

PROFESSOR: Once upon a time there was no New Year. All was dark and void.

CHUBBY BOY: You mean they didn't pay attention when the New Year came around?

PROFESSOR: No. Those were the times before resolutions. I said that all was without form and stuff and nonsense.

CHUBBY BOY: Sounds like New Year's to me.

PROFESSOR: Nothing was resolved.

CHUBBY BOY: Lots is resolved on New Year's but it usually means nothing.

PROFESSOR: This was before people had thought about resolutions.

CHUBBY BOY: All they do is think about them now.

PROFESSOR: For one so young you're quite a cynic.

CHUBBY BOY: Actually I'm not as young as I look. Each New Year I show up again. I'm a symbol of new beginnings. But I'm a little tired of my role.

PROFESSOR: I'd rather be you than the old man with the sickle.

CHUBBY BOY: He has a right to be cynical; he's tired and looks back over the year. Me, I'm supposed to be like a baby and have a mind that is a *tabula rasa*.

PROFESSOR: Where'd you pick up language like that?

CHUBBY BOY: As I said, I'm a symbol, but I've been around quite a time. Long enough to pick up some Latin from the original sources.

PROFESSOR: Tell me, Son (Excuse me, I really should not address an ancient as "Son," but your appearance is deceitful), tell me, are we any improvement on the Romans?

CHUBBY BOY: Your plumbing isn't bad, but the Romans were pretty good plumbers, too.

PROFESSOR: Let's not compare the obvious. I want to know, in a more profound sense: are we any improvement?

CHUBBY BOY: I suspect you mean spiritually?

PROFESSOR: Spiritual is a kind of weasel word. The spiritualists (a few) are still around. They are like Orphan Annie, liable to con-

Editorial

Off the Hook



fuse spirit and spooks . . . then there is the variety that always pronounces the word with a holy tone, an inflection too often used by preachers and some news commentators who confuse themselves with God. I hate to leave the word to the Pharisees, but they have almost ruined it.

CHUBBY BOY: Well, drop it if you can't use it without flailing at the unctuous. What I guess you really wonder is whether or not the inner moral quality of men today is much better than that of the Romans. As an observation I'd say it should be; you've had the advantage of two thousand years of Christianity.

PROFESSOR: But the Pharisees grabbed it, Christianity, I mean.

CHUBBY BOY: You forget Elizabeth Pilenko.*

PROFESSOR: And Bonhoffer, Berggrav, Woolman, Assisi, Schweitzer . . .

CHUBBY BOY: In spite of your ridiculous New Year celebrations, I'd say there is something to be said in your favor. Some people, instead of getting drunk, do band together in a "Covenant Service." You have bigger and better wars, but your consciences hurt you more. McCarthy isn't as bright as Caesar, nor do people take him so seriously. All in all, I'd say there is some hope.

PROFESSOR: Where does it lie?

CHUBBY BOY: Let me off the hook. Forget New Year.

PROFESSOR: Utopian.

CHUBBY BOY: Then reform it.

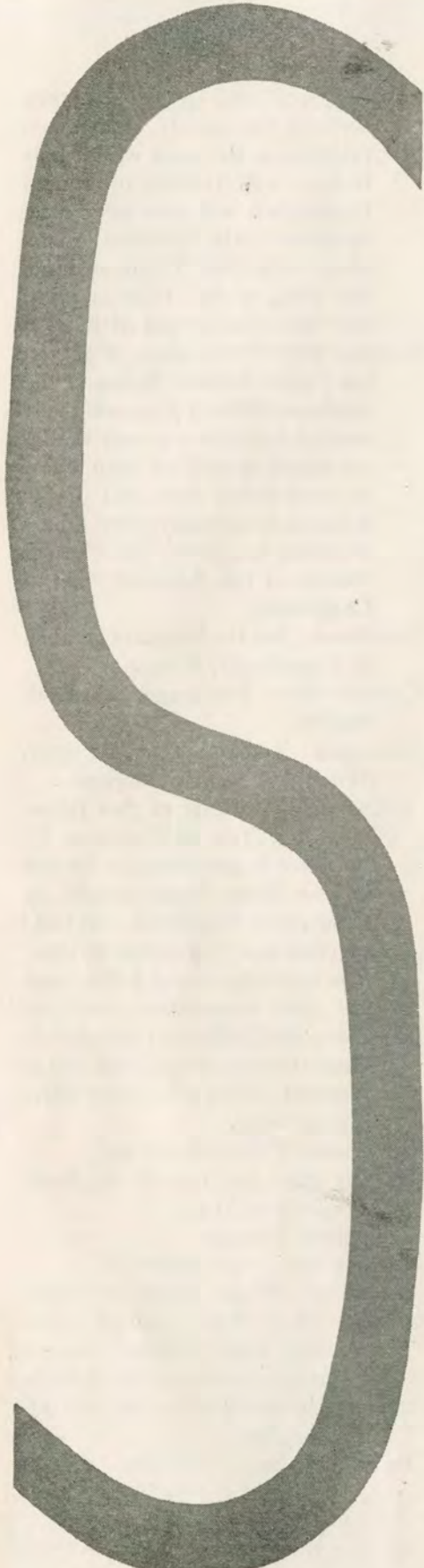
PROFESSOR: Where should we begin?

CHUBBY BOY: With yourself. Quit worrying about whether you are an improvement on the Romans and consider how far you are from the Kingdom.

PROFESSOR: Such musings, actually taken seriously, would give me a complex.

CHUBBY BOY: And what do you think you've got?

* Elizabeth Pilenko, a Russian revolutionary turned "religious," came up to an hysterical girl lined up for the gas chambers of Nazi Ravensbruck, "Don't be frightened. Look, I shall take your turn." In line with the others she passed through the doors on Good Friday, 1945.



SEEKERS AFTER TRUTH

THE student, of whatever age, stands in a dual position—in history and before God. In such a situation we must make our decisions, responsible to the historical context, and to the truth which judges our historical activities. To neglect the historical context is to deny the meaning of the historical process, and to understand our existence as confined to the historical context is to lose all basis for significant evaluation of our cultural achievements.

Our problem as human beings, in college as elsewhere, is the problem of our freedom. We, who are able to act with great hope and to create great tragedy, make strange use of this gift. We frequently store it for future delivery expecting that in some vocation or after military service, we then will act with wisdom and creative responsibility. But we are as free here and

now as we ever will be to ask as to our place in the scheme of things. This problem we hate to face. We prefer the freedom to sleep while the world rides down on the escalator to Hell. We will ask regarding all sorts of



"How's a lit' course going to help me make a living?"

For the college and university student: in this day of anti-intellectualism, there is no more important adventure than that of the intellectual.

**By Harold A. Durfee
Chairman, Department of Philosophy
Park College, Missouri**

things before we will ask in all seriousness where we are and where we are going. Even our ethical problems are projected into the future under the illusion that they will then be faced more honestly.

Frequently we do not even recognize ethical questions as moral issues. We seem to make many decisions as if morality had disappeared from the universe, and there were no principles at stake. The thesis of Nietzsche that "God is dead" has been accepted by many contemporary students as far as daily decisions are concerned, even while they confess faith in real values.

The first task we have as college students is to take seriously our freedom. No matter what restrictions life may place upon us, only we can decide how we will face it. This is the adventure and burden of being a man. There is not a great deal more that can be asked of a man than that he take

his freedom seriously. We must trust that if we will do this in all honesty, the adventure will be worth the journey.

For freedom to be taken seriously it must be accompanied by serious thought. At this point it would seem that the modern college student needs to recapture the lost art of reflection. We are so constantly looking for something to do. It is by now a well-verified proverb that "you can lead a girl to Vassar but you can't make her think."

A little action is always going to patch up our universe. We demand answers before we even find out how to ask the questions; and we are quite sure that there must be a gadget to fix things up once we think we have discovered the problem. We cannot stand to be alone for five minutes, for we wouldn't have anything to do. Is there no source of wisdom worth investigating deep with-

in the resources of our own being? Does the truth have nothing to convey to us so that we may eliminate the hours of seeking and reflection? Even in religion we think we have to do something to get faith, as if nothing were given in this world as a gift. Modern man has hardly faced the issue of seeking truth and acquiring wisdom in the midst of his hustle and bustle. In spite of our good intentions, and regardless of the plurality of our almost frantic activities, wisdom seldom dawns in the midst of a rat race. But, as Pascal suggested, "Being busy is one way to avoid the misery of thinking."

IT is undoubtedly true that one may be a sincere Christian without education or wisdom, but how often this is the plea of the lazy mind. I should like to suggest that the Christian student with mental ability is to dedicate not only the heart and soul but also and most especially the mind. How frequently this dedication of the mind in the sincere search for truth appears in the nonreligious. It is not by chance that Christians are condemned as unreflective, however unjust such a charge may be when leveled at a profound Christian mind. The true Christian student is one who accepts wholeheartedly the vocation of the student and, as a member of the community of scholars, lives in search of the truth. This is so far from much of contemporary campus life. A. E.



"I came with the idea of getting an education too, but I gave that up."



"Just stick to the assignment and don't ask embarrassing questions."



"I got to be a junior and found I had more psyche courses than anything else, so that's my major."

Houseman has captured the modern spirit in his lines:

Oh many a peer of England brews
Livelier liquor than the muse,
And malt does more than Milton can
To justify God's way to man.
Ale, man, Ale's the stuff to drink
For fellows whom it hurts to think:
Look into the pewter pot
To see the world as the world's not.

The chief task of the student, in history and before God, is to be a seeker for the truth and really be a student. His is not the task of defending orthodoxies or maintaining tradition, but the tireless search for truth in all areas of life and history. Fearlessly he asks all questions, and questions all proposals, that he may not be blinded or misled by apparent truths. His attempt is to escape the provincialism of his class, his home, his nation, and his time. His reflection is to understand the first principles and the real issues in his chosen field. He who has not so freely dedicated his mind, regardless of his religious activities, has withheld a most significant part of himself from God.

It is the tragedy of the modern college and university situation that the great issues of life are not openly, clearly, and vigorously debated. We cannot expect the contemporary student to understand the relevance and significance of the Christian faith unless it is presented in proper perspective amid the alternatives of our day. Before we can expect sincere and relevant Christian conviction on our campuses, there must be concern for and careful discussion of the basic issues of human existence. As long as these issues remain in the background, there may be much religious sentiment and appreciation, but it will likely be naïve, sentimental, irrelevant and easily destroyed. Free and open discussion may produce vigorous skepticism, but it is also the precondition of significant conviction.

SUCH pursuit of wisdom is not merely a social security card guaranteeing greater financial security or social status in the future. Obviously this has been the frequent motiva-

tion of many students and Christian parents. True dedication of the mind is no task for tired brains. It is so much easier to do all sorts of things than study. One can be busy with all kinds of meetings and committees, and plan events, and do church work more readily than achieve the disciplined concentration of four straight hours with a good book. We seem to agree with Ecclesiastes, "Much study is a weariness of the flesh." How much easier it is to do all sorts of experimental dabbling around in the laboratory, than really understand science and the scientific method. Here is a means of cognition and a field of knowledge which man has now acquired by the grace of God. What blasphemy to turn it into rote formulae with little understanding of the issues involved. In both science and religion David Hume was not all wrong when he suggested that "Ignorance is the mother of devotion."

We live in a period of great distrust of ideas, for creative ideas are recognized as dangerous. In spite of our talk about education, it is doubtful if we really believe in it, which is to doubt that the truth is holy and is of God. As the British philosopher George Berkeley has written, "Truth is the cry of all, but the game of a few." We are convinced that college degrees are important, but we are not so sure of wisdom. We scarcely believe that the adventure of the seeker after truth is worth the effort. We are not convinced that the truth is good, and friendly, and redeeming. But is not this search the very function of our minds, and is it not this which may make a man of us? Such a student, fearlessly pursuing the truth, may find many surprises and be forced to challenge many widely held opinions. We may know the truth, and the truth will make us mad.

It is a part of the heritage of the great liberalizing tradition in religion that it realized that wisdom and devotion went together. The frequent historical divorce of religion from learning threatens us again today. Many have been satisfied with piety and even more with orthodoxy. Contemporary American Christianity has

been as identified with the anti-intellectualism of American culture as other aspects of our society. Too often this anti-intellectualism has pervaded even the clergy and pretheological students. It may happen in our day as in the past, as Professor Tawney has pointed out, "The church soon ceased to count because it ceased to think." But true religion is not to be divorced from the search for truth. It is rather the very presupposition of the search, for it maintains that truth is holy and the proper object of the mind's activities. Although the suggestion is true that "all living ideas have jagged edges," he who is convinced that the truth is friendly and redeeming has the foundation of free inquiry and knows no fear of truth.

