared in the home communities. It is hoped that Friends' publications and organizations will give special attention to

problems of civil liberties during the critical period ahead.

5. Friends should continue their efforts:

To secure equal treatment for all conscientious objectors to military service, whether on religious or other grounds;

To change the law and the regulations to provide more favorable treatment for those with conscientious scruples against registration for compulsory military service;

To seek redress in the courts for violation of these rights by government in order to establish more firmly the legal rights of conscience and to curb abuses in the administration of these laws.

Friends generally should support individuals who have suffered loss of their livelihood by acting under conscience in resisting conscription, or in opposing loyalty oaths, or for seeking to uphold basic civil and religious liberties.

6. Friends should deal with communists, individuals accused of communism, or persons rejected by society for other reasons, as human beings. Without embracing false philosophies or condoning any error, Friends should still regard all people as children of God. If in prison they should be visited; and where there is need, arrangements made for their families.

7. In the face of increasing pressure toward conformity as exemplified in nondisloyalty oaths, Friends should re-examine their traditional testimony against oaths which test loyalty by words instead of deeds, intensify fear and suspicion, and imply guilt unless innocence is proven, not to mention implying a double standard of truth. True loyalty and allegiance can be

attained only by conviction, not by coercion. In the words of the Five Years Meeting of Friends in 1945, we affirm "our unchanging conviction that our first allegiance is to God and if this conflicts with any compulsion by the state we serve our country best by remaining true to our higher loyalty."

8. Friends are encouraged to exercise the responsibility of citizenship by examining carefully specific national issues affecting civil liberties and civil rights and by taking action as appropriate. We view with apprehension: the lack of protection of individual rights in some Congressional Committee procedures; the current proposals to permit wire tapping; the operation of the Federal Loyalty-Security program; the investigation of beliefs and associations by the Federal Bureau of Investigation; and the limitations placed on the issuance of passports and visas with adverse effect, among other things, on the holding of scientific and religious conferences in this country, as well as the free travel of American citizens abroad. We encourage programs of education and legislation to remove racial and religious discrimination and to guarantee equal opportunities and rights to all citizens. We advocate support of the International Declaration of Human Rights.

9. In making statements to investigating officers and agencies, Friends should be especially careful for the reputation of others, speaking only the objective facts known to them, and guarding against misquotation by making statements in writing where possible.

10. Finally, Friends are reminded that the loss of civil liberties is an in-

*(Continued on page 39)*

**T**HE colleges that gave shape to the American game of football in the 1870's are now trying to save it.

They are trying to preserve it for schools dedicated to the principles of higher education.

If the sport survives at institutions holding steadfastly to these principles against the excesses of the many exploiting it, it will be in good part because of the example set by the Ivy group of colleges.

In the revised athletic agreement formulated by their presidents, with its provisions for a round-robin schedule and an eligibility code of strict amateurism, is found new hope that football may continue to flourish as the king of intercollegiate sports.

This agreement has been welcomed by educators in all sections of the country. In the main they subscribe to the view of Dr. Milton S. Eisenhower, president of Pennsylvania State University, who wrote:

"The Ivy agreement represents a significant advance . . . and therefore the presidents, governing boards, athletic officials and faculties of the Ivy schools deserve the thanks of the entire American educational community."

To appreciate fully the significance of the Ivy agreement as a force for improving the ethical climate of intercollegiate athletics, a review should be made of the rapid growth of football and the enormous increase in its revenues, the evils and dishonest practices to which its commercialism gave rise in the race to recruit winning teams and share in the huge gate receipts, and the efforts made over the years to check the corruption and abuses and discipline the guilty.

In the centennial year of American independence, at Massasoit House, Springfield, Massachusetts, Columbia, Harvard, Princeton and Yale formed the first intercollegiate football association.

Out of that meeting came the adoption of the British Rugby Union Code from which evolved the pattern of the American game.

From a game played largely before modest-sized gatherings, it became a national hysteria in the early nineteen-

# The Ivy League and Football

From a series of articles by Allison Danzig. A sports writer for the *New York Times* for thirty-one years, he has been a fixture in the press box at football classics all over the country. He has a special interest in the Ivy League, having played end and halfback for Cornell during his college days.

twenties, attracting crowds of 50,000 or more weekly to each of many heavily mortgaged arenas.

The magic names of Rockne, the Four Horsemen of Notre Dame and Red Grange became bywords.

Football became a gold mine.

Colleges forgot about their academic standing and their sense of right and wrong. They gave out athletic scholarships wholesale. Into their halls came strapping physical specimens who could run rapidly and elusively, hit a dime twenty yards away with a prolate spheroid, or mow a man down with a shoulder or Indian block.

Year after year this went on, with the football mania mounting, the crowds increasing and gate receipts pyramiding.

The colleges were depending upon football revenue for the support of their entire athletic program, both intercollegiate and intramural.

Then the storm broke.

**I**N 1929 the Carnegie Foundation Bulletin 23 exposed without fear or favor the extent to which commercialism had spread. Some of the biggest college names, names of the highest



prestige in the educational world, were included and put to shame.

The depression years showed no sign of a moral awakening. A winning team was a must more than ever for many schools with big mortgages.

During World War II there was little bidding for stars. Uncle Sam held all the aces, but in 1945 there streamed back from the armed forces the greatest mass of football talent ever to swarm over the campuses of the country and make a coach's eyes pop. Under the G.I. Bill of Rights they needed no athletic scholarships and little financial aid.

In a year or two the scramble was on again and schools that had experienced for the first time the luxury of a wealth of first-class material during the war years had drunk of heady wine. They, too, joined the race.

The two-platoon system came into vogue in 1946. That called for more manpower, more coaches, more equipment, more money for the training table.

The pressure on coaches increased.

They had to produce a winner—or else. A couple of poor seasons and they were through. It was a cold-blooded business. Coaches whose teams had been ranked at the top and were hailed as geniuses suddenly found themselves turned out. Others riding the crest were lured away by tempting offers and broke their contracts. It was bad both ways.

In 1948 The National Collegiate Athletic Association stepped into the picture in an effort to clean up the mess. An administrative body up to this time, it invested itself with the authority to take disciplinary measures. It adopted the much publicized Sanity Code and appointed the policing arm of a Constitutional Compliance Committee. Thus empowered, it hoped to do at a national level what the conferences and colleges had failed or were unwilling to do.

At the annual meeting in January, 1950, the N.C.A.A. moved to expel seven member colleges for noncompliance with the Sanity Code. By twenty-five votes the motion for expulsion failed. That sounded the death knell of the code. A year later in Dallas it was voted off the books.

Said one delegate, "It brought the N.C.A.A. to the verge of disruption and disintegration. The code proved impracticable of application because those subject to its regulations did not wish to be regulated."

SO ended the newly assumed regulatory power of the N.C.A.A. But in 1952 it was back in business again, adopting a new code paralleling in a number of respects one proposed shortly before by another organization, The American Council of Education.

Through a special committee of eleven college presidents, it had proposed:

The banning of football bowl games, all postseason games and spring practice.

Placing control of athletics in the hands of academic authorities and giving faculty status to coaches.

The same admission standards for athletes as for other students, the requirement that athletes be enrolled in an academic program leading to a recognized degree and

be making normal progress both qualitatively and quantitatively.

That freshmen be ineligible for varsity play and transfer students for their first year's residence.

The elimination of athletic scholarships as such, that all financial aid be based on demonstrated academic ability and economic need and be administered by the institution itself, that scholarships be limited to tuition, room, board, books, and fees, and that all campus jobs be actually worked at.

That tryouts, excessive entertainment, and offers of aid to prospective candidates for admission be banned.

That the number of games played and the length of the practice season in all sports be limited.

That schools compete only with others having similar policies and programs.

That each school release yearly to its opponents and to accrediting agencies information relative to the scholastic standing of its athletes and the financial aid they receive.

This action of the A.C.E. was taken at the end of one of the blackest years in intercollegiate sports.

The year began with the cribbing exposure at West Point. Virtually the entire varsity football squad was expelled among a total of ninety cadets dropped from the rolls. Then followed the big shake up at William and Mary College, where transcripts were altered to permit the admission of athletes and grades marked up to make for varsity eligibility. The scandal led to the resignation of the president of the college, the dean and the head football and basketball coaches.

All season there was a marked increase in the roughness of football and the violence to which it gave rise. Coaches in many instances appeared to have lost control of their teams.

The basketball fixes and the dumping of games rocked the country in 1951. In New York five players received prison sentences. Nine were freed on probation and other cases were still pending.

General Sessions Judge Saul Streit, presiding at the trial, issued a forty-one-page indictment of intercollegiate sports. The responsibility, he declared, "must be shared by not only the

crooked fixers and corrupt players, but also by the college administrations, coaches and alumni groups."

These shameful episodes and Judge Streit's blast, following the failure of the Sanity Code, undoubtedly had their influence in leading the A.C.E. to step in. It saw in them a serious threat to the integrity of institutions of higher learning.

In turn, the N.C.A.A. was spurred by the action of the A.C.E. in setting up at its 1952 convention a substitute for the Sanity Code and new enforcement machinery.

The N.C.A.A. went along with the A.C.E. in most of its program but it did not see entirely eye to eye on post-season games, spring practice and athletic scholarships. It did limit spring practice in football to twenty sessions in thirty days and in basketball to twenty in twenty-four days.

It declined to limit the value of scholarships, possibly because the Sanity Code had foundered on this issue. Nor would it go as far as the A.C.E. in requiring the school to furnish information on the academic standing and financial aid received by its athletes to its opponents and its conference.

It seemed real progress was being made. Then the prospect worsened.

A number of the regional accrediting agencies upon which the A.C.E. counted to police its program begged off. In May the A.C.E. "moved to drop its special athletic committee and hand to the N.C.A.A. and athletic conferences the job of cleaning up intercollegiate sports."

THEN came the Ivy colleges to the rescue with their 1952 agreement. Prior to 1945 there had been in effect the Big Three Agreement among the presidents of Harvard, Yale and Princeton. As first drawn in 1916, it provided for the strict examination of the sources of athletes' financial support, disapproved proselyting, outlawed the "tramp athlete" and set up regulations governing coaches, the conduct of football and schedules.

Brown, Columbia, Dartmouth and Penn joined the Big Three in formulating the 1945 Ivy agreement. It was

entered into in much the same spirit and with the same objectives. It went considerably further in specifically checking excesses and establishing limitations.

The 1952 revision, in turn, went further still. In fact, it went virtually all the way in conforming to the program of the Presidents' Committee of the American Council on Education.

Coming in the wake of the black record of sports in 1951, the Sanity Code fiasco and the apparent failure of the A.C.E. program through the lack of an enforcement agency, the revised Ivy agreement rallied the stymied sentinels of athletic reform.

From this time on a movement for de-emphasis, for conducting intercollegiate athletics in a manner befitting self-respecting institutions, began to make definite progress.

The movement was not a stampede for purity. A winning team still remained the primary concern, above ethical considerations, for many.

But grudgingly and gradually excesses were checked. Limitations on athletic scholarships and financial aid were tightened. Eligibility requirements were raised. Recruiting practices were curtailed and efforts were made to curb subsidizing by booster clubs and individual alumni.

Football coaches were alarmed over the state of the game and the bad press it was getting. They realized the necessity for corrective action to preserve their livelihood and the standing of their profession. They adopted a code of ethics and took steps to implement it in cooperation with the N.C.A.A.

At the 1953 convention in Washington, the N.C.A.A. empowered its council to take disciplinary action on its own authority in the future. The member schools, under a sanctions clause, were enjoined from competing with institutions out of grace. The council recommended that the "free" substitution rule in football be changed so as to end the use of the two-platoon system. The football coaches had voted overwhelmingly to keep the rule as it was. To the amazement of the athletic world, the Foot-

ball Rules Committee made the change.

In 1954 the Membership Committee was done away with, enabling the council to go into action immediately upon receiving the findings of the investigative subcommittee.

At the same time the American Football Coaches Association took a positive stand against practices of coaches and players harmful to the game.

George Munger, the incoming president from the University of Pennsylvania, stated, "Football coaching will become recognized as a profession when we police ourselves and maintain ethical standards the way lawyers and doctors do."

A few days prior to this, the news broke of the new agreement reached by the presidents of the Ivy colleges at a closed meeting in New York.

Reaffirming their former principles and policies, the presidents decided to foster intragroup competition as a means of eliminating "external pressures for competitive extremes."

Thus they gave their approval to a round-robin schedule in football and as many other sports as practicable.

With this action on schedules, the Ivy schools limit themselves to playing in their own back yards. With a maximum of nine games permitted, each member may play no more than two outside opponents.

In taking this stand, the Ivy presidents possibly have arrived at the solution of the intercollegiate athletic problem for all self-respecting colleges.

The only way they can continue to play football and maintain their standards is to confine their relations to colleges that set the same store on their rating as institutions of learning and refuse to compromise it through unethical practice or laxity in enforcement.

**C**OLGATE University, an independent athletically, has taken the Ivy group as an exemplar in the conduct of its sports program. Dr. Everett Case, the president, writes:

"Colgate has followed this pattern, first, because of a desire to participate

fully in honest efforts to conserve the virtues and eliminate the abuses of intercollegiate athletics, and second, because our recent schedules have included four or five games with Ivy League opponents. . . . We value this relationship and the spirit which has governed these contests."

Dr. Case raises the question of the wisdom of the round-robin schedules:

"In thus strictly limiting the scheduling of nonleague games to one or two, is the Ivy group strengthening or weakening its potential influence on intercollegiate athletics generally? I do not pretend to know the answer, but I believe the question to be of crucial importance."

Dr. Harlan Hatcher, president of the University of Michigan, questions the wisdom of curtailing relations with schools outside the Ivy group on another score. He writes:

"I do not judge the propriety of the proposed limitation of schedules for the Ivy group, but it has long been my opinion that there is much of value in college men from one area playing in games with those of another. . . .

"It has been my hope that teams visiting another campus, regardless of area, would get at least a glimpse of the host institution's facilities and spirit. The 'Ivy Plan' might lead to provincialism contrary to the purposes of higher education. I can appreciate that the 'Ivy institutions' might in most instances wish to meet only universities with requirements and programs similar to their own, and this ought to be possible."

