

Editorial:

Or

Else?

WORLDLY WISEMAN: John Bunyan didn't do very well by me.

PROFESSOR: John Bunyan?

WORLD: Don't you people read *Pilgrim's Progress* anymore?

PROFESSOR: Well, sometime or other, I think I was a sophomore . . .

WORLD: Good, if you don't remember, then my reputation is still safe.

PROFESSOR: Come to think of it; you didn't get off so well did you? You are the fellow from the very great town of Carnal Policy who met Christian and gave him a bum steer.

WORLD: That's what Bunyan claimed. Right now, however, the best of preachers are pointing my way. Note. I quickly saw that Christian was a poor creature indeed, sighing and groaning that way. It was that burden he carried; he was unsettled in mind.

PROFESSOR: As a psychologist you were ahead of your time.

WORLD: I take satisfaction that I knew the way to get rid of tensions and anxieties before anyone ever heard of psychology.

PROFESSOR: A gifted amateur.

WORLD: Back to the misrepresented experience with Christian . . . I saw what was the trouble with poor Christian, religion had become too much for him. If he was to find any release he had to get rid of his burden.

PROFESSOR: Get rid of religion?

WORLD: That was not my advice. I wanted him to be sensible about religion. Evangelists had got hold of him and put him on an utterly impossible road. Christian was going crazy trying to follow it. He couldn't adjust to the proper way of life.

PROFESSOR: Your suggestion was that he adjust himself to the world?

WORLD: How else can one gain confidence and poise and serenity and peace of mind?

PROFESSOR: All that for adjusting?

WORLD: All that and heaven too, as the saying goes.

PROFESSOR: A bargain.

WORLD: Christian had met Evangelist, really a dangerous and troublesome man. I wish we could shut up such characters.

They make such a miserable life for so many men.

PROFESSOR: Maybe the miserable are just weak to start out.

WORLD: Like Christian. Part of his trouble was meddling with things too high for him. Such distractions only unman men. They may even get desperate.

PROFESSOR: For what?

WORLD: They talk about salvation.

PROFESSOR: Wycliffe, the first English Bible translator, called it good health.

WORLD: He did. Now that's a lofty thought, isn't it?

PROFESSOR: What?

WORLD: Good health instead of salvation.

PROFESSOR: It is a good idea to play with. But just like salvation, we've got to ask what you mean by good health.

WORLD: Good poise, and ease, and lively animal spirits.

PROFESSOR: I rather doubt that's what Wycliffe had in mind when he made the translation. His life was not comfortable. In fact, they burned him and threw his ashes into the river.

WORLD: A horrible fate. And I was just trying to keep Christian from a similar end.

PROFESSOR: You don't need to worry anymore. I can't think of anyone who wants to burn Christians around here.

WORLD: Even the Christians are getting wise to such men as Evangelist. They are really quite like me today.

PROFESSOR: Adjusted.

WORLD: And see the rewards. Why never before have the churches succeeded in taking so many people into membership or building so many beautiful new buildings.

PROFESSOR: It does pay off, but. . . .

WORLD: But what?

PROFESSOR: Here's a fire-eater like General MacArthur saying the things about renouncing war forever which the Church has been too scared to utter, except as lofty and sentimental abstractions.

WORLD: MacArthur must be in his dotage.

PROFESSOR: It is sad. I hear the churchman say, "You must take the way of Jesus, or else."

WORLD: Or else what?

PROFESSOR: Or else . . . go ahead and build the hydrogen bomb.



The Problem of

AS the subject of the lecture—a formidable honor which the award of the Nobel prize requires me to discharge—I have chosen the problem of peace as it appears today.

I think that in this way I act in the spirit of the founder of the prize, who himself was preoccupied with that problem, as it existed in his time, and who expected that its foundation would sustain reflection and study with regard to the possibilities of serving the cause of peace.

I take as the starting point for my remarks a review of the situation as it appears at the conclusion of the two world wars which we have been through.

The statesmen who have shaped the present world in the course of negotiations after each of these wars have not enjoyed much success. Their purpose was not to create situations which could have supplied a basis for developing a degree of well-being, they were engaged, above all, in drawing the consequences of victory and making them durable. Even if their foresight had been faultless, they would not have been able to let foresight be their guide. They were obliged to consider themselves the executors of the will of the victorious peoples. It was out of the question for them to try to organize relations between the peoples on a just and fair basis; all their efforts were absorbed by the need to prevent the realization of the worst demands of

the victorious peoples; also they had to ensure that the victors among themselves made the indispensable reciprocal concessions in questions where their views and interests were at variance.

The untenable factors in the present situation—which is beginning to make the victors as well as the vanquished suffer—have their true origin in the fact that insufficient consideration has been given to reality as determined by historical facts and, consequently, to what is just and reasonable.

The historical problem of Europe is conditioned by the fact that in the course of past centuries, especially at the time of the great migrations, peoples coming from the East penetrated ever further into the West and Southwest and took possession of the land. In this way recent immigrants joined peoples who had immigrated much earlier.

In the course of centuries, these peoples were partly integrated. New state organizations, of a relatively homogeneous kind, were formed within new boundaries. In Western and Central Europe this evolution resulted in a situation which in its general outline can be considered final, a process which terminated in the course of the nineteenth century.

IN the East and the Southeast, however, the process did not develop so

far. It remained at a state of coexistence of peoples, without actual fusion. Each of them could, to a certain degree, claim a right to the land. One people could claim that they were the oldest occupants of the land or the most numerous, whilst the others could point to their achievements in developing the land. The only practical solution would have been that the two elements agreed to live together on the same territory in a common state organization, according to a compromise acceptable to both parties. Such a state of affairs should have been reached, however, before the second third of the nineteenth century. From that time on, national consciousness developed more and more strongly and led to grave consequences. That development no longer allowed people to be guided by historical realities and reason.

Thus the first world war has its origin in the conditions which prevailed in Eastern and Southeastern Europe. The new organization, created between the two wars, contained in its turn the seeds of a future war.

Seeds of conflict are inherent in any new organization which follows a war, and which neither takes into account the historical facts nor aims at a just and objective solution of the problems according to those facts. Only a solution on such lines can guarantee a durable settlement.

Historical reality is trampled underfoot if, in a case where two peo-

Peace

ples have rival historical claims to the same country, the rights of one party only are recognized. The claims which two peoples can put forward for the possession of the same territory in the contested parts of Europe have always a relative validity only. Both peoples are, in fact, immigrants from historical times.

In the same way, one would be guilty of contempt for historical facts if, in establishing a new situation and drawing up boundaries, the economic realities are ignored. This kind of mistake is made if a frontier is drawn so as to cut off a port from its natural hinterland or to erect a barrier between a region where raw materials are produced and another which is particularly well suited and equipped for processing them. Such a procedure creates states which are not economically viable.

THE most flagrant violation of historical and human rights consists of depriving certain peoples of their rights to the land on which they live, so that they are forced to move elsewhere. The victorious powers, at the end of the second world war, decided to impose such a fate on hundreds of thousands of people, and that under the most difficult conditions. This fact enables us to understand how little these powers were conscious of their task of proceeding to a reorganization which would be reason-

ably just and which would guarantee a prosperous future.

The situation we are in after the second world war is characterized chiefly by the fact that no peace treaty has been concluded. Only by agreements more in the nature of truces was the war brought to an end, and it is exactly because we are incapable of a reorganization that it is at all satisfactory that we have to content ourselves with these truces, which have been concluded solely because of the needs of the moment, and the future of which nobody can foresee.

That is the situation in which we find ourselves. And now, in what terms does the problem of peace pose itself today? In a completely new way, in that war today is different from war in the past. It brings into action instruments of death and destruction incomparably more effective than those in the past. It is consequently a greater evil than ever before. In the past, it was possible to consider war as an evil which had to be accepted because it served progress, because it even was necessary. It was possible to subscribe to the view that thanks to war the most meritorious nations triumphed over the others and so determined the course of history.

FOR example, the victory of Cyrus over the Babylonians created an em-



pire in the Near East with a civilization superior to the preceding one, and the victory of Alexander the Great, in his turn, opened the Nile as far as the Indus to Greek civilization. But sometimes, too, a war resulted in the overthrow of a high civilization by an inferior one, as for instance when the Arabs, in the seventh and the beginning of the eighth centuries, subjugated Persia, Asia Minor, Palestine, North Africa, and Spain, countries where previously the Greek-Roman civilization had prevailed.

It seems, therefore, that wars in the past could serve as well as destroy progress. It is with much less firm conviction that one can claim modern war serves the cause of progress. The evil which it represents weighs much more heavily than in the past.

It is worth recalling that the generation before 1914 saw the enormous development of the means of war as

a favorable factor. It was deduced that a settlement would be reached much more quickly than before and that very short wars could be expected. This view was accepted without contradiction.

It was also believed the evils caused by war could be relatively unimportant in future, because there would be a progressive humanization of the methods employed. This belief was based on the obligations assumed by the nations under the Geneva Convention of 1864 as a result of the efforts of the Red Cross. They guaranteed mutual care of the wounded and humane treatment of prisoners of war, as well as generous treatment of civilians. This convention did in fact produce considerable results which profited hundreds of thousands of soldiers and civilians in subsequent wars. But compared with the misfortunes of war, so amply afforded by modern instruments of death and destruction, the benefits have been slight. Truly, it cannot be a question of humanizing war.

The theory of the short war, together with the humanization of its methods, meant that when war became a reality in 1914 it was not taken as seriously as it deserved. It was regarded as a storm which would cleanse the political atmosphere, as an event which put an end to the armaments race which was ruining the nations.

WHILE certain people, with a light heart, approved of the war because of the profits they expected, others expressed a more idealistic view, that this war would undoubtedly be the last. Many a hero set off in the conviction that he was going to fight for a future without wars.

In this war, as well as in the war of 1939, those two theories proved themselves completely wrong. Fighting and destruction lasted for years and were carried out in the most inhuman way. In contrast to the war of 1870, the encounter was not just between two isolated nations, but between two great groups of countries, and consequently a large part of humanity became the victim and the

suffering was correspondingly greater.

Now that we know what a terrible evil war is, we should neglect no effort to prevent it happening again. In addition there is the moral factor. In the course of the last two wars, we have been guilty of inhuman acts which make us shudder, and in a future war we would commit even worse acts. That must not happen!

Let us face the facts frankly. Man has become a superman.

He is a superman because he not only possesses his innate physical forces, but because, thanks to the conquests of science and technique, he commands also the latent forces of nature and makes them work for him. In order to kill at a distance, man by himself had only his own physical strength. With this strength, he could tauten the bow and, by releasing it, send off an arrow.

The superman has reached the stage when, thanks to a device invented for that purpose, he can use the energy released by the combustion of a particular chemical mixture. Thus he is able to use a much more effective projectile and shoot it much farther.

BUT the superman suffers from a baleful defect of spirit. He has not raised himself to the level of superhuman reason which should correspond to the possession of superhuman powers. He would need it in order to put this enormous power solely at the disposal of reasonable and useful ends, instead of destructive and murderous ones. For this reason, the conquests of science and technique have brought him misfortune instead of profit.

In that connection it is significant perhaps that the first great discovery—the force resulting from the combustion of powder—was used first of all solely as a means of killing at a distance.

The conquest of the air, thanks to the internal combustion engine, marks a decisive stage in the progress of humanity. Men immediately seized the opportunity which this offered to kill and destroy from the air. This invention has made evident a conse-

quence which previously one refused to recognize: superman, as his powers increase also becomes poorer. So as not to expose himself completely to destruction hurled from above, he is forced to burrow underground, just like the animals. At the same time, he is forced to witness an unprecedented destruction of cultural values.

The next stage was the discovery of the enormous forces liberated by the disintegration of the atom, and the utilization of those forces. After some time, one had to recognize that the destructive capacity of a bomb charged with a force of that kind was incalculable, and that experiments on a big scale could cause catastrophes threatening the very existence of humanity. It is only now that all the horror of our existence is revealed to us. We can no longer evade the question of the future of humanity.