TOO frequently the Christian has thought that the salvation of modern man rests upon good will and good intentions. This was never so, and in our day most especially it is not enough. What is needed is not merely the dedication of the spirit, important as that is, but also the dedication of the mind. We need people who not only will the good, but who are sufficiently informed to intelligently promote the conditions for the appearance of the good; who have the wisdom to know the good when it appears. In order to be of service in modern society we must not only be something, but know something. Tragically enough, in the liberalized age which has established some degree of freedom of thought and tolerance of ideas, it is now being suggested that ideas are not important, and it is difficult to find anyone who is creative enough to have any.

We have the chance, during these few college years, to start on the search of a lifetime. These years are most especially what the contemporary younger poet Shirley Barker called, "your little space of wrestling with the truth." Here we may survey the fields of human learning and find some realm of reality, some part of God's kingdom in which to search for his truth, and never stop the search. We may search where the mind finds its interests; in prob-

lems of homemaking, the contributions of Greek culture, or the perplexities of modern physics, but let us start. This search is not ended with any degree, even the highest. Thank God that the mysteries of this world are never conquered. We can find enough people to run errands, but so few to start the search. How many of us are rejecting the opportunities, and killing the very potentialities with which we have been provided? There is so much mental laziness among those with so much ability. One is tempted to say with Thomas in Christopher Fry's, "The Lady's Not For Burning,"

Horns, what a waste of effort it has been
To give you creation's vast and exquisite

Dilemma. . . .
We have given you a world as contradictory as a female, . . .
Glittering with conflict as with diamonds:
We have wasted paradox and mystery on you
When all you ask for is cause and effect!
A copy of your birth certificate is all you needed
To make you at peace with creation.
How uneconomical
The whole thing's been.

In such a search we will need creativity, for we will find few final answers. But how we avoid this freedom of the mind! Imagination and contemplation may walk hand in hand, for what is as important as a good idea? Creativity mixed with discipline and craftsmanship are the foundations

of Christian wisdom. This intellectual adventure is important not only to us but to God. Did he give us these minds for such constant waste? And it is the adventure that is important, not just the answers.

The test of our dedication is the seriousness of our search, rather than the certainty of our conclusions, important as they may be. I suspect that God will forgive the errors of a truly dedicated mind. Let us anticipate that he will use our efforts, feeble and faulty as they may be, if we will but pursue the truth, and love the Lord our God—with all our minds. For if we are his disciples, we shall know the truth, and the truth will make us free. This is the hope of those who truly are seekers after truth.



LUCIUS THURBER

The Rev. Lucius Newton Thurber has been named general secretary of the Student Volunteer Movement, an affiliate of the National Council of Churches.

A graduate of Yale College and Yale Divinity School, Mr. Thurber for the past five years has served as a missionary under the Presbyterian Board of Foreign Missions, doing student work in Kyoto, Japan. In 1953 he returned to the United States on furlough to study at Union Theological Seminary, in New York.

In his new post, Mr. Thurber will direct the affairs of one of the nation's oldest ecumenical student groups. Since it was founded sixty-eight years ago, the SVM has been instrumental in recruiting twenty thousand college students for home and foreign mission

work of the churches. Its program of education and recruitment is conducted on more than four hundred college and university campuses in the U. S.



DAVID SAGESER

The Rev. David B. Sageser, Methodist student work leader, has been named executive director of the Department of Campus Christian Life of the National Council of Churches. The appointment, effective immediately, was announced by Dr. Roy G. Ross, National Council general secretary. Mr. Sageser succeeds Dr. J. Edward Dirks, who resigned to join the faculty of Lake Forest College, Lake Forest, Ill.

In his new work Mr. Sageser will direct the cooperative interdenomina-

tional student work carried on by the National Council through the programs of five national campus Christian student and faculty organizations.



HERLUF JENSEN

Mr. Herluf M. Jensen has been named executive secretary of the United Student Christian Council, the related student body of the National Council of Churches.

Mr. Jensen has been active in the work of the Council for many years as a representative of the Lutheran Student Association, one of the fourteen major U. S. Christian student groups which comprise its constituency. As national president of the LSA from 1951-53 he participated in the Lutheran World Federation in Hanover, Germany, and the Third World Conference of Christian Youth at Travancore, India, both held in 1952.

TV PANEL:

Should UMT (by any other name) be Embraced? _____

Tele-forum, Channel V
Los Angeles, California

YES

Colonel Irwin Minger
United States Army, retired

Lt. Commander Jack W. Hardy, U.S.N.R.
Attorney

NO

Charles Mackintosh,
Structural Engineer

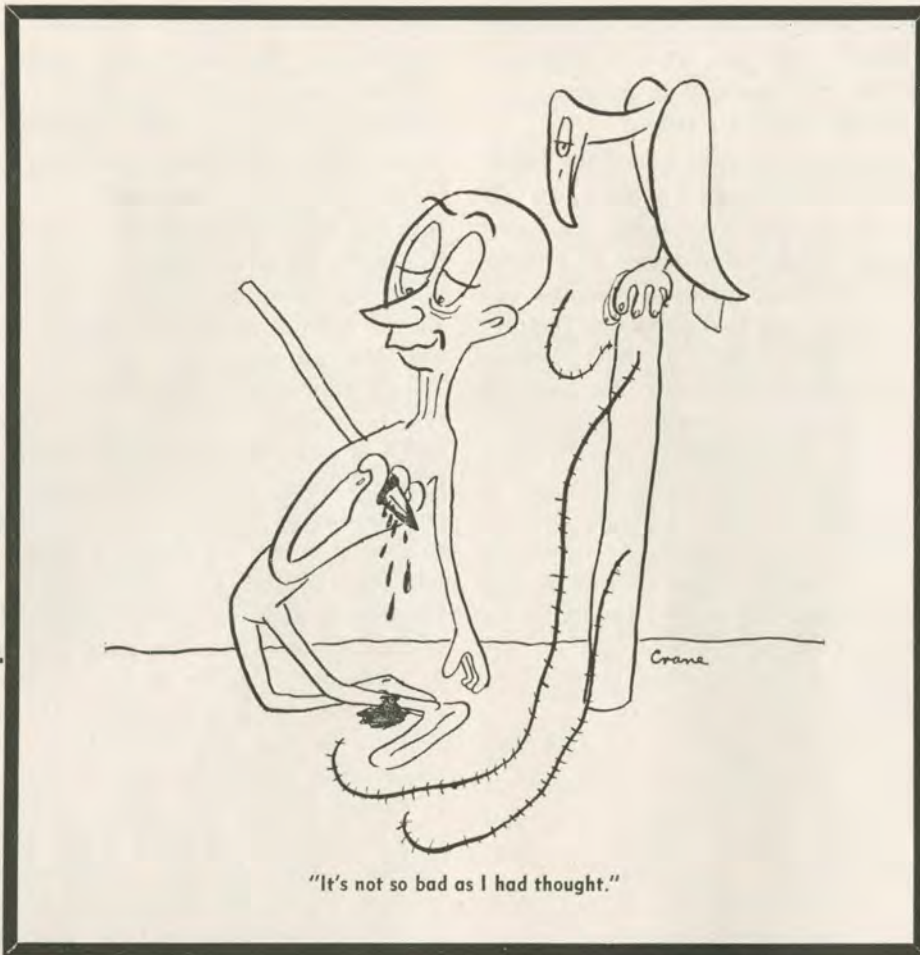
Allan Hunter,
Minister

ANNOUNCER: Hello, ladies and gentlemen, here we are again on Tele-Forum, Channel Five, Tuesday evening, 10:30. The issue we are going to discuss tonight is: Should the United States adopt Universal Military Training. Now we have been reading about the draft, we have been reading about the man-power requirements, our defense forces at home and abroad, throughout the world, and tonight we are going to learn something about that situation. Without further ado I want you to meet the people who are going to discuss it: On my far left over here is Colonel

Irwin Minger, United States Army retired, looking rather serious. Irwin Minger is president of the American Legion Luncheon Club, and has been active in veterans' affairs. He is a veteran of two world wars and has a distinguished military career back of him. Between Colonel Minger and me is Lieutenant Commander Jack W. Hardy, United States Naval Reserve, a prominent attorney of the City of Los Angeles, and one of the original founders of the Am-Vets organization. He has been active in our Los Angeles and California bar activities, in civic activities and he, with

Colonel Minger, I believe, will favor the idea of the Universal Military Training Program.

I take a great deal of pleasure, ladies and gentlemen, in presenting the loyal opposition here this evening. On my immediate right is Charles Mackintosh, a famous structural engineer. After obtaining his second master's degree from Cal Tech here in Pasadena, he became a teaching fellow at that institution; he lectures on engineering at the California Institute of Technology and also at the University of California at Los Angeles. He is active in the Fellow-



ship of Reconciliation. With Charles Mackintosh is my good friend, the Reverend Allan Hunter of the Mount Hollywood Congregational Church. And, Allan Hunter, we are glad to have you aboard this evening. I know you concur with Charles Mackintosh in his point of view on this subject of U.M.T. Allan Hunter has been active—I think you are on the national council of that organization, aren't you?—in the work of the Fellowship of Reconciliation.

HUNTER: Yes.

ANNOUNCER: And with Charles Mackintosh, has done considerable work. In Los Angeles, you are the chairman of the Conscientious Objectors Committee, aren't you?

HUNTER: Yes.

ANNOUNCER: Without further discussion we are going to get into the question of the evening. And we will turn to the affirmative. Jack, do you want to fire the opening gun?

HARDY: I think the issue tonight

has to be clarified to this extent. First of all, let's be realistic about the kind of world in which we're living, the problems that face us, and how we can best meet them. Now, playing ostrich in today's world dilemma doesn't help anyone. As to these two gentlemen to my right, I have not heard their thoughts on this. I assume they are as sincere as I in believing they are doing the best thing or thinking what is best for the country. The problem is how can this country in good conscience and with due regard to the rest of the world, with due regard to our own particular domestic problems and in fairness to all Americans regardless of what particular race or color or creed they may be, as long as they are good Americans, how can we, within our democratic structure, best be prepared to meet the realistic world we are living in. I hope I'm not taking too long, but I want to lay a plan which I think is important. If we are going to survive we are

going to have to adopt and put every single resource we have into our self-preservation. That includes man power, it includes industry, it includes labor, it includes our economic structure. Universal Military Service as now contemplated provides for the drafting and utilization of all our man power. I wish we didn't have to do it; I wish it weren't necessary. But I think to preserve our democracy we are going to have to do just that. In other words, make every man, woman and child, everything we have available, defend our democracy.

ANNOUNCER: All right, thank you, Jack Hardy. And now, Charles Mackintosh, do you wish to take it for the negative?

MACKINTOSH: I think we should say we agree in the idea that this is a time of crisis not only for our nation, but for our community and for ourselves. On that we agree. We ought also to agree that we should use every single resource like you say for this

particular problem, to meet this crisis. The place where we differ is this: Instead of inserting as you would, two years of military training, two years of training in methods of destruction, in methods of killing each other, what we would ask is that there be that kind of time, that kind of interest spent not only by men of draft age, but by every man and woman in this nation, spent in things on the other side of the ledger. In our schools, in R.O.T.C. now—we have in many colleges more instructors in military and naval science than we have in courses in philosophy, in history, and in, if you will, international relations. And what I would ask is that we have in our training not methods of killing each other, or as General Hershey has said, “we had seven million killers in the last war, we need seven million more because these are too old”—what we need now are seven million, in fact more than seven million, people who will study political science, who will study sociology, who will study the other things that lead to peace. We need statesmen in this country. . . .

HARDY: Definitely.

MACKINTOSH: . . . who are really statesmen. We need students of international science who are really students of international science. We need Christians who are really Christians. We need saints, for that matter.

HARDY: We need a Moses very badly, don't we?

MACKINTOSH: Absolutely. Let me say it this way: All wars, and this is really my thesis, all wars end either by exhaustion or by intelligence or by a combination. If we haven't got any intelligence, we've got to fight it out on a battlefield of exhaustion. That's all there is. But if there is enough intelligence, enough statesmanship, enough, I would say, Christianity—I suppose the minister sitting by me would say that enough of that intelligence can prevent war and can prevent all of this catastrophe—so I say if we spend these two years additional of our youth in training for military science we will destroy the very world we have and if we spend this time in trying to learn methods of reconciliation, methods of handling

those that disagree with us, disagree violently with us, we can achieve a world with peace, with justice.