Perhaps the answer is that the Ivy group and other conferences that schedule round robins will confine their one or two outside games to opponents such as Colgate, and then as they find more and more colleges conforming to their standards, abandon the round robin and set a minimum number of league games, thus making way for more independent schools on the schedule.

Being a champion is still the goal of most teams, but there has been a turning away from the champions that win at any cost. It is becoming more fashionable to play with schools that have standing and are respected for



their adherence to the spirit of fair play and good sportsmanship. That is the way of survival.

**I**N this restrictive action the conferences have not always taken their cue from the Ivy schools. Some of them, particularly the Western, were ahead of the Ivy group in some respects in taking corrective measure or de-emphasizing.

All the conferences provide that aid in all forms shall be awarded or channeled through the regular agency, and most stipulate it be given on the basis of the same academic standards and economic need applied to all students. But some are more liberal than others in awarding scholarships.

Most conferences require that the athlete be admitted on the same basis as other students, be enrolled in an academic program leading to a recognized degree. Some go no further than to require that he pass a certain number of semester hours of work.

Snap courses of little value to the athlete academically and degrees that qualify him to teach some form of athletics—and nothing more—are at the root of the trouble.

The problem of adopting and enforcing academic minimums that would outlaw snap courses and largely worthless degrees and make for general parity in scholastic requirements is a complex one.

Dr. Grayson Kirk, president of Columbia, made the following statement to the *New York Times*:

"It is the duty of each undergraduate institution to determine carefully what its educational responsibility to the community may be. It is then the duty of the institution to discharge that responsibility in the most effective way possible. The community which the institution serves may be national, it may be state, it may be regional or local.

"The mission of the privately supported school may, and usually does, differ from that of the equally important mission of the state-supported school. . . .

". . . Each college, having determined its own academic mission, should set about the accomplishment

of that mission with the highest possible standards that may be applied in the given situation. The young man who meets these standards should be eligible to participate in extracurricular activities, including intercollegiate sports competition. The young man who does not meet these standards should not compete.

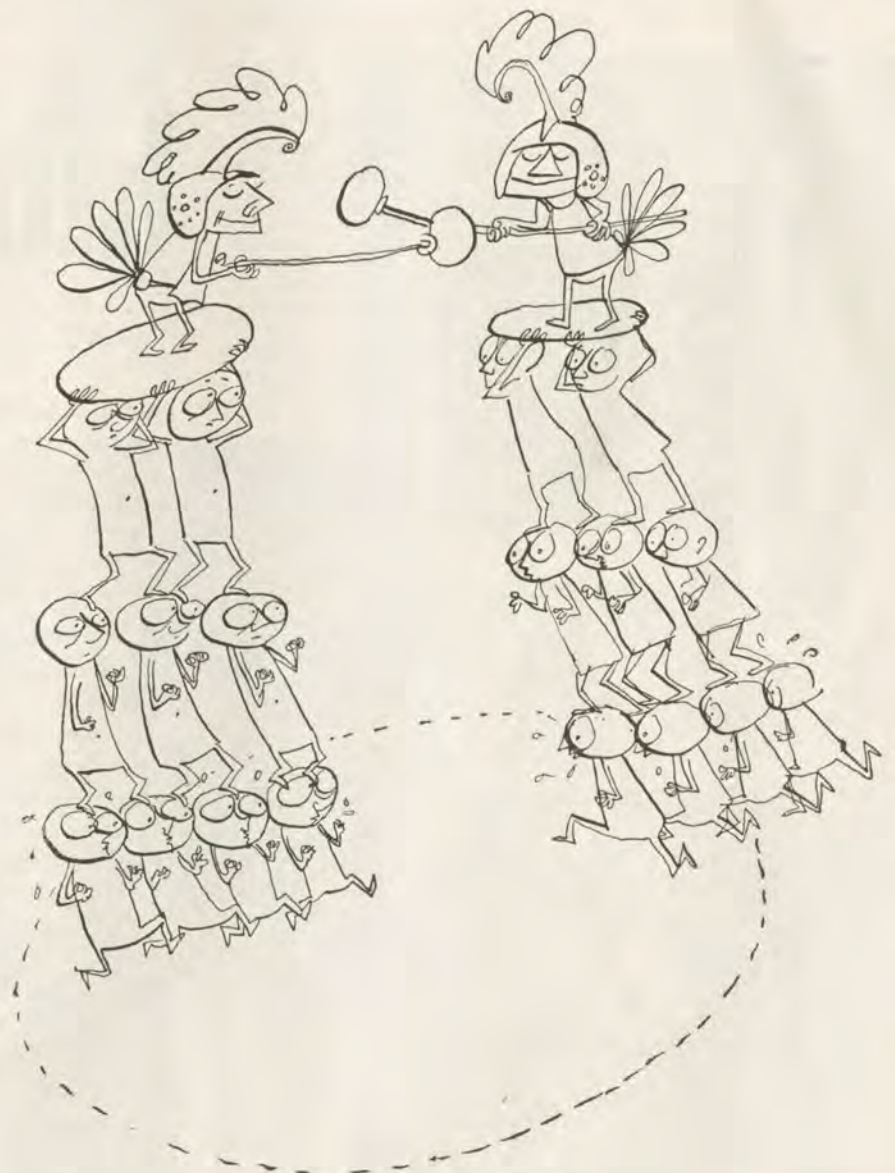
"It follows, I believe, that colleges whose standards coincide as closely as possible and whose traditions and geographical locations make it practicable will meet each other in sports. This has come about quite naturally in the formation of closely knit conferences or groups throughout the country, one of which is the so-called Ivy group."

The Ivy group is well ahead of most in putting its house in order, but only a few steps removed from some. From the way the gap has been closing there is real ground for hope that sanity is winning out.

It will take some fighting yet to curb alumni and to put an end to the recruiting tricks of a minority of coaches. But public opinion is bringing pressure to bear.

The praise bestowed upon the Ivy group for its stand for amateurism has given pause to the win-at-any-cost schools. It has at last begun to dawn on them that maybe they are paying too big a price for victory.

*Reprinted by permission New York times*



"Competition has made us great."

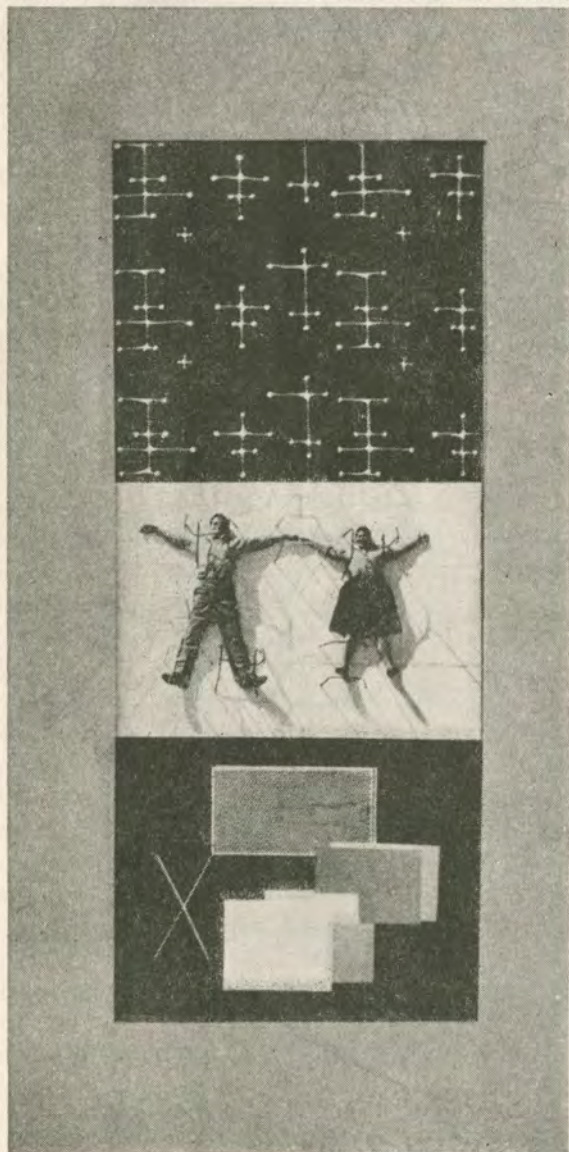


© Walt Disney Productions

"TOOT, WHISTLE, PLUNK, and BOOM"

MAGAZINE LAYOUT

CHARLES and RAY EAMES



# humor

IN MODERN ART

by Eric Johannesen

illustrated from an exhibition

prepared by the  
staff of the  
DENISON UNIVERSITY  
ART DEPARTMENT

WE chose the accompanying cartoon by Steinberg as the theme motif for our exhibit on "Humor in Modern Art" mainly because it is extremely funny. It also shows the two main qualities of humor very well—the bringing together of certain incongruities of character and situation, and the illustration or satire of some absurdity in human conduct. We rather arbitrarily decided that "modern" meant twentieth century, so we were able to include the biting caricature of Yvette Guilbert by Toulouse-Lautrec. Also under this time limit we included turn-of-the-century illustrator Orson Lowell, whose Gibsonlike pen technique is ideal for delineating the stern and rockbound jaw of the Temperance Orator when confronted with the rather self-conscious committee from the Mint Julep Club.

It is certainly clear that a great change has taken place in the humor of the last fifty years in America. The down-to-earth, cracker-barrel type of humor of the early

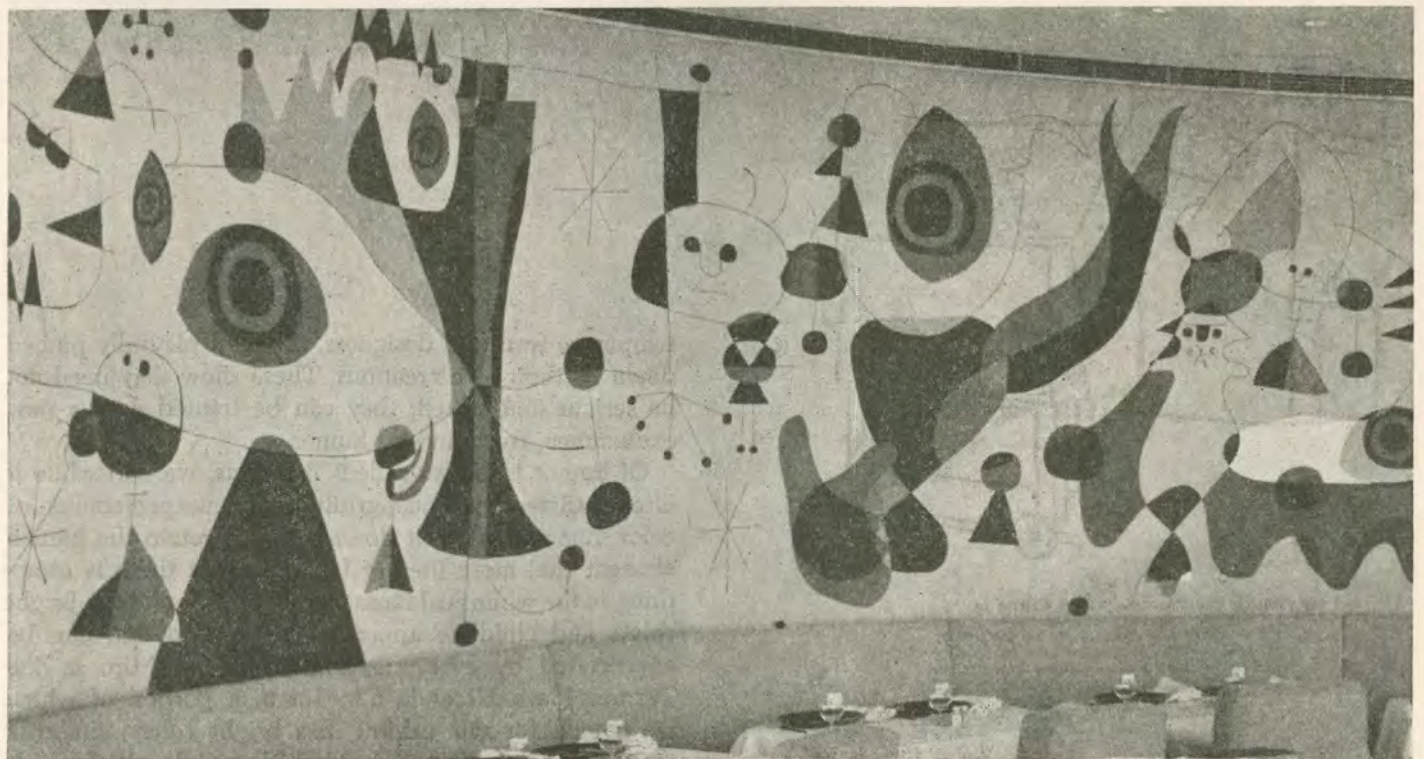
motive



THE KISS CONSTANTINE BRANCUSI

1900's, when the joke consisted of a long explanation of every detail and implication, has given way increasingly to wit and satire. As Thomas Craven points out in his *Cartoon Cavalcade*, certain types, such as the immigrant and racial humor common before the first world war,

Copy of a mural by JOAN MIRO



Courtesy Terrace Plaza Hotel, Cincinnati

have become completely outmoded. It was with the twenties that the emphasis shifted to one of urbanity and sophistication, the bright witty saying and the understatement. It would be impossible to ignore the importance of the *New Yorker* in bringing this about, first for a very small and select urban group, and then for an ever-increasing audience. The cartoon with a caption which was succinct but indispensable became somewhat of a trademark of the *New Yorker* brand of humor, as well as the cartoon with no caption at all. The styles of Peter Arno, Gluyas Williams and Charles Addams, to mention only a few, became indissolubly associated with the *New Yorker*, as well as the stories and cartoons alike of the inimitable James Thurber. We were fortunate enough to be able to exhibit an original drawing by Thurber from the Denison University collection.