But the essential fact which our conscience has to recognize, and which we should have recognized long ago, is that we have become inhuman in the same degree that we have become supermen. In the course of wars we have accepted that men have been killed en masse—about twenty million in the second world war—that whole towns with their inhabitants have been obliterated by the atomic bomb, that men have been made living torches by incendiary bombs. We were told this by the radio or the newspapers, and we judged these facts all according to whether they represented a success for our group of nations or for our enemies. When we admitted to ourselves that these things were the results of inhuman acts, that admission was accompanied by the reflection that the nature of war condemned us to accept them. In resigning ourselves without resistance to our fate, we make ourselves guilty of inhumanity.

WHAT matters is for all of us to recognize we *are* guilty of inhumanity. The horror of this experience must arouse us from our stupor, so we direct our will and our hope toward the coming of an era in which there will be no more war.

This will and this hope can have

only one single aim: to attain, in a new spirit, that superior reason which will prevent us from using the forces at our disposal for evil.

The first who had the courage to put forward a purely ethical argument for combatting war and to demand a superior reason determined by an ethical will, was the great humanist Erasmus of Rotterdam in his "Querela Pacis" (The Lamentation of Peace) which appeared in 1517. There he shows Peace in search of a public.

ERASMUS found few followers in this field. It was considered utopian to expect that the affirmation of an ethical need would further the cause of peace. Kant was of that view. In his "Of Perpetual Peace," which appeared in 1795, and in other published works in which he alludes to the problem of peace, he expresses the belief that its realization will be achieved solely through the increasing authority of international law, by which an international arbitration court would settle conflicts between nations. According to him, that authority must be built exclusively on the growing respect for law which men, in the course of time, for purely practical motives, will acquire. Kant emphasizes repeatedly the idea that one must not advance ethical reasons in favor of the idea of a society of nations, but that it must be considered as the culmination of a law which is constantly being perfected. He thought perfection would be achieved in the natural course of progress. In his opinion, "Nature, that great artist," will bring men, very gradually it is true, and after a very long time, in the course of history and after miserable wars, to agree on an international law guaranteeing perpetual peace.

The scheme for a society of nations with powers of arbitration was first formulated in some detail by Sully, friend and minister of Henry IV. It was examined in detail by the Abbe Castel de Saint-Pierre, in three publications, of which the most important is entitled: "Proposal for Perpetual Peace among Christian Sovereigns." It is probably from an ex-

tract which Rousseau published in 1761 that Kant became acquainted with the opinions which he proceeded to elaborate.

Today we have the experience of the League of Nations in Geneva and the United Nations to help us estimate the effectiveness of international organizations. They can be of considerable service in offering mediation in the initial stages of conflicts, and in taking the initiative in starting international enterprises and other acts of this kind, according to circumstances. One of the most important achievements of the League of Nations was the creation in 1922 of an international passport for persons who lost their nationality as the result of war. What would have been the position of such people if on Nansen's initiative the League had not created these passports? What would have been the position of the displaced person after 1945 if the United Nations had not existed?

These two organizations have not, however, succeeded in bringing about a state of peace. Their efforts were condemned to failure, because they were obliged to function in a world

where no spirit for peace prevailed, and because they were merely legal institutions, they were unable to create that spirit. Only the ethical spirit has that power. Kant was wrong when he thought he could dispense with this spirit in his peace project. We must follow the path which he refused to take.

WHAT is more, we no longer have that great amount of time which Kant relied on for achieving peace. The wars of today are wars of annihilation; those which he foresaw were not. The decisive steps for peace must be taken and decisive results achieved with the least delay. Of this, too, only the spirit is capable.

Can the spirit do effectively what we in our great need must ask it to do?

We must not underestimate its power. For it is the spirit which is manifest throughout the history of humanity. It is the spirit which has created that humanitarianism which is the origin of all progress toward a superior form of existence. Animated by humanitarianism, we are true to



"We must preserve *our way* for our children's sake."

ourselves and capable of creation. Animated by the opposite spirit, we are untrue to ourselves and fall prey to every error.

The power which this spirit was able to exercise was shown in the seventeenth and eighteenth centuries. It brought the peoples of Europe, where it manifested itself, out of the Middle Ages by putting an end to superstition, witch trials, torture and many other cruelties and such traditional follies. In the place of the old it established the new, causing never-ending wonder in those who witnessed the change. All we have ever possessed of true and personal civilization, and which we possess still, has its origin in that manifestation of the spirit.

Later it has lost its power, mainly because it has failed to find a foundation for its ethical character in that practical knowledge which resulted from scientific research. It was succeeded by a spirit which failed to see clearly the way humanity was proceeding and which lacked the same high ideals. It is to the spirit we must now devote ourselves afresh if we do not want to perish. A new miracle must be wrought, similar to the one which brought the peoples of Europe out of the Middle Ages—a miracle greater than the first.

The spirit is not dead; it lives in solitude. It has surmounted the difficult duty of living without a practical knowledge to match its ethical character. It has understood it must base itself on nothing except the essential nature of man. The independence which it has acquired in relation to knowledge has proved to be a gain.

IT is convinced that compassion, in which ethics have their roots, can only achieve full scope and depth if it is not limited to men but is extended to all living things.

Alongside the old ethics, which lacked this depth and force of conviction, have come the ethics of respect for life, and this has become increasingly recognized as valid.

We venture to address ourselves again to the whole man, to his faculty of thought and of feeling, to exhort him to know himself and to be true to himself. Again we want to put our trust in the profound qualities of his nature. Our experiences confirm us in this enterprise.

In 1950, a book appeared entitled *Documents of Humanity*, edited by the professors of the University of Goettingen, who had been among the victims of the horrible mass expulsion of East Germans in 1945. The refugees described in very simple terms the help they had received in their distress from persons belonging to the enemy nations, and who, in consequence, should have been moved by hate. I have seldom been so stirred by a book as I was by this. It is capable of restoring faith in humanity to those who have lost it.

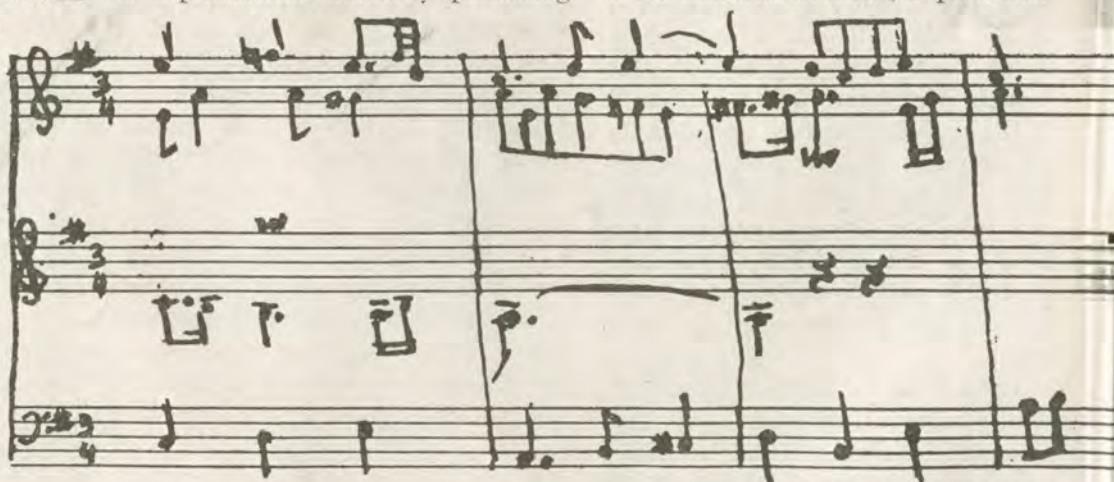
Whether peace comes or not, depends on the direction in which the mentality of individuals and therefore also of nations develops. In our age, this truth is even more valid than in the past. Erasmus, Sully, the Abbe Castel de Saint-Pierre and the others who, in their time, concerned themselves with the coming of peace, did not have to deal with peoples but with princes. Their efforts were directed toward persuading them to establish a supranational authority possessing

themselves and, being sovereign, would have to concern themselves with the problems of peace. This development he considered to be a progressive one. In his opinion, the peoples, more than the princes, would be disposed in favor of peace, because they were the ones who suffer all the misfortunes of war.

The time has come when governments must consider themselves the executors of the popular will. But Kant's opinion about the people's innate love of peace has not been proved. In so far as it is the will of the great mass, the popular will has not avoided the danger of instability and the risk of being diverted by passion from the path of true reason; nor does it possess the necessary feeling of responsibility. A nationalism of the worst kind has revealed itself in the course of these two wars, and at present it can be considered as the greatest obstacle to the understanding now incipient among the peoples.

This nationalism can be counteracted only by the rebirth of a humanitarian ideal among men, making their affiliation to their country natural and inspired by a genuine ideal.

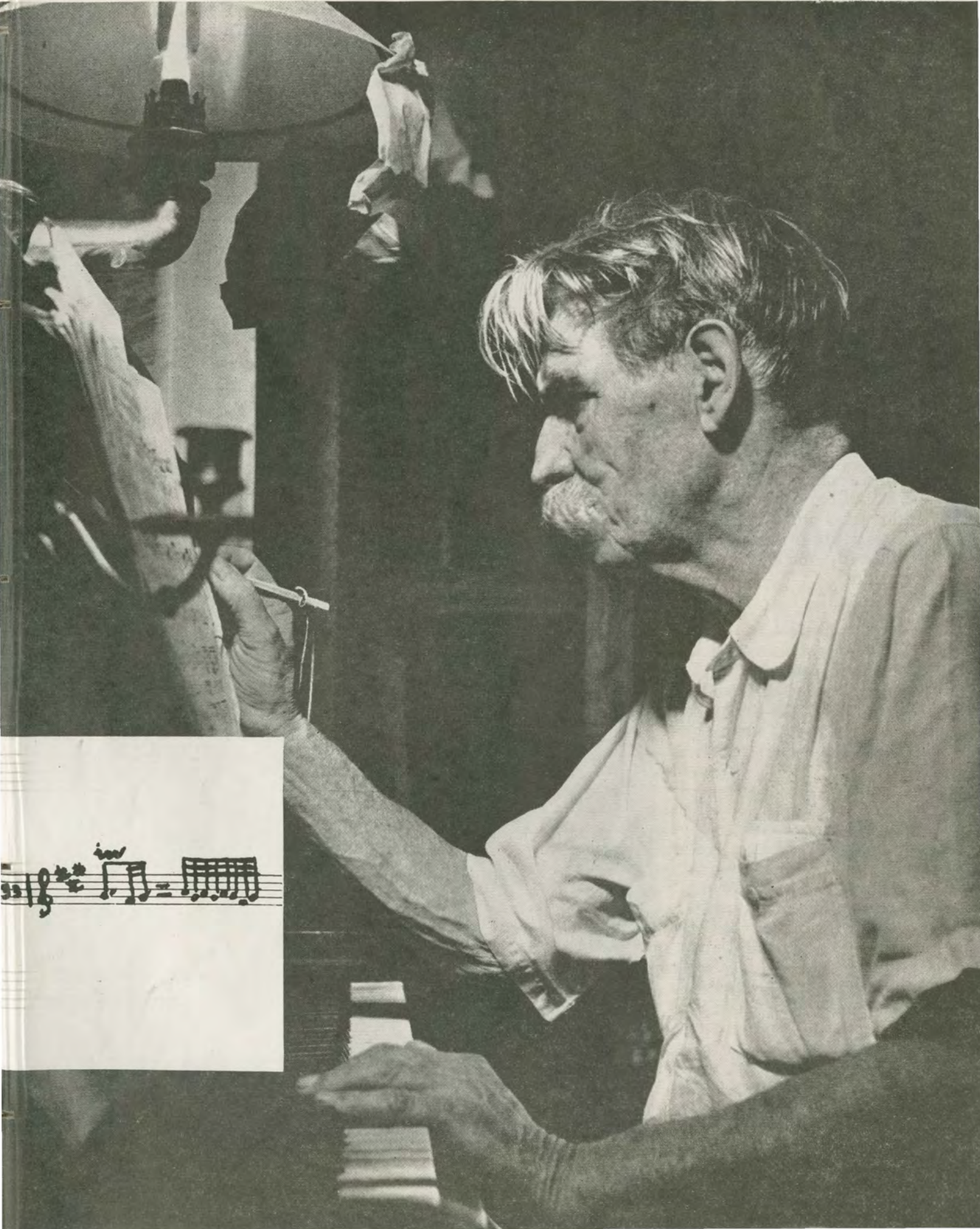
FALSE nationalism is also seething in the countries overseas, in particular