ANNOUNCER: Irwin?

MINGER: You've heard the terminology “total war” I'm sure, an all-out war, using everything we have? Where would your doctor of philosophy, and your political scientist and so forth fit into that particular picture?

MACKINTOSH: I don't believe there is any conflict here. For instance, conscientious objectors were mentioned. I do not believe the conscientious objector and the soldier are at odds with each other at all. Because I believe each community profits by the number of saintly men in it: any community, any family, profits by the number of people who act on this higher method of acting, on this level of acting which is one of . . .

MINGER: Haven't we had that down through the years, that type of education and training . . .

MACKINTOSH: Oh, no.

MINGER: . . . universally?

MACKINTOSH: No, indeed. We've had miscellaneous individuals trained that way.

MINGER: It appears to me that we had.

MACKINTOSH: No, we've never tried the methods Jesus found when he lived and acted on this earth. He had certain methods of dealing with an enemy, and of changing that enemy. We've never tried them on a national scale. We have tried them on a little scale, and on a little scale they work.

MINGER: We've tried them on a world-wide scale for two thousand years.

MACKINTOSH: No, no, no. Our church isn't that today. I wish our church were trying that method on a world-wide scale.

MINGER: So do I.

ANNOUNCER: Allan Hunter.

HUNTER: Well, first of all, I'll quote Major General Fuller, British. These are his words: “There is no longer any such thing as national defense, but only national destruction through the use of mechanized armed force.” The thesis I would like to suggest is very simple. It's that Einstein is right in suggesting that we

now are within range of annihilating any life on the planet. Top atomic scientists are speculating whether it wouldn't be easier to kill everybody on the planet than just a few people on it. I'm quoting responsible scientists. We have come to the place where this method (we are talking not about what we want to be accomplished; we are talking about the method we use. We all agree we want peace. We all want security. The whole question boils down to the means to this end.) of war—the old habit of killing, killing, killing—is such that the choice confronting us is either are we going to disarm or are we going to annihilate one another? The morality of the situation is such that our former Chief of Staff, General Bradley, frankly says in testimony, “So far as I am concerned, war itself is immoral.” He is realistic in that this method, in its implication, cannot do what we want. It cannot secure our values. It can only destroy. So my point is that the method itself is an annihilating method. It will be increasingly such a method; therefore, we have to shift over to a new method, such as Gandhi suggests, such as Jesus gave his life for, such as all of us are aiming for, each in his own way, but the method is the issue. Not just the objective, but the means we use.

HARDY: Dr. Hunter, I would suggest this. At Stanford I used to do a little boxing and got along fairly well. We played by the same rules; we boxed the same way; and we were dealing on the same level. If I were to find myself in a tavern some night and a brawl broke out and some people started throwing chairs and breaking bottles for weapons, I couldn't very well put up my hands and say, “Now look, I want you to fight my way,” could I? Now, unfortunately—I agree with the Christian point of view. I wish all of these things *were* different. And I don't see any basic conflict. Jesus Christ was a pretty vigorous sort of a man. He wasn't one who said, “Well, I will sit down and let the world roll over me.” He was a vigorous person, and when it came necessary to stand for principle, he mentally and intellectually put up

his fists and said, "Well, I'll fight for this." Now, I think we as Americans are unfortunately in a world of gangsterism where we won't be any better off if we use gangster methods. We might as well recognize them and we can't out of weakness lead with strength! In other words, I think our Christian strength is very important. I think our idealistic strength is very important.

Now, the only thing about this Universal Military Service which I think both of you may have missed is this. It contemplates a complete mobilization of all of our assets, not just our military assets, but our moral and spiritual assets as well, and that all men and women shall make their just contribution. Now, there is no such thing as the burdens of war being carried equally. I have been through one and I know Minger has been through two. Unfortunately, they aren't carried equally but this is an effort to have each person in his own particular facet, the talent which he may have, maybe it's spiritual, maybe it's intellectual, maybe it's military, but to orient all those persons into an all-out effort to defend this great thing we call Christianity or democracy. And that is what universal military service is. It isn't simply taking a fellow, putting him in a uniform and teaching him to shoot.

HUNTER: But can you defend either democracy or religion, certainly Christianity, by a method that violates all the values of democracy and . . .

HARDY: My dear fellows, a dead Christian is no good at all. A live Christian is of some value and if Christianity and the things we stand for are eliminated by gangster methods, then the very thing of which you speak is gone.

HUNTER: Personally, I don't think democracy and religion are as weak as that. I think in them is inherent a strength; I am all for the defending of the genius of this country and what it stands for. I really believe in the Bill of Rights and in the Constitution . . .

HARDY: I do, too, sir.

HUNTER: . . . and I believe in defending by a method that will work.

The method of war is becoming an annihilating method that will not protect what it tries to defend; the strength we want is a strength that is real.

MINGER: Would you demobilize our armed forces today?

HUNTER: I would put all the emphasis on training, an all-out method of . . .

MINGER: Will you answer the question, please? Would you demobilize . . .

HUNTER: I would as fast as possible use a new alternative, that is, to disarm and to share the food we have, and the best skills and know-how where they are needed most in the world, train our young people to go out as plumbers, as engineers, doctors, nurses, wherever the need is, and make our country strong by practicing democracy at home and working through the United Nations for international law. There is an alternative. It is practicable; it is hard, but this other method, of killing, if we can trust scientists, is a dead end.

MINGER: Would you depend on a second-best army, or a second-best navy?

HUNTER: I would not depend on war force at all. But I understand you can't just say presto, and have everything solved. I am asking for a progressive, realistic method wherein we would as rapidly as possible, disarm, share and pool our sovereignty, our national sovereignties under the United Nations having an international police to enforce law in a humane way.

HARDY: Dr. Hunter, is there any evidence at all in your mind that Russia had indicated *any* sincerity? I'm trying to think as accurately, as honestly as you are. Do you know of any instance, or have any evidence that Russia has any sincere intention of doing anything about peace except extending communism which is itself a dynamic, destructive philosophy?

HUNTER: I have . . . go ahead. . .

MACKINTOSH: Who are you talking about? You are saying Russia, as if the leaders, the people, and everyone in it were one unit, who had one idea. That's not true.

HARDY: No, no, I beg your pardon, sir. I did not mean that. I think the Russian people are just as hungry for peace and desire a good Christian world as much as we do.

MACKINTOSH: Then, why don't we give them a chance?

HARDY: How do you get through to them?

MACKINTOSH: It's not the job of a good man to take evil methods to destroy evil men. It is the job of a good man to carry on his way, and the evil, the dictators, will sink of their own accord and very quickly.

HARDY: But the man, the good man, must survive, so he can carry on his good works. The good dead man isn't worth a hoot.

MACKINTOSH: That's an excellent thing because the good man cannot survive if he becomes evil in a method of trying to keep his body alive.

MINGER: We have all had to see and watch the encroachment of thirteen men, I believe, in the Politbureau around the world, gradual, gradual, gradual.

MACKINTOSH: We haven't sat and watched it. We have encouraged it by our own actions.

MINGER: That's debatable.

MACKINTOSH: By our own fear.

HARDY: By our own stupidity . . .

MACKINTOSH: Yes.

MINGER: I grant that, but do you think, really think, your statesmen, your doctors of philosophy, your political economists and so forth can go in there and stop the Politbureau?

MACKINTOSH: I'm sure that's the only way it can be stopped.

MINGER: No.

HARDY: I wish you were right.

MINGER: I wish so, too. Don't forget Russia is godless and spiritless.

MACKINTOSH: This method will work on the godless and spiritless. It can be just the way I'm saying, because to do the thing you're asking, to require every man to spend two years in training of this kind, military training, is to destroy the very thing you are trying to preserve.

And, I know this: I know when Jesus was here, for example, and got his inspiration of a method of dealing with his enemies, he wasn't living in

a rosy country. He, also, was living in a country dominated by others. He was living in a country which had its underground and its fifth column, and the choice before him was the choice of whether he should join that fifth column, too, and become one of the revolutionary zealots of his time or

whether it be Savaranola, whether it be Jesus Christ or whether it be Gandhi, and say that an individual martyr should set a pattern for a nation. We are talking about you and me, about one hundred and fifty million people. Is that the ideal?

MACKINTOSH: Sure.

can rise up and overcome evil with good.

MINGER: These fellows that climbed down out of the trees had thumbs. We have thumbs. They acquired things and we acquire things. That is the root of the evil of the whole thing, and until you take the

Audience Question: "Why is it when you get outside the United States, the only thing people understand is brute force?"

From Harold Kinman of Los Angeles

HARDY: I think that might be good for Charles there.

MACKINTOSH: I would like to say one thing to that. I have two friends in this Southern California area whose houses have been broken in by gunmen, robbers, and these two friends acted in exactly the opposite way. One friend who is a prominent man here in Los Angeles, an engineer, had always thought that if a man broke into his house he would get the gun from under his pillow, and roll over, and shoot him. Well, that's exactly what he did. The other friend of mine, didn't lock his door, never did, and a chap broke into his house, stuck a gun in his head, woke him up and demanded his money. After blinking his eyes and shaking his head once, my friend said, "Well, I'm no longer afraid. Now, I've told you where the money is; there's no point in shooting me yet, come on out to the kitchen and have a bite to eat." Well, the result of the risk he took, it was a little risk, true, was that a few minutes later when he invited the chap to stay with him overnight so he could get him a job in the morning, the chap said, "No, I don't trust you that much, but I trust you this much." And he took the gun he had in his hand, turned around and put it on the table, and said, "I'll leave this with you. I'll never use it again." That's the difference between action on the second alternative which protects in cases and action on the third.

whether there was a different method. He was undoubtedly as a kid torn between those extremes, and he came up with this other method which said you don't have to hate your enemy, and you don't have to act as a fifth columnist and fight him, that there is the bigger way that Edwin Markham mentioned: to draw a circle around him and he will destroy himself.

HARDY: May I suggest to you that Jesus Christ was crucified, and while his spirit lives on, would you suggest that we crucify our American democracy and let the spirit live on?

MACKINTOSH: I think perhaps we need one or two crucifixions around here, because if we have that kind of a devotion and that kind of an attitude, we will also have the kind of thing that happened with Tele-machus. He wanted to stop the fighting of the bulls, the killing of people in the gladiatorial combat, so what did he do? He jumped in the ring and was killed, but he stopped it.

HARDY: I'm not sure you can draw the analogy from an individual,

HARDY: Now, should we crucify that ideal and let that ideal die on the cross, so to speak, and say that ideal will carry on and the thing for which it stood will be gone?

HUNTER: A man like Gandhi put it to us this way: "There is no escape from impending doom save through a bold and unconditional acceptance of the nonviolent method. Democracy and violence," he said, "go ill together. The states that are today nominally democratic will either have to become frankly totalitarian, or if they are to become truly democratic, they must courageously become nonviolent." If we go totalitarian—that way of total terror, of retaliation, of saying we will kill more of you than you kill of us, what is the end result? There is another way. It's hard, but we are made for the impossible, we human beings! When we came down out of the trees and learned to stand on two feet, we did what everybody else, we can imagine (if they could talk), would say is impossible! But *we* did it. They said we couldn't fly. We can fly. We

value away from things as we *understand* it today, you are going to have to defend yourself. That is exactly what the United States of America is endeavoring to do today; defend the finest kind of thinking . . .

HUNTER: By what method? You have to stand up to evil. What level? Second level of using evil methods or third level of overcoming evil with a good method? That's the issue.

HARDY: You say, Dr. Hunter, it's an evil method if a man gets into a barroom brawl or any sort of a fight where he has to preserve himself and uses whatever means are necessary to preserve himself so he can carry on and do the good works.

HUNTER: It is evil if he kills thousands of people trying to protect his single body.

MINGER: Well, now, wait a minute.

HUNTER: It is evil for us to stand by . . .

MINGER: Sir, you are talking about me.

HARDY: Are you talking about an motive

individual or about a nation? I'm talking about a nation, a great ideal represented by the American people. As I say, I think this is about the last bastion of freedom in this world. Now if it's necessary to preserve that spark of freedom, for that nation to be as wise as a serpent and as gentle as a dove, I'll say (That was Christ's admonition, be as wise as a serpent and as gentle as doves.) let's not fail to be wise as serpents. If we have to arm, if we have to mobilize people and industry, our economic life and values to preserve that ideal, then do it. A dead Christian, individually may be a martyr, but a dead nation has never been an ideal to any other peoples.