The cartoonists' brands of humor were fairly well represented, ranging from the whimsy of Thurber to the bitterly satirical "Berlin Cafe" of George Grosz, and back to the delightfully new Disney in his first CinemaScope cartoon, "Toot, Whistle, Plunk and Boom." The political cartoon, represented by "Milt" Morris and "Bill" Sykes, is often more caricature and satire than genuine humor, though certainly some editorial cartoonists through the years have managed to combine them without giving in completely to the jaundiced eye of editorial policy. The humorous cartoon makes its appearance even in advertising art, such as the *Ladies' Home Journal* series, "Never Underestimate the Power of a Woman!"

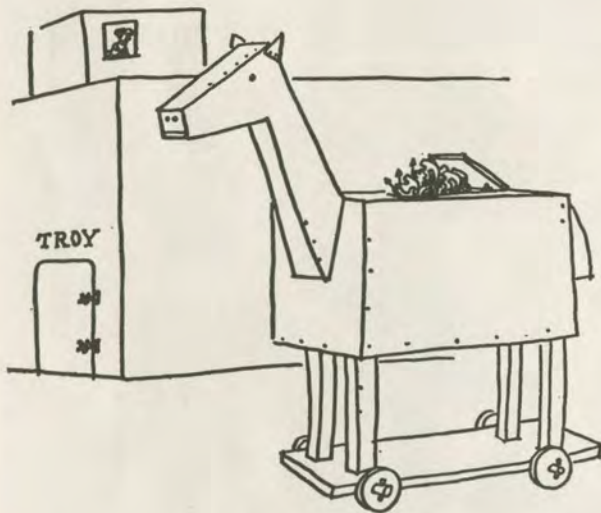
In almost all fields of industrial design, the light touch makes itself felt. There are abundant examples of typography; advertising and poster art; wallpapers; book, magazine and newspaper layout; even furniture and interior design, illustrated by Charles and Ray Eames, con-



Reprinted by permission.

STEINBERG

**Never Underestimate the Power of a Woman!**



**Nor the Power of the Magazine Women Believe In**

The Journal's advertising pages are powered by editorial vitality so compelling that, month after month, it attracts more women buyers than any other magazine with audited circulation.

Ladies' Home **JOURNAL**  
Ladies' Home Journal

YVETTE GUILBERT

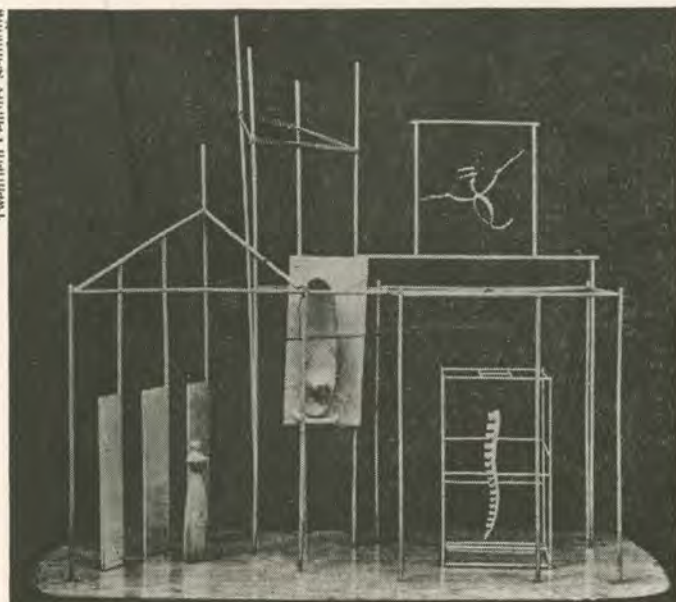
TOULOUSE-LAUTREC



temporary furniture designers, pictured playfully pinned down by their own creations. These show they need not be serious and stilted; they can be treated with a new exuberance, freedom and humor.

Of humor in the so-called "fine" arts, we find while it often utilizes the incongruity and unexpectedness of color, line and form, it doesn't always retain the human element that more literary forms do. Yet there is something in the whimsical fantasy of Paul Klee and the bright colors and childlike appeal of Joan Miro that can be appreciated by everyone. The mural by Miro in the Terrace Plaza Hotel in Cincinnati, a portion of which we copied for our exhibit, has bright colors, fantastic shapes, and a few recognizable little people, all of which

motive



PALACE AT 4 A.M.

GIACOMETTI

make it entertaining as well as decorative. There is no end to the modern art that is colorful, delightful and gay, if not actually humorous in the laugh-out-loud sense. Henri Matisse is probably still the best example of the state of mind which is the name of one of his own paintings, "Joie de Vivre." We included in our exhibit a reproduction of one of his brightly colored cut-paper works from the series called "Jazz."

**M**ODERN art does not always take itself with self-conscious seriousness. Quite possible many of the things we always thought were funny, but didn't dare to say so, actually were meant to be. Perhaps the mobile is the best

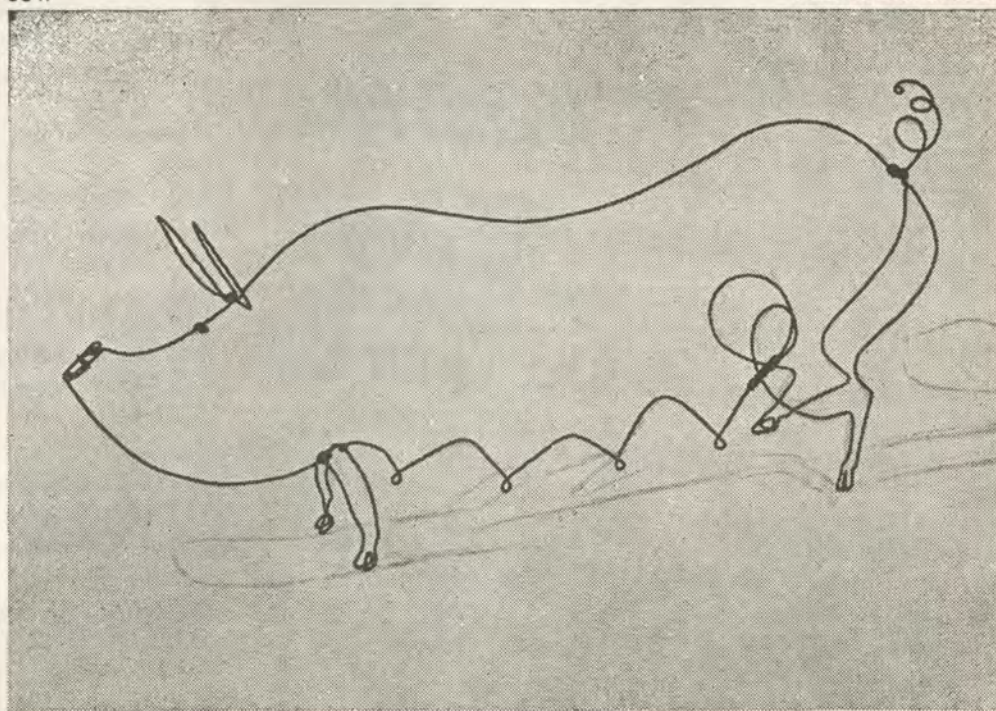
example of this. The movement, color and pure fun of toys find a kinship in mobiles that cannot be denied. Alexander Calder, the American sculptor who developed the mobile form practically singlehanded, has added humor to his art, as a "vitalizing force, not a surface distraction," in the words of James Sweeney. In fact, Calder's interest grew out of a mechanical toy circus with which he gave regular performances in Paris, complete with galloping horses and performing acrobats. Some of Calder's most humorous works are his wire sculptures that are almost calligraphy in three dimensions. In the mobiles it is the humorous element, appearing in contrasting shapes, sizes, and colors, as well as unexpected or fascinating movements, that replaces the literary associations ordinarily demanded as human interest.

Other sculptors have done amusing works. We didn't know the vein in which Brancusi's "The Kiss" was created, but we decided it seems humorous enough now. Some sculptors have appended titles that leave no doubt as to their intentions, such as Giacometti's "The Palace at 4 A.M."—a construction in wood, glass and string; Max Ernst's "Lunar Asparagus," and Gonzales' "Woman Combing Her Hair."

In connection with our exhibit we showed Norman McLaren's now-famous film "Fiddle-dee-dee." Its abstract patterns of color and line, superbly controlled and synchronized with "Listen to the Mocking Bird," give only an indication of the potentialities of this medium in the direction of pure wonder and entertainment, without any storytelling devices. The contemporary film-maker, sculptor, designer, painter and graphic artist have much to show us in the spirit of fun and laughter. The modern artist has not lost his sense of humor.

SOW

ALEXANDER CALDER



MUSEUM OF MODERN ART

## Part 1

(The iniquity and corruption of the people; the suffering of the poor; the threatened invasion.)

The time is a time of sorrows  
And a grey gloom is over the land  
For the tree is withered  
And the wind is silent.

What matter the voices from the room,  
Or the laughter in the room  
And the sound of the psalmer,  
What matter the happy sound of the psalmer?

The wind is quiet in the withered tree  
And the gloom gathers around the rainbow.  
Yet there is laughter in the room  
Piping in the meadow  
And time for singing.

Shall the silence of the wind  
Still the still  
Sweet voice of the pipe,  
The string of the harp be broken  
For the word that was not spoken?

This is the time of sorrows,  
Death and decay.  
What infinite tomorrows  
Shall pass away  
Before the word is spoken,  
The token of redemption?  
The laughter must cease before the gloom passes.  
The silence increase.  
The candles and glasses  
Be lowered and die.

The one from the end of the street  
Walks with bare feet on the cold stones,  
And the cold rain falls,  
And the cold rain  
And the cold.

The laughter from the room is warm  
And the ashes reflect  
The light of the fire at the end of the street  
On the bare feet.  
The touch of the harp-string  
The passion of singing  
And what the sun was an hour ago  
Before the coming of the cold rain.  
Not the fire,  
Only the light of fire,  
Not the song,  
But the sound of the song,  
Not the sun as it was there



The Prophet Jeremiah

mosaic from the Byzantine Era

# Jeremiah

*Chan Sieg*

Recent Graduate  
University of Georgia

But the rain as it is here  
Cold  
    And the foot is bare.

The time is a time of sorrows  
For the tree is withered  
And the wind is silent  
And a grey gloom is over the land.

## Part 2

(Jeremiah is called to the prophecy; hesitates; accepts.)

From beyond the walls came the man.  
From outside the room and the laughter  
Where the tree was not withered,  
And he listened to the wind  
Watching the gloom gather around the rainbow  
Over the walls. Seeing the bare foot  
From the end of the street. Bathing  
In the light of the fire  
And the sound of the song.

The wind rose through the leaves  
Green and trembling.  
"I cannot speak; I am a child."  
Not for me the voice of the wind  
Not for me the watering of the tree.  
When the cord was severed and the scale was shed  
Then I heard the soft wind  
Calling. The light.  
In the still center of the turning sun.

Shall I swing the branches, stir the leaves,  
    And be the majesty of the oak  
    The sweet scent of the cedar?  
Shall I repeat the action of the wind  
    And silently snuff the candles,  
    The laughter in the room?

While the boiling kettle poured the liquid  
Bubbling from the northern spout,  
The exhumation of the gloom,  
The almond-tree stood watching,  
Waiting for cessation in the room  
Of laughter, and the harp-song.

Come away from the glory of ancient triumphs.  
The sound of brass on stone, the bronze trumpets.  
Blood for blood, and a street to be emptied  
The candles and the laughter in the room.  
Too many candles to be lighted  
Too many trumpets to follow  
And too much desolation to be laughed at.

Soon over the land shall fall

The time of sorrows  
When the tree greens  
And the wind whistles  
In the corner of the room.

## Part 3

(Jeremiah's grief; the ministry; the unheeded message.)

To speak; and not to be heard.  
When the gloom has covered the land  
And out of the wombs of children  
Issues the desolation.  
This is the remonstrance of the senses:  
That the mind,  
Unable to speak the fact,  
Censors the sensation  
Inhibits the pain  
Stills the blood in the brain  
Disfigures the act.

There is not time for turning  
Back into the past where dreams are born.  
The past is dream, the echo  
Of a slipper on the stone,  
Remembrance of a swift moment,  
The clouded reflection of a forgotten face.  
There is not time for turning  
Forward into the unrisen sun.  
Whatever the past, the future is more terrible,  
Unseen, unheard, un-thought-of,  
More unbearable than the gloom.  
Forward is the death of love,  
The cessation of laughter, the broken string,  
Forward is the entry to the tomb.

Now is the time  
For hearing again,  
The eloquent voices  
Of idiot men,  
Repeatedly reading  
The rhyme of inanity,  
Filling and feeding  
The world with insanity.  
The murders, the rapes,  
And the flag that is waving,  
Which one of these apes  
Now could be worth the saving?

When the cord was severed  
I heard the soft, still voice of the wind  
Coaxing a little flutter from the leaves,  
Quiet as a whisper of far-off thunder.  
The first serenity was on the earth, the calm,  
And a light from the center of the turning sun.  
The tree was green

The tree was green  
And the tree was green.

But now the wind is rising  
And the leaves shall be scattered over the walls  
Into the room where the laughter is.  
When the thunder cracks  
When the wind cries out  
What shall become of the laughter?  
Shall candles be lighted in the still center  
of the storm?  
The string of the harp shall snap,  
The psalmer, the song, be silent.

That is all.

To speak; and not to be heard.  
No understanding of a word,  
No picture clear enough.  
A second's hesitation on the rim of the light,  
Slight appreciation of a consonance,  
Discomfit of a dissonance,  
Then back into the dark pit of inattention.

What is the word of the wind,  
The token of redemption?  
A tranquil sound, breathed in serenity,  
Whispered in a land of quietude  
Beneath a green tree.

## Part 4

(Jeremiah walks through the ruins of Jerusalem.)

The one with bare feet  
Walks through the ashes  
Through the remains of yesterday's desolation.  
The gloom covered the walls  
Smothered the rainbow,  
While the wind, the wind  
Whirled into the laughing room and out again,  
Finished with the business of the candles and the glasses.  
The bare foot strikes a burned root  
That lately set the harp to sing,  
Pauses, then continues through the ashes  
To the end of the street which is silent.

Where are your songs, your laughter?  
Were you laughing when the awful voice of the wind  
Descended into the room?  
Were you singing when the thunder struck?  
Could you light your candles in the center of the storm?