Courtesy, Harper and Brothers

powers of arbitration for smoothing out difficulties which might arise among them. Kant, in his "Perpetual Peace," was the first to envisage an age where the peoples would govern

among the peoples formerly under white rule and who have recently achieved independence. They run the danger that nationalism will become their only ideal. Consequently, in sev-

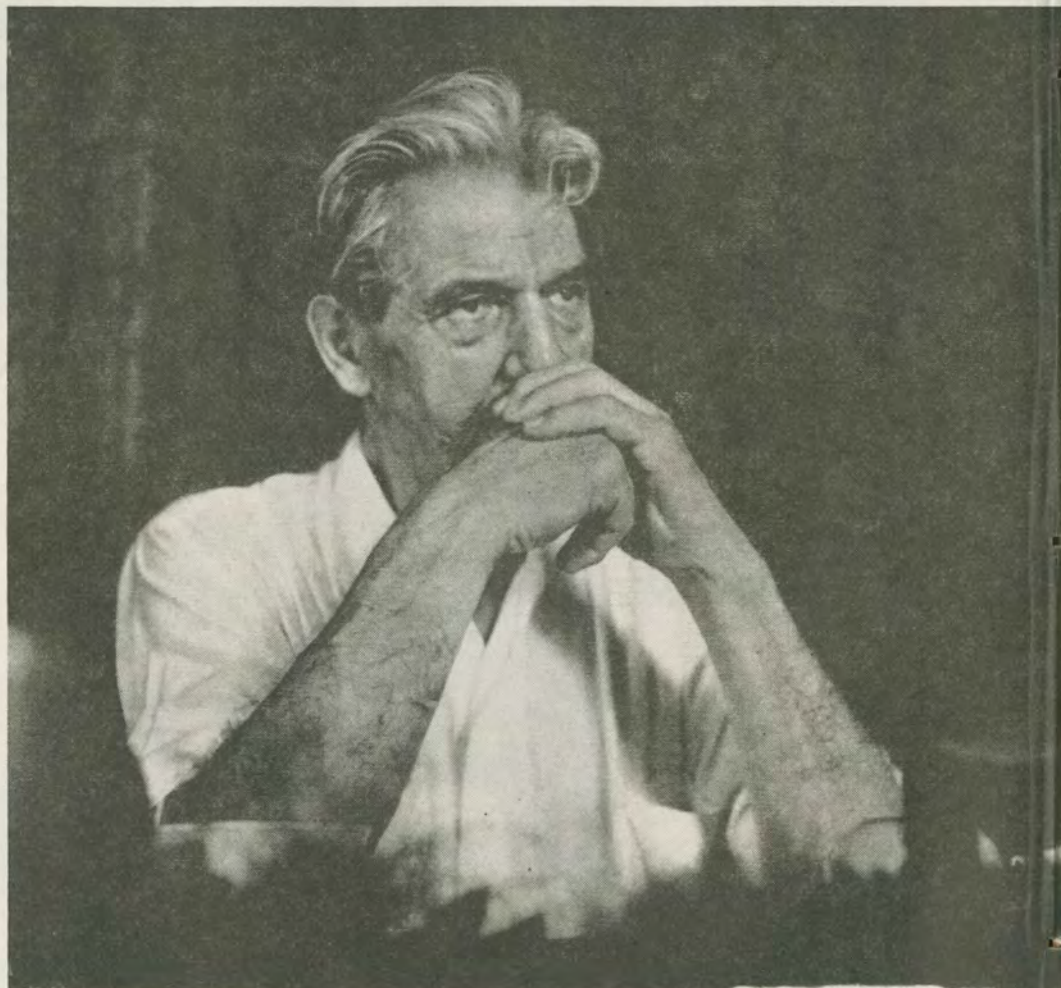


"Life here is not so romantic as most people think it is. To be a success in Lambarene you must be a carpenter, a mechanic, a farmer, a boatman, a trader, as well as a physician and surgeon."

"Renunciation of thinking is a declaration of spiritual bankruptcy. Where there is no longer a conviction that men can get to know the truth by their own thinking, skepticism begins. Those who work to make our age skeptical in this way, do so in the expectation that, as a result of renouncing all hope of self-discovered truth, men will end by accepting as truth what is forced upon them with authority and by propaganda."



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"The ethic of Reverence for Life puts into our hands weapons for fighting false ethics and false ideals, but we have the strength to use them only so far as we—each in his own life—preserve our humanity. Only when those men are numerous who in thought and action bring humanity to terms with reality, will humanity cease to be current as a mere sentimental idea and become what it ought to be, a leaven in the spirit and temper of individuals and of society."

eral places, the peace which has existed up to now is endangered.

These peoples also will only be able to overcome their naïve nationalism through a humanitarian ideal. But how is this change to come about? Only when the spirit again is strong in us and we revert to a civilization based on humanitarian ideals will it react, through our intermediary, upon these peoples. Everybody, even the semicivilized and the primitive, are able, insofar as they are equipped with the faculty of compassion, to develop a humanitarian spirit. It exists within them like an inflammable substance which only awaits to be ignited in order to break out into flame.

A number of nations who have achieved a certain level of civilization have already come to see that peace must reign one day. In Palestine it was demonstrated for the first time by the prophet Amos in the eighth century B.C., and it survives in the Jewish and Christian religions in the hope of a Kingdom of God. It is an element in the doctrine taught by the great thinkers of China; Confucius and Lao Tse in the sixth century B.C. and Mi Tse in the fifth and Meng Tse in the fourth. It was found again in Tolstoy and other contemporary European thinkers. We were pleased to consider it a Utopia. But today the situation is such that it must become a reality again in one form or another: otherwise humanity will perish.

I know quite well when I speak on the subject of peace, I do not contribute anything that is essentially new. My profound conviction is that the solution consists in our rejecting war for an ethical reason, because it makes us capable of inhuman crimes. Erasmus of Rotterdam, and several others after him, proclaimed this as the truth which must be followed.

The only originality which I claim for myself is that in me this truth is accompanied by the certainty, born of thought, that the spirit is, in our age, capable of creating a new mentality, an ethical mentality. Inspired by such a conviction I proclaim this truth, in the hope that my testimony

can contribute to the recognition that it has a validity not only in words but in practice. More than one truth has remained totally or for a long time without effect simply because nobody envisaged that it could become a reality.

It is only in the degree that a peace ideal takes birth among the peoples that the institutions created for maintaining this peace can accomplish their mission in the way that we expect and hope.

ONCE more, we live in an age marked by the absence of peace: once more the nations feel themselves menaced by others: once more we must concede to everybody the right to defend themselves with the terrible weapons now available.

It is such a contingency that we must keep watch for the first sign of

A Tribute to Dr. John R. Mott

by Bishop G. Bromley Oxnam

John R. Mott was the most distinguished and creative Christian layman of the century. His ideas became institutions such as the World's Student Christian Federation.

He was a man of deep devotion who had personally experienced the love of a world Saviour. He thought in world terms and his service to the world expressed a world mind, a world heart and a world will.

He was a competent Christian statesman who inspired and instructed a host of world leaders such as the late Archbishop of Canterbury and the present general secretary of the World Council of Churches.

He was a man who counseled presidents and kings in the name of the King of Kings.

He belonged to The Methodist Church and like its founder, he knew the world was his parish and in truth he belonged to all the churches.

that manifestation of spirit in which we must place our faith.

This sign cannot be anything but the beginning of an endeavor on the part of the nations to repair, to the extent possible, the wrongs which they have inflicted on each other in the course of the last war. Hundreds of thousands of prisoners and deported persons await the chance to return at last to their homes; others, condemned unjustly by a foreign power, await their acquittal; and there are many injustices which still have to be righted.

In the name of all who work for peace, I beg the nations to take the first step on this new way. None of them will, by doing this, lose a shred of the power necessary for their self-defense.

If, in this way, we undertake the liquidation of the last war, some degree of confidence will be established among the nations. In all undertakings, confidence is the great asset without which nothing useful can be achieved. It creates in all fields the necessary conditions for fruitful expansion. In the atmosphere of confidence thus created, we should be able to undertake a just settlement of the problems created by the two wars.

I believe that I have expressed here the thoughts and hopes of millions of people who, in our part of the world, live in fear of future war. If my words penetrate to those who live in the same fear on the other side of the curtain, may they be understood in the sense intended.

May the men who hold in their hands the destiny of the peoples scrupulously avoid anything that can aggravate the present situation and make it even more dangerous. And may they take to heart the words of the Apostle Paul: "If it be possible, as much as lieth in you, live peaceably with all men." These words apply not only to individuals, but also to nations. May they, in their efforts to maintain peace, go to the farthest limits of the possible, so the spirit has time to develop and realize itself.

The Bible Speaks About Christian Commitment

by Robert Montgomery
Professor, Ohio Wesleyan

WHAT does it mean to commit ourselves throughout the totality of our lives to the proposition that Jesus is Lord? As a matter of fact, we have already begun the work of delineating the distinctive character of Christian commitment. In preceding articles we have noted that the Christian passes through a history. He submits his existence to the searching light of God's character as seen in Christ, and he also finds through Christ a mercy and forgiveness which make it possible to stand and to walk, unashamed and free from the dragging weight of guilty feelings. So a distinctive Christian commitment can never be defined in external terms. The Christian is *invisibly* marked.

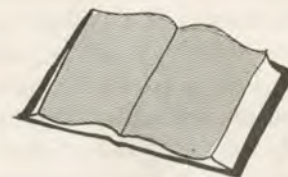
Again, we cannot equate Christian commitment satisfactorily with the acceptance of a set of principles. This holds even when a highly admirable and idealistic set of principles has been produced for our scrutiny. For Christian commitment is *commitment to a Person*. The rich dynamic elements involved in every individual relation between one person and another never can be successfully grasped in concepts alone.

Of course, we should have a try at stating commitment in universal conceptual terms. Indeed, we *are* having a try at it right now. Despite the individuality, the particularity, of every human being there are still universalities which operate among us. I venture to say, for example, students reading this would raise a chorus of gratitude to the instructor who gave them a cut from classes. (Is this not a strange universality?)

Surely the Bible abounds in general exhortations as to what constitutes a constructive life. But notice

when Paul deals with the relevancy of these general exhortations as brought together in "The Law," he speaks of the Law as the slave who brings the pupil to the school (Galatians 3:24). We are no longer under the "pedagogue." We are to act as sons.

To hold that all Christian actions can be covered by a set of universal principles actually threatens a Christian conception—that each one of us is an *individual* creation and thus *uniquely* related to God. If we are truly Christian individuals, then it is not hard to conceive that each one of us must be engaged in making our own decisions about our own particular existences. Others are entitled to raise questions, of course, about our decisions. And we are required, if we are thoughtful persons, to listen to them. It may be as we hear the objections of others we shall, in fact, be listening to the voice of God. Nevertheless, each man, with God to guide him, must work out his own salvation in fear and trembling. The thirst to set up universal principles by which others are to be judged may mark on our part an attempt to cover up an inner uncertainty. We feel that if everyone else can be forced, by our superior reasoning naturally, to obey the rules which seem to us to be valid then all our own uncertainties will be dismissed. Well, we must learn to walk by faith, dependent upon God's forgiveness. If you think I am entirely wrong about what the Bible says with regard to the point we are covering in this paragraph, take another look at chapter 14 of Paul's letter to the Romans.