MACKINTOSH: But, look, Jack, if you've got a man who will go out and kill his fellow man, he is already a dead Christian.

HARDY: No, sir, I disagree with you on that.

MACKINTOSH: He's dead. He just hasn't been buried yet.

MINGER: I'm rather surprised at the inference, the implication, that the minute a man puts a uniform on, he ceases to be a Christian.

MACKINTOSH: That's a strong inference, isn't it?

MINGER: That's a very strong inference, sir, and you're talking about me.

MACKINTOSH: Uh-huh.

MINGER: You are also saying, that a man with a uniform on is full of hatred. He hates the evil the good doctor talks about, and I want to call to your attention one fact, and please, this is a fact: The Russian Government says everything we do, every principle of our Government, our acting, and our being is evil. And everything he's got is good. We say the reverse, don't we? We say everything he does is evil. And it is evil because he denies the Christ you talk about. He denies God.

HUNTER: We're after a method of standing up to evil with a method that is greater than evil, that overcomes evil. The evil method will not overcome evil. That's the whole point.

MINGER: That's evolutionary and some day no doubt it will come. But as long as we have these thumbs—I revert—as long as we hold on to something, somebody is going to take it away from us, unless we're strong enough.

ANNOUNCER: I think the main difference between the affirmative and

negative view here this evening has been one of method. The war method as opposed to a method of conscientious objection to the war method based on a principle, and upon a deep religious conviction. Now, it is Charles Mackintosh's and Allan Hunter's contention that if we practice Christianity and the teachings of Christ, that will be the strongest weapon we can have against people. In other words, you cannot combat evil with evil?

MACKINTOSH: That's right.

ANNOUNCER: And if we will affirm the teachings of Christ and take the nonviolent approach, it will take care of the enemy. However, it is the contention of Jack Hardy and of Colonel Irwin Minger that we have an enemy that does not understand this type of philosophy and this type of thinking, that will not respect it and unless we can meet the enemy on his own level and fight fire with fire, so to speak, this country and the people in it and its way of life will be exterminated and will not have a chance to practice the very things which Mr. Mackintosh and Dr. Hunter advocate. Is that right, gentlemen?

MINGER: That's right.

HARDY: Very fair statement.

TONES

In gossip or in argument
No listener doubted what she meant.
Though one might miss what the words were
Her tones of voice, from shout to purr,
Could be as accurately defined
In their impingement on the mind
As any careful diction could.
And I have never understood
Precisely why when prayers are said,
And she implored her daily bread,
Her voice was flat, obscure and dull,
Like tappings on an empty skull.

—Anonymous



the city

is within

by HERBERT HACKETT
Department of English
University of Utah

LIMBO IN JANUARY

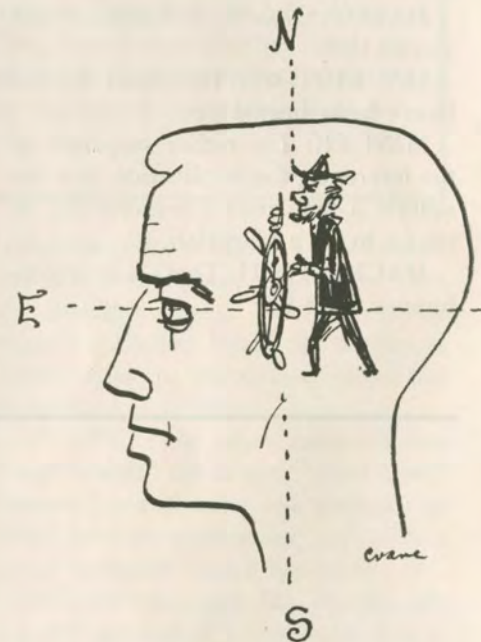
by Kay Nolte

The city twists beneath the storm, sprawled and thrashing
On its back.

The pulse of traffic beats through ice;
Foreheads burn cold.

In a room cradled by the supper warmth of sixty-seven other flats,
A woman stands in her yellowed slip,
Frosts her mouth on the window pane,
And frowns at the snow-choked sigh of the blizzard.
Tonight not even her tired lover
Will strain toward her street through ice-caged eyes.
The radio sings of deaths in the snow
And the magazines have all been read.
There is only the empty circle of a mirror
And a packet of hairpins.

Night goads the stubborn wind toward morning's flurry
Of carbon and ink.
Snow on the window shadows the mirror, and the woman between
Sighs at a broken fingernail.



The Inner-directed

THE CITY is within us, the jumbled tenements of our minds, the noisy traffic values, the skyscraper gods, the luncheon-club fear of being alone with our own conscience and goals. Our city has no inner conscience, only the police force of public approval. Our city busies itself to avoid being with itself.

Before the city grew man looked in on himself and said: I exist. I am. I have a soul. What is true and beautiful is to be found only if I look for

motive



The Other-directed

it, find it, mold it and make it work for me.

Some will say this is a self-centered view of the world, but it is only the self-centering of responsibility. I am and because I am I am responsible. If I walk the fields I am responsible to find the meaning of a bird's song. If I work with my neighbor I am responsible to find out just what part of me is in him, in what degree I am his keeper, and he mine. I am responsible to act in the expectation of his actions, but this responsibility is to myself, not to the external thou shalt or thou shalt not.

And, if I entertain angels unaware, it is mine to recognize the angel in all men, not to wait for someone to say, "This was a God among men . . ." or "I was a stranger but you knew me not."

Our city is irresponsible; it lacks this inner looking but wanders the streets looking for the road signs and billboards of direction and value. The gang says the hep wear a narrow cuff. The Rotary says fellowship, and good fellows believe in fellowship and spend an hour of good fellowship to show we are good fellows . . . never mind the next hour. Our city church, bonded with respectability, says brother be bonded, be safe, be sound . . . or the goblins of public opinion will get you if you don't watch out.

The press says this is so and this is false and all reasonable people (65 per cent urban and otherwise percentaged and classified and tailor-measured by Gallup, Roper and the editorial WE) believe such and such about this and that.

It was not always so, is not always necessarily so: an astronomer mutters "And yet it does turn!"; a preacher nails his convictions to a door for all to see; a philosopher drinks the hemlock when he looks to his conscience which says you are a man only if you are.

WE have, to make a distinction, turned from the inner-centered to the other-centered. We have no longer our standard within ourselves but look for style, and custom and authority in the market place. What are the smart girls wearing? What do most honest-to-goodness, real, real red-blooded Americans smoke? What is beautiful this year? Dare I hang Klee or play Stravinski? What is the best seller, the pick of the experts, the top ten tunes as determined by the great god juke, the digestible articles? Should I wave two flags this year to set me off from those who are only 100 per cent? What is God? *A la mode! A la carte!* Whose golden image this year?

Our city sits in a circle of approving

and disapproving forces, tensions, rules: *Post no bills on the walls of your soul. KEEP OFF THE GRASS OF THE FORBIDDEN!* Don't pick the flowers of novelty! *DON'T SPIT ON THE FLOOR OF CUSTOM!* *Drive slow around the curves of difference!* Be kind to a conventional mother. In Everybody's God We Trust!

In our city we huddle together against the loneliness of thinking, singing the songs of the group as we would to drive away the ghosts of our own decision. Because we lack the warmth of love we cover ourselves with the cloak of proper words . . . brotherhood, love thy neighbor (much easier in a RESTRICTED neighborhood, of course), all men are created equal (except), equal opportunity, etc.

OUR conventional church in our conventional buildings, like the finest motion-picture theater, plush seats and air conditioning, a well-rounded bill and a teaser for coming attractions, billboards announcing: Good vs. Evil (world championship). Does your daughter wallow in the cesspools of sin? 50 . . . COUNT THEM . . . 50 persons saved each service. The Church (like beer) is a Family Institution. World's Biggest and Noisiest Sunday School. Churchgoing is Americanism. Don't Be Half Safe.

Our city is ourselves written large and sootily on the face of the landscape. Can we change it, turn its face from peering in fear for social approval to looking toward the self for its approval?

We cannot . . . not in a moment.

We can, however, affirm: These are beautiful and true and great because I search for them. They are not mailed to me at the first of the month, "on the recommendation of our distinguished board of editors." There are songs to be sung, and pictures to be painted and thoughts to be written in a bold hand, but these are not mass-produced. We can find them only by looking inward.

We cannot destroy our physical city but we can destroy its dependence on what has been, on what is and what is said must be because all agree.



must go and find out . . .

What is the Voice of this city . . .

O. Henry

I speak . . . of the origin of the world "civilization." Civilization comes from civil and civil from *civies*, citizen, a man of the city. Civilization was born in cities and is of the cities. Civilization is Athens, Alexandria, Rome, Venice, London, Paris. . . .

—Miguel Unamuno, *Perplexities and Paradoxes*

How do you learn to live with a subway? Most people buy the *News*, *Mirror*, *Journal-American*, *Post*, *Times*, *Tribune* or *World Telegram*, bury their heads in the news. The others bury themselves in their thoughts. Look at the faces as the train rocks and hurls forward through the black tunnel. The subway system gives you the feeling of being there by a fiat of God.

—Julius Horwitz, *The City*

City, lyric city. . . .
city kind to actresses, tolerant of actors,
city of independent handmaidens.
City of contraceptions, contraptions, and
curses thundered from a thousand pulpits.
City of unfortunate fortunetellers.
City entered by night. . . .
Reporters cover you, yet you are never covered. . . .

City of carpenters without wood, of
plumbers without mercy. City of un-
comfortable comfort stations. City of
clanging radiators, of supine superin-
tendents. City wherein there is no room
to die. . . .

City that breathes of things too large
for books, that is too beautiful for
poets, too terrible for drama, too true
for testimony. . . .

City worth visiting if only for a week.

—Felix Riesenberg,
East Side, West Side

*To a New Yorker the city is both
changeless and changing. In many
respects it neither looks nor feels the
way it did twenty-five years ago. . . .
Broadway has changed in aspect. It
used to have a discernible bony struc-
ture beneath its loud bright surface;
but the signs are so enormous now,
the buildings and shops and hotels
have largely disappeared under the
neon lights and letters and the frozen-
custard façade. Broadway is a custard
street with no frame supporting it. . . .
Grand Central has become honky-
tonk, with its extradimensional adver-
tising displays and its tendency to
adopt the tactics of a travel broker.
. . . The great hall seemed to me one
of the more inspiring interiors in New
York, until Lastex and Coca-Cola got
into the temple.*

—E. B. White, *Here Is New York*

I'm sick o' New York City
an' the roarin' of the thrains
That rowl above the blessed roofs
an' undernaith the dhrains;
Wid dust an' smoke an' divilmint

I'm moidhered head an' brains.
An' I'm thinking o' the skies
of ould Kilkinny!

—James B. Dollard, *Ould Kilkinny!*

The thing generally raised on city
land is taxes.

—Charles Dudley Warner, *My Sum-
mer in a Garden*

For the millions
who brave the "asphalt jungles"
The city wears a stranger's face.
—Janette Harrington, *Look at the City*

Record it for the grandson of your
son—

A city is not builded in a day;
Our little town cannot complete her
soul
Till countless generations pass away.
—Vachel Lindsay, *On the Building of
Springfield*

SLUM

The street is filled with a wretched mess
The refuse of their unknowingness.
The sickening stink of rotting food
Would make some think of them as
crude.

But the stench is like our souls,
Rotting because of selfish goals—
That cause such wretchedness as this,
That give them a slap when they need a
kiss.

These folk struggle from day to day
In their own lost and confus-ed way
As we in our pleasant streets and wide
They search too for that Eternal Guide.
—Robert Schaeffer

motive

I've camped out on the Chug years ago, and went to sleep with no live thing near me except my own pony and woke up with the early song of the coyote, and have been on the lonesome plain for days where it seemed to me that a hostile would be mighty welcome if he would only say something to me, but I was never so lonesome as I was here in this big town last night, although it is the most thick settled place I was ever at.

—Remarks by Bill Nye (Edgar W. Nye)

In the shadows against a pillar marked with matchstrikes leans a man, his shirt collar buttoned but without a necktie, his hatbrim slanting low over his scarred face, a cigarette slanting from his mouth; he is just standing there



watching. How many people live here? He laughs. "I don't know." Two thousand? "Oh, more than that. There's 176 apartments and some of 'em's got seven rooms and they're all full." A heavy round-faced man in a long white apron holding a ball-peen hammer approaches: "You are visiting some of the historic sites of the city? You found one all right. If it don't fall in on you while you're lookin'." How many people live here? "That," he says, "is a mystery. You'll find them sleeping in bathtubs, sleeping in the kitchen under the sink, anywhere they can sleep." Nobody in truth knows how many people inhabit the Mecca Building. The

janitor, Jimmy Sanders, estimates 2,300; the Democratic precinct captain, William Patrick Fitzgerald, who has lived here eighteen years, estimates 1,400; the owner doesn't know. . . . The Mecca Building contains more people than most Chicago precincts; indeed, it constitutes a precinct in itself, the 27th Precinct of the 2nd Ward.