To speak; and not to be heard.  
I cannot speak; I am a child.

These are warm ashes  
The time was a time of sorrows  
My ashes, for I died as well as the world  
When the grey gloom was over the land.

The time was  
But the time is past  
And past is but a dreaming  
Beyond reflection  
Beyond yesterday  
The laughter and the ashes.

Now the wind is a tranquil sound  
Whispered in a land of quietude  
Beneath a green tree.

## notes on *Jeremiah*

### Part I . . .

God is no longer present with the Hebrews. They sing and laugh and live high in spite of the fact that the gloom is coming. God himself wonders how long it will be before these people come to their senses. The still, silent voice of God (the wind) must overshadow all the laughter before God can rule again (the green tree). The poor are suffering under the window of the riotous rich. They cannot warm themselves by the fire, but stand beyond and hope for some warmth from the light of the fire. The time is indeed one of sorrows, despite the seeming happiness.

### Part II . . .

Jeremiah arrives from beyond the iniquitous city. He is a man who has not drifted away from God, for even his fathers were men of God. He sees the terrible conditions. God's voice (the wind) speaks to him, but he is unable to reply. He does not consider himself worthy to pronounce God's judgments. However, he feels he was destined from birth (the severed cord) to serve God. God shows him the boiling kettle and the almond-tree, and tells him what to do. He must instruct the people to turn away from their iniquitous practices . . . from lighting too many candles in the temples (idolatry), from following the trumpets of war. Or the gloom shall descend.

### Part III . . .

The first section depicts Jeremiah's grief at the terrible task before him. His very blood recoils at some of the things God has set up for him to do; his reason is swayed; his judgments cloudy; but he renews his faith and returns to prophecy. He urges the people to repent now, for there is no time for dreaming of the ancient sanctity



of the city, and no hope in the future. He says of the false prophets that claim to be the true men of God that they are misleading the people, and none of them can be saved. He explains the true, quiet nature of the real God. But they, the people, have turned from him, and he shall mete out his punishments.

Then Jeremiah returns to his introspective worries. No one is listening to him in spite of his graphic illustrations. Some seem to understand, but they immediately return to their sinful ways. (The Reforms of Josiah.) And it is so simple to return to God.

## CAMPUS ROUNDUP

### New Pastor-Coach



Henry Charles Zimmerman, pastor of Bethel Methodist Church in north-western Pennsylvania, has been named as assistant football coach at Allegheny College.

Bethel Church is a country charge and Mr. Zimmerman plans to continue his ministerial duties, meanwhile completing pretheological work for an Allegheny degree.

Zim, a husky 240-pounder, was an outstanding tackle at Allegheny the last two years. He had another season of athletic eligibility, but a tough academic and preaching schedule coming on top of an injury that laid him up for several weeks last year prompted director of athletics H. P. Way to suggest that he move over to the coaching staff.

The determination and dash that characterized Zim's play should be useful to Red Moore, the ex-Pittsburgh Steeler who takes over at Allegheny this year. Zimmerman will be working with Allegheny's most promising group of guards and tackles in recent years.

The Rev. Zimmerman is married and has two children.

### Part IV . . .

The city has been destroyed and the people taken away. Jeremiah (now identified with the poor barefooted one in the first section) walks through the ashes, musing over the ignorance that led to all the death. But he, also is a man, not perfect, and he feels a personal loss along with the rest of the Hebrews. The City of God has been destroyed and something has gone out of Jeremiah, too. But he at last regards himself with the everlasting power of God, the righteousness of faith and a pure heart.

### 89,000 More

The nation's schools and colleges will enroll an estimated 38 million children and young people during 1954-55, according to S. M. Brownell, Commissioner of Education, U. S. Department of Health, Education, and Welfare.

"Colleges and universities will enroll about 89,000 more students this year than they did last year. College enrollment is now reflecting the nation's low birth rates during the 1930's. However, larger numbers of young people, born in high birth-rate years, will swell college and university enrollments by 1959-60 to more than 3 million."

The Commissioner reported that the expenditure for education in the United States for 1954-55 is estimated at 13 billion 700 million dollars.

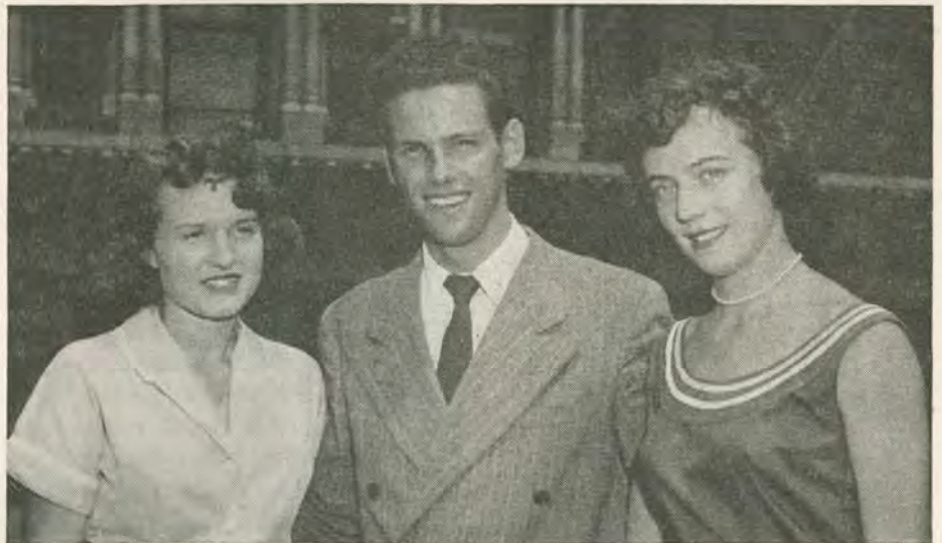
### Tuition Cut for Miners' Minors

High school seniors whose plans for college this fall have been hindered by coal industry unemployment will be eligible for a 50 per cent reduction in tuition and fees at Union College, President Conway Boatman announced today.

Total tuition and fees are \$300 per year. With the new rate, a commuting student falling into this category can enroll 9 months for \$150.

Dr. Boatman emphasized that this special offer applies only to miners or to those in the coal industry fully dependent on mining whose unemployment would prevent the sending of their youth to college.

"This is a move to assist the promising youth of our coal depressed regions to continue their education," Dr. Boatman concluded.



NEW YORK.—Two active workers in the "Peter Project" which has brought German student Peter Leimke for a year's study in the University of Arizona are shown with him on the roof of the Methodist Building here the day he arrived on the Queen Mary. They are Pearlina Zeigler (left) who represents the Wesley Foundation at First Church, Tucson, and Shirley Rooker, chairman of the project in Catalina Methodist Church, Tucson.

Young people from Wesley Foundations, Epworth Clubs and local churches in the Southern California-Arizona Conference have raised \$2,200 for the project.

Leimke, after a year in the United States, will return to Frankfurt, Germany, for theological training.



# dating

CAN BE ONE OF THE  
FINE ARTS

by JAMES W. GLADDEN  
DEPARTMENT OF SOCIOLOGY  
UNIVERSITY OF KENTUCKY

**F**RESHMEN are generally dismayed to find that most courses in the curriculum are closed to them. Whatever program they enroll in they have to take lower-level requirements such as English composition, social studies, natural science, "phys-ed," and one of the humanities. These are part of the general education which most colleges have decided every collegian should have as basic preparation for life.

To the would-be scientist, engineer, professional, business executive, and career-minded such requirements seem tedious, but are reluctantly accepted as necessary as they look toward the time when they can take what they want. Among the few "electives" which the new student discovers available is one of the fine arts. If it were not for this choice course, college might prove a dull place. Sixteen hours of class, daily assignments, reams of pages to read, papers to write, tests and quizzes, uncomfortable chairs, crowded classrooms, long lectures, all of these can be endured if this one "elective" is open to them.

Fortunately, except for a small percentage of the frosh, the course is

theirs for the taking. College is a place "where gals who are buoyant can find boys who are gallant." The student body usually favors the girls since the average school enrolls 60 per cent men and 40 per cent women. For the first time there are plenty of boys from which the young lady who seeks higher education may pick. The upperclassmen are particularly cooperative. Indeed they are so anxious they make it a little tough for the new male students to get started. The lasses who dated in high school and come to college having the prerequisites find last year's freshmen ready and waiting for them. Some sophomores have had to postpone taking the course because last year they found themselves turned down by their classmates who were "rushed" by older men. These are joined by junior and senior majors in the "art" who cannot seem to get enough of the program. Some enthusiasts actually get there early and act as guides for orientation week. And as they lead the beauties from library to chapel to administration building to personnel office, they get in some pre-class studying. Innocents abroad may mistake their chivalrous attention, not realizing a standard quote in the course they are being introduced to is "a good line is the shortest distance between two dates."

By the end of the first month most of the girl frosh have spent hours in this class, know already whether they like it or not, and have passed or failed in its tests. Passing, they may devote so much time to it (it meets in such nice places and has such pleasant hours) they may find they are behind in the other classes and complications may set in that will frustrate. Failing, they may rationalize that school is much more serious than they thought and settle down to meet the demands of their professors in the required classes.

Meanwhile frosh men may have been left out and have to decide on several alternatives. Some of the new boys take advantage of the dearth of dates open to them and make good records in general education courses. Others, disappointed, make week-end returns to their home towns, if they



are close enough, and miss out on much college has to offer. Too many of the rest find Saturday night (and the other nights are not much better) with nothing to do and although they might study in their rooms or in the library, perish with loneliness. Out of such growing dissatisfaction comes many escapes which may begin habits that can handicap not only their adjustment to college, but permanently impair their maturing to healthy adulthood.

Believing that dating is not extra-curricular, this writer has made an extensive study during the past five years of the dating behavior of both high-school and college students. One of our graduate students has finished a master's thesis on the practices and opinions of two groups of high-school people in Kentucky, and numerous other smaller investigations have been made of all kinds of secondary schools to discover the patterns of boy-girl relations on that level. Two years ago a major study was begun also of collegian behavior. In the fall of 1952 an extensive questionnaire was submitted to over seven hundred of the university students. We are still analyzing what we found, and during the year hope to report to  *motive*  readers what one big campus does with this aspect of campus life.

**L**AST spring we focused our attention on high-school dating in order to see if there is any progressive pattern which was begun there and continued into college. Thirty statements of fact were derived from previous surveys and we looked for an appropriate large group of representative people of high-school age to get their reactions to our conclusions. Early in June a state convention of 4-H Club members checked the list, answering "yes" to those statements which most nearly described the dating patterns in their school and "no" to those which were different. Later in the month at a National Hi-Y and Tri-Hi-Y Congress at Miami University in Oxford, Ohio, young people from every state in the union furnished us with a chance to see if Kentucky young people were different from

other high-school people in the country or, much more to the point, whether dating behavior is pretty much the same in secondary schools regardless of supposed differentials such as religion, urban-rural, large-small, and type of school.

We were not surprised when samples of the checkers at the two conferences showed a remarkable similarity in their confirmation of most of our conclusions about high-school dating. We have in this issue the ten items which were given most similar support by the state agricultural youth and the national Y boys and girls.

Among the fifteen- to eighteen-year-olds in our society evidently:

1. About 75 per cent of the girls and 90 per cent of the boys date at least occasionally.
2. The average number of dates a week for the school year is more than one but less than two.
3. Half of the teen-agers date only one person; the other half date several different persons; persons who date frequently seem to make the best choices in marriage, and also seem (to the young people) to make the most successful marriages.
4. Girls begin dating younger than boys and date boys ahead of them in school or who are already out of school.
5. A majority of dates are double or group rather than single.
6. Most parents require their young people to return home at a set time and this is most frequently at 10 P.M. on week nights. (There was wide difference noted on the hours to call it quits over the week end.)
7. Most dating partners are picked just to have a good time, and are not seriously considered as possible future mates.
8. The average person dates several to many persons before he (she) finds the one he (she) marries.
9. The average length for an acquaintanceship before engagement is one to two years.
10. Kissing is common on the first

few dates but more serious intimacies are considerably rarer (in terms of the number of young people who do such).

**A** SIMILAR set of statements for college students who are generally from eighteen to twenty-three show not only some differences but also more serious intentions. It is our conviction from yet-to-be-completed studies that for college students probably:

1. About 40 per cent of the men do not date on campus and 25 per cent to 40 per cent of the women date very infrequently. Only a few insisted they preferred not to date.
2. The average number of dates for those who date at college is more than two and closer to three times a week.
3. Fraternity people date more than one person; many girls stated they dated, on the average three different boys per month; about half the girls are also going regularly or steady.
4. As indicated earlier, freshman girls date upper-class boys, but some of the upper-class girls find the competition so stiff they date younger fellows to get to go to the social affairs which are much more often on the college campus.
5. More dates in college are single, but group dating is also very popular.
6. Girls must be in dormitories by 10 P.M. but, ironically, the double standard calls for almost complete freedom for fellows. (Upper-class girls get more liberties in this respect and probably stay out later because of former restrictions.)
7. Naturally, dating is a pastime at college as well as at high school, and with many more social events, it is obvious that partners are picked quite often for these occasions, BUT, a majority admitted they considered most dates as possible future mates.

8. The average dating college person reports as many as ten different partners during the four years; the minority, who date with less past experience in high school or early college, may still follow the old-fashioned view that one dates only when serious.
9. The ideal for acquaintanceship is still around two years but there are many who think one year is enough, particularly when they are rationalizing themselves toward marriage.
10. Kissing is done on fewer first dates; more than half questioned insist that the third date is right for starting; but after that, progression toward more serious intimacy is rather rapid and there is considerable promiscuous "courting" for kicks.

WHEN one puts these two pictures together in order to ascertain whether there is a pattern of progress, several conclusions can immediately be drawn. We offer these to the prospective college student for what they are worth, realizing much of the dating complex is irrational and emotional and persons will still want to learn for themselves. However, the thinking person, who is curious about the dating morality in the community to which he belongs, may determine to profit from our discoveries, and many of the unfortunate features which we described at the beginning may be evaded because of a better understanding of the prevailing code and actual practices. From observation, from studying many persons and groups, and from professional knowledge it seems to me a college person who desires healthy conduct would recognize:

1. There are many fine young men available for dating if only a way can be found to break the barriers. We may have to make some radical changes in rules and customs to bring lonely folk together.
2. The college calendar and schedule are such that dating is en-

couraged and can be more frequent than in high-school days. It is the good student who knows how to apply himself in dating, and those who keep themselves abreast of requirements in all aspects of college life will spend the right amount of time in this one.