LET us now turn to the description of the signposts which point toward the directions of Christian commitment. *First*, the Christian is committed to an ever-deepening analysis of himself. I believe, for example, Paul's understanding of the ethical problem within the self (by all means see Romans 7:7-25) is written as a Christian, not as a pre-Christian. As we measure by the humanity of Christ, we become sensitive to areas in ourselves which were hitherto unex-

plored. Then we understand that the forgiveness of God has a meaning for every level of the Christian's existence. So a genuine humility invades our lives. And yet this increasing sharpness of insight into ourselves is possible without morbidity, for we are taught to believe in the reality of God's forgiveness. When we find ourselves utterly in error, we, like Brother Lawrence, can survey this with the understanding that without the help of God, defeat and error would always be our situation. And when at other times genuine goodness comes into being through us, we learn, again like Brother Lawrence, to rejoice at God's beneficent works. For it is not we ourselves, but Christ who dwells in us and who is able to accomplish these good effects. Note how often in Paul's letters the accent is upon Christ and *Christ's* dwelling in Paul.

A *second* characteristic of Christian commitment is the identification of the individual with the Christian community—a community where kinship is found in the common search for the will of God. Every Christian's understanding of himself reveals he is only the hands or the feet and that a complete body is needed for Christ. (See I Corinthians 12:12-31.) You hear the question raised in student circles: "Can one be a Christian without going to church?" Truly an aca-

demical question. This is the equivalent, it seems to me, of asking whether one can be a "family man" without ever going home to the family. There are some relationships in life which cannot exist except in terms of a mutuality. To reduce the issue to the ridiculous—is it possible to be a parent all by oneself? So far as I understand the Bible, true Christian individuality only exists in fellowship. I hope, therefore, that I didn't lose you in an earlier paragraph. Perhaps you thought when we were discussing the issue of universality, I had left you in hopeless subjectivity. I would say, "No," for the Christian is working out his problems of commitment within a definite relationship to other Christians. To return to the point, true Christian individuality languishes where there is no sense of community. How is it possible to be a *Christian* if I cannot be bothered with the body of Christ?

A *third* characteristic: While we, by nature, feel called upon to join ourselves to the fellowship of other Christians even by so simple a step as attending church, we do not remain there. The Christian does not bind himself exclusively to association with other Christians. Otherwise Christianity would have been sterile. Every one of us has entered the Christian relationship because of the will of someone else to share what

he possessed. And we are called upon to engage in this same act of sharing. In truth a light has been shed upon other people by our newfound faith in Christ. Every person is one "for whom Christ died." Thus this redemptive act has crowned the existence of everyone with an ultimate value. Judged by the Christian revelation every human, no matter how lowly or how dignified, can be said to have an equal value.

If this insight could actually penetrate into our inner lives what a revolution would be worked in our dealings with others. We would show greater concern for the plight of others. (See I John 4:20, 21.) We would engage in a search for justice which is motivated by love. (Now don't make hash of the matter by insisting that justice and love-mercy can be easily harmonized. Haven't you discovered there are some just things which we must refrain from doing because of love? And haven't you also found some loving things which you have had to refrain from because you consulted the matter of justice?)

BECAUSE we have a genuine concern for others we are driven to share. Sharing, however, does not pertain to possessions alone. The will to share demands that we contribute our experiences, our ideas, the revelation which has come to us. Ideas and revelations have the power to remake lives as well as the gifts from one's substance. I think you ought to suspect that an idea capable of illuminating your existence alone is not good enough. There should be certain decencies observed in our missionary effort, it is true. But New Testament Christianity is unmistakably missionary. From the New Testament's point of view, to be a Christian and to lack sympathy for constructive missionary effort would be a contradiction in terms.

I Peter 3:15 states a *fourth* direction of Christian commitment: "Be ready always to give a defense to anyone who asks you for a logical account of your hope." To give a defense is to find philosophical and theological terms by which you can truthfully com-



municate. Don't forget you are to love God with your whole mind! The Christian is committed to thought. Do not follow anyone who tells you theological and philosophical issues are unimportant to the Christian. Remember even the position that theology is unimportant is a *theological* position. There is no escape from the necessity of adopting a point of view. Therefore, the commitment to the examination of points of view is one most necessary for the Christian. Otherwise when others seek to gain from you a logical account of your own experience, you will be in the position of giving them a stone instead of bread. Behind this series on what the Bible has to say lies a most signifi-

cant theological problem. We can state rather faithfully what it is the Bible has to say, but whether what it has to say is important is actually a theological issue. I think, therefore, it would be false to assure you it is unimportant to think out your intellectual position carefully. In the New Testament, Christian writers expended serious intellectual effort to resolve certain problems which arose in relation to Christianity. We, ourselves, in our day have the same duty to search out the ways in which the gospel may be communicated without falsifying the gospel.

To be willing to submit one's life to the continuing judgment of God, to deepen one's Christian roots in the

Church, to learn to share of the totality of one's riches, to join the perennial search for the vocabulary and systems of thought which do some momentary justice to the dynamic character of the gospel—these are main commitments to which the Christian is directed by the Bible. But, let us remind ourselves again, all of these directions of commitment are transcended in loyalty to Christ as Lord. And thus the Bible would surely agree that Christian commitment is being expressed in the closing lines of a great prayer: "In all things draw us to the mind of Christ, that thy lost image may be traced again, and that thou mayest own us as at one with him and thee."

Can man imagine truth
And truth not Be?
Can man imagine love
And love not See?
Can birth come from Nowhere,
And time be Then,
And the world become a gambling house
For selfish men?

Can fire burn
And truth not Be?
Or bloodroot bleed
And love not See?
Could dry bones live
And laugh and play
If eternity were only
One short day?

Could strength grow wise
And wisdom strong
If the Sun fell dim
And the day grew long?
Could man imagine
Himself in bonds
And not start searching
For free'r lands?

O, man is as small
As his imaginings make him.
If the devil is his limit,
May the devil take him!

by DAVID LANGWORTHY
U. S. Army



Communion

I take the bread that is today
And drink the future's wine,
Elements that absolve me, Lord,
From sin I leave behind.

by ELEANOR MOHR
Morningside College

DURBIN ORATORY

The Cross that blocked time
And held space stable. The filter
Center of the soul where, after
We have tried to outrun ourselves,
Find rest and ruthless introspection;
And finding some particle of Truth,
Depart, to return again, in need.

by FREDERICK QUINN
Allegheny College

God

and the JUKE BOX



by D. W. Brogan

WHEN you sit down in a dining car of the New Haven Railroad, you find on the table a little card on which are printed three forms of grace before meat—Roman Catholic, Protestant, and Jewish. It is not perhaps worth insisting that the New Haven, for reasons best known to itself, does not print a form of grace *after* meat. What is more significant is the attempt to recall the passengers to their religious duties. And it is only one sign among many of the degree to which religion is being pushed, “sold” as the advertisers might put it, to the American people.

Of course, in a sense, it need not be sold. There are far more church members in America than in England and more, many more, churchgoers. Formally, at least, America has never been more godly than today. Never has so high a proportion of the population been enrolled as church members. New churches spring up everywhere. Not only do the older established churches hold their own but small denominations like the Disciples of God spread. I have seen their new basement churches as far apart as rural Washington on the Pacific and rural New England. Odd sects, like Jehovah’s Witnesses, increase in strength, and their recent congress in New York was a model of discipline and order. All this is an old story. America is a deeply Protestant country (Catholics and Jews take on a Protestant coloration more than they realize). “The Church,” the great mass of Protestant denominations, is still a very powerful force no politician willingly runs athwart of.

But there is more in the present American return to religion, to God, than the continued strength of the evangelical tradition. For there seems to be a conscious effort, not necessarily springing from church leadership, to make the United States by resolution and even by law a godly commonwealth. Legally and institutionally that is not the case today. The Supreme Court has more than once insisted on a rigid separation of church and state, backing up its opinions with some odd history. God is not mentioned in the Constitution, a document drawn up in the high noon of eighteenth-century rationalism. Repeated efforts have been made to “put God into the Constitution.” They are being made now. (The Confederate Constitution specifically recognized divine power, so the precedent is not altogether encouraging.) The much respected Senator Flanders wants the United States to affirm, publicly, a set of theological beliefs that it is pretty certain many of the Founding Fathers did not share. “In God We Trust” has been on coins since the Civil War, but that is the result of an administrative decision by the then Secretary of the Treasury, the pious

Episcopalian, Salmon P. Chase. The pledge to the flag American school children recite is to be amended to include the formula “under God.” And a surprising amount of American political discussion of the cold war is carried on in theological terms. Communist atheism is the enemy, not merely communism. The religious character of nations is used as a yardstick of merit. Godless France suffers from this standard of measurement, and I suspect it is true that the success of Dr. Billy Graham’s mission to England redeemed the reputation that England was acquiring as being not much better than France.

NOT all ministers or theologians welcome this reinforcement. In an acute article in “The Reporter,” a young divine pointed out that most of the proponents of the idea of putting the United States “under God” do not really mean under God. The United States is not under anybody. God is an ally, not a master and judge. There is very little sign of that religious pessimism, that acceptance of divine punishment for national sins that marked Lincoln’s second inaugural or inspired that optimistic deist Jefferson to tremble for his country when he thought of slavery and remembered that God was just. Whatever else America may be today, it is not theologically minded. Dr. Reinhold Niebuhr and his allies may preach on the sad realities of human destiny. The average American is wor-

ried, but is not living under a sense of sin.

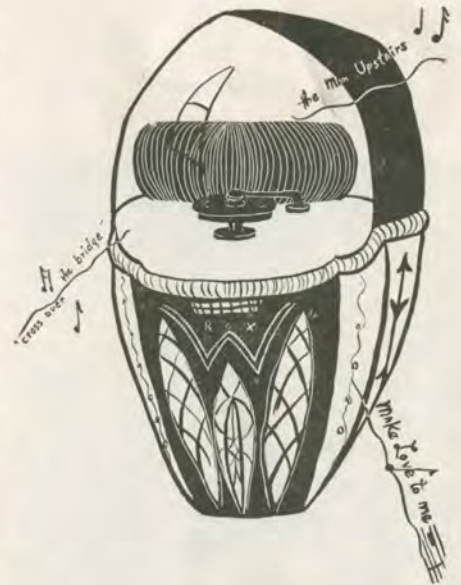
It is easy and tempting to smile or even laugh at some of the manifestations of the revival of religion. To see on the filthy wall of a Harlem slum a poster advertising the good results to be expected from regular churchgoing is to be tempted to irony. For this so prosperous middle-class pair with their smart little boy and smart little girl belong not to Harlem but to Westchester or Fairfield County. Their churches, their religion, seem to have little relation to the religious or social condition of Harlem. It is possible to smile, too, at the unconscious identification of God with the free enterprise system. This is a God who rewards here and now. "Grace and gear," as Burns put it, still go together in America.

It is possible, too, to see in the whole movement a presumably unconscious imitation of an experiment tried more than once in France, the experiment of *l'ordre moral*, associated with Marshals MacMahon and Pétain. Does not General Eisenhower open his cabinet meetings with prayer (although he did not join a church until he entered the White House)? The French experiments did not produce any notably good results for church or state and the American may not do much better. Formal religion is now much more a part of the "American way" than it was. Few Americans will admit they are agnostics. Religion is regarded as the necessary foundation of the state, even though the spokesmen of religion are often on such terms as to make "how these Christians love one another" a bad joke.

PERHAPS the oddest example of American religiosity is to be found in the field of popular music. God has invaded the juke boxes. It is not a matter of Negro spirituals or hymns such as "Silent Night." There is a special juke-box religious music. I first noticed this when I listened idly to a tune called "Talk to the Man Upstairs." I thought at first this was a variant on a common amorous theme. But I realized suddenly that "The Man

Upstairs" was God. I listened, too, to "Are you friends with the King of Friends?" There is another song called simply "My Friend," but the singers are made so inarticulate by their sobbing that I have been unable to determine who the friend is. It may be this invasion of the juke boxes is simply a result of the fact that this is a very poor year for popular music. The song that most assaults the ear is a melancholy and quite undistinguished ditty called "Make Love to Me." It is difficult to get a glass of milk in New York without having to endure this. It is the old theme of Venus and Adonis, and Adonis, like Orpheus, would be well justified in taking off "down the swift Hebrus to the Lesbian shore."