—"The Strangest Place in Chicago," by John Bartlow Martin, *Harpers*

. . . This district south of Yesler Way, this land below the Deadline, has helped fix the word on the American language. The Skid Road: the place of dead dreams.

You see there the things you see on the other skid roads in America: men sitting on curbs and sleeping in doorways, doors padlocked for nonpayment of rent, condemned buildings, signs that read: "Beds, twenty cents." "Oatmeal, five cents. With sugar, seven cents. With cream, nine cents." "Be

saved by Sister Faye." "A charge of three cents will be made for packages stored more than two days." "Indians who want wine must show documents they are not wards of the government." *The People's World* is sold on the street corners, and secondhand nudist magazines are on sale in cigar stores. There are missions and taverns and wine shops and stores where you can buy a suit for \$3.75.

—Murray Morgan, *Skid Road, An Informal Portrait of Seattle*

Tower's cities please us then,
And the busy hum of men.

—John Milton, *L'Allegro*

I live not in myself, but I become
Portion of that around me: and to me
High mountains are a feeling, but the
hum

Of human cities torture.

—Lord Byron, *Childe Harold's Pilgrimage*

Nine-tenths of all the fine things in
our literature concerning the charms
of country life, have been written, not
beneath the shade of overarching
boughs, but within the crowded city's
smoke-stained walls.

—Charles B. Fairbanks, *Paris to Boulogne*

The city is the teacher of the man.

—Plutarch, *Should Old Men Govern?*

Gigantic, wilful, young,
Chicago sitteth at the northwest gates,
With restless violent hands and casual
tongue

Moulding her mighty fates.

—William Vaughan Moody, *An Ode in Time of Hesitation*

Hell is a city much like London—

A populous and smoky city.

—Percy Bysshe Shelley, *Peter Bell the Third*

An urban life saps that calm and stolid
strength which is necessary for all great
effort and stress, physical or intellec-
tual.

—Havelock Ellis, *The Task of Social Hygiene*

From the small world of the neighbor-
hood to the larger neighborhood of the
world, it is only a step, and the city is
the link.

—B. A. Botkin

Not houses finely roofed or the stones
of walls well-built, nay nor canals
and dockyards, make the city, but men
able to use their opportunity.

—Aristides, *Rhodian Oration*, translated
by J. M. Edmons

Margaret Rigg

THE CITY:

*as the artist
sees it*



New York Aerial View
Courtesy, U.S. Coast and Geodetic Survey



THE twentieth century has been so permeated by the effects of the city and its way of life that, regardless of geographic location, today's man is essentially a city man. Because ways of city living have infiltrated this century the city becomes, for the artist, an area of significance about which he *must* comment. City influences have filtered into every household, most especially in America where their ways command us, daily, by providing relief from drudgeries of past centuries. The city is a symbol of the reality of the Industrial Age.

Here is the city . . . vast, complex, towering. The city spans the nation and the world with its industrial and technological advancements. A network of communicative achievements adapt the city as a gigantic transformer of world, national, and local events. Twentieth-century engineering makes possible solutions through use of steel, concrete, and glass which provide for living in a new key.

During the past seventy years a third great structural system has taken its place beside the post and lintel and the arch as a determining factor in the history of architecture. This potent achievement of the age of steel, the skeleton frame, is symbolized in the largest and most elaborate of contemporary structures—the skyscraper.¹

The skyscraper is the custom-built form of the modern city and city dweller. It is the “mechanical core and complex system” of city life.

Just as complex and symbolic of this reality is twentieth-century man: neurotic, frustrated, confused, can-

¹ William Alex, *The Skyscraper: USA, Perspectives, USA*, Summer, 1954, p. 86.



Above: Alcoa Building (Pittsburgh)
Courtesy, Aluminum Company of America

Left: Woolworth Building by John Marin
Courtesy, Metropolitan Museum of Art, The Alfred Stieglitz Collection

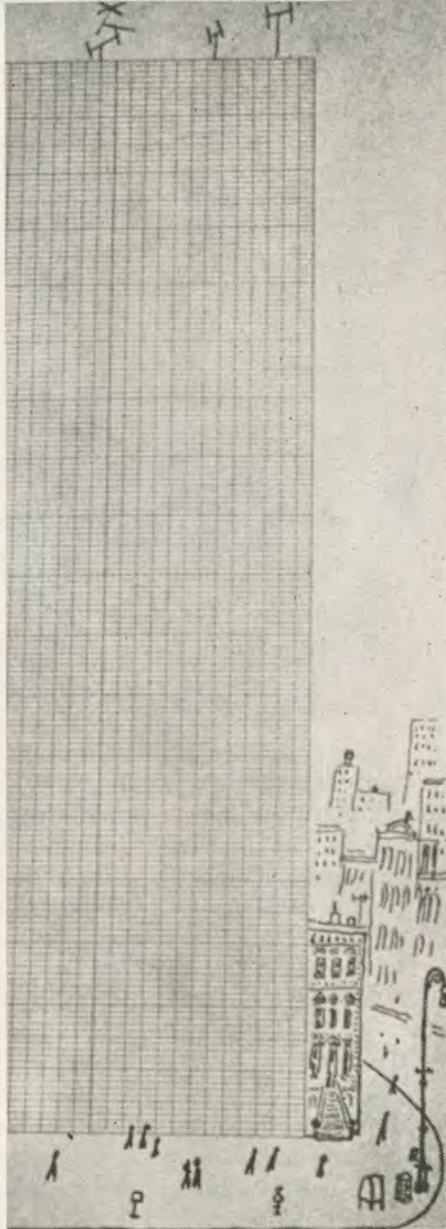
Lower left: Lower Manhattan
Courtesy, Fairchild Aerial Surveys, Inc.

Below: Lower Manhattan from the River by John Marin





Above: Slums by Saul Steinberg
 Right: Drawing on Graph Paper by Saul Steinberg
 Extreme right: Exchange Place, NYC
 Courtesy, Berenice Abbott, New York



cerous, and pleasure-happy. Long ago the dangers in technology and mechanization were realized by several sensitive groups. The philosophers Kierkegaard, Neitzche, and Hegel revolted; men like Marx and Engels saw the depersonalization and ruin of the age. Each prescribed methods of revolt.

The artist also saw this advancing threat to personal wholeness, creativity, and integration. His courageous revolt grew out of the knowledge that man is unique and individual, always striving toward an Ultimate Meaning in life. Whatever forces come to destroy or distort man's chances for uniqueness and individuality, creativity, and totality, and make him a slave to any system, become the objects of sensitive ridicule by the artist because "everyone, insofar as he is drawn into the all-embracing mechanism of pro-

duction and consumption, is enslaved to it, loses his character as a person, and becomes a thing."² Mere survival as an object, a "cog" in the wheel of industry, reduces personal existence and creativity to meaninglessness and hopeless anxiety. Man becomes separated from a vital relationship with God because his abilities to respond are curtailed, invalidated, and minimized at every point where he reaches out.

Where the person reaches out with the desire to affirm his personality the pervasiveness of technical convenience subtly transfers creative striving into acceptance of the "status quo" and adjustment "en toto." Many irritants that might stimulate personal growth and spontaneous creativity are done

² Paul Tillich, *The Person in a Technological Society*, p. 117, *Perspectives, USA*, Summer, 1954.



Handball 1939 by Ben Shahn
 Courtesy, Museum of Art, Mrs. John D. Rockefeller, Jr. Purchase Fund



Midtown Manhattan 1948
 Courtesy, Fairchild Aerial Surveys, Inc.

away with. The extravagant use of propagandized news, movie and TV censorship and mediocrity is a poor substitute for free choice. With "lay away" plans and "home loans" persons are not even given the chance for creative failure.

USING these "outer layer" symbols of the city as a means of expressing something deeper, the artist paints what he sees under a veil of representative surfaces. John Marin's towering Woolworth Building pushes and shoves its way into the sky. Behind the building's façade tensions and stresses are expressed in the movement and distortion of the structure. This is an individual, a highly personal rendering of a particular building in a city where there is only sameness. The whole character of this Marin etching is one of vigorous response to a highly individual experience. Marin's *Lower Manhattan from the River* huddles the massive structures into a pile of steel and stone. Distinctly missing is the touch of human life; city existence is obliterated by the surge of these powerful, impassive feats of technology and industry.

Another artist of the city is Saul Steinberg. He is known as one of the best satirical artists of our time. His pictorial comments on contemporary city life reveal his amazing insight into man's despair. The slums are a degenerate product of the vast centralization expedient to industrial production, and the result of the tremendous disregard of technological advancement.

Steinberg's austere profile of the modern city extends to the new buildings of glass and steel which mark the trends in skyscrapers. The pattern of the TV antennas tottering hundreds of feet above the streets and the forms moving along the pavements become a tragically graphic postscript to the brave new world of industrial man. His achievements tower above him, enslave him, and dehumanize him. Man is a primitive dot on the modern landscape. City forms dominate the view and

blot out the horizon. The decay, the noise and dirt, the chaotic congestion are an outraging contrast to order, plan, design, and space. "If the city is to survive, it must realize that its very essence, to be nurtured rather than abused, is human."³

BEN Shahn is another city artist. His is a shrill protest against the countless incidents he has witnessed of savage twentieth-century loneliness. He possesses a monumental understanding of the city dweller. He paints those isolated beings, revealing their alienation from true meaning. Shahn's paintings are highly personal reports of encounters with particular persons but his message and scale are at the same time universal. His comprehensive discovery of human pain, loneliness and meaninglessness is communicated by an acute pictorial clarity and honesty. Shahn's prevailing mood is toward reconstruction, for the architectural ruin, decay and disorder are always populated with individuals who are real, not invented. The hope is centered in the human being who may again strive toward reconstruction, restoration, freedom, and meaning in an honest, courageous, and creative way.

³ William Alex, *The Skyscraper: USA*, p. 98, *Perspectives, USA*, Summer, 1954.



The Red Stairway by Ben Shahn
 Courtesy, City Art Museum, St. Louis

The city, as the artist sees it today, is engaging persons as "things" by allowing development only of certain restricted areas of the personality. By emphasizing man as primarily a technical and industrial being and providing elaborate methods toward perfection and specialization in these areas, the person, as a whole being, becomes restricted and distorted, losing his special element of totality, creativity, and direction.

As soon as one function is separated from the others and put into control over the whole, the person is subjected to this function and through it to something which is not himself . . . the person is either the end of which everything else is means, or else the person becomes a means and then not only the person, but also the end is lost.⁴

Conformity becomes the criterion in modern technical society rather than individuality and creativeness. These produce dangers and tensions within society and stimulate the person to an individual meaningful choice. Directly opposed to this, man has been developed in isolated areas toward a single technical specialization and mediocrity; conformity and censorship have been made substitutes for the lack of a total personality. Thus, human beings "by losing their dangers also lose their creative power, and the person, without a spiritual center, disintegrates."⁵ The artist enters the rebellion against the loss of these "other areas" of creative life and against the dehumanization of the person into a thing. He recognizes man's endless striving toward completion not merely as a technical, city man, but as a social, communicating, moral, religious, and creative being. Any artist, today, who remains faithful to the reality that mankind strives to become must state his judgment of the contemporary city man in dynamic visual terms thereby refusing to admit any possibility that man's present state could be an absolute destiny for him.

⁴ and ⁵ Paul Tillich, *The Person in a Technical Society, Perspectives, USA*, Summer, 1954, pp. 126-129.

Campus Roundup

National Debate

The United States Military Academy at West Point and the Naval Academy at Annapolis have forbidden participation by cadets or midshipmen in college debates on whether the United States should recognize Communist China.

West Point's most prominent living graduate, President Eisenhower, enunciated a different philosophy at one of his news conferences. Although he would not tolerate anyone's preaching the destruction of the United States form of Government by violence, the President said, everyone should be free to talk a philosophy of life, an economic, social or governmental doctrine.

Ironically, West Point is scheduled to be the host school for the national debating championship. If the ban is not lifted, the Cadets will be in the position of providing a forum for debate of a topic that has been proscribed by their supervisors.