3. Single dating in the freshman year with such a favorable atmosphere for romance may, and often does, bring the college career to a quick close or so complicate any further aspirations for higher education as to result in much frustration. There is safety in numbers!
4. Girls who come to college as veterans in dating, having had all the prerequisite experiences in high school, may mistake upper-class wolves as the best prospects. Many fine college romances have been established by those who dated members of their own class and slowly but surely changed from dating many to dating one by the time they were really ready for marriage.
5. The best mate selection in college seems to have been done by those who early became members of groups, attended many college functions in bunches, and actively engaged in as many college programs as they could.
6. Unless the new frosh is especially liberated at home and already has developed the ability to discipline himself in the face of very pleasant temptations, the hour of parting with a date will be accepted and the four years of college will prove to be a happy but gradual development of a sensible balance between studying facts and people.
7. Dating is preparation for marriage, but we are reminded of the much worn adage that practice makes perfect only if it be perfect practice. This is to say, by the time persons have

reached college they have put high-school stuff behind them and realize they should be concerned about partners they pass time with. So many emotional involvements which culminate in marriage are started by two young people who were not serious, who were just out for a good time, but failed to check, before it was too late to do so, on the marriageability of each other.

8. Playing the field is to be recommended and works much more effectively with fewer embarrassing criticisms by onlookers than in the home-town high school. There are not as many prying busybodies who think one date means one is full of serious intentions. It is easier to go with several different people in college, and this is a solid way to discover that people are different.
9. Depending on what the person has in mind for his future, when to get serious certainly varies, but it can be said here unequivocally that if a girl wants to graduate from college she should not be engaged until she is a senior nor married until she is through.
10. So much can be and has been said in this column and elsewhere about intimacies, that we briefly quote from a past issue of  *motive*—"Persons who 'court' are in for difficult times ahead. By making fun of what is meant to be serious, holding it lightly, going as far as permitted, they do not know how to treat real love, if they finally meet it, because they have spoiled their appreciation of good, healthy relations." Both girls and boys have admitted quite frankly, when pressed, they would rather wait until a real friendship has been established with an acceptable and potential mate before becoming intimate.

I went to the Library to



# Look for Love

... and furthermore, I found it. If this sounds a little screwy to you, it's nothing to what it sounded like to me when my boss gave me the assignment. This was pretty heady stuff for a demure young girl like me just out of Wesleyan. It was my first full-time job. I'd felt a real thrill when I got the chance to work for the Radio and Film Commission of The Methodist Church, and envisioned all sorts of excitement with microphones, TV cameras and everything. But then came this: "LOVE," he says, "L-O-V-E. Run over to the library (of all places) and see what you can find out about it. We are getting ready to produce a TV program for national release through the BFC (that's short for Broadcasting and Film Commission of the National Council of Churches of Christ in the United States of America). The committee has decided, after months of research and deliberation, that the theme of it will be 'Love'—Christian love and what it means in life. They have also figured this is a topic which students and other young people may know more about and so they are sponsoring a contest for story ideas."

There is to be a first prize of \$750, a second prize of \$500, and a third and fourth prize of \$250 each.

I began to feel giddy—to think I'd graduated just a year too soon—all that loot for a simple little idea.

He brought me back to consciousness with the following admonition. "There are lots of different meanings to the word—including the one you are probably thinking about—and in today's world they are all needed as never before. You know," he went on, "this is one of the great contributions Christianity has made to mankind—the gospel of love. Say, that's not bad; I can use that," and he hastily jotted it down for future reference. "You get on over to the library and find out what the great thinkers of the ages have said about this so we can give students some clues on the topic—if they need any."

This came as a rather big order, but I started out. I found Mr. Webster had eight categories for love including a feeling of strong personal attachment induced by sympathetic understanding; benevolence attributed to God as being like a father's affection for his children; love of country; tender and passionate affection for one of the opposite sex; and even a score in tennis.

The Greeks, I found, had a few words for it too. There was "eros." I think I know what that means. Then there was "philia," the warm tender affection of father for son, brother for brother. And a third one "agape"—the sentiment of unrestricted good will warmed by a religious interest to the point of self-giving. That's it, I

thought. I bet that's the sort of thing the boss was talking about being needed in the world.

I found all sorts of references to the subject—some relevant and some not. There was one by a guy named Wolf called "The Male Approach." Another was "Love Life in Nature" by Balsche. Then there was a very interesting thing called "The Art of Courtly Love" by a Frenchman named Audie LeChapelain. Wish my French weren't so rusty. There were some stimulating ones, too, like the one written by the famous psychiatrist Menniner, "Love Against Hate," and one that sounded slightly fissionable called "The Cosmic Roots of Love" by Simmons.

I think if I learned anything from the assignment, it was that there are many facets to this subject and it certainly is no open and shut case, as I'd thought.

"That's why we're having the contest," the boss commented when I reported back. "We are planning to get stories from everywhere—professional writers, books, plays, the classics, and the contest. Out of it we hope to discover fresh ideas and fresh talent. The stories need not be in script form but should be capable of being produced. We can't handle Roman legions on the battlefield, but we might be able to show a couple of legionnaires on KP. The stories don't need to be churchy either, but rather should deal with the elements of love which can be found in everyday life—those which are inherently Christian. The message should never be allowed to dominate the dramatic structure, rather the theme should be inherent in the dramatic structure of the story and not added to it in the form of dialogue and platitudes expressed by a character."

... So that is what I learned about love at the library. I guess it's like my mother told me—"you can never tell what's going to happen to a young girl when she gets mixed up with those television fellas. . . ."

For further information and entry blanks, write:

TV Story Contest

Box 868

Nashville, Tennessee

# IS MORALITY A RELATIVE MATTER?

(Correspondence between a student and pastor)

Dear Mr. Hunter:

I'm still unconvinced that morality is not a relative thing. Marcus Aurelius' Rome fell because of a combination of factors coupled with the vitality of Christianity. Had Christianity made its appearance five hundred years earlier, it may not have survived. And had it been put down, it would have been under the weight of the morality of "right" and "truth." Christianity was as subversive to the old Roman philosophical and cultural concepts as communism is to Christianity. Christianity won out, not because of its inherent "truth," but more by default. The rise and fall of civilizations seems not to depend so much on truth, or high principles or just means, as it does on the vitality of its people. The Oriental has had a number of truly great societies, but some of the means they have employed leave the Westerner aghast. I doubt very much if the barometer of sustained progress is dependent on our minuscular efforts to define morality.

I think the disintegration that results from the use of unjust means that you talk about, is more of a symptom than a cause. It's a lot like jealousy. Jealousy never rears its head until there is a real, or supposedly real threat of loss. Historically, unjust means crop up most often when society is on the decline. The further society declines the greater the fear and the greater the use and intensity of unjust means to reach the current conception of the just end. Even the conception of justice shifts from decade to decade. Manifest destiny is no longer the Golden Rule, it is, in fact, something we are a little ashamed about.

Every society has a philosophy and a moral justification behind it, no matter how crude. The morality, morés, customs, philosophy, and theology of a society, reflect the contemporary and geographical conception of the "truth." But every society, thus far in history, is only temporal, and the fall of these societies didn't necessarily come about as a result of the violation of an absolute morality. Justice and means don't seem to make much difference in the final outcome in any society. Effectiveness is the real gauge of progress.

There is a great deal of controversy over the question whether or not morality is absolute . . . or as I suspect, relative. But regardless of the outcome of that argument, every individual in the world has played, and will continue to play, at being God when faced with a moral decision and moral definition. Until the argument is settled, society's moral code will reflect the unconscious and arbitrary morality of succeeding generations. With the drawback that morality will be in a constant state of flux. The insecurity that results leads men to justify actions such as those of McCarthy. When enough people can rationalize such a position, then morality has undergone another change. It will be no less moral from the standpoint of those people who endorse it.

Even the Golden Rule can backfire if carried to its logical extreme.

I must make this one damaging admission. To use unjust means to secure what one considers a just end, is much like avoiding war by entering an arms race. It is terribly effective, but only temporary.

But to make any stand on principle, it should be effective—which it never seems to be. And why? The most notable examples of morality seem to be the least effective. There has to be more than just holding the world from going over the brink. It should be positive, as vital a force as Christianity was in its early days. There is something lacking when a moral means has less and less appeal to a larger and larger segment of the people. And I wouldn't be too quick to blame it on the people, but rather on a lack of some sort in the appeal.

This is an era when the martyr is the most ineffective. So I can only look to the practical. In the realm of politics, if the idea isn't practical, it has to be shelved or discarded. If McCarthy can use irresponsible inference, then his opponents can use ridicule. If immoral means are the signal to disintegration, then the solution must be in an area other than one that is directly affected by morality of means or the lack of it.

Jack Mawhinney  
Student (Veteran) University of California

Dear Jack:

You certainly write good letters. The problem you focus on—relativity—is also in the air and the debate will continue after you and I cease to be vocal. Machiavelli's unarmed prophet who perishes is not the last word. Recently in Tucson I talked with an unarmed prophet, Ned Richards, who didn't perish even though the Kurds in Persia were thinking of making that happen and his wife whom I talked to wasn't raped.

A week before that I had supper in Claremont with Menshing of Germany who didn't say "Heil Hitler" and who didn't get bumped off. Jesus died on a cross; Socrates took hemlock; Gandhi got three bullets. Meanwhile they had a swell time and I think they would testify, maybe in different terms than philosophy would use, to a hard core of reality suggesting that one better use means that fit in with the purpose or end.

I wouldn't say the means we use dictate or determine the end. Huxley says that. I would say God alone determines the end, the final outcome. Meanwhile what methods, or means or steps we choose in the general direction that means most to us decides an important thing and that is the sincerity of our commitment to the end. Such sincerity or loyalty is mighty important. The results are not the center of reference. The loyalty to the purpose demonstrated through the steps, methods or means we take may not be the center of reference either. For God, and God alone, is the center of reference. But this loyalty, so far as we are concerned, is our way of worshiping God or, if you like, offering up our contribution to life as best we can.

You say the mores, etc., reflect the cultural patterns. Yes, our response to the ultimate reality which is God's nature, is relative and far oftener than we guess, tinged with our culture. More than we like to think. But to the degree we obey our inner light, to that degree we approximate or climb toward what is real and I could say unchanging (though I don't think you would like those words). To believe in change you don't have to say the laws of change change. To believe in progressive discovery or growth you don't have to say that God, who is the source himself, discovers or grows. There isn't anything in logic, so far as I know, that compels you to say that. So you aren't violating your commitment to truth as you see it if you bet your life on the assumption on which the seers or saints bet their lives—namely, that God is and in him is no shadow of turning. It is we who do the turning. The very word morality is confusing. If you mean *moré*, that is one thing. And that is what Freud means. If you mean, however, loyalty to the inner light as an effort to reflect and share the nature of God, that is another thing. Or don't you think it is? Jesus said love your enemies. Why? So they will be nice to you? Sometimes they are; sometimes they aren't. The reason is not the results you think you can predict (but can't). The reason for loving enemies is so you can reflect and share the nature of God more and more. McCarthy up against this fact of facts will—soon or late—burn out his ball bearings. There is no lubrication in his means or method or way.

The prophets like Gandhi have the focal point of their vision on what they believe is right, irrespective of what other people imagine the results will be (and by the way we imagine—rather than scientifically predict—results when it comes to the things of the spirit, i.e., the things that are not measurable or weighable in laboratories).

Incidentally, the by-product of such loyalty to what is right simply because it is right, sometimes is obviously better than the by-product of preoccupation with results at the expense of loyalty to what is right simply because it is right. The Christian statesman has the job of reminding the public that if we disarmed so we could share and if we trusted to nonviolent resistance as the tenth of one per cent of Gandhi's followers did (getting some freedom as a by-product of such loyalty to what was right), the results might not be so hellish as they, who talk so glibly about pointing the hydrogen bomb at fellow human beings, imagine. The hydrogen bomb, i.e., the will to annihilate, can't guarantee such wonderful results. It is only a prayer "May Hell Come," and it's a poor substitute for Jesus' prayer "Thy Kingdom Come"—and it's a prayer offered up to a rat hole as the pentagon probably would admit and we must frankly acknowledge. The only nonrat hole so far as I can see is the way Jesus takes; to which he points. That is where the ultimate vitality is.

Best,

Allan A. Hunter, pastor  
Mt. Hollywood Congregational Church  
Los Angeles, California

# WHAT COLLEGE DID TO ME

One of the classics of American college humor is this sketch written by the late Robert Benchley. *motive* has printed it before, but it is such a delightful satire we think each new college generation will rejoice in its discovery.

**M**Y college education was no hazardous affair. My courses were all selected with a very definite aim in view, with a serious purpose in mind—no classes before 11 in the morning or after 2:30 in the afternoon, and nothing on Saturday at all. That was my slogan. On that rock was my education built.

Since what is known as the classical course involved practically no afternoon laboratory work, whereas in the scientific course a man's time was never his own until 4 P.M., I went in for the classic course. But only such classics as allowed for a good sleep in the morning. A man has his health to think of. There is such a thing as being a studying fool.

In my days (I was a classmate of the founder of the college) a student could elect to take any course in the catalog, provided no two of his choices came at the same hour. The only things he was not supposed to mix were scotch and gin. This was

known as the elective system. Now I understand that the boys have to have, during the four years, at least three courses beginning with the same letter. This probably makes it very awkward for those who like to get away of a Friday afternoon for the week end.

Under the elective system my schedule was somewhat as follows: Mondays, Wednesdays, and Fridays at 11, Botany 2a (the history of flowers and their meaning).

Tuesdays and Thursdays at 11, English 26 (the social life of the minor sixteenth-century poets).

Mondays, Wednesdays, and Fridays at 12, Music 9 (history and appreciation of the clavichord).