It is perhaps no wonder that a different theme should have some appeal. And of course the propagators of juke-box religion may ask with Rowland Hill, "Why should the Devil have all the good tunes?" Alas! the religious tunes are not good, not as good, for instance, as a California wine firm's current commercial "jingle." And I wonder whether the propagandist effect is always what is hoped for. I was recently in a bar presided over by a former star of the



Howard Athenaeum (of Boston, Massachusetts). It was full of young people "horsing around," as the saying goes. A young man and a young woman were wrapt in the pursuit of love and were feeding nickels, more or less automatically, into the juke box. They gazed into each other's eyes to the tune of "Steam Heat" (the title tells all). Then came "The Man Upstairs," but as I left the bar Eros was winning over Agape hands down.

Permission, *The Manchester Guardian Weekly*.

PAINLESS

Go 'way, preacher, said he
Please. I'm a religious man
But I don't need your kind of religion.
Well, no, I don't go to church, really.
My church is the outdoors. I see God
In the trees and stars. What need I
From your dogmas and creeds?
I have my own religion. What?
Do I pray? Parson,
Like I said, I'm a busy man.

by ROBERT BOSTROM
Morningside College
Sioux City, Iowa

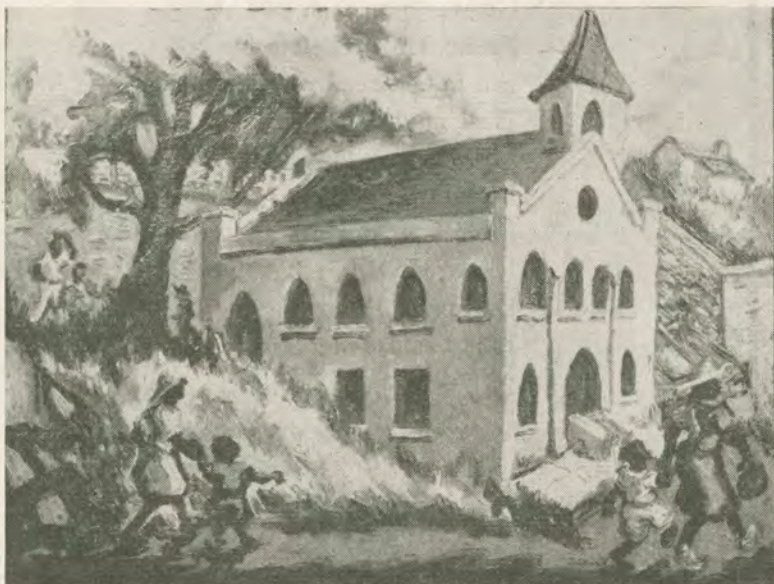


Shrimp Boats
(Bayou La Batre, Alabama)



Growing Flowers

"While the aesthetic values in a painting are of foremost importance, I feel that the message in many of my paintings enhances these values." Claude Clark, Professor of Humanities at Talladega College, Talladega, Alabama. The pictures shown are part of the two exhibits now traveling to the various college campuses in the United States.



My Church



Claude Clark

by Alice Lockhart

Rain in the Tropics
(Puerto Rico)



CLAUDE CLARK was born on a tenant farm near Rockingham, Georgia, November 11, 1915, the second eldest of ten living children. When he was seven years old his father, John, moved the family to Philadelphia where they experienced direr straits than had been theirs on the southern farm. As a tenant farmer Mr. Clark could barter for produce or exchange his services for food, but in Philadelphia where he *never knew* a day of *unemployment*, Mr. Clark's salary was so small that many a day the children's chief fare consisted of potato peel soup.

One thing which pleased Claude's mother, Estelle, about the North, was the better educational opportunities her children had. Claude and his oldest brother John had finished high school when their mother died rather suddenly.

The creative urge always seemed present in the Clark family. John built engines and airplanes, wrote poems, drew and painted. Another brother, Perry, excelled in drawing. Both are now photographers. A younger brother, Isaiah, can play almost any musical instrument including the trumpet, piano, guitar and percussion. He earns a living as a dancer and artist's model.

Claude also tried his hand at verse. After he entered junior high school, an uncle about his age asked Claude what he wanted to be when he grew up.

"A poet or artist," was Claude's direct reply.

"Don't you know that colored folks can't do that kind of work!" his uncle chided.

A few years later this relative was proud to show his friends columns from the local newspaper with poems written by his nephews Claude and John.

When Claude attended the Roxborough Junior-Senior High School, Negro students numbered about twenty-five of three thousand students. He managed to become outstanding in extracurricular activities; graduating with honors; as class poet, and artist of the Year Book.

His first art teacher, Miss Catherine

O'Donnell, encouraged Claude to enter art and poster contests and work for a scholarship. He took advantage of every opportunity as best he could, working at his art long hours after school and sometimes all night.

During the first half of his senior year, five or six students, competing for the art scholarship of the school, approached Claude one day with this altruistic gesture. They avowed they would no longer compete for the scholarship. "You worked for it; we didn't," one student remarked tersely. Claude still had to go over the head of the chairman of the art department to get his name listed in the principal's office for the scholarship.

He was awarded a four-year tuition



Gladiolus

scholarship to the Philadelphia Museum School of Art shortly before his mother died. She requested her husband to let Claude complete his art school training, which the father did.

Despite many rebuffs at art school, Claude received warm encouragement from his teachers Franklin Watkins and the late Earl Horter. During Watkins' rare visits to the painting class, Claude's canvas, sometimes, was the only one that received Watkins' critical attention. One afternoon Claude re-entered Horter's classroom following a short recess, only to find the teacher working furiously on Clark's painting; it had so intrigued Horter, he couldn't restrain himself.

During Claude's later years at high school and throughout art school, he rarely paused to eat lunch, mainly because he couldn't afford the midday snack. Often he didn't have the proper materials to work with and had to solve his problem in resourceful ways. He painted on window shades when he couldn't afford canvas. At a Christmas party the students gave him a new window shade as a "knocker." They laughed but Claude received the school painting prize at the end of his third year. Franklin Watkins featured Claude's work in a school exhibit and bought several of his "shade" canvases.

Watkins recorded his impressions of his former student in the foreword of the catalogue for Clark's one-man exhibit at the RoKo Gallery of New York City in 1946.

... You were from the beginning a real problem for a teacher; existing formulas didn't fit. They never do with natural painters of a distinctly personal flavor.

I determined that if I couldn't help, I wouldn't harm you. You were completely unself-conscious. You loved life, your people and the things they did; and you loved just being you.

This at least is what you seemed to be telling me in your healthy lusty paint and joyous color.

I'll be hoping life will allow you that—to give more of the same in even clearer terms.

Clark entered the internationally known Barnes Foundation at Merion, Pennsylvania, in October, 1939, where he had an opportunity for the next five years to build an intelligent, sane foundation in the appreciation of art. He pursued a systematic study of the historical continuity of the great traditions in art history, studying from the hundreds of representative original paintings of Old Masters, Moderns, and French Primitives. There he also became more interested in African sculpture whose influence is quite evident in his more recent paintings.

Dr. Albert C. Barnes, president of the Foundation, took an increasing interest in Clark's work which continued until his death in the summer of 1951. A few weeks following Clark's first one-man exhibit held in Philadelphia, the Roxborough High School, Clark's alma mater, also exhibited his work and held an assembly program in his honor with Dr. Barnes as keynote speaker. In reference to the honored alumnus, Dr. Barnes said,

Boats
(St. Thomas, Virgin Islands)





Old Swayne
(oldest building on
Talladega College campus)

To my knowledge, his is the first time in the history of the Philadelphia school system that a group of mixed pupils, mostly white, have taken it upon themselves to honor a colored man whom the world has recognized.

He also read a letter from the late John Dewey, professor-emeritus, commending the faculty and students for their democratic spirit.

Clark worked on the Federal Arts Project in Philadelphia for three years as a print maker, turning out many etchings, lithographs, illustrations, and layouts for posters. One of his most pleasant experiences on the project occurred when he helped three other men develop the carbograph process, the most recent advent in the field of print making. The carbograph etching

is similar to the mezzotint except that it can be completed in half the time required for a mezzotint.

In 1948 Clark went to Talladega College where he works prodigiously to execute the scientific down-to-earth approach in teaching art as he glimpsed it in art school and followed more systematically at the Barnes Foundation.

He painted over thirty canvases in rural Puerto Rico in the summer of 1950 where he worked directly out-of-doors. "I lived on a farm," Clark commented after the trip, "and I found the people extremely friendly toward anyone who seemed sincerely interested in them."

In the summer of 1952 he sketched near the Gulf on the bayous of Mobile Bay.

As a guest at "Yaddo" in Saratoga Springs, New York, in the summer of 1952, Clark had a chance to revise his palette, using cadmium colors and oxide of chromium greens with which he has been able to express a much wider range of moods.

At the First Quadrennial Convocation of Christian Colleges, held at Denison University, Granville, Ohio, June, 1954, Clark's work was featured as a high light of the convocation. Among the various responses to the exhibit, Raymond F. McLain, general director of the Meet said,

Your paintings did a lot for the general environment of the Convocation and I think made their own quiet insistence on the place of art in college life.



The Lord's Prayer

Meditation
by Ruth Steward
Wesley Foundation, Oregon State College

for meditation

God is the Father of all people of every creed and color, of those who would seek him and those who would turn away. Help us remember that thou are OUR Father.

OUR FATHER, WHICH ART IN HEAVEN.

Thy name is something holy, and if we thinkingly or un-thinkingly use it in any other sense, we are debasing thee. In our words and in our lives let us all hallow thy name.

HALLOWED BE THY NAME.

Thy kingdom is the doing of thy will. Make our motives thine, that we may be the tools of thy plan. May we seek always to do thy will, and not our own. Thy kingdom come.

THY KINGDOM COME. THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

We ask not only for ourselves, but for all those who are thy children. If there is a child that is hungry in the whole world, may we not be completely satisfied. Feed us also with thy spirit, that we may grow to be more like thee. Give us this day our daily bread.

GIVE US THIS DAY OUR DAILY BREAD.

Help us to forgive those who have wronged us, for it is only in doing this that we may hope to attain thy forgiveness for our sins. Forgive also those who have done the wrong, and help them to find a way of living that will bring them closer to thee. As we forgive those who trespass against us, forgive us our trespasses.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

We ask not to be freed from all temptation, for we know that it is only through temptation that we can grow to spiritual maturity. Only keep from us those temptations that are too difficult, until we have grown to the place where we can cope with them. Lead us not into temptation too difficult for us.

AND LEAD US NOT INTO TEMPTATION.

Help us by thy strength in our lives to overcome the evil we see in ourselves and in society. Deliver us from succumbing to evil.

BUT DELIVER US FROM EVIL.

FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER. AMEN.

J. DONALD ADAMS, writing in his column in the *New York Times Book Review* a couple of years ago, told proudly and wrathfully how he had hurled a literary magazine across the room because he couldn't understand its poetry and didn't like it. The magazine happened to be *The Hopkins Review* published at Johns Hopkins University in Baltimore. It has since suspended publication for reasons which, it is safe to presume, had nothing to do with Mr. Adams' refusal to try to understand it.

The incident is mentioned because it reveals the attitude of the "popular" reviewer to the literary magazine. Some astringent critics of the American scene have said the typical attitude of Americans is to do away with what they do not understand rather than make the effort to know it. A friend of mine, a jazz musician and a candidate for a doctorate in psychology at Columbia, once commented that the lobotomy is a real American operation: it surgically excises the frontal lobes because of doctors' inability to understand the brain. "If you don't understand it, get rid of it." This student had been up all the previous night playing an out-of-town engagement, and had spent the day with his white mice so his comment is not to be regarded as serious.

Perhaps Mr. Adams' disgust with particular poems was justified (deliberately obscure poems are often bad), but his consistent war on a responsible group of magazines and critics he cannot understand is deplorable. The literary reviews he attacks have published and continue to publish our best poets, fiction writers, and critics. The paperback magazine successes of the past two years—*New World Writing* and *Discovery*—have proved there is a wide audience for this kind of writing if it is made readily accessible to a more general public.