However, the academy has sent messages to eight district chairmen throughout the United States inviting colleges in their areas to participate in the West Point invitational debate tournament next April.

An academy spokesman said they can suggest any topic they wish, and that if the majority selects the national

debate topic of the year, that will be the topic used.

In response to the above action "The Princeton University Debate Panel has passed a resolution condemning this ill-advised attempt to strait-jacket the thinking of students at these academies. This is, in our opinion, an ominous imitation of the methods of the Kremlin." A wire to this effect was sent to John Foster Dulles, Governor Robert B. Crosby of Nebraska, and the four presidents of the four state-supported teachers' colleges in Nebraska. The telegrams to Nebraska were inspired by a report on October twenty-second that the four teachers' colleges there had refused to allow their students to debate the subject.

C. C.'s Accept Radiation

The amount of radioactivity to which the human body can be exposed without damage is not precisely known—which explains the increasing tendency of some atomic scientists to warn that even a few atomic explosions may injure the next, if not this, generation. All this has directed justifiable attention to nine conscientious objectors who, at Fitzsimmons Army Hospital, University of Colorado, have agreed to eat radioactive food.

The C. O.'s have expressed a willingness to continue the experiment, if need be, longer than the time of their draft obligations. They said: "As long as we are doing something of benefit to mankind, time is of no importance."



Camera fans at the recent Orientation Program for Crusade Scholars, American University, Washington, D. C. Fifty outstanding young leaders from abroad were brought to the University by the Boards of Education and Missions of The Methodist Church for introductory courses in American Culture before taking up their studies in colleges and universities over the nation. The Crusade Scholarships are supported by Week of Dedication offerings.

For
Some . . .

An Interview

by
William Luther White
Director, Wesley Foundation
Medical Center
Chicago, Illinois

HIS words haunted me. Days later the ideas kept returning to my mind. Ernst, a youth consultant from Germany to the World Council of Churches, had agreed to speak before our Chicago student group the Sunday evening before the opening of the WCC. "What would you have me tell the Christians beyond the Iron Curtain to do?" he asked us pointedly. "If they practice their Christianity openly, they often endanger their jobs and lives—and, hence, their family's security. If they do not, they are torn by a feeling of treason to Christ. . . . What would *you* tell them?"

No one spoke up. What could we say? We had never faced a situation like this. The silence seemed long and embarrassingly accusing. A few days earlier our group had discussed the "social pressures" to which Christians are subjected; the problem seemed almost frivolous now. Ernst continued, "For some there seems to be only the role of suffering. The Church must recognize suffering as a real contribution and seek to find a balance between suffering and social action."

This was just one of the many encounters I had this past summer with the ninety-six youth consultants at the World Council. The experiences were broadening. I began to face the prob-

lems of the Christian student in a world perspective. I thought I was ecumenically minded (an "ecumaniac"!) before the WCC began. But I, for one, certainly became more so as the conference progressed.

I talked to several of the youth about the progress they thought the WCC was making toward real unity. Almost without exception, the youth were impatient. A young man from South Africa claimed the youth were more concerned about the practical, while Evanston was dealing too much with the theoretical. "The idea of ecumenicity takes on much easier with youth," he said, "especially in countries where great numbers do not care for the Church. In these places you must go in the name of *Christ*—not denominations!"

Our own Methodist youth consultant—Barbara Ricks, of Washington, D. C.—commented, "Youth do not recognize many differences that can't be ironed out. The youth have spent much time in fellowship and feel more in common." What Barb said was evident at Evanston. Each evening after vespers "The Big Dipper"—closest ice cream parlor—became a virtual United Nations. What a treat to see a Greek Orthodox dignitary in maroon cassock and headdress sitting high on a stool, hovering over a chocolate soda!

The youth consultants recognized their own impatience. "Perhaps we hoped for too much," they would say. Or "We see now we have to go more slowly." "Our decisions must appeal

to all countries." The reaction was just what might be expected of enthusiastic youth. They had prepared long in advance of the conference and came together highly optimistic about its possibilities. Then they were confronted by the hard facts of century-ingrained differences in Christian thought and mountains of technicalities which had to be laboriously worked through. This is not to say the youth were disappointed or discouraged by Evanston—not at all! They agree that the conference was of tremendous significance. But they are now quite aware it will take much time before the desired unity can be achieved.

Did the youth really have a voice in what went on at Evanston? I asked this question of several of them. "It is surprising," they told me, "to see the part taken in the discussions by young people." A young man from the Dutch Reformed Church commented, "It's gratifying that the senior delegates are always willing to listen. In some cases, they definitely have acted upon our suggestions." An American girl felt the youth had done a good job of making themselves heard in the discussions. "Even if we don't always understand what's going on," she said, "our presence demonstrates our interest."

Of course, the youth consultants did not always limit themselves in conversation and practice to matters ecclesiastical. The inviting beaches of beautiful Lake Michigan, and the sights of nearby Chicago, became irresistible at times. I got the impression, however, that many of the consultants felt American youth were more interested in diversion than in facing the basic issues of life. An exchange student from India said he often told his fellow students in America that they were interested in only two things—girls and baseball. I overheard a couple of Europeans preparing to speak before an American student audience. "Don't get into anything deep," the young lawyer from Holland advised. "Remember—they're Americans." Though they laughed at the idea as a joke, I felt it also expressed a real European atti-

tude toward the average American college student—perhaps not unjustified.

On the other hand, a young consultant from South Africa said he was quite impressed with the "large number of American students participating in church activities. It's certainly better here than in Europe or England," he contrasted. "The youth program is so well organized, from the very top. You Americans seem to have a youth camp at every lake and beautiful spot in the country!"

Yoshiko Kajita, a Japanese girl, liked the cheerfulness and enthusiasm of American students. "We have a 'Y' movement in most Japanese universities," she said. "Sometimes Christian influence is rather strong, but this is no longer true of Buddhism or Shintoism. Some students are fanatical about socialism or communism." Pursuing the topic of Japanese students further, I was informed that they are interested in issues of war and peace, music, and pinball machines. They think McCarthy is "neurotic" and the McCarran Law is "crazy." They strongly oppose experiment and production of the H-bomb, and are against Japanese rearmament. They also have anxiety about exams.

When I asked Yoshiko her opinion of American students, she replied, "They are not too much interested in deeper social problems—more in professional training. They are very sociable and enjoy sharing things together—things like parties, cards, dancing." When Yoshiko found out I was interviewing for *motive*, she was especially interested. "I used to read *motive* in Japan," she said. "A missionary gave it to me." Matthew P. John, of India, reported that he, too, had seen *motive* before.

It is not possible to record here all the interesting conversations that grew out of the rich days of sitting in the youth consultant section of the World Council. But suffice it to say I have great faith in youth such as these. Their eagerness and enthusiasm were warm and contagious. Their knowledge and experience were broad. Their dedication to Christ was profound. The future of the World Council of Churches is in good hands.

FOR MEN INTERESTED IN COLLEGE TEACHING

For the fourth year, the Danforth Foundation is inviting the accredited colleges to submit nominations, through their liaison officers, of outstanding men who are preparing themselves for college teaching and who see this as their Christian vocation. The applications must be completed by February 15. Approximately fifty appointments for the year will be announced in early May, 1955.

The program of Danforth Graduate Fellowships is intended to bring into American higher education additional teachers who are trained according to the best standards of scholarship the American graduate school offers, and who are preparing to bring to their teaching a background of Christian faith and commitment.

The qualifications which the Foundation is looking for are these: an outstanding academic record with evidence of a vigorous, searching mind capable of doing graduate study at the strongest of our American graduate schools; a personality which appears to have interest in people concerned for the active learning and promises congeniality in the classroom; an awareness of the importance of moral and religious values in higher education and a continuing search for increasing religious maturity within some sector of Christian tradition.

The appointment as Danforth Fellow establishes between the Foundation and the student a relationship of encouragement which it is hoped will continue throughout the years of graduate preparation and then through the years of teaching. This encouragement includes financial aid according to the Fellow's individual need. The Fellow is expected to file an annual budget showing his assets as well as his estimated expenses. It is the expectation that the Foundation will provide the uncared-for portion of the budget. At the present time the annual grant is limited to \$1,800 for single Fellows and \$2,400 for married Fellows.

The Danforth Fellow is free to study at any first-class graduate school of his choice. The Foundation grant may not be used for study abroad, although the Foundation is happy to have its Fellows enjoy the privilege of foreign study. A Fellow is allowed to carry the appointment of Danforth Fellow concurrently with any other national or international fellowship for which he is eligible, with the one exception of the Kent Fellowship. These appointments are given to applicants in any academic discipline common to the undergraduate college. Students in the fields of the natural and biological sciences, as well as the social sciences, are particularly invited to apply. The one stipulation is that the applicant shall not have had at the time of his application any graduate work.

Students interested in learning more of these Danforth Graduate Fellowships should consult with the liaison officer of their undergraduate college campus. The office of the president should be able to give them the name of the local liaison officer.

Kenneth Brown

Executive Director

The Danforth Foundation

The Maker

Through an untended orchard,
Past garden-plot reclaimed by grass and weed,
I made my way along a path fast disappearing,
And came at last where once a home had stood.
Beside the leaf-clogged spring
I sat upon a fallen bough of oak
And made as if to think.



With alchemy of mind the elements convened.
Assembled, joined. Frame matched to frame,
Sill, ceilings, wall and roof took shape
Upon foundations resolidified,
And from memorial chimneys rose
The haze of immemorial smoke.
All was as I remembered it:
The figures on the scene were those I knew;
Their accents struck my ear familiarly.

That recreation gave no permanence.
What I had done another man might do—
Add or subtract a detail here or there—
And conjure into now a replica of then.
Artists, poets, dreamers re-create,
Remold, rework the past, then in forgetfulness
Label their work "Creation."
Well, and in some sense it is so.

The human voices echoing from the past
Make joyful noise, or sad; speak wisdom or vanity.
The owners of the voices go their way,
To make their name a blessing or a curse.
Thus to the re-creator comes the clay
The metamorphosed strains of manifold creations
And on the turning wheel he shapes again,
As on a hearth the servant blows alive
An ember that was Carthage, an ash that was a cross.

by
Raymond
Mizer
DePauw
University



Eine Kleine Nachtmusik

Man shall not live by stones . . .

Echoes. What ails me now?

I cannot eat today, nor drink.

And why the feasts hold fast?

The Flight is cancelled.

Ceiling zero. Cancelled.

Barometers unseen are falling still

In sickening lurches down.

Beneath my feet by dark of day

Foundations reel and shake

A naked Light swings slow

On a frayed cord

Glimmering. . . .

I wish I may I wish I might

Find the world I dreamed tonight. . . .

What things I see might give one pause

When I survey this glorious globe

All neatly tagged and indexed, all,

And weighed in silver balances.

Miss Pretzel of '54 is *divine!*

She'll sell a million pounds this year.

A prize in every box, Pandora.

Be sure to save the top.

"Hey! Get your Bread of Life here!"

Kneaded mechanically, moulded.

And sanitarily sealed. Untouched.

No bread today. . . . I may dine out.

The wine is fine at Sardi's.

But why delay I wished to say

(Before the light is gone)

That what I see may be

Mere echoes darkly dim.

Tomorrow's or yesterday's

I cannot say.

Upon the wall in unrecorded runes

The message gleams:

It registers only as raucous rant

A savage chant of codified cant. . . .

Sing a song of sixpence,

Johnny get your gun;

A hundred million soldier boys

Rotting in the sun.

"The other Kingdom was clearly at fault.

We were provoked beyond existence."

I cannot see to read. The light

Glimmers. . . .

As I was saying

Aren't prices awful?

Yes Things are dear this year.



Sic

Transit

Gloria

Ó Great God Science! Amplify my verse.

Make it pellucid, plain—and make it terse.

Disclaim the mortal immemorial quest.

Te Deum laudamus is but a jest.

"No mystery" let our fervent anthem ring;

And jet-propulsion rockets to the altar bring.

The laboratory is our chancel now,

And testing-ground the nave. Please bow.

All hail, majestic Science, rend the veil,

While high priests deftly analyze the grail.

Let nuclear Physics law and logos be;

And Biochemistry supplant the trinity.

Observe how radar magnifies our sight;

Makes obsolete the old eternal light.

Iconoscope and X-ray image fix

Sharper than light upon a crucifix.

The id and ego amply serve for seeing

The inmost secrets of our nature's being.

"Great chain of being"—concept, now refined:

Destroy an atom, and perhaps mankind.