Tuesdays and Thursdays at 12, German 12b (only minne-singers; Walter von Vogelweider, Ulric Glanndorf, and Freimann von Stremhofen. Their songs and times).

Mondays, Wednesdays, and Fridays at 1:30, Fine Arts 6 (doric columns,

their uses, history, and various heights).

Tuesdays and Thursdays at 1:30, French 1c (exceptions to the verb *etre*).

This was, of course, just one year's work. The next year I followed these courses up with supplementary courses in the history of lace-making, Russian taxation systems before Catherine the Great, North American glacial deposits, and Early Renaissance etchers.

This gave me a general idea of the progress of civilization and a certain practical knowledge which has stood me in good stead in a thousand ways since graduation.

**M**Y system of studying was no less strict. In lecture courses I had my notebooks so arranged that one half of the page could be devoted to drawings of five-pointed stars (exquisitely shaded), girls' heads, and tick-tack-toe. Some of the drawings in my economics notebook in the course of Early English Trade Winds were the finest things I have ever done. One of them was a whole tree (an oak) with every leaf in perfect detail. Several instructors commented on my work in this field.

These notes I would take home after the lecture, together with whatever supplementary reading the course called for. Notes and textbooks would then be placed on a table under a strong lamplight. Next came the sharpening of pencils, which would take perhaps fifteen minutes. I had some of the best-sharpened pencils in college. These I placed on the table beside the notes and books.

At this point it was necessary to light a pipe, which involved going to the table where the tobacco was. As it so happened, on the same table was a poker hand, all dealt, lying in front of a vacant chair. Four other chairs were oddly enough occupied by students, also preparing to study. It therefore resolved itself into something of a seminar, or group conference, on courses under discussion. For example, the first student would say: "I can't open." The second student would perhaps say the same

motive



thing. The third student would say: "I'll open for fifty cents," and the seminar would be on. At the end of the seminar, I would go back to my desk, pile the notes and books on top of each other, put the light out, and go to bed, tired but happy in the realization that I had not only spent the evening busily but had helped put four of my friends through college.

### THINGS I LEARNED

An inventory of stock acquired at college discloses the following bits of culture and erudition which have nestled in my mind after all these years.

#### (FRESHMAN YEAR)

1. Charlemagne either died or was born or did something with the Holy Roman Empire in 800.
2. By placing one paper bag inside another paper bag you can carry home a milk shake in it.
3. There is a double "ll" in the middle of "parallel."
4. Powder rubbed on the chin will take the place of a shave if the room isn't very light.
5. French nouns ending in "aison" are feminine.
6. Almost everything you need to know about a subject is in the encyclopedia.
7. A tasty sandwich can be made by spreading peanut butter on raisin bread.
8. A floating body displaces its own weight in the liquid in which it floats.
9. A sock with a hole in the toe can be worn inside out with comparative comfort.
10. The chances are against filling an inside straight.
11. There is a law in economics called the Law of Diminishing Returns, which means that after a certain margin is reached returns begin to diminish. This may not be correctly stated, but there is a law by that name.
12. You begin tuning a mandolin with "A" and tune the other strings from that.

#### (SOPHOMORE YEAR)

1. A good imitation of measles rash

can be effected by stabbing the forearm with a stiff whiskbroom.

2. Queen Elizabeth was not above suspicion.
3. In Spanish you pronounce "Z" like "th."
4. Nine tenths of the girls in a girls' school are not pretty.
5. You can sleep undetected in a lecture course by resting the head on the hand as if shading the eyes.

6. Weakness in drawing technique can be hidden by using a wash instead of black and white line.

7. Quite a respectable bun can be acquired by smoking three or four pipefuls of strong tobacco when you have no food in your stomach.

8. The ancient Phoenicians were really Jews and got as far north as England, where they operated tin mines.

9. You can get dressed much quicker in the morning if the night before when you are going to bed you take off your trousers and underwear at once, leaving the latter inside the former.

#### (JUNIOR YEAR)

1. Emerson left his pastorate because he had some argument about communion.
2. All women are untrustworthy.
3. Pushing your arms back as far as they will go fifty times each day increases your chest measurement.
4. Marcus Aurelius had a son who turned out to be a bad boy.
5. Eight hours of sleep are not necessary.
6. Heraclitus believed fire was the basis of life.
7. A good way to keep your trousers pressed is to hang them from the bureau drawer.
8. The chances are you will never fill an inside straight.
9. The Republicans believe in a centralized government, the Democrats in a decentralized one.
10. It is not necessarily effeminate to drink tea.

#### (SENIOR YEAR)

1. A dinner coat looks better than full dress.
2. There is as yet no law determin-

ing what constitutes trespass in an airplane.

3. Six hours of sleep are not necessary.
4. Bicarbonate of soda taken before retiring makes you feel better the next day.
5. Theater tickets may be charged.
6. Flowers may be charged.
7. May is the shortest month in the year.

The foregoing outline of my education is true enough in its way and is what people like to think about a college course. It has become quite the cynical thing to admit laughingly that college did one no good. It is part of the American credo that all the college student learns is to catch punts and dance. I had to write something like that to satisfy the editors. As a matter of fact, I learned a great deal in college and have those four years to thank for whatever I know today.

(The above note was written to satisfy those of my instructors and financial backers who may read this. As a matter of fact, the original outline is true, and I had to look up the data about Charlemagne at that.)

"What College Did to Me" appeared in the volume of essays *The Early Worm*. It is printed here by special arrangement with Harper & Brothers.

### Friends on Civil Liberties

(Continued from page 19)

evitable consequence of the resort to war and violence as the means of security. . . .

WITH A PROFOUND SENSE OF HUMILITY THAT WE HAVE FALLEN SO FAR SHORT OF THE IDEAL REVEALED IN THE LIGHT GIVEN UNTO US, AND WITH A CORRESPONDING SENSE OF RESPONSIBILITY TO OUR FELLOW MEN WE CALL ON ALL FRIENDS TO JOIN WITH US IN THE PURSUIT OF THESE GOALS.

Copies are available free from:  
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Bolivia

# Bolivia

THE Bolivian tin crisis has been in the news for several years. American readers, if they bother to look at the details, can regard this situation apathetically since it involves a small, little-known country somewhere south. However, no one in Bolivia is in a position to remain indifferent. Tin continues to be the only means of support for a people that depend heavily on foreign exchange to import the foodstuffs and manufactured goods which they are unable to produce themselves. As a consequence of the drop in the value of tin on the world markets during the last three years, Bolivian currency has depreciated 700 per cent with respect to the dollar in free exchange, and the price of basic commodities has climbed more than 400 per cent. Furthermore, ever since the present government came to power, the country has undergone a fever of "reforms" which began with the nationalization of the large tin concerns, continued when the agrarian reform was made law, and is now studying the possibility of a reform in the educational institutions.

These factors in the current scene have complicated a normally undisciplined university community until there is almost a state of chaos in the aims of both the student body and the administration. In less than six months of school, strikes have kept the students out of their classes for more than four weeks. At other times the administration dismisses classes for the flimsiest reasons or the professors simply do not arrive for their lectures. It

is impossible to plan activities ahead with any assurance of their accomplishment.

American students are frequently reminded that European and Latin-American students are much more alert and concerned about the events outside the ivy tower. This is certainly true among Bolivian students, but it may not be such an advantage. The preoccupation with politics in this university center reaches the point of an obsession that distorts the aims of the university. Any sort of constructive criticism and improvement is made impossible, at both student and administration levels, because of the division of political loyalties. No party wants to concede that another has been able to improve the situation. Consequently the university community suffers much like the French Republic.

At the present time the communists are mainly responsible for this anarchy. They are interested in creating as much dissension as possible, and they use the university councils and student body assemblies to air the party line. Although the majority of the students are noncommunist they often are dominated or at least their position is distorted by the unity of aims and purposes and the political machinations of the party members. Time after time debates in student assemblies (the number would stagger a college Joe) are miniature Panmunjoms and Genevas, and the imitations are not *ersatz* either.

PERHAPS a little ought to be said about the university community in general because it is so different from the average American college. Although the universities in Bolivia are not large, the situation is rather like that of a big city campus; there is little of the campus spirit and tradition, and there are no dormitories that draw the students together. Universities in Bolivia have nothing comparable to a liberal arts college or a humanities course; the students go directly from high school into the schools of law, medicine, business administration, and so forth. The universities are self-governing tax-supported institutions. The controlling body is an organization elected by students and faculty that consists of a council presided over by a rector or chancellor. The council is made up of faculty and student representatives from the different schools in a proportion of one student for every two professors. Teachers' meetings as such are nonexistent because there is always student representation.

If this situation may cause some to raise their eyebrows, let it be said that in this present academic year there is strong student agitation for an equal representation of faculty and students in all the administrative branches of the universities. The power of the students is such there is a strong chance that this will go into effect; many of the faculty are simply indifferent since the universities have no professional teachers. Staffs are made up of professionals whose main source of income comes from outside interests to which their teaching position gives added prestige.

THREE years ago The Methodist Church opened work in Sucre (the location of Bolivia's oldest university) with the purpose of ministering to this situation. The base of operations is a home for young women who go there from other parts of the country to study. The majority of these are not Methodists or even Protestants, but they seem to enjoy their life in that environment.

The work in Sucre is unlike any

motive

Methodist student center in the United States because there is no expectation of finding any committed Methodist or other Protestant youth with which to start. That means that besides the usual student work problems—general indifference to religion, preoccupation with other affairs, the transient character of the people involved—we must deal with an entire lack of loyalty to our cause.

The reason The Methodist Church began student work there even before a local church had taken root was that there are other Evangelical groups working in the city whose work we do not wish to duplicate. They are all of a fundamentalist sect-type nature and therefore offer little appeal to the educated classes of the community. The large following of the communists is assurance enough that the Roman Catholic Church is failing to offer a real challenge for Christ's Kingdom. Besides these elements the field has been further clouded by the dust stirred in a recent invasion of Jehovah's Witnesses that are knocking at every door with their literature. Obviously, in the midst of these, Methodists are neither fish nor fowl, nor would the other denominations, with which The Methodist Church traditionally cooperates, feel any more at home. The long-range strategy is to have a local congregation grow out of the students' work, instead of what is usually the case.

**W**HERE there is smoke there is fire,

and where there are girls—Sucre has virtually no facilities in which young men and women can associate freely in a mixed group with the only object being a friendly relationship between the sexes. What continually amazes us is that the boys who do come most often are not here because of a specific girl, but rather because of the atmosphere of fellowship and kindly understanding which predominates. Because they have to come here to find it they appreciate it more than the girls who live here. Boys often drop in without any expectation of feminine company. At the moment as many come as it is possible for us to handle in our limited space.

Unfortunately this does not mean all who enjoy our home approach a commitment to Jesus Christ. Most do not associate the fellowship with our dedication to God, others feel too strong a pull toward their old faith, and there is always the group of people who are ashamed to dedicate themselves to any religion because it might not look good to their associates. Nevertheless their friendliness means much to us. They have made us feel that we are contributing a little to a tremendous need among the student elements of this university community. We have faith that God can stimulate the seed that is scattered. Many times people have found their life faith years after the first influence was felt. Someday they may enrich a congregation far from here; such are the ways of God's Kingdom.



# See Here, Private St. John

by David Langworthy

WHEN I finally received your January, 1954, issue, there was one article which caused some "boiling over" among those friends of mine who have read it. What I say hereafter will be for my friends and me. You may regard these comments as the rationalizations of hollow men if you like. I personally find it intellectually and morally reprehensible to divide any large body of men into a 90:10 ratio of bad and good. Of course, it's a good round pair of numbers.

The article to which I refer is "So This Is the Army!" And it scores one genuine point. Certainly it is commendable to "make the best of a bad situation," as Private St. John seems to be doing. Not that one finds anywhere in his article the implication that his situation is at all bad. It seems quite evident that he is enjoying his situation.

Private St. John seems to be one of those rare souls who is not afflicted with what Crane Brinton has called "metaphysical anxiety." He seems not to be interested in, much less anxious about, the Big Questions: "why am I here?"—in the Army or in the universe; "what is the value and purpose of (this) experience?"; "where are we going?" He is quite content to "live like a king," basking in, though not comprehending, culture somewhat as Sartre basks in courage and the contemplation of Nothing.

There is, however, something disquieting to me and many other soldiers about living like kings—without any of the responsibilities of a king—and enabled to live so by the grace of a military budget so huge that our protestations of peaceful intentions wave like a small banner atop a high battlement. A question which occurs to many of us—and having once occurred, haunts us—is: what would happen if the United States spent 40

billion dollars for economic assistance to those nations which have not accepted communism as relief from starvation and economic tyranny?

Perhaps I am wrong in granting even this much, but I can conceive of men swallowing war as a medicine—unpleasant but certainly essential for the maintenance of public health, *our* public in particular—as late as World War I, and possibly World War II. But the wars get bigger and more frequent and the patient's symptoms are larger in number and more serious. Indeed, it seems that we might profitably spend 40 billion dollars digging the patient's grave.

The plain fact is a fairly large number of people, many of them draftees, have come to regard, perhaps falsely, war as a poison and not as a medicine.

Our last two wars (or three, depending on the seriousness with which you regard Kaiser Wilhelm as having been a real threat to democracy) have been aimed at destroying tyranny. At least, that is what we are told. I wonder if Private St. John ever had the experience of questioning an authority and being told: "Listen, soldier, while you're in the Army, you *belong* to the Army!" Some officers are more politic about this simple fact of military life. I have never heard an officer deny it.

There are even some draftees who object to being referred to as "bodies," a not infrequent practice among "old soldiers."

True, unless you *like* the Army you do not have to submit for more than two years. At least, this is true unless we (an ambiguous figure, "we," which occurs with great frequency in "our" official line, perhaps convincing some people that "we" are unanimous) should decide that it would be wise, i.e., expedient, to mobilize the entire population for an indefinite period of

time. (You might counter this argument with G. B. Shaw's observation that there would be no more wars if the draft age were lifted to forty-five.)