Public indifference, lack of funds, and attacks from opponents notwithstanding, some of the reviews have been exerting an influence on the thought of the nation for quite a while. Started in 1902 by a group of

March 1955

Ivory Towers and Paperbacks

The second of two articles
on the American Literary
Magazine

by

Betty Thompson

liberal professors at Methodism's tiny Trinity College (now, a half century and many tobacco millions later, Duke University), *The South Atlantic Quarterly* is still published in Durham, North Carolina, and still surveys the social, literary, and economic scene. Unlike the other literary reviews, it is weakest in literature. But over the years its early fight for racial justice and academic freedom, its discussions of such subjects as the cotton-mill village in the South, and its informed articles on the great scholars, poets, and doctors of that region have earned respect for it at home and abroad.

THE South today has come quite a way from the first decade of this century when the *South Atlantic's* founding editor, John Spencer Bassett, was practically railroaded out of Durham for his mild statements on the greatness of Booker T. Washington and the need for better opportunities for Negroes in the South. The administration and the trustees backed up the young professor and the *South Atlantic* persists.

The Virginia Quarterly Review, published at the University of Vir-

ginia, Charlottesville, contains fiction, poetry, evaluations of current international events, and book reviews, and is, on the whole, not nearly so concerned with criticism as the *Kenyon*, *Sewanee*, and *Hudson*. Like *The Yale Review*, it is something more of a journal of opinion than a strictly literary magazine. *The Yale Review*, edited by J. E. Palmer at New Haven, calls itself "A National Quarterly." Its autumn issue contained an article by Dean Acheson on the responsibility for decision in foreign policy, articles on Indo-China and the reason it did not become a "second Korea" and on the twilight of French foreign policy. There were poetry and short stories written by William Saroyan and Elizabeth Enright.

"Yale University sponsors *The Yale Review* not in any sense as an official spokesman, but as a public service—to provide a responsible, adult periodical. Our readers, like our writers, come from many walks of life," a letter from Editor Palmer says.

This interest in the current scene is also apparent in *The American Scholar*, the journal of Phi Beta Kappa society. The *Scholar* spends a great deal of time sniping at a group of

critics (the New Critics: see last month's article). Yvor Winters, Stanford University professor, poet, and critic (though not himself really "new"), was so disgusted with this aspect of the *Scholar* he turned in his Phi Beta Kappa key.

For obvious reasons, *Partisan Review* sounds subversive. College librarians have been known to think it partisan of the USSR or at least Tito. The *Partisan*, edited by Philip Rahv and William Branch, is vigorously and intelligently anticommunist. Soon after its founding in 1934 its editors were disillusioned with that doctrine because it did not allow them—or anybody else—sufficient intellectual freedom. Until 1953 the *Partisan* had as one of its principal commentators James Burnham, a former liberal who has become one of the most illogical reactionaries. Mr. Burnham's appearance in print and in public debate in recent years has placed him on the side of the McCarthy apologists like William Buckley, John Chamberlain, and even Louis Budenz, despite the fact that he should know better. Finally, after charges of professional anticommunism and anti-anticommunism, Burnham and the *Partisan* came to a parting of the ways. Dwight McDonald, a more temperate gentleman, is now chief political commentator.

CONTRIBUTORS to *Partisan Review*, like sociologist David Reisman, might make the cover of *Time*, or like Saul Bellow the best-seller list, but on the whole they do not get so wide an audience. That they could have a great many more readers is demonstrated by sales of a recent Avon paperback collection containing stories from the *Partisan* and another book of modern stories collected for Avon by that bimonthly magazine's editors.

Published in New York City, *Partisan* is in a sense the most insular of the reviews—its editors and often its contributors belong to a certain segment of urban intellectual society. But despite its metropolitan bias, *Partisan* offers the most varied and exciting of review fare. In addition to

publishing Americans, *Partisan* has offered in translation many notable European writers. German, French, Italian, Russian, Yiddish, and Spanish writers have appeared in the *Partisan*.

The New Mexico Quarterly Review of Albuquerque, New Mexico, edited by Kenneth Lash, is more definitely a product of its environment than most university reviews. Here are articles—anthropological and historical—on the Southwest. Aware of its surrounding Indian and Mexican culture, the *New Mexico Quarterly* has for some time published a bibliography of periodical and book material on the region. Because of the interest of its editor and its Spanish-speaking environment, the *New Mexico Quarterly* has Hispanic numbers and introduces readers to poets, short-story writers, and artists of the Latin world. The NMQR has a more than regional appeal. Contributors and readers live in all parts of the country. Poets are featured in a kind of Poet-of-the-Quarter presentation. Every issue features an artist whose work is discussed along with reproductions of his work.



The excitement of the little review doesn't always come from these previously mentioned ones whose size, typography, and quality of paper sometimes make them appear more solvent than they are. The ones mentioned, however, are among the best of their kind. *Furiso* (a lively unpredictable magazine), published at Carleton College in Minnesota, disappeared from the news racks in 1953. *Accent*, published at the University of Illinois and edited by Kerker Quinn and Charles Shattuck, is going into its second decade and is rarely dull. At Iowa State University, there is the

Western Review edited by Ray B. West, Jr., which isn't nearly so good as one might hope from the university with the biggest creative writing program in the country, The Writers' Workshop, directed by Paul Engle.

The Paris Review, an expatriate publication (published abroad and edited in New York and Paris), is both new and good. Happily it publishes more creative work than the other reviews. The *Paris* publishes an excellent series of interviews with artists resident abroad. These have included Americans William Styron and Irwin Shaw, British Graham Greene, Italian Alberto Moravio. This magazine is reminiscent of *Story*, the expatriate magazine of the 1930's, rather than of its American contemporaries.

PERHAPS most interesting to college students is *Shenandoah*, a publication of Washington and Lee University, Lexington, Virginia, which mixes student contributions with the work of such celebrities as T. S. Eliot, regional experts like North Carolina's sociologist Howard Odum, and others. Special issues include one on the Agrarian group of poets and writers who reappraised their stand of 1930 and an issue of the British writer, Wyndham Lewis, slightly in advance of a minor literary vogue of that gentleman.

Paperbacks *New World Writing* and *Discovery*, which come out twice a year under the aegis of the New American Library and Pocket Books respectively, have sold as many as 300,000 copies an issue (compare these with 3,000 for most reviews). In addition to uncovering new talent, these paperbacks have included many writers who have appeared in the regular reviews.

It may be that the paperback will serve as an introduction to the literary reviews, for *New World Writing* carries a list of magazines which welcome good new writers. It comes as no surprise to know they are predominately the literary magazines of limited circulation. Anyway, it is to be hoped there will always be room in a free society for the college-related (though never dominated) review.

Campus Roundup

Report of the Committee on Use of the Wesley Foundation Rooms

Request from the Labor Youth League of Ann Arbor for use of Wesley Lounge

The Wesley Foundation was organized and incorporated for the purpose of providing for the religious, moral and intellectual care and nurture of students at the University of Michigan, especially those for whom The Methodist Church has responsibility.

Students committed to the Christian way find their Christian commitment extending to all areas of life. Concern for Christian social action stems from the doctrine of the Fatherhood of God and the brotherhood of man. Man is a creature of freedom and dignity because he is a child of God. Christian social action endeavors to preserve and advance man's freedom and basic human rights. Within the Wesley Foundation, both student members and board members feel the importance of protecting and maintaining such human rights as free speech and academic freedom.

However, the Wesley Foundation reserves the right to decide for itself how it shall implement these Christian convictions in specific social action. Two basic problems arise: (1) The assignment of priorities in the expenditure of time and effort between its basic religious objectives and the promoting and defending of such derivatives of the Christian program as free speech. (2) The determination of the methods the Foundation shall use in promoting and defending such basic rights.

The use of Wesley Foundation facilities by outside organizations is not a right of such organizations, but a privilege to be extended at the discretion of the Wesley Foundation. In the case of an organization fostering a philosophy alien from or antagonistic to the Christian faith, the Wesley Foundation has a concern for their freedom of speech and assembly, but

no obligation to ally itself with them in the promotion of their ends.

Wesley Foundation recognizes a duty to protect basic human rights, including academic freedom and free speech. In its service to this cause, however, the Foundation must work by methods congruous with its own objectives. We believe the philosophy of method to which the Labor Youth League is dedicated is not in accord with this condition.

Consequently, we have refused the use of the Wesley Foundation Lounge to the Labor Youth League for a public meeting. We are, however, bringing the matter to the attention of the Wesley Guild and the Wesley Foundation Board of Directors, since it does raise the basic issue as to what the Foundation should be doing to advance and protect man's fundamental human rights.

Bantam Book of College Student Writing

A new national review of the best college student writing will be published by Bantam Books, the first issue in 1955. Subsequent issues will probably appear annually. Editors will be Nolan Miller and Judson Jerome, members of the Antioch English Department.

Contributors will be limited to present-day students at North American colleges, or those who have attended such colleges within the past three years. Plans for the review, which is to be called *Campus Writing Today*, include sections to cover stories, poems, portions of novels, short plays and sketches, essays and articles. Material must be unpublished, except in a campus publication, and must be recommended by a member of the teaching faculty. Deadline for the first issue is May first.



Editor Bob Lawrence (right) of the University of New Mexico Labo, student newspaper, shows Dr. Wayne C. Eubank, national debating fraternity president, a letter from J. Edgar Hoover, FBI chief. Hoover, commenting on Lawrence story on recognizing Communist China as collegiate debate question, said FBI never would stifle academic freedom.

Together -- Witnesses

A Service of Worship
for Friday of Holy Week

by Jameson Jones

PRELUDE: "Passion Chorale," by Hans L. Hassler, harmonized by J. S. Bach. No. 23 in *Cantate Domino*, No. 141 in *The Methodist Hymnal*.

LEADER: After a great crowd, armed with swords and clubs, seized our Lord in the Garden of Gethsemane, they led him before the high priest, the scribes and elders. The official council sought persons to witness against Jesus, that they might put him to death. Two witnesses came, quoting Jesus when he said, "I am able to destroy the temple of God, and to build it in three days."

The high priest asked the defendant for his answer, but Jesus was silent. And the high priest said to him, "Tell us if you are the Christ, the Son of God?" Jesus answered, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven."

As Matthew records it: "Then the high priest tore his robes, and said, 'He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?' They answered, 'He deserves death.'"

When morning came, they bound him and took him to Pilate the governor, who delivered him to be crucified.

Let us pray: Our God, who didst

send this Thy Son into our world that we whom Thou hast created might be redeemed from the evil we have made ourselves; forgive us for our participation in the continuing rejection of Thy Son; be merciful unto us; and so fill us with the power of Thy Spirit that we may forsake all our foolish ways, may receive the Son whom Thou hast sent, and so be saved. Amen.

HYMN: "When I Survey the Wondrous Cross," by Isaac Watts. Tune: "Rockingham," No. 27 in *Cantate Domino*. Words there or No. 148 in *The Methodist Hymnal*.

SCRIPTURE: An account of the day of the crucifixion, as found either in Matthew 27; Mark 15; Luke 23; or John 18:28-19:42.

SPECIAL MUSIC: Solo, "Were You There When They Crucified My Lord?" No. 26 in *Cantate Domino*; or quartet, "It Is Finished! Man of Sorrows!" No. 139 in *The Methodist Hymnal*.

MEDITATION: What is the meaning of Christian community? The beginning of an answer should lie in the community which Jesus organized around himself.

He challenged fishermen to forget the inhabitants of the sea and to seek to capture the souls of men. He told a tax collector to follow him, and he did. Twelve men in all, members of the

core community, united in loyalty to Jesus that together they might serve God.

See the little band as they go about the cities and villages of their land, as they listen, and question, and begin to understand the one whom they call their Master. Picture them on the mountainside, hearing the words modern man calls the world's greatest sermon. Notice their resentment, as hungry crowds stay with the Master; and see their amazement, as five loaves and two fish are quite sufficient to feed them all. Hear their cries of fear, as winds and waves toss them about in a small boat, until Jesus speaks the calming word.

Remember the twelve on the Day of the Passover, as they meet in an upper room to eat the sacred feast together. Bold at that hour, Peter declaring "I will never fall away, I will not deny you." See them on the Mount of Olives, at a place called Gethsemane, asked to keep watch while their Master went apart to pray. And they sleep.