... "Lord, What Wilt



Dean Burton W. Marvin of the William Allen White School of Journalism, Kansas University, talks to students about journalism as a vocation for Christians.

THE words of Saul, "Lord, what wilt Thou have me do?" spoken as he journeyed to Damascus some nineteen hundred years ago, ring with new import and challenge for all of us living in this, the twentieth century. In a day of almost frightening technological advancement and of great strife among men of different ideologies, we are confronted with a need for a stewardship of talents such as has never before faced any generation. The complexities and pressures of today demand that the best which each of us possesses must be discovered and utilized in the service of society.

Common denominators among young people everywhere are such inquiries as, "What should my vocation be?" "What, if any, special abilities do I possess?" "How do I know when I've made the right vocational choice?"—to mention but a few frequently heard questions. Familiar to each of us, to be sure, is a Bill Smith, let us say, who seemingly knows what he wishes to do vocationally, and gives of his best efforts as he works toward a well-defined and clearly understood goal. Regardless of whether he is a five-talent man, a three-talent man, or one-talented, Bill pro-

gresses with confidence. He knows and accepts his own limitations; he is acquainted with conditions to which he will need to adjust in the world of work; and he is motivated to serve to the fullest of his abilities.

Well known, also, are friends Mary, Dick, and Joe who obviously are "drifters," possessing no real insight relative to their own abilities, no appreciation of job needs and demands, and, what is even more disconcerting, no real concern, seemingly, about this lack of knowledge and indecision.

One of the many great developments of this century has been the Vocational Guidance Movement. Given particular impetus during World War I, when testing and counseling led to the placement of personnel in areas of the Military Service for which they seemed best suited, this movement has been developed, refined, and accepted widely by educators, business and professional personnel, and those associated with service agencies. Hardly a college now exists where there is not someone on the staff who is qualified to assist in vocational guidance. In many cities, public or privately operated, vocational counseling agencies provide professional service for those in need of assistance.* At relatively low cost, and with little expenditure of time, help is made available which may lead to a wiser use of talents than would be possible without such guidance.

As mentioned earlier, we do have our Bill Smiths. For them, certain vocational choices and decisions have already been made. We cannot say that Bill has as yet "arrived," but we are reasonably sure that he is "moving in the right direction."

But what of the rest of us who are not as yet so sure what our vocations should be? What may we do to help us to feel secure in a choice of vocation?

Following are seven suggestions which may prove helpful:

* The American Personnel and Guidance Association, through its Committee on Professional Practices, publishes each year a directory of approved counseling agencies. Directories are available at the APGA National Office, 1534 "O" Street Northwest, Washington 5, D. C.

"Thou Have Me Do?"

We "jell" our choices of job or career while in college. . . . I came to college to prepare to be a lawyer. I leave with a graduate fellowship to study history and end up a journalist. . . . What career?

1. The choice of a vocation must be made by each individual himself. Others may assist in making this decision, but each of us alone must finally decide what our life's work will be. Great numbers of job misfits result because of the mistakes of overzealous parents, teachers, or associates who insist that they make Dick's or Mary's decisions with regard to vocation.

2. Vocational guidance is a process, not an event. After months and, in some cases, years of study, experience, and preparation, insight comes. For many the process is relatively brief, but for others there is no quick answer. Intelligent vocational guidance can, as a rule, substantially reduce the length of time of this process. Mistakes, as a result of "trial and error," can be reduced in number with careful guidance.

3. Professionally qualified vocational guidance counselors can be of help. Experience has long ago demonstrated that self-estimates are unreliable. As mentioned earlier, there are on most college campuses and in many communities competent personnel who are able to help us to be objective and reasonable in our choice of goals. Certainly to be taken "with a grain of salt" is the "free advice" given by sincerely interested associates, to be sure, but folks who actually are limited in terms of a true knowledge of our abilities and needs.

4. A systematic approach to guid-



ance should be followed. A qualified counselor will approach our needs with organization and purpose. Haphazard, hit-and-miss, trial-and-error efforts will be greatly minimized, or eliminated entirely.

Our counselor will recognize each of us as an *individual*, with background, abilities, strengths and weaknesses which are different from those of others. He will systematically seek out those qualities which identify each of us as a unique being.

What information and considerations about us are meaningful in the vocational guidance process? The thoughtful counselor will gather and review with us such data as are suggested by the following. (In all cases sample questions are presented, with no thought of exhausting the list of possible questions.)

a. Home background: What has been the influence of your home? What are the occupational and financial conditions of your home? Have you shared in unusual home responsibilities and experiences? What is your religious faith?

b. Work and out-of-school experiences: What part-time or full-time employment have you had? Have you demonstrated special aptitude in any of your out-of-school activities? In which jobs or activities did you derive most happiness and satisfaction?

c. Academic ability: How did you rank academically in your high-school class? Do you enjoy school work? How well have you done on any academic aptitude tests which you might have taken?

In high performance in academic aptitude tests, as well as in previous classwork (suggestive of probable high achievement in those vocations demanding verbal skills, the ability to organize ideas and good reading comprehension) it is probable that a counselor would want us to take one or more of the carefully standardized academic aptitude tests which are available. Such will also suggest whether or not we are capable of successfully doing advanced college work which is required for many vocations.

d. Special aptitudes and disabilities: What particular "bents" or natural abilities have you demonstrated? Have you shown particular "leanings" in music, in art, or in mechanical detail? (Perhaps some of us have, for example, been "radio hams," or have enjoyed designing our own clothes.)

Likewise, what have been your limitations? (Perhaps some of us cannot distinguish one musical note from another! Or, perhaps we find it difficult to memorize, or to organize our ideas.)

Again, well-established and standardized special aptitude tests are available to assist in isolating those areas in which we have special abilities or limitations. Often one is not aware of the presence of special abilities until tests ferret them out. A test, as a standardized bit of experience, may divulge within a few minutes that which would take years of everyday experience to disclose.

e. Interests: What activities hold your attention over a long period of time? Do you like to do the same things and like the same types of people as do those who are successful and happy in this vocation, or that? What hobbies have you enjoyed?

Once again, scientifically established tests and inventories are available to point out those areas in which each of us would probably be able to maintain an active and continuing interest. (A high measured interest in an area, incidentally, does not necessarily indicate ability to perform well in that area of work. Also, interests of teen-agers change markedly. Shifting interests during these years are normal, and should not be cause for concern.)

f. Physical well-being: Do you have physical limitations which would dictate against your entry into a particular vocational field?

Each of us can point to an exceptional person who overcame great physical handicap to achieve well in some area for which he supposedly was not suited, and yet for most of us, it is only wise to take

into consideration, as we make vocational choices, such conditions as poor eyesight or poor general health.

g. Personal qualities and adjustment: How well have you adjusted to life's experiences? Are you emotionally stable? Are you a responsible person, with a seriousness of purpose? Are you concerned about others? Do you shy away from social situations?

Valid answers to such questions relating to personality may be obtained from study of our past behavior and from study of personality inventory results.

As a counselor gathers such data as the preceding, as well as any others which he might regard as meaningful in helping each of us to choose a vocation, he employs various techniques. *Personal interviews* are a must in any effective vocational counseling program. *Questionnaires* may be employed. The use of various standardized *aptitude, interest, and personality tests and inventories* has already been mentioned. *Records* which relate past achievements, experiences, health, interests, and activities are likewise helpful to the counselor. *Recommendations and appraisals* from teachers and former employers may also be utilized.

5. The world of work must be carefully studied. No vocational guidance effort can be considered complete without reviewing such matters as overcrowded vocational fields, and vocational shortages and needs. Opportunities for placement and advancement may be reviewed. Special demands of business and industry should be noted. (For example, some firms ask for highly specialized and trained college graduates, while others prefer, in place of specialized training, a broad base of study in general education.)

Up-to-date data relative to occupational trends and needs are available in counseling and placement offices, in libraries, and from community employment offices. Many agencies, including the U. S. Office of Education, provide extensive data relative to vocational opportunities.

6. Vocational guidance involves consideration of each of us totally. An

intelligent choice of vocation cannot be made "in a vacuum" without regard for educational, social, personal, spiritual, economic, or health considerations. All aspects of our lives must be brought to light and studied for possible bearing upon our decisions. (Considerations 4 and 5 above aim at providing data which can be helpful in a comprehensive study of us and our vocational choices.)

7. *Only as vocational guidance leads to decisions in harmony with God's plans for man does it have genuine depth, meaning, and purpose.* Each of us must reverently consider this most important criterion of all, if we are to make significantly wise decisions relative to a choice of vocation.

Much of our guidance is not within this context. We who believe in Christian vocational guidance must, however, include this crowning consideration.

Certainly all who counsel are appreciative of the many fine contributions of the Vocational Guidance Movement, secular as such may be in the eyes of some, and through the hands of others. All of us are better able to serve because of concepts,

methods, and techniques scientifically developed and proven the past half century.

And yet, we recognize along with Saint Augustine of long ago, "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee." Aware of our strengths, weaknesses, and interests; of occupational needs; and of other meaningful data gleaned in the guidance effort, we must realize that only in a decision involving Christian stewardship of talents is vocational guidance, in its richest sense, complete.

Most of us find our call to Christian service as laymen; others of us find the answer in full-time Christian service. Dedicated businessmen, farmers, teachers, statesmen, scientists, public servants, and homemakers are needed today to serve in God's kingdom. Likewise, there is need for those who will provide full-time Christian leadership and inspiration for the great masses of laymen.

We may wonder, "Just how can I be sure that I am choosing the right vocation?—that I am truly entering into a relationship of *fellow worker with God*?"

Vocational guidance, as mentioned, is a process. It may take months, or even years of study, faith, prayer, meditation, and experience before we feel secure in a choice. Jesus was a young man of thirty before he began his public ministry. Moses was even older when he responded to God's call. Eventually, perhaps with sudden insight, or possibly, by gradual revelation, we come to recognize what our vocation shall be.

If we can, in faith and humility, answer "yes" to the question, "Is the vocation for which I seem best qualified one which will permit me to contribute meaningfully to the establishment of the Kingdom of God upon the earth?" would it not appear that we have arrived, at least tentatively, at a decision which is in harmony with God's plan? Greater maturity, experience, and insight will, undoubtedly, reveal new and greater opportunities to serve.

Vocational guidance helps in the

discovery of abilities and talents. Christian vocational guidance, in particular, points the way for the most meaningful use of such. A job becomes more than a means of "making a living." It takes on new meaning and significance, for we come to recognize that we are responding to a calling—that we are truly the hands of God at work.

It matters little what our talents are, or how extensive they may be. A more important consideration is *how we use them*. Jesus, in the Parable of the Talents, makes clear this important fact.

The twentieth-century world desperately needs great numbers of men and women who are well oriented to their own strengths and limitations; who are attuned to the needs of mankind; and who are motivated to serve to their fullest capacities.

Each of us must enter into a covenant with our God. We must ask, as did Saul, "Lord, what wilt thou have me do?" and answer God's summons—whatever it may be—as did Moses, "Here am I."



"I must succeed."

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ARNOLD J. TOYNBEE

BORN in London in 1889, Arnold J. Toynbee studied at Winchester and at Balliol College, Oxford, where he says he received an "old-fashioned education in Greek and Latin Classics." He has been awarded numerous degrees and honors by such institutions as Oxford, Cambridge, Columbia, and Princeton.

While a student in the British Archaeological School in Athens, his interest in current international affairs was awakened through hearing talk in cafés in Greek villages about the foreign policy of Sir Edward Grey. In 1912 Mr. Toynbee returned to Balliol as a Fellow and tutor, where he taught ancient history until he entered wartime government service, working on Turkish affairs in the Political Intelligence Department of the Foreign Office and later at the Paris Peace Conference. From 1919 to 1924 he was Professor of Modern Greek and Byzantine Studies at King's College, London University, spending a year of that time traveling in Greece as war correspondent for the "Manchester Guardian." Since 1925 Mr. Toynbee has worked at the Royal Institute of International Affairs (Chatham House), and has held the post of Stevenson Research Professor of International History in the University of London, as well as that of Director of Studies at the Institute.

In 1938 Mr. Toynbee sent most of the notes for the concluding four volumes of *A Study of History* to the United States for safekeeping. Since 1947 he has been a visitor in this country many times, a Rockefeller Foundation grant releasing much of his time to finish the job of writing with provision for periodical visits to the Institute for Advanced Study at Princeton.

History, Historians and the Rest of Us

Toynbee. . . .