To live like a king at the expense of the people without, in the majority of cases, doing any real service for those people, seems to me an artificial situation. I may acquire a college degree for an initial fee of \$2, but surely *someone* is paying for the rest of it. Education, like money, doesn't grow on trees. This *may* be said, but it is *certainly* true. (Here one might observe that the theme of Eliot's *Hollow Men* is "a penny for the Old Guy." Now who is delighted at getting something for nothing?)

One might argue that college is just such an artificial situation, for surely most college people receive assistance from some source. But, in one way or another, most college people manage to repay their benefactors when they become producing members of society. The repayment may take the form of a more creative contribution to society than would have been possible without the college education. But what repayment does the "veteran" make? He gets preferment—regardless of native ability—over Joe Weak-eyes, who stayed home, in competition for civil service jobs. That this destroys the very *raison d'être* of the civil service system perhaps should not bother us.

He (the veteran) gets bonuses, loans, free education. He need not worry about medical problems for himself or his dependents for a year after he leaves the Army; the government will worry about it for him. He is mollycoddled and very likely swears at creeping socialism. If he was a good soldier and took his Troop Information Programs seriously, he might contribute a mind which does not question any source of "information,"

unless someone has labeled it a subversive source.

From my viewpoint, admittedly a biased one, there is one genuine contribution which veterans might bring to their more innocent brethren who stayed home: an implacable hatred of war and the military life. It seems a silly way to create pacifists, however. Indeed, it sounds like something which might have happened to Alice in Wonderland. It is the logic of the Red Queen, which may be fine when it comes to "getting places"—if you aren't particular *where* you are going.

As regards the "sex-liquor life of the soldier," I doubt it would have been much different if he had stayed home. In fact, I doubt that the soldier, at least the nonprofessional soldier, is much worse morally than civilians of the same age. Unless, of course, the civilian has found a meaning and purpose in his job.

I make the distinction between the professional and nonprofessional sol-

dier because in my experience it has seemed that the majority of professional soldiers are professionals because they can find no meaning or purpose in any job, or indeed, in life: or they are unwilling to accept the responsibility of disciplining themselves; they find that in the Army they can live like kings—kings like Louis XVI, for instance, whose regard for mankind was rather limited, and who didn't serve much purpose except that decided for him by his advisors.

Certainly there is a large measure of selfishness involved in the attitudes I have described, or in the motivation for those attitudes. One often hears a soldier complain because he could be making much more money "on the outside," or because he dislikes submitting to authority (though I have almost never heard complaints about orders which show that reason or logic is behind them) or because he feels it is a hardship to be separated from his family, or simply because he has an-

swered the question, "Why am I here?" with "There is not adequate reason for my being here."

In short, propaganda films and talks to the contrary, he does not believe that the United States is the angel atop the Christmas tree and Russia a mean little boy trying to set the tree on fire. Perhaps he remembers too well the time when Russia was our fine and noble ally. Perhaps, if he is stationed in Germany as Private St. John is, he remembers too well what devilish creatures the Germans are, or were. Perhaps he finds it as difficult and fruitless to follow the twisting and turning of our policies of expediency as many of our ex-communists found it to follow the communist line.

How does it all add up? Well, even with the strange arbitrary mathematics of the Army, there are some of us who are not satisfied with the sum. Please give us license to complain and criticize.

## WHAT OTHER TIME?

A Book of cartoons, by the creator of "those little men" who run throughout the pages of *motive* again on sale for one dollar

### of JIM CRANE the artist:

"It is unusual to find in one so young such keen perception of the nature of the world and the foibles of man in that world. To stand off from the world and laugh at it in these anxious times, or to muse significantly over it, rather than worry, is a privilege reserved for only a few."  
Vernon Bobbitt, from the Introduction



*What Other Time?*

Source publications,  
Box 485, Nashville, Tenn.

October 1954

# NEEDS

*Urgent!*

## 1955 CALL FOR NEW MISSIONARIES

### THE REGULAR MISSIONARY

- THE NEED** Two hundred young people within the next year, led of God to apply to do this work as a possible life-work in response to deep and urgent needs.
- FIELDS** Japan, Korea, The Philippines, Southeast Asia, India, Pakistan, Africa, and Latin-American fields.
- TYPES** Educators (kindergarten through college), nurses (hospital and public health), doctors, social workers, ministers and Christian education workers, administrators, secretaries, technicians, engineers and builders.
- BASIC REQUIREMENTS** A firsthand experience of what Christianity is and does, a growing Christian character, a confidence in the importance of Christ to all men, and a desire to share one's Christian faith and experience in all phases of living.  
*Age 23-35, with exceptions in very special cases.*  
*College graduation* required of all candidates.  
*Experience* a necessity in chosen line of work.  
*Health*—sound physical and mental health.
- TERM** First term of five years; succeeding terms of six or seven years.
- SUPPORT** All are on standard- and equal-salary scale adjusted to the cost of living in the country. Provision for travel, housing, payment of medical expenses, and pension.

## 1955 FELLOWSHIP OF CHRISTIAN SERVICE

### (Short-term Missionaries)

- WHO** Fifty unmarried young men and women between twenty-one and twenty-eight, who have completed their college work and are ready to dedicate three years of service to the Church abroad, beginning June of 1955.
- FIELDS** Japan, Korea, The Philippines, Southeast Asia, Pakistan, Africa, and Latin-American countries.
- TYPES** Teachers in junior and senior high schools, youth and children's workers in churches and community centers, pastors' assistants, directors of Christian education, nurses, secretaries in Mission offices, laboratory technicians, agriculturalists.
- SUPPORT** Adequate salary on the field with provision for housing, medical care, and travel.
- TRAINING** A six-week period of intensive training in July and August, 1955, with emphasis upon religious development, language study, area orientation, and methods of work abroad.
- WRITE TO:** Miss J. Marguerite Twinem or Dr. M. O. Williams, Jr.  
Office of Missionary Personnel, Board of Missions of The Methodist Church  
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### URGENT NEEDS DIVISION OF WORLD MISSIONS

- One couple for pioneering church and community work among Moslem people in North Africa.
- One couple for combined educational and pastoral work in the southern mountains.
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### URGENT NEEDS WOMAN'S DIVISION

- SOUTHEAST ASIA: MALAYA, BURMA, BORNEO and SUMATRA**
- Home economic teachers  
Christian education teachers  
Music teachers (for church and school work)  
Social welfare workers in new settlement areas  
Public health workers

### INDIA, PAKISTAN

- Madar Tuberculosis Sanatorium*—Delhi Conference, India public health nurse—occupational therapist, nurse anesthetist
- Nadiad School of Laboratory Technicians*—Gujarat Conference, India—laboratory technician
- United Christian Hospital*—Lahore, Pakistan—a pharmacist, a laboratory technician, a nurse
- Kinnaird College for Women*—Lahore, Pakistan—professors of: mathematics, economics, and philosophy. A teacher of geography.

For all an A.B. or B.S. degree is required plus accreditation in the area of specialty. For college teaching an M.A. degree is required and preferably a Ph.D. in the subject, with experience in teaching.

## For Better Relations with India—Roger Ortmyer

There is more misinformation concerning India current in the United States today than it is comfortable to observe. For instance, I have just read in an important Texas daily a columnist's summary of India which claims that the average Indian citizen's fondest dream is to be a big, fat Buddha, sitting with crossed legs and folded hands under a banyan tree, doing nothing.

Apart from the mischievous slant of such an observation, the ordinary Indian will be Hindu not Buddhist and he hardly asks to be fat. He would just like enough to eat sometimes and rather than sit idly under the shade of a tree, he really works hard for an income that may run between fifty to one hundred and fifty dollars annually.

Three books have been written recently that should help to correct the slanted views of so many of the daily columnists or radio commentators.

*Face to Face with India*, Roland Wolseley (Friendship Press, cloth, \$2.50, paper, \$1.25), *Under Three Flags*, Stephen Neill (Friendship Press, cloth, \$2, paper, \$1.50), *Change of Heart*, Harold Ehrensperger (Friendship Press, cloth, \$2, paper, \$1.25).

Roland Wolseley went to India as a Fulbright exchange professor with the main purpose of helping to found India's first school of journalism in connection with the Christian institution at Nagpur, Hyslop College.

*Face to Face with India* is just that. Mr. Wolseley has told us about the people he knew in India. The watchman at his home. The illiterate fireman's assistant on the railroad who loves the movies with a passionate interest. The "here and now" man who is doing his inspired best to teach the people in the village how to read, and many others that crowd the streets and villages of India. As we come to know these people through the sympathetic interpretation of Roland Wolseley, we experience something about India. This something, a sympathetic interest in India's problems with a realistic appraisal of its hopes, is what the Western world needs in its relations with that great subcontinent.

*Under Three Flags* is a brief and readable account of the situation in India, Pakistan and Ceylon, in the perspective of the recent past and the Christian mission. While Roland Wolseley has centered attention on persons by whom we might know India, Stephen Neill has discussed problems through which we might understand India better. Here is this land with over 445,000,000 people, divided now into three countries (and

one of those countries divided in two) with problems that not only tax but stagger the imagination.

And in it only two per cent of the population, the Christians, exert an influence far beyond their number. Now what of their role and what is their future? The answers to these questions may determine the way that Asia goes.

The third and most important of these books (certainly for *motive* readers) *Change of Heart*, is written by *motive's* founder and former editor, Harold A. Ehrensperger.

Mr. Ehrensperger has written a sensitive interpretation of the religious, economic and social conflicts of young India today. His conflicts are religious (Hinduism, Mohammedanism, Buddhism, Christianity and the vacuum which comes when all the gods are discarded). In the economic life (and it is not to be separated) the central character is Nihar, an eighteen-year-old Indian Christian, who keeps thinking back to his days in the village before he found the "freedom" of Calcutta and the day when his father tried to break caste and become a carpenter that he might live a little more fully.

And certainly what happens in the social realm is a part of the fabric which lines up the other two. It is a terrifying and confusing world; a world of poetry and a world of common sense; a baffling world and a stupid world and an amazing world.

It is certainly a world in which the Christians don't have all the answers; a world which changes. The changes cannot always be seen. Like Nihar when he came back to Calcutta. While nothing had really changed except himself as he walked through the city, the terrible evidence of man's inhumanity to fellow man made him see things differently.

The meaning of the story is in its drama, and interestingly enough a play itself which turns upon the change of heart.

This is a book which not only those who are friends and admirers of the author will benefit by reading, but one the whole host of us who, if we are to know anything about India, should read.

*Fun and Festival from India, Pakistan, and Ceylon* by Irene Wells and Jean Bothwell (Friendship Press, 50 cents) is an interesting, although naturally abbreviated interpretation of the festivals, the drama, and the play of these lands.

It includes short interpretations, suggestions of how to decorate, a couple of dramatic features, recipes, etc. It also includes a brief bibliography of resource

materials. If you are planning a program, a supper, a tea, or other festivity to honor these lands, you should have a copy of *Fun and Festival*.

### The Biggest Fact of Today

As the last two issues of *motive* have pointed out and as any half-conscious Christian today is aware, the big thing in the Church just now is the Ecumenical Movement. A big library is even now required to study its growth and problems, but up until the present there has been no systematic, brief history. It is now available.

*A History of the Ecumenical Movement, 1517-1948*, edited by Ruth Rouse and Charles Neill (*The Westminster Press*, \$9), is both a careful and authentic history of the ecumenical idea as well as the efforts to realize it. The book has been a project sponsored by the World Council of Churches. The two editors are persons thoroughly conversant with the ecumenical world: Ruth Rouse is known to the Student Movement for her fine history of the World's Student Christian Federation and Bishop Stephen Neill is not only renowned for his writing and scholarship but for his intimate knowledge of many parts of our world and his love for the people that live in them. Other writers which have been called upon for portions of the volume are renowned historians, and they have had available the resources of many lands in the preparation of this history.

One fine aspect of the book is that it deals not only with the story of persons or movements but also with the development of an idea. This is an excellent combination of intellectual and church history.

A skillful job in the organization of the book has been done which certainly all scholars will appreciate. The Table of Contents is detailed not only in terms of the chapters but also in the subheads and pages for the subheads given. There is a huge appendix which gives the expected bibliography which is divided in terms of the great ecumenical conferences' periodical literature as well as additional leads on different chapters, and a brief discussion of the world's "ecumenical" and "intercommunion" plus a lengthy glossary on technical terms often used in the discussions of what is happening. There is an excellent index and throughout the book the notes are so designed as to give cross references to different chapters where the same topic may be under discussion.

Altogether this book can be wholeheartedly recommended, and it is hard to

see how a person interested in ecumenical church and student life could afford to miss it.

### The First One Hundred

The S.C.M. (Student Christian Movement) Book Club has just issued book No. 100, entitled *Job and His Friends* by Theodore H. Robinson. For seventeen years the S.C.M. Book Club has been steadily producing in popular form the results of the best contemporary Christian thinking in compact, attractive, and readable volumes.

The books are selected by a hard-working and distinguished editorial committee, including Alan Richardson, Cecil Northcott, Olive Wyon, Alec R. Vidler, and others, working together with Ronald Gregor Smith who is the editor and managing director of the S.C.M. Press in London.

It is the conviction of this editorial committee that there can be no more important contribution to the needs of contemporary men and women than the attempt to help them to understand in direct, personal, and concrete terms what the Christian religion is and how it speaks to the modern man's condition. The S.C.M. Book Club has been trying to do just that. The list of authors and titles of the first one hundred books is strikingly rich in variety. It has been an achievement to have assembled so many writers—many of them highly distinguished scholars—from many different backgrounds and confessions, approaching the center from many different points of view. As for instance: Charles E. Raven, H. H. Farmer, John C. Bennett, Olive Wyon, Emil Brunner, Alan Richardson, Stephen Neill, Norman Snaith, Norman Sykes, T. H. Robinson, A. M. Hunter, and many many more.

Informed and "existential" Bible reading is, as it were, the gravitational field for all study of Christian theology. Within that field the Book Club has tried to arrange titles as varied and diverse in treatment as possible. There have been biographies of Christian leaders, studies of different periods of church history and different expressions of Christian life and enterprise. There have been books about prayer, public worship, the practice of personal religion, the insight and rewards of the mystics, the secrets of the saints and their witness. Some are frankly personal "confessions," and others are attempts to evaluate the political and social movements of the world revolution in Christian terms.