They were a restrained group that night, as the betrayer led a crowd to Gethsemane, except for one impetuous disciple who took a sword to defend his Lord. Peter, the boaster, followed at a distance.

What were their thoughts as the clamorous mob demanded that the Nazarene be crucified? Were they watching as a man of Cyrene, Simon by name, carried the cross of their Lord? Were they at the place of the skull, named Golgotha, while the nails were driven in the hands and feet of Jesus? Did they see the guards casting lots, deciding who would receive the victim's clothes? Perhaps they were there, like some women—"looking on from afar." Probably they never slept that night. For the spirit that had molded this tiny band into a com-

munity that was far greater than the sum of all its parts—this spirit was gone, the blessed community was dead.

Or was it? On the first day of the week, the disciples were together—behind closed doors, as the Fourth Gospel tells us, “for fear of the Jews.” Jesus came and stood among them and said to them, ‘Peace be with you.’ . . . ‘As the Father has sent me, even so I send you.’”

And the Book of Acts records this word of his: “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”

The defeated disciples were transformed by the presence and promise of their risen Lord. Again they were a community—filled with a power greater than themselves and commissioned to be witnesses to all the world.

The Spirit which made these simple folk into a holy, witnessing community can so transform us that we also may be witnesses to the Lord crucified by man and risen by the power of God. *Together—witnesses!*

PRAYER: Almighty God, who hast called men of all ages to become disciples of thy Son, speak now unto us. Thou who didst change the despair of the twelve into a radiant faith, fill us with confident hope. Send thy Spirit upon us, that we may have power to serve thee in newness of life. Enable us to go forth as thy witnesses. Bind us together in love, in the name of him who died that we might live. Amen.

OFFERING: One way we witness is through the stewardship of the material bounty which God has bestowed upon us. Let us dedicate ourselves as we give. (*A word may be said about the purposes for which the offering will be used. For a suggestion, see below.*)

HYMN: “Thine Is the Glory,” No. 28 in *Cantate Domino*; or “Draw Thou My Soul, O Christ,” No. 297 in *The Methodist Hymnal*.

BENEDICTION.

March 1955

National Convocation

A Christian is not removed from the world of struggle. He is not only very much a part of it, but he has the resources within him and about him to transform the world.

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Our Christian Witness

IN THE WORLD OF STRUGGLE

The Theme of the National Conference



COMMUNITY is one of the current themes of the World's Student Christian Federation. Next January the WSCF will hold a pioneer project in Australia: a study chalet, in which a group of students and student leaders will seek to understand the meaning of Christian community.

It is especially appropriate that the offering received during Holy Week should be designated for this study chalet. Campus student groups are urged to make the chalet their concern this spring: to support it with their gifts and undergird it with their prayers.

The Methodist Student Movement has been one of the student movements supporting the chalet enterprise of the WSCF. Through a special Good Friday offering, the MSM has sought each year to give \$1,000 to this "Alpenblick Fund." Now the focus of the chalet program is shifted from Europe to Australia, and the Methodist Student Movement has pledged to underwrite the new venture through a gift of \$3,000.

This gift makes the chalet possible, financially. The vital and vigorous Student Christian Movement of Aus-

tralia is tremendously excited about the chalet, partly because it is the first World's Student Christian Federation project ever held on its continent. The WSCF is looking to Australia's SCM for new directions in its study program.

To an isolated spot in New South Wales, near Sydney, will come three dozen or so persons to participate in the chalet. A third will be from Australia and New Zealand, a third from Southeast Asia, and a third from the rest of the world. They will study, worship and work together, seeking insight into the implications and relevance of Christian community for our modern world. They will seek to live as a Christian community themselves, in spite of racial, national and cultural differences.

Directors of the study chalet will be Peter Bailey of the Australian SCM and Miss Leila Giles (who by January

will be Mrs. Peter Bailey), now on the WSCF staff in Geneva. Participants will be carefully selected in order that the chalet experience will be most meaningful to the individuals involved and will be most valuable in the continuing program and emphases of the World's Student Christian Federation.

In this WSCF study chalet American Christian students have a unique opportunity to make possible, through their giving, an ecumenical experience and Christian witness in a strategic part of the world.

All funds, received during Holy Week or at any time this year, should be marked for the WSCF study chalet and sent to the Treasurer, Board of Missions of The Methodist Church, 150 Fifth Avenue, New York 11, New York.

australian chalet

by Jameson Jones

motive

Should You Attend

Graduate School?

by Robert F. Oxnam, Vice President
for Administrative Affairs, Boston University

THE graduate school of the university is the source of highly trained young men and women for our professions. It provides the fundamental research vital to our very existence. In it, if we are to insure wider acceptance of our way, there must be continuing unhurried and unhampered search for truth. The free mind of the scholar is our best form of insurance.

Chancellor Tolley of Syracuse University has defined the functions of the university as "the preservation of knowledge, the transmission of knowledge and the creation of knowledge." In its service of these goals the graduate school is the intellectual center of the university. Here we find great working libraries, teaching on the highest level, and research scholars examining critically all manner of problems. The diversity of these research projects demonstrates the scope of problems which men face, from the causes of cancer to industrial management and business organization, from nuclear fission to human relations.

The graduate faculty is made up of the most distinguished professors of the university's different faculties. Here are the keenest, most creative individuals in American higher education, each well recognized in his own field. Usually there is a board of graduate studies and a dean who guide the varied programs and research of the school.

To the student the graduate school offers professional preparation for his life work, whether that be in the min-

istry, teaching, law, medicine, business, research or other fields of endeavor. Here the student will find constant personal contact with the finest minds in his chosen specialization.

As the undergraduate thinks of a graduate or professional school he must answer a number of questions. The first is to determine whether graduate instruction is necessary. A graduate program is a long, expensive and trying course to follow and as the student approaches the top of the earned degree pyramid, competition is intensified. A graduate degree is no open sesame to success in any field but it must be obtained in certain professions. It is evidence of a thorough

course of study under careful guidance.

The prospective graduate student should select his university graduate school with infinite care. It is not enough that one school may be more conveniently located or less expensive than another. He must assess the caliber of the faculty, the reputation of the school and in particular its standing in his field. He should know something of the graduates of the school, where they have gone and what they have done. This selection is a research project of the first order. It is clear that the student's life will be affected measurably by his choice. He will be known as a Ph.D. from "X University," but more important he will carry with him

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The Methodist theological schools and their chief administrative officers are listed below. You are invited to write to them to secure information regarding the respective schools.

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Drew Theological Seminary
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The Divinity School of Duke University
James Cannon, Dean
Durham, North Carolina

Gammon Theological Seminary
Harry V. Richardson, President
Atlanta, Georgia

Garrett Biblical Institute
Otto J. Baab, Acting President
Evanston, Illinois

The Iliff School of Theology
Harold F. Carr, President
Denver 10, Colorado

Perkins School of Theology
Merrimon Cuninggim, Dean
Southern Methodist University
Dallas, Texas

School of Religion, University of Southern California
Earl Cranston, Dean
Los Angeles, California

Westminster Theological Seminary
Lester A. Welliver, President
Westminster, Maryland

Inquiries may be addressed to the Department of Theological Schools, Board of Education of The Methodist Church, Gerald O. McCulloh, Director, Box 871, Nashville 2, Tennessee.

ing study of program at different universities should show how well his special interests and needs can be met. Assuming all other factors to be equal, it is desirable for him to attend a different university from that of his undergraduate degree. Such action will permit him to study with a different faculty in a new environment and should assure a wider approach to his specialty. He must ascertain the cost of the programs and be familiar with the availability of fellowships and assistantships which may defray some of the cost. He should have a grasp of the amount of guidance and counsel he can expect in a department.

The possibility of some broad study outside the limit of his own discipline should concern the prospective graduate student. Too often graduate instruction has been concentrated in such a narrow channel that a student has become a highly trained technician in one small fragment of knowledge alone. Some doctors have been trained to treat only the physical body with no concern for the environment in which the patient lives; lawyers have been instructed only in the law with little realization that the law reflects the needs of society; there have been scientists who studied only in their own scientific area and were so naïve politically that they were ineffective; and some college teachers have specialized so narrowly that they feel incompetent in the broader aspects of their own disciplines.

Recently there have been attempts to widen graduate instruction so that a student may relate his particular branch of a subject with other related studies with some degree of flexibility. The prospective student should choose a program which permits breadth as well as depth.

Many of our great universities take pride in their religious heritage and tradition. Some accept the responsibility of providing, in addition to academic excellence, an atmosphere conducive to Christian living. This is the "plus factor" Dr. John O. Gross refers to in his *Education for Life*. Evidence concerning the "plus factor" may be found in the stated aims of the institution, the administrative personnel,

the mark and the wisdom of that faculty wherever he goes.

THE selection of a graduate institution should be made as early as practicable in the undergraduate years. The student should ask for the judgment of his major undergraduate

professors, consult professional associations, and write graduates of the universities he is considering.

Information on faculty and program is essential, but he should also gather data on library holdings and other materials readily available in the vicinity of the university. A painstaking

the chapel, campus activities, as well as in a carefully chosen faculty. The student should make a judgment on this factor about each university he is considering.

The process of selection suggested here cannot be accomplished overnight. It is a long search. But the result justifies the time spent on the project. In gathering information the student will have the varied requirements and application procedures in mind. He should know that competition among universities for the most promising scholars is sharp and use this knowledge to his advantage. Some have applied to many graduate and professional schools. This is not neces-

Letter to the Editor:

Dear Sir:

I have just finished reading the February, 1955, edition of *motive*, and was extremely impressed with the whole issue. *motive* is what students of all ages and denominations need. They may not always agree with everything it proposes, but where there is not agreement, there is challenge.

Last June, I graduated from Dickinson College in Carlisle, Pennsylvania. This year I am serving as the Danforth Graduate to Mississippi State College. As you can imagine, one of the biggest differences I found concerned racial attitudes. I can hear some of my fine "Christian" friends commenting on your editorial right now. I am writing this to tell you I think statements such as this are what the church needs to make her sit up and think, just where am I? Congratulations on your much-needed stand on this real problem of our day. I hope *motive* will continue to make us all think, and maybe even help us see the "Christian way" in a new light.

Sincerely yours,

ANNE L. DAVEY

EDITOR'S NOTE:

This graduate school feature marks a new venture for *motive*. It is designed primarily as a service to our readers and to graduate schools who want to reach superior students. This is the first time in *motive's* fifteen years that it has accepted paid advertising and even now it is limited to the offerings of accredited graduate schools. Comments from readers will be welcomed.

March 1955

sary. The student should rank the three top schools based on his judgment of their value to him in preparing himself for professional life. He should apply to these three; to apply to others until he has heard from the three is wasteful of his time and money.

EARLY in his undergraduate career the student should prepare for graduate study. Having chosen a goal and selected the university the undergraduate can insure a running start in what may well be his final, formal period of study. He should be warned, though, against overspecialization as an undergraduate. Certainly he should take work in his field of interest, his major and related areas. But the faculties of most graduate schools feel strongly that they need students well trained in liberal arts, broadly oriented students who have the qualities necessary to undertake a rigorous program of graduate instruction.

In the graduate school the student will find a quickened pace and intensified competition. If, perchance, some graduate scholar reads these words he may smile at the next comment. It is a fact, though, that in the graduate program the student probably will find the last opportunity for quiet, uninterrupted study until he retires from active professional life. My plea is that he use these precious hours to the best of his ability.

Association with his colleagues in seminars and in discussion outside the classroom, work in the laboratory and library, lecturers invited to appear in the school, participation in departmental activities, the discipline of his own project, the contact with his committee and in particular with his chief advisor, the opportunity for assisting a faculty member in research, the lift of religious life on the campus—all these contribute to the richness of the graduate school experience.

Pursuing a graduate course of study is an exciting prospect. Here begins an individual's professional reputation. The result depends upon the student's initial selection and the manner in which he uses the opportunities for advancement and growth available to him in the university.

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The Importance of Graduate Business Education

The Role of Graduate Professional Business Education

The graduate school of business is the youngest of the professional schools in our American system of higher education. Only recently has it taken its place with the other professional schools of law, medicine, and engineering in training and developing young men and women to enter a profession—the profession of business management.