The very name stirs uncertain reactions when mentioned: a quickening interest (the only historian I ever liked); irritation (isn't it a little passé to keep quoting Toynbee?); envy (have you actually read *A Study of History*? I don't mean the abridgment of the first six volumes); condescension (really now, front-rank historians do not take him seriously); enthusiasm (ah, the historian the theologians have been waiting for!)

Why is it that a historian can arouse such passionate feelings? After all, many students still repeat the claim that history is "dry as dust," and some are willing to agree with senior Henry Ford that "history is bunk."

Fundamentally, I think, it is because of the fashions that come and go in history writing on one hand, and on the other the nature of the human situation today when any light at all on the meaning of what is happening is eagerly sought.

Perhaps the professionalists' reaction can be illustrated by noting how historians have treated the U.S. Civil War, or the War Between the States as we call it in Tennessee. One of the first important histories of that conflict was the many-volume set written by James Ford Rhodes. A Clevelander, Rhodes saw the structure of the conflict in terms of slavery. He carefully compiled his data, he worked hard to be accurate and fair; but he saw the pivotal issue as being that of the institution of slavery. Shortly following the turn of the century, Civil War history was rewritten by such scholars as the late Charles A. Beard. Beard, and those who followed the direction his work pointed, insisted that the basic issue in the war was not slavery. Slavery was only a talking point. The real issue was economic: a booming, industrial North threatening an archaic and agrarian South. Beneath the reasons men gave for their allegiances were economic currents that swept them into war. The only sure way to study history, was the implication, is to examine the pulls and tugs of economic demands.

But Beard was destined to lose favor. Along came the "revisionists," who have been dominating this phase of American history for the last two or three decades. The scholarly works of the late Professor James Garfield Randall, of the University of Illinois, are types. Fundamen-

tally, Randall, Craven, et al., felt the Civil War was quite unnecessary. All things, however, must change and now it looks as if the historians may turn back to the beginning of the cycle. Schlesinger, Jr., at Harvard or Bernard DeVoto seems to insist that not only was the Civil War fought, it ought to have come, for there was such a profound moral issue at stake. They insist the revisionist historians are wrong with their compromise notion that the Civil War need not have been fought, that it could well have been avoided if the abolitionists in the North and hot-heads in the South had not got their way and pushed the nation into a conflict it did not want.

All these historians are good scholars. They have respect for the facts and do not seek to do the facts violence. But they come out with disparate generalizations.

If in the last seventy-five years an episode in American history can be so disparately interpreted, what happens when a historian attempts to examine the history of man as a whole? He will have to have some structure for his writing. Toynbee has frankly affirmed that his understanding of man's glory is in the Christian theological perspective. Others who feel that the perspective of history must be from a different point will disagree. Typical of today, however, in Western culture is the demand of historians for no structure or perspective of interpretation at all.

Much modern historical writing has been dominated by a cult of historians that is afraid of the grand sweep Toynbee attempts. They are afraid to get away from the picayunish and tiny. They distrust any attempt to treat more than a single episode or at the most a single period in a single people's life. These social scientists envy the natural scientists isolation of laboratory examination. They wish they could use the same technique and quite distrust any "nonscientific" perspective. They insist that the study of facts alone is a valid endeavor.

They have been fed on the notion that to be honest as a historian is to let the facts speak for themselves. That is, the only proper role for the student is a neutral pose. To attempt an interpretation of facts is *ipso facto* doing violence to facts.

This faith (properly so called, for trust in "facts" is as much a faith as trust in God) has led to an idolatry (from the

Christian viewpoint) peculiar to contemporary scholars. Many of them, as some professors with whom I have studied, refuse to publish until they master the last jot and tittle of their subject. But not being God, that last jot and tittle will forever elude them. They aspire to divinity in their scholarship. This is just plain idolatry.

It may be that because Toynbee espouses this idolatry, the reaction of some historians has been so violent. Nothing pricks a human being in quite such a sensitive place as a challenge to the gods he believes in. If those gods are scholarly idols that reaction can be just as violent as if they were Baals. That they have confused objectivity or neutralism with a god does nothing to lessen their passion.

Arnold Toynbee, in concluding his magnificent project, *A Study of History, Volumes VII-X* (Oxford University Press, \$35; special price for complete set of ten volumes, \$75), has written a history in the grand style that has structure. Insisting that there need be no conflict between the study of history in detail and the study of history as a whole, he has tossed this work of wholeness into an age hypnotized by details. Therein is the second reason for the distaste of Toynbee many professional historians assume.

The third reason is closely associated: bemused by the claim of neutralism and buried in the documentary flood of details, many of these historians assume that history cannot have meaning. Especially is this true, they feel, if history is claimed to have meaning in the Christian perspective. The naturalistic historians are terribly afraid of the Christians. They have a right to be, of course. Their studies have shown too often that those who claimed to be Christian were not content with a perspective through which to interpret the facts, but had no regard for facts at all, or twisted them in an utterly irresponsible manner.

One honest Christian point of view assumes the oneness of mankind. Toynbee, like any conscious person today, is aware that practical life today is linked into a single world-wide society. The technicians' feat of "annihilating distance" has brought diverse traditions and diverse ways of life, which for centuries have been living in isolation, suddenly within point-blank range of one another.

In this dangerous situation, says historian Toynbee, he who works at the craft of history can do one thing:

He can help his fellow men of different civilizations to become more familiar with one another, and, in consequence, less afraid of one another, and less hostile to one another, by helping them to understand and appreciate one another's his-

tories and to see in these local and partial stories a common achievement and common possession of the whole human family. In an age of atomic weapons and supersonic guided missiles, Mankind must become one family or destroy itself. And it is one family; it always has been one family in the making. This is the vision one sees when one focusses one's gaze on the whole world today. I do believe that a synoptic view of History is one of the World's present practical needs.

Not only does Toynbee assume the responsibility of the scholar to be a part of the life of his day and make a contribution so that decisions can be more responsibly made, he insists that all crucial questions are religious. He claims the plane on which the decisive battles of our time are to be fought is not military nor political nor economic nor intellectual, but religious. Even our technological problems have become religious:

The importance of his (man's) Technology . . . now lay in the surplus of power that he was able to extract from Non-Human Nature for use either for or against God and himself; but, by reason of the metamorphosis of a technological into a spiritual problem, the importance of Technology had actually become greater than ever.

Whatever history may decide about Toynbee, there can be little doubt that today has needed him desperately. He has done his best to meet the need. From the maze of meaningless facts to a coherent significance in the life of facts has been the contemporary intellectual pilgrimage. Perhaps for an age of facts, historian Toynbee has done what poet Dante did for an age of belief.

Random Quotes

from

A STUDY OF HISTORY

HISTORY GIVES VIEW OF GOD'S CREATIVE ABILITY

History's contribution is to give us a vision of God's creative activity on the move in a frame which, in our human experience of it, displays six dimensions. The historical angle of vision shows us the physical cosmos moving centrifugally in a four-dimensional frame of Space-Time; it shows us Life on our own planet moving evolutionarily in a five-dimensional frame of Life-Time-Space; and it shows us human souls, raised to a sixth dimension by the gift of the Spirit, moving, through a fateful exercise of their spiritual freedom, either towards their Creator or away from Him. (p. 2)

THE TRULY SIGNIFICANT DIFFERENCES

In human affairs, the significant differences and likenesses are not those of Race or Language, but are those of religious and secular Culture. (pp. 46-47)

TRYING TO SEE GOD THROUGH HISTORY

When we are investigating the relations between the facts of History, we are trying to see God through History with our intellects. The sorting out of facts is essentially an intellectual activity. The Intellect, however, is only one faculty of the Soul. When we think about something, we are apt also to have feelings about it, and our impulse to express our feelings is stronger than our impulse to express our thoughts. (p. 113)

LIBERTY AND EQUALITY

In consequence, the Americans—including a middle-class-minded American industrial working class—saw their *summum bonum* in a liberty that they equated with equality, whereas a Russian Communist dominate minority saw their *summum bonum* in an equality that they equated with liberty. (pp. 478-9)

THE AMERICAN CENTURY

Americans were coming to the conclusion that if they wanted the twentieth century to be "the American Century" they must aim at making it "the Century of the Common Man," not just within the frontiers of the United States, but through the *Oikoumene*. (p. 583)

SOCIAL PROBLEMS MUST BE SOLVED ON RELIGIOUS PLANE

The Brotherhood of Man was an ideal that men could never translate into reality without acting on a saving belief in the common Fatherhood of God; and the implicit truth that human social problems could be solved only by lifting them from the social to the religious plane was as true in a twentieth-century Westernizing World as it had been true always and everywhere since the transfiguration of Sub-man into Man. (p. 594)

MAN MUST RETURN TO RELIGION OR WORSHIP HIMSELF

Mid-way through the twentieth century of the Christian Era it was already evident that the choice before Western Man was, not whether he was to be religious or irreligious, but whether his spiritual allegiance was to be given to this religion or to that; and in a scientific-minded society this choice between competing religions was limited virtually to two alternatives. A twentieth-century Western World might either return to a Christian worship of the God who is Love as well as Power, or it might succumb to a Narcissian worship of Man's own hypnotizing image. (p. 619)

THE CURRENT SCENE

WASHINGTON: GREAT DEBATES OF 1955

by Joan Lyon Gibbons

"The world is too much with us," wrote William Wordsworth, and in Washington today these words have as authentic a ring as in the time for which they were composed. The world's ills (and the nation's too) seem to converge on the capital of the United States of America. What are some of these ills, and what will be their impact on the great debates of 1955?

Foreign Policy

The transcendent fact of present American foreign policy is the President's rejection of the "show of force" approach. In October he turned down a Joint Chiefs of Staff majority recommendation for U.S. air attacks of the Chinese mainland in the event of communist invasion of Nationalist-held Quemoy Island. More recently, he declared his opposition to Senator Knowland's proposal for a blockade of the China coast to force return of captive U.S. fliers. "There is," asserted Mr. Eisenhower in a recent speech, "no longer any alternative to peace if there is to be a happy and well world." Though he would not call it by the same name, the President seems to have accepted the necessity for meeting the "coexistence" drive of the Soviets on its own ground.

Foreign Aid — This shift in emphasis is most apparent in the field of foreign aid, where the 1954-55 budget calls for military expenditures of \$2,419,000,000, and economic aid of \$301,000,000. For the next fiscal year, while there will probably be further reductions, the present indication is that the Administration will press for greater economic assistance to free Asian countries. This will be done despite budgetary objections by the Secretary of the Treasury, Humphrey. It will be done because of a growing belief that the "cold war" in those areas will be won in the minds and stomachs of men, and not on the battlefield....

Liberalization of Trade Barriers — A recent facet of the President's program—Lower Trade Barriers—will receive extensive consideration by Congress in 1955. For one thing, the Reciprocal Trade Agreements Act, by which the U.S. has cut barriers (on a reciprocal basis) with a number of countries, will expire in June. (Last year, as a compromise, it was extended for only one year. This year an effort will be made to extend it for three.) Secondly, there are still pending a number of the recommendations of the President's commission on Foreign Economic Policy (the Randall Commission), on tariffs, export policies, and currency regulations. With the expectation of heavy Democratic support, as well as some Republican, a number of these probably will be submitted to Congress by the Administration.

Military Expenditures and Manpower Policies — Despite the shift to a stronger economic program, the Administration is expected to renew its request for between \$35 and \$40 billion for 1955-56 expenses of the military services. (The appropriation for 1954-55 is about \$37.5 billion.) Some Democrats, on the other hand, are calling for a \$50 billion appropriation, with the increase to be applied particularly to the Air Force. The argument of the Administration is that present Soviet strategy is predicated more on a prolonged "bleeding" operation than on general war, and that a higher rate of military spending would contribute—through its inflationary impact on the U.S. economy—to the Soviet goal of capitalist economic collapse. The proponents of a higher appropriation contend that present defenses are weak, that world-wide commitments are not now backed by adequate armed strength, and that we must be prepared for general attack by the USSR whether we think they plan it or not.

Related to the level of expenditures is the question of military manpower. At the Pentagon, and in some quarters on Capitol Hill, there is dissatisfaction with the present state of affairs. Accordingly, in connection with the expiration in June, 1955, of the Universal Military Training and Service Act of 1951 (which established the principle of UMT but carried no implementing legislation), the Administration will propose, in addition to an extension of selective service, some type of reserve program. How this will differ from the present system is hard to forecast, but one thing is certain: certain civic and church groups, led by the Friends (Quaker) Committee on National Legislation, will oppose any continuation of selective service, while other proposals which may border on a UMT plan may call into action the whole collection of church and civic bodies active in defeating earlier proposals of this nature.