Twenty years ago the problem was different; today it is that the barren negations of secularism are forcing people to find a secure foundation for personal life and social reconstruction. Man cannot live on dust and ashes. There is strong evidence that the religious tide is

coming in again. Everywhere there are seekers after Christianity. Can the churches meet them and satisfy their need? Once again the intellectual initiative is in Christian hands, and effectual strategies of evangelism must be educational in form.

There is now the greatest opportunity before the churches. To it, we trust the next one hundred volumes from the S.C.M. Book Club will make their lively contribution. (*The above statements have been quoted in large part from an appraisal of the Book Club's first 100 books by Bishop F. R. Barry, author of book No. 1, What Has Christianity to Say?*)

Through its seventeen years of continuous publication members have quickly realized that the Club was not just a book-selling scheme. They have felt they really belonged to something in which they have had a real share in both its work and program.

The books are published in London and are now available to American readers from S.C.M. Book Club headquarters in Chicago. How much does it cost to be a member? The annual membership fee is \$4, including six books, one every two months. Recent books have been:

- No. 96 *Mercy and Sacrifice* by Norman Snaith
- No. 97 *The English Religious Tradition* by Norman Sykes
- No. 98 *The Altar Fire* by Olive Wyon
- No. 99 *Christian Deviations* by Horton Davies
- No. 100 *Job and His Friends* by T. H. Robinson.

For an unusual adventure in reading why not send \$4 today and start your membership with the current book! Write to The S.C.M. Book Club, 81 W. Van Buren Street, Chicago 5, Illinois.

### "Anchor" Books

One of the reasons some of us love books is the quickening sense of expectancy we experience when we handle a new book. There is the same eagerness in locating an old and renowned volume (but, as yet, unread) and a new format, especially if its price is such as to not sharply shock one's sense of economy!

This is why it is so much fun to go in and look over the new items in the paperbacks. I think the ones now eagerly sought by students are those of the "Anchor Books." Each new addition to this shelf brings excellent volumes we knew we should have read, but never got around to, and now we have no excuse for not possessing them permanently.

The new list of Anchor Books starts with a particularly exciting double volume, *Soren Kierkegaard's Fear and Trembling and Sickness Unto Death*, (Doubleday Anchor Books, 85 cents).

To my knowledge, these have not been available before in a combined edition. This edition is an even more reliable translation than the earlier ones published by the Princeton University Press.

These volumes have been some of the most crucial for modern thinking. They are the primary source of existentialist thought. An extent of Kierkegaard's influence in the literary world would be the evidence, for instance, that it is nearly impossible to make sense out of the novels of the Kafka without some knowledge of Kierkegaard—a student who would not pass up three or four milkshakes in order to add this volume to his library, ought to have his head examined!

I must admit the psychoanalysis of literature has often more irritated than illumined my thoughts on a particular work. The classic study, however, *Hamlet and Oedipus* by Earnest Jones (Doubleday Anchor Books, 75 cents) is an important contribution to the genre, and it may be the clue Jones suggests is a crucial one in the *Hamlet* studies. At least those who produced the recent famed motion picture of the Shakespeare play must have thought so.

Our age tends to skip the nineteenth century and read right back into the Middle Ages for many of its most thoughtful insights. *Eileen Power's Medieval People* (Doubleday Anchor Books, 85 cents) is the kind of social history now quite popular, but rather new when first published in 1924. It tells the story of six ordinary lives, only one of them famous, as recorded in account books, records, letters, diaries, wills, etc., through whom we see something of the life patterns of those who lived in Europe from the ninth to the fourteenth centuries. In fact, one of them, Marco Polo (the one we've heard about), didn't even stay in Europe.

Those who think they ought to like "modern" architecture, but can't help finding some of the great buildings of the past more interesting, will be delighted with the reprinting of the *Architecture of Humanism: A Study in the History of Taste*, by Geoffrey Scott (Doubleday Anchor Book, 75 cents).

The modern science which knocked the old scheme of the universe, in which everything happened according to law, has been a most bewildering affair for most people in our times. That is probably just as it should be, for it is based upon the proposition of probability, a world of chance, or more properly, a "state of chaos and sameness." Out of this basic proposition, the science of "Cybernetics" has been born. What does it mean? In his famous best seller, *The Human Use of Human Beings* (Doubleday Anchor Books, 75 cents), Norbert Wiener has tried to suggest what the



philosophical implications are for this "age of communication."

I have remarked earlier in these Anchor Book reviews that modern man tends to skip the nineteenth century. It is quite true, but it is not, in my opinion, all to the good. While the tendency is flippantly to dismiss the nineteenth century as not worthy of consideration as far as many brash young people are concerned, they only impoverish themselves by so doing. We should know more about the nineteenth century, not less, appreciate what it had to give, rather than deprecating anything that may have moved from it. Similarly, a reading of *G. M. Young's Victorian England: Portrait of an Age* will be good (*Doubleday Anchor Books*, 95 cents). I am glad that this is printed in the current listing of Anchor Books.

### Men in Prison

An insane world, surely: it now seems as normal to write about imprisonment and violence as freedom and peace.

There is a connection between the two. The masters of violence usually use the concentration camp as one of their more temperate weapons. The degradation of the prison and the terrors of violence are mobilized against their natural enemies: the people who will die for freedom and seek the ways of peace.

Dietrich Bonhoeffer was a young minister-professor who once studied at Union Theological Seminary in New York. Although pressed by British and American friends to work in the freedom of their lands for the cause of Christian unity, he saw his place in the deteriorating situation that the Nazis were hollowing out. He went back to Germany and then his life followed almost an inevitable course: restriction and warnings, arrest, imprisonment, and then hanging.

This young man, whose life was a re-enactment of the "drama of grace," wrote one of the most important of modern documents, *The Cost of Discipleship*. A further testimony to the extraordinary spirit of *Dietrich Bonhoeffer* is provided in the collection of his surviving letters, essays and poems, *Prisoner for God*, (*The Macmillan Company*, \$2.50). The Christian is bound to go against the stream of violence. Doing so, he must deal profoundly with the meaning of suffering and redemption. This Bonhoeffer did, and so from the prisons has come another of man's most important legacies.

While there was tremendous difference between Germany and the United States during the war, it was mostly one of degrees (and degrees are important). Even in the land of freedom the way to shut up the opposition is to put it behind prison walls. Some men have always made the deliberate choice to go behind the walls.

*Alfred Hassler* drew the line of opposition to violence early. The result is *Diary of a Self-Made Convict* (*Henry Regnery Company*, \$3). Hassler, currently editor of *Fellowship*, has written one of the most sensitive of all records of the men behind the prison walls, their boredoms and their rages and their fears. These are the men full of bravado during the day who will often weep with grief and fright in the anonymity of darkness. They work up games such as "playing the dozens" in which the participants try to make each other mad by hurling epithets. The one who loses his temper first loses the game. They throw at each other the most obscene and insulting accusations and reach out for anyone the other may have some regard for.

It seems as if we have no way of dealing with the lawbreaker than a rather subtle kind of "playing the dozens." We insult him fundamentally, for we attack his basic dignity. The record of *Diary of a Self-Made Convict* should be a real witness to the futility of imprisonment. The author has the skill and the purpose by which the nonchalant reader comes to feel what it is like to be in prison and be stirred to do something about it.

The little paper, *The Catholic Worker*, is one of the few I file away for safe keeping. It is a breaker of stereotypes. It looks at our common life from what, to our satisfied republican view, is an oblique angle. The result is wonderful. One who has most consistently fed this little periodical has been *Ammon Hennacy*.

Such people as Hennacy seem like cranks to the rest of the world. His full record makes the reason obvious, *The Autobiography of a Catholic Anarchist* (*Catholic Worker Books*, \$3). When Truman announced the Korean action, Hennacy painted a sign in opposition and picketed the post office of the town he happened to be in. In January, 1951, he wrote the Collector of Internal Revenue a letter beginning: "I am refusing for the eighth consecutive year to pay my income tax. I am doing this because most of this tax goes for war and the bomb, and remainder for the upkeep of an unholy and unchristian social system. I am a nonchurch Christian anarchist who, however, attends mass and prays for grace and wisdom."

The three men to whom he seems to owe the greatest debt are Thoreau, Tolstoy and Gandhi. His creed is anarchism: "liberty with individual responsibility; its methods are decentralization of activity and federation of local communes for national and international functions."

The simplicity of anarchism is startling. Its faith in the innate goodness within everyone is rather naive; its social program impossible. But instead of throwing these lovers of freedom into prison

as they did Hennacy in World War I (8½ months of it in solitary confinement in Atlanta) we ought to encourage them. They have a point, as did Hennacy who was arguing with a priest. The priest was against pacifism, saying that according to natural law a person had to defend himself against a robber, or defend innocent children and the grandmother about to be raped.

"O you have a gun, Father?" I asked.

"Why no!" he answered.

"Then you are in an awful fix: you have nothing to depend upon except God."

The priest got the point.

### Religion and Freedom

In connection with the Columbia University bicentennial celebrations, Union Theological Seminary paid its respect with an exploration of the theological implications of intellectual freedom.

The series of four lectures have been published as *Religion and Freedom of Thought* (*Doubleday & Company, Inc.*, \$1).

Perry Miller's discussion of "The Location of American Religious Freedom" was quite disappointing to me. It was prepared, of course, as a lecture, but the result was too casual, too general even for audio presentation. To locate the tension between religion and the freedom of the mind, between biblicist piety and a spiritualized Nature may be ingenious but I finished reading the lecture feeling it was only ambiguous. Perry Miller is too exciting a scholar to leave things where this lecture does, perhaps he needed another session.

Robert L. Calhoun on "The Historical Relations between Religion and Intellectual Freedom" certainly gives a lot of data in an abbreviated space. (Perhaps this is the trouble with one-shot lectures on complex themes: you decide to oversimplify so at least the audience will not go to sleep and the critic kicks you for being facetious; you load up your lecture and the same critic protests you are pedantic.) Anyway, Dr. Calhoun stuck to his subject and there is a lot of good reference material crowded into it.

The new president of Harvard University, Nathan M. Pusey, spoke to the theme he is putting into concrete form in the new role that religion is finding in that distinguished institution. Lecturing, he insisted that "Religion's Role in Liberal Education" is to attempt to "seek once more for an education that will address itself to the whole person—not any less to mind, but also to hearts and wills." Reinhold Niebuhr finished the symposium with a characteristic lecture, "The Commitment of the Self and the Freedom of the Mind." Warning of idolatry of the free mind, he notes the doubly dangerous idolatry of the religious people.

# THE CURRENT SCENE

## THE W.C.C.: GREATEST FACT OF OUR AGE

By Roger Ortmyer

The greatest fact of our age is the ecumenical movement. The most significant event in this movement has been the just concluded Second Assembly of the World Council of Churches at Evanston, Illinois.

Even the "world" seems to recognize that the pilgrim people of a God have something. The Evanston Assembly provided the second largest press coverage of any event in history: second only to the Taft-Eisenhower convention in size and extent of coverage and more extensive than the seating of any Pope, inauguration of any king, or coverage of any conference or assemblage. After paring down applications for press accreditations by several hundred, there were still six hundred assigned to cover the conference. Nearly five hundred were from the "secular" press, and the other hundred from the "religious."

The Evanston telegraph office tried to estimate what would be their needs. They reviewed the press coverage at Amsterdam (First Assembly of the World Council of Churches six years ago) and one in Atlanta, Georgia, the biggest religious assemblage that had ever been held, then multiplied what they thought would be the needs by about five, and were still far under what was actually required. Before the conference had concluded its second week, over one million words had gone by wire alone, and many hundreds of thousands additional had been sent by air mail or by telephone communication.

Radio and television which had been rather new tools at Amsterdam in 1948 certainly came into their own at Evanston. Almost every American newsreel agency carried pictures of the Assembly. Cuttings must have been shown upon every theater screen in the land.

National circuits carried television broadcasting. There were thirty staff members of the World Council's broadcasting subcommittee assigned to this coverage, with fifty other accredited broadcasters, representing five major U. S. and Canadian networks and more than twenty local stations, the Voice of America and seven foreign radio services. Thousands of feet of film were shot and an estimated one thousand reels of magnetic tape were used.

The Assembly was ushered in with great fanfare at Soldiers' Field in Chicago. The estimate of the Chicago Church Federation, that they would be lucky to have one hundred thousand persons present, was found to be most unimaginative. There were one hundred twenty-five thousand persons present and many thousands outside who could not gain admittance.

The Chicago Art Institute assembled a special show of religious art, collected from the major museums of Europe and America.

The city of Evanston went all out (somewhat to the surprise of many who have known Evanston in the past, imagining it to be a somewhat blase and sophisticated suburb which would be a most unlikely prospect of creating much religious enthusiasm), with the city streets bedecked in blue and white bunting and place cards welcoming the Assembly. The Chamber of Commerce and other civic organizations recruited fleets of cars to take the delegates to their registration places and their lodging. A local motor car distributor assigned a whole fleet of brand new Fords to be placed at the use of the staff of the Council. The Evanston bus company ran a shuttle bus service between McGaw Hall and the other quarters and dining rooms of the University, which were free to all delegates, press, and accredited visitors. The same fleet of busses took the delegates on long trips; as down to Soldiers' Field, up to the special concert at Ravinia Park, back down to the Chicago Art Institute, etc.

Somewhat overwhelmed and perplexed with his wide-open American hospitality and publicity consciousness, many of the visitors from Europe and Asia were not quite sure what to make of it. They seemed all to appreciate the interests, but were somewhat frazzled by the demands made upon their time and strength.

The debt which the World Council of Churches owes to Northwestern University is almost overwhelming. Its complete facilities were opened up to the use of the World Council of Churches. Its huge new auditorium and field house, McGaw Hall, was built with the World Council itself in mind. Officials of the World Council conferred with Northwestern University officials in the planning and construction of the building. The building supervisor lost twenty pounds in the first week, trying to figure out how to handle, not only the delegates, accredited visitors, press, etc., but the huge crowds which thronged to McGaw for the plenary sessions. It was soon found that the amplifying equipment was not at all adequate, and it was most difficult to hear. There was constant work in rearranging, replacing, and revising the sound equipment.