During more recent years, there has been an increasing emphasis upon a broad business training at the graduate level. More and more universities are following the examples of such schools as Harvard and Stanford by establishing professional programs of business education for graduate students. These programs are designed primarily for students who have received bachelor degrees in fields other than business administration. The complexity of our modern society demands that the business leaders of today have a comprehensive knowledge of all phases of our economic system. A specialized knowledge in one phase of business operations such as accounting, finance or engineering is no longer sufficient to cope with the varied problems faced by business executives in our changing and expanding economy.

Business leaders everywhere are

emphasizing the importance of broad business training and experience as a requirement for future promotion into the higher positions in management. John L. McCaffrey, president of the International Harvester Company, has commented on the importance of this broad knowledge and understanding of business as follows:

... There must be others like me, who sometimes wish for a good old-fashioned jackknife, with twelve blades and a corkscrew, that could handle almost any job in passable fashion.

...
By one means or another, we need to produce a type of business executive who, after carefully learning that all balls are round, will not be completely flabbergasted the first time he meets one that has a square side. . . .¹

The graduate business schools are attempting to meet this challenge by developing well-balanced professional business managers, who are able to do logical and mature thinking on the many complex problems of our free-enterprise economy. This thinking is based upon an appreciation and understanding of both the material and human factors that make up American

¹ John L. McCaffrey, "What the Boss Thinks About at Night," *Fortune*, September, 1953, pp. 129 and 142.

business and our total society; upon a knowledge and understanding of the basic principles and objectives of management; and upon a recognition of each manager's responsibility to the customers, the employees, the stockholders, and the public. A real professional business education should go far beyond the accumulation of the skill of profit making. It should include a recognition of the businessman's responsibility to the community and to his fellow men.

The Advantages of Graduate Business Training to the Student

The student who contemplates training in the field of business naturally thinks of the possible advantages of such training in later life. He evaluates the advantages and disadvantages of additional graduate work as compared to the advantages and disadvantages of immediate employment. Each student's case is different, and perhaps each student has a somewhat different set of values in measuring the plus and minus points of additional education.

In general terms, graduate business training provides many advantages to a student. It provides the student with a broader base of knowledge and understanding and thus gives him greater flexibility to meet future business problems in many fields of business activity. This flexibility is extremely important to an employer. It is equally important to the individual because most graduates, as revealed by various surveys, change jobs approximately three or four times during their working careers. Seldom does a graduate stay with the same company in the

by Carlton A. Pederson, Associate Dean
Graduate School of Business, Stanford University

same type of work throughout his career. With the many new developments in our society, business is changing constantly. The graduate with a broad professional business education is equipped to keep pace with such changes much better than is the specialist who has concentrated his education in one special field of business activity.

Graduate business training, through the use of the case method of instruction, develops a habit of thinking which is similar to the pattern of thinking done during actual business life. The graduate student is taught to analyze complicated business problems and to develop logical and realistic solutions to these problems. The graduate student is encouraged to think, to interpret, to analyze and to decide. These skills serve the student well in later life.

Graduate business training encourages the student to think in terms of unity in management. It encourages the student to think of the overall problems of each business rather than of the problems of a particular function or department within the business. The student thus becomes a more valuable and cooperative member of the management team of his company.

In addition, a graduate business training normally will provide a student with greater opportunities for advancement and with a higher financial return.

How Should a Student Select a Graduate Business School?

If a student is interested in a career in business management and decides to take graduate training in business, he must then decide the exact type of training he desires and the college or university where he should take this training. If the student's undergraduate work has been in business administration, he might give serious consideration to the possibility of going directly into business and taking extension work in the evenings in the areas where he needs additional training. He might also consider the possibility of taking a one-year graduate program in one or more fields of specialization such as accounting, finance, or production.

If the student has completed his undergraduate work in liberal arts or in a specialized field such as engineering, chemistry, or geology he should give careful consideration to the possibility of taking a two-year M.B.A. program such as offered at Harvard, Stanford, or Columbia University.

In selecting a specific college or university, the student should consider many factors such as prestige and reputation of the institution, quality of faculty, size of classes, methods of instruction, kind of program offered, record of placing graduates, tuition and living costs, scholarships and grants-in-aid available, and the location of the institution. This information can be obtained from bulletins published by the schools, from discussions with undergraduate professors and deans, from interviews with deans at the respective institutions, and from discussions with businessmen and alumni.

Many students have found it is desirable to take their graduate work at a different institution than the one in which they did their undergraduate work. This often provides the students with a fresh viewpoint, and it gives them the opportunity to live in a different community and to observe and become acquainted with the people and business of that community. This adds to the breadth and scope of the students' professional business training.

When selecting a specific college or university the student should also consider the geographical area in which he desires to live. Other things being equal, there might be a practical advantage of having attended an institution that is well known in the area in which the student plans to live.

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Letter to the Editor:

Dear Sir:

I have just read the fifteenth anniversary number of *motive*, and I come away from it with a sense of having "left undone those things which I ought to have done." Somewhere in the pages of this number should have been a reminder that the one person who has been with the magazine since it was first planned until this present number is Eddie Lee McCall. When I wrote about "Such Stuff as Dreams Are Made of," I should have ended by saying that Miss McCall is such stuff. For no editor could dream of anyone more effective in the work she has done, nor anyone more faithful through the years, both in the lean and the fat years, than she.

Nor am I happy about the absence of the name of Robert Scott Steele who served four years as the real spirit behind the magazine. It was Robert Steele who gave *motive* its first intelligent concern for modern art, and it was his effective work through one year when the editor was sailing around the world that put the stamp of uniqueness on much it had to say about art. It was he who found Gregor Thompson and made it possible for an artist to be related to the little company of faithfuls we had in the office.

I cannot end this letter without saying, too, how much Hiel Bollinger and Harvey Brown have meant to the whole venture. They never got much credit for the magazine, but it was and it is still their consistent support of its potentials and its realization that has made the magazine possible.

And lest too much credit be given to the editors, from the very first *motive* has had the support of a wonderful field staff of student workers—they underwrote the first number—and it has always been a subsidized periodical. Without the financial support from the Board of Education it could not have continued. Perhaps this explains why the editors have always found it easier to keep the magazine on the level that it maintains.

Yours for another fifteen years!

Harold Ehrensperger

ULTIMATE QUESTIONS

Nathaniel Micklem came very near to calling his book, *Ultimate Questions* (Abingdon Press, \$2), "The Last Thoughts of a Discontented Theologian." The title would have been partly appropriate; for Micklem has written a book that reveals discontent with many traditional theological formulations of the Church. He is sympathetic with the religiously minded modern man who has been alienated by the smugness of "ecclesiastics" and "dogmatists."

Micklem, one of the outstanding theologians of Great Britain, has written a book that will help the student understand the language of Christianity and the way Christian faith approaches ultimate questions.

This book is an excellent guide into the consideration of such problems as the relationship between science and religion, the meaning of Christian revelation, natural law and providence, Jesus and history, and the Resurrection.

Micklem's chapter on "the Cosmic Christ" is a masterly discussion of the relationship of the Incarnation to the entire human race. It is a chapter shocking to modern parochialism in religion. If we take Micklem's views seriously, we Americans may expect that when we are ready to enter heaven, we shall be challenged by such a question as this: "How do you expect to get in unless you bring the Africans, the Russians, and the Chinese with you?"

—WOODROW A. GEIER

POWER OF PRAYER

One of the best books for your daily devotions I have read recently is *Frank Laubach's Channels of Spiritual Power* (Fleming H. Revell, \$2.50). Read a chapter of this each day—14 chapters in all—and you will be considerably more aware of God's presence in your life than you are now.

Is it possible to talk to God throughout the day? This is one of the important questions Dr. Laubach deals with. How do I understand when God talks to me? is another. As these questions indicate, the book is more for the beginner in the development of God's presence than it is for those who have made considerable progress along the road.

But to anyone interested in the power of prayer, this book will make a valuable contribution. The following quotations indicate some of the creative thinking of Dr. Laubach.

To hear God properly requires the whole day, not just five minutes in the morning.

The pursuit of riches chokes the word as much as their possession.

When God thinks in us, the thoughts we think about other people are not determined by whether they are attractive but by how much they need.

SUMMARY OF THE GOSPEL

If I could give every *motive* reader a copy of a new book published in the past year, I would give them *When God Was Man* by J. B. Phillips (Abingdon Press, \$1). Using as his "text" the familiar quotation from Jesus, "He that hath seen me hath seen the father," Dr. Phillips describes the significance of Jesus' coming for his time and our time. In seven brief chapters (just 62 pages), the author sums up the Gospel so anyone who reads can understand. This author is the same who translated the Epistles and the Gospels into modern English.

This newest work is excellent for private or group meditations. The chapter headings are as follows: "Our Idea of Christ," "Health for a Diseased World," "The Authority of Truth," "A Down-to-Earth Message," "Christ's Father and Ours," "Stern Warnings and Splendid Promises," and "Our Reactions to Him."

ARMOR FOR CHRISTIANS

One of the most challenging passages in all Scripture to me is the message of Paul to the Christians at Ephesus, found in chapter six, verses 13-17 of Ephesians. Dr. Ralph W. Sockman, pastor of Christ Church, Methodist, in New York City, has written seven sermons on this passage and *Abingdon Press* has just published them under the title, *The Whole Armor of God* (\$1).

While reading Sockman is not as good as hearing him, the book develops Paul's message in a creative and helpful way, stimulating the person who wants to live a stronger Christian life. The book includes many of Sockman's well-turned phrases which have made him such a popular radio preacher. Here's one: "Let us take our patterns from the cross rather than the Kremlin."

BACK TO JESUS

Dr. Charles M. Laymon is one of the foremost New Testament scholars of The Methodist Church. Formerly professor at Scarritt College in Nashville, he is now editor of adult church-school publications.

His latest book, *The Life and Teachings of Jesus* (Abingdon Press, \$3), is a textbook for college courses on this subject. It will undoubtedly be used extensively in college and theological seminaries for years to come. Compared with *The Teachings of Jesus* by Dr. Harvie Branscomb, Dr. Laymon's book is more

thorough, more detailed, and more pedantic. But Dr. Laymon is not a pedant as any of his former students will readily testify.

As he says in his foreword, ". . . this book is not intended to merely add one volume more in this field of study. It is offered, rather, out of the conviction that this is an undertaking which should be repeated from time to time as new knowledge concerning Gospels and changing contemporary needs require.

Simultaneously, *Abingdon Press* brought out *The Life and Ministry of Jesus* by Vincent Taylor, principal and professor of New Testament language and literature at Wesley College, Leeds, England. The price is also \$3. At first glance this book appears to be a rival of the above book for classroom use. However, it seems intended more for supplementary reading than as a text. It has no bibliography or questions for discussion at the end of each chapter. However, Dr. Taylor approaches his material in a scholarly way and seeks to throw light into some of the dark corners of Jesus' biography—dark in the sense that they are a mystery to us.

Dr. Taylor's book attempts to do what few modern scholars try because they feel it is so difficult: construct a biography of Jesus. He uses the Markan outline as the framework, filling in with materials from the other three Gospels.

SAINTHOOD

"How to be a saint" could be the title of *The Pure in Heart*, a study of sainthood by W. E. Sangster, the noted preacher and scholar who is pastor of Methodism's Westminster Central Hall, London (*Abingdon Press*, \$4.50). The secret of the saints is twofold: "They attend and obey." Attention to God, through prayer and meditation, and obedience to God are the essential ingredients of sainthood.

Protestantism has saints which are just as authentic as those canonized by the Roman Catholic Church, and it is necessary that the church produce saints in our time if Christian forces are to meet successfully the evils of communism and materialism. The saints answer by example rather than argument the age-old question, "Can human nature be changed?"

The saint is one who sees through the limits of the visible world into the invisible. His actions sometimes seem queer to us, but they are only natural in the kind of world completely controlled by God. The saints have learned by experience the truth which most of us have scarcely glimpsed: "We gain by giving. We live by dying. We win by loving."